

‘anaw expresses the intended outcome of affliction: humility. Moses’ description of himself (Numbers 12:3) as such a man is no proud boast, but merely a report of his position: absolute dependence on God. Of all men he was most properly related to God. Throughout the rest of Scripture such an attitude and position is lauded as blessed and to be desired.

This is the goal which God intended when he afflicted his people and toward which they are to endure affliction. The humble consider and experience God as their deliverer receiving grace (undeserved favor) from him (Proverbs 3:34). They rejoice when God is praised, seek God (Psalm 69:32), and keep his ordinances (Zephaniah 2:3). They wait on God (Psalm 37:11) and are guided by him (Psalm 25:9). As such they are commended as being better than the proud (Proverbs 16:19). They are contrasted with the wicked (Proverbs 37:11) and the scoffers (Proverbs 3:34).¹¹

27. Following James’ paraphrase of Proverbs 3:34 in James 4:5b, he returns to the context with a summary statement of the divine policy of grace in verse 6: “But He gives greater grace.”

James 4:6a But He gives greater grace. Therefore it [Scripture] says,) “God is opposed to the proud [ὑπερήφανος (*hyperēphanos*): arrogant], but gives grace to the humble.” (NASB)

1. The plural verb “gives,” is the progressive present active indicative of **δίδωμι** (*dídōmai*): “To confer as a benefit that involves continuous action. God continues to give “greater grace”: the adjective, **μέγας** (*mégas*): “amazing,” plus the noun, **χάρις** (*cháris*): “grace, i.e., unmerited favor.”
2. Therefore, a tip of the cap to John Newton’s famous hymn, “He gives us amazing grace.”
3. James then concludes the parenthesis with the phrase, “Therefore it, Scripture, says.” At this point James closes the parenthesis. This requires us to go back to the first sentence of verse 5:

James 4:5a Do you presume that Scripture speaks to us for no purpose with regard to jealousy?

¹¹ Leonard J. Coppes, נִצְּר in *Theological Wordbook of the Old Testament*, eds. R. Laird Harris, Gleason L. Archer, and Bruce K. Wilke (Chicago: Moody Publishers, 1980), 682–83.



4. In verse 6b, James quotes a verse from the Old Testament. His congregation consists primarily, if not totally, of Messianic Jews who are quite familiar with the Septuagint, the Koine Greek translation of the Hebrew *Tanakh*, תנ"ך (*Tanakh*), and that portion of it called the כְּתוּבִים (*Kethuvim*): the Writings, whose three Poetic books include Psalms, Proverbs, and Job.

James 4:6b “God is opposed [the static present middle indicative of the verb, ἀντιτάσσω (*antitássō*): a military term describing the battle order of divine deployment in the Invisible War] to the arrogant,” [ὑπερήφανος (*hyperēphanos*)], but gives grace to the humble [ταπεινός (*tapeinós*): a devout reverence toward God]. (EXT)

5. The static present of *antitássō* represents a divine policy which is assumed as perpetually existing, or to be ever taken for granted as a fact. God is eternally in opposition to the arrogant: *hyperēphanos*.
6. Simultaneously, God is eternally gracious to the *tapeinós*, those having reverence toward Him.
7. We are now able to pull together the expanded translation of James 4:4–6:

James 4:4 You adulteresses, do you not already know that keeping on being a lover of *cosmos diabolicus* is tantamount to alienation from God? Therefore, whoever has decided to be a lover of *cosmos diabolicus* appoints himself an enemy of God.

v. 5 Do you presume that Scripture [Proverbs 3:34] speaks to us for no purpose with regard to jealousy? (“The Holy Spirit Who dwells permanently within us deeply loves us.”

v. 6 Moreover He gives amazing grace. Therefore, Scripture says,) “God is divinely deployed in order of battle against the arrogant, but gives grace to those who express reverence toward Him.” (EXT)

It took over two months to sort out the expanded translation of verses 4 through 6. All my commentaries on the Letter of James universally declared how difficult a passage it is and a lot of assumptions were included in their analyses.

For example, Dan G. McCartney’s commentary on James cites “six issues” that need to be resolved regarding the word “jealousy.” He considers “5 options,” followed by “7 considerations,” covering 3½ pages including 10 footnotes, followed by “five approaches” over 3 pages.

