

*The Letter to the  
12 Tribes*

# James

*Jas. 4:6-12*



Jas. 4:6 But he giveth more grace. Wherefore he saith, God resisteth the proud, but giveth grace unto the humble.

7 Submit yourselves therefore to God. Resist the devil, and he will flee from you.

8 Draw nigh to God, and he will draw nigh to you. Cleanse *your* hands, *ye* sinners; and purify *your* hearts, *ye* double minded.

9 Be afflicted, and mourn, and weep: let your laughter be turned to mourning, and *your* joy to heaviness.

10 Humble yourselves in the sight of the Lord, and he shall lift you up.

11 Speak not evil one of another, brethren. He that speaketh evil of *his* brother, and judgeth his brother, speaketh evil of the law, and judgeth the law: but if thou judge the law, thou art not a doer of the law, but a judge.

12 There is one lawgiver, who is able to save and to destroy: who art thou that judgest another?



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#### a. The secret of spiritual virtue, 4:6

Jas. 4:6 But he giveth more grace. Wherefore he saith, God resisteth the proud, but giveth grace unto the humble.

Jas. 4:5 Do ye think that the scripture saith in vain, The spirit that dwelleth in us lusteth to envy?

Pro 16:18 Pride *goeth* before destruction, and an haughty spirit before a fall.

Prov. 3:34 Surely he scorneth the scorers: but **he giveth grace unto the lowly.**

1 Pet. 5:6 **Humble yourselves therefore under the mighty hand of God,** that he may exalt you in due time:

b. The secret of spiritual victory, 4:7

Jas. 4:7 Submit yourselves therefore to God. Resist the devil, and he will flee from you.

2. The call to commit, 4:8-10

a. A word about coming, 4:8a “Draw nigh to God, and he will draw nigh to you...”

b. A word about cleansing, 4:8b “...Cleanse *your* hands, *ye* sinners; and purify *your* hearts, *ye* double minded.”

Ex. 30:19 For Aaron and his sons shall wash their hands and their feet thereat:

20 When they go into the tabernacle of the congregation, **they shall wash with water, that they die not**; or when they come near to the altar to minister, to burn offering made by fire unto the LORD:

21 So they shall wash their hands and their feet, **that they die not**: and it shall be a statute for ever to them, *even* to him and to his seed throughout their generations. (Lev 16:4)

Mark 7:3 For the Pharisees, and all the Jews, **except they wash their hands oft**, eat not, holding the tradition of the elders.

1 Tim. 2:8 I will therefore that men pray every where, **lifting up holy hands**, without wrath and doubting.

c. A word about crying, 4:9

Jas. 4:9 Be afflicted, and mourn, and weep: let your laughter be turned to mourning, and *your* joy to heaviness.

Original Word: ταλαιπωρέω

Transliteration: talaipóreó

Definition: I endure severe hardship, am harassed, complain.

*talaipōréō* – intensely afflict, leaving someone in a *wretched* (miserable) condition – literally, showing *callouses* due to *sustained affliction* (used only at Jas. 4:9).

<http://biblehub.com/greek/5003.htm> (See Rom. 3:16, Jas. 5:1 = *misery*)



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Mt. 5:3 Blessed *are* the poor in spirit: for theirs is the kingdom of heaven.

4 Blessed *are* they that mourn: for they shall be comforted.

A believer should have a very sober attitude regarding the depravity of sin, including a heart attitude of serious concern for loved ones living in sin!

d. A word about contrition, 4:10

Jas. 4:10 Humble yourselves in the sight of the Lord, and he shall lift you up.

Mt. 18:4 Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven.

Mt. 23:12 And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted.



## C. Sin in the life repudiated, 4:11-12

### 1. The command, 4:11

- a. The command expressed, 4:11a “Speak not evil one of another, brethren...”

Original Word: καταλαλέω

Transliteration: katalaleó

Definition: I speak evil of, rail at, slander.

*katalaléō* (from 2596 /*katá*, "down, according to," intensifying 2980 /*laléō*, "to prattle on") – **properly, speak down to in a hostile, deriding way**; to mock (revile), *detracting* from someone's reputation by "malice of speech directed against one's neighbour" (*DNTT*, 4,4); to defame, slander (backbite).

<http://biblehub.com/greek/2635.htm>

b. The command explained, 4:11b-c

(1) What is involved, 4:11b “...He that speaketh evil of *his* brother, and judgeth his brother, speaketh evil of the law, and judgeth the law...”

Lev. 19:15 Ye shall do no unrighteousness in judgment: thou shalt not respect the person of the poor, nor honour the person of the mighty: *but* in righteousness shalt thou judge thy neighbour.

16 Thou shalt not go up and down *as* a talebearer among thy people: neither shalt thou stand against the blood of thy neighbour: I *am* the LORD.

17 Thou shalt not hate thy brother in thine heart: thou shalt in any wise rebuke thy neighbour, and not suffer sin upon him.

18 Thou shalt not avenge, nor bear any grudge against the children of thy people, but thou shalt love thy neighbour as thyself: I *am* the LORD.

Mt. 7:1 Judge not, that ye be not judged.

Gal. 5:13 For, brethren, ye have been called unto liberty; only *use* not liberty for an occasion to the flesh, but by love serve one another.

Eph. 5:21 Submitting yourselves one to another in the fear of God.

Phil. 2:3 *Let nothing be done* through strife or vainglory; but **in lowliness of mind let each esteem other better than themselves.**

(2) What is inferred, 4:11c "...but if thou judge the law, thou art not a doer of the law, but a judge."

One who judges is NOT a doer of the law, but, instead has set up himself as a judge, thus putting himself in the place of God.

## 2. The comment, 4:12

Jas. 4:12 There is one lawgiver, who is able to save and to destroy: who art thou that judgest another?

Gal. 6:1 Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted.

Rom. 14:10 But why dost thou judge thy brother? or why dost thou set at nought thy brother? for **we shall all stand before the judgment seat of Christ.**

11 For it is written, As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God.

12 So then **every one of us shall give account of himself to God.**

13 **Let us not therefore judge one another any more:** but judge this rather, that no man put a stumblingblock or an occasion to fall in *his* brother's way.

Mt. 7:2 For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again.

His point was not that we should never *criticize* anybody, or have an unfavorable opinion about someone, but, that we should never "pass judgment" in the sense of *condemning* someone, since only the final Judge has the authority to do that. The severity of condemnation of another, in our heart, where we set ourselves up in God's place, is what James is warning us of, i. e. that we avoid that trap of being a condescending, sanctimonious hypocrite.



## Conclusion

Ten aorist imperatives in verses 7-10 demand decisive action.

Jas. 4:7 **Submit** yourselves therefore to God. **Resist** the devil, and he will flee from you.

8 **Draw** nigh to God, and he will draw nigh to you. **Cleanse** *your* hands, ye sinners; and **purify** *your* hearts, ye double minded.

9 **Be afflicted**, and **mourn**, and **weep**: let your laughter **be turned** to mourning, and *your* joy to heaviness.

10 **Humble** yourselves in the sight of the Lord, and he shall lift you up.



1 Jn. 1:5 This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all.

6 **If we say that we have fellowship with him, and walk in darkness, we lie**, and do not the truth:

7 **But if we walk in the light, as he is in the light, we have fellowship** one with another, and **the blood of Jesus Christ his Son cleanseth us from all sin.**

8 If we say that we have no sin, we deceive ourselves, and the truth is not in us.

9 If we confess our sins, he is faithful and just **to forgive us our sins, and to cleanse us from all unrighteousness.**

10 If we say that we have not sinned, we make him a liar, and his word is not in us.