(End JAS4-05. See JAS4-06 for the continuation of study at p. 51.)



Nevertheless, having sorted all the details of James 4:4–6, this passage’s expanded translation, now completed, enables us to carry on to the next verse—finally:

James 4:7 Submit therefore to God. Resist the devil and he will flee from you. (NASB)

This short verse, containing two short sentences, sums up your battleplan while living in the hostile environment of *cosmos diabolicus*. Two imperative moods are contained within it: (1) “submit and (2) “resist.” These two verbs summarize the strategy and tactics the believer must deploy to survive in the hostile environment of the devil’s world.

Verse seven begins with the aorist active imperative of **ὑποτάσσω** (*hypotássō*): “to subjugate, place in submission; to cause to be in a submissive relationship, to subordinate.”

In this context, Scripture, through the agency of James, is commanding the believer to submit to God. The Bible is the authority to which the believer is to respond in fulfillment of the command, “Submit to God.”

The believer who is positive to what the Bible has to say willingly responds to its imperative moods. This is referred to as positive volition toward an authority that is considered by the believer as authentic, superior, and trustworthy.

When a person recognizes the Bible as the source of absolute truth, then he willingly submits to its authority without hesitance and with appreciation. Scripture is qualified to have command authority over the believer.

God the Father is the Commander-in-Chief. The Holy Spirit is the member of the Trinity Who sequentially communicated the Word of God to 40-plus men who served as His amanuenses.

Once the canon was completed, c. A.D. 95, the Holy Spirit had already begun the process of providing men with two gifts of communication: (1) evangelist and (2) pastor-teacher.

Their duties are to (1) present the gospel of salvation to heathen who if positively responsive will place their personal faith in Jesus Christ for salvation. This is to be followed by (2) growing in grace in a local church under the teaching authority of a pastor-teacher (Ephesians 4:11).

At this point is when the commandment in verse 7 becomes operational: “Subordinate yourself to God.” What happens next is the process of growing in grace by means of concentration, inculcation, retention, facilitation, and application of the doctrine you know to life and circumstances.



The believer is now engaged in the process of being a good soldier of God by acquiring the artillery of thought acquired through Bible study.

To illustrate, let's consider you are deployed to learn how to be a good soldier. Up in the heavenly Pentagon there is a five-star general who is the ultimate C-in-C. You cannot perceive him visually but you accept the fact He is there.

The person you can see is way down the table of organization called the pastor-teacher. The woods are full of men who have been assigned the gift at the moment of salvation.

Some of the strangest characters among Homo sapiens are pastors-teachers. Each, allegedly, has the gift of communication. Some are dynamic, some philosophical, some are erudite, some entertaining, and some are bombastic bloviators while others are just plain boring, a documented resource for curing insomnia.

Yet, for many, each one of these men accumulate followers who submit to his gift's authority. Yet, the key credential each must possess, is the spiritual gift of communication that accompanies the gift of pastor-teacher.

On the local level, if a believer is to grow in grace, the *visual* authorities must be submitted to and followed. (1) Scripture functions as a lieutenant platoon commander. (2) Next in line is the communicator, the lieutenant pastor-teacher. (3) Following him are privates who accumulate systematically the Word of God resident in their souls.

This process of transferring knowledge out from Scripture into the soul of the individual requires this system of authority. The first stage of the system has already been accomplished. God the Holy Spirit communicated content to forty-plus men who produced the Bible beginning with Moses and finishing with John.

In the Old Testament, those men included Moses, Joshua, Ezra, Nehemiah, David, Solomon, Isaiah, Jeremiah, Ezekiel, Daniel, and the Twelve.¹ In the New Testament, the men who wrote were Matthew, Mark, Luke, John, Paul, James, Peter, and Jude and possibly the writer of Hebrews.

Out from this group and others emerged the communication gifts of apostles, prophets, evangelists, and pastors and teachers. The latter two categories—evangelists and pastors-teachers—are the only ones that remained as communicators once the canon of Scripture was completed by John in circa A.D. 95.

¹ See R. B. Thieme, Jr., "Canonicity-Consciousness" in *Canonicity* (Houston: R. B. Thieme, Jr., Bible Ministries, 1993) 30–31.

