

“Humility and Hubris (Part 1)” – James 4:6-17

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[What follows is the transcript of a sermon. It was originally intended to be heard, not read, so the tone is more conversational than academic. It has only been loosely edited, so forgive any grammatical, syntactical, or spelling errors. If you have questions please contact Southern Oaks Baptist Church through their official website, www.welovethegospel.com.]

Take a Bible and meet me in James 4...

Happy Mother's Day. For those of you who are mothers in this place, we want you to know that we love and appreciate you. You are a gift to us. And we hope that this day will be marked with joy for you, whether or not you get to spend it with your children.

What a blessing for us to have so many babies to dedicate this morning. We love taking time for that and praying for those parents. They're going to need those prayers. And they are going to need their church as they bring up these children in the ways of God. Given the dedication time, we are left with a little less time now, so let's make haste to our text.

I'm going to read more than we will get to this morning, but since I will make some comments on how these paragraphs relate to one another it's best to be exposed to the larger section. These verses, Lord willing, will occupy our attention for this Sunday and next. So let's pick up where we left off, which is verse 6. Follow along as I read. This is God's Word...

“But he gives more grace. Therefore it says, ‘God opposes the proud but gives grace to the humble.’⁷ Submit yourselves therefore to God. Resist the devil, and he will flee from you.⁸ Draw near to God, and he will draw near to you. Cleanse your hands, you sinners, and purify your hearts, you double-minded.⁹ Be wretched and mourn and weep. Let your laughter be turned to mourning and your joy to gloom.¹⁰ Humble yourselves before the Lord, and he will exalt you.

¹¹ Do not speak evil against one another, brothers. The one who speaks against a brother or judges his brother, speaks evil against the law and judges the law. But if you judge the law, you are not a doer of the law but a judge.¹² There is only one lawgiver and judge, he who is able to save and to destroy. But who are you to judge your neighbor?

¹³ Come now, you who say, ‘Today or tomorrow we will go into such and such a town and spend a year there and trade and make a profit’—¹⁴ yet you do not know what tomorrow will bring. What is your life? For you are a mist that appears for a little time and then vanishes.¹⁵ Instead you ought to say, ‘If the Lord wills, we will live and do this or that.’¹⁶ As it is, you boast in your arrogance. All such boasting is evil.¹⁷ So whoever knows the right thing to do and fails to do it, for him it is sin.” (James 4:6-17)

Before we consider the content of these verses, let's ask the question, “How do these paragraphs relate to one another?” That's not always easy to answer in this New Testament book. As we have seen, a great many people believe that this epistle is simply a compilation of James' teachings that haven't necessarily been arranged with a great degree of intentionality. Then, on the other side of the spectrum, there are those who believe James is quite intentional in how he has arranged these teachings. That's my own view. But even among those who share that conviction, there is not any consensus on how the various sections often relate. The close of chapter 4 is no exception.

Let me offer one possibility. Last time we gathered, we lingered a bit on the first half of verse 6, where James gives us that word of hope—“*But he gives more grace.*” What a glorious truth. What a glorious God. He gives

more grace. But then you'll notice that the second half of the verse supplies an inference that flows from that truth. James uses a word translated "*Therefore*". In other words, because this is true (i.e., God is gracious), then it shouldn't surprise us that Scripture teaches us that "*God opposes the proud but gives grace to the humble.*"

But then James provides a series of inferences that flow from that truth. They have to do with how we ought to live knowing that this is the case. Once again they are set off with a "*therefore*" in verse 7 (though this time a different Greek word stands behind it). So the actions commanded in verses 7 through 10 are those actions that should follow if we believe these truths, that God gives more grace to the humble. But notice the very last command—"*Humble yourselves before the Lord, and he will exalt you*" (4:10). Doesn't that sound familiar? It sounds a bit like the second half of verse 6, which introduced all of these commands—"*God opposes the proud but give grace to the humble.*" James begins and ends on essentially the same note.

Sometimes biblical scholars will call that an *inclusio*, which just means that a section begins and ends in the same way. Generally when an author bookends a section in this way it is because he wants his readers to see that everything in the center is related to the thought that is pressed in those bookends. So in this case we would expect that the various commands he gives in verses 7 through 9 relate to this idea of humility. Do they? Yes. They illustrate the kind of behavior that is characteristic of those who humble themselves, of those whom God graces and exalts. We'll consider this more in a bit.

So if the first paragraph I read is focused on the *need for* and *look of* humility, then what about the next two paragraphs? I think they supply us with two illustrations of the kind of behavior that results from a lack of humility. So if the first paragraph illustrates the behavior of the humble, the second and third paragraphs present us with the behavior of the proud. Just like earlier in the chapter, when James gives us two examples of breakdowns in our relationship, here again one of his illustrations relates to relational problems with others (4:11-12) and one relates to relational problems with God (4:13-16).

And you'll notice that the proud are exposed in these illustrations through what they "say" to others or to themselves. Verse 11 and following deal with how we speak about others and verse 13 and following with how they speak about their intentions for the future. James has really stressed with us the importance of our words, hasn't he? He has shown how destructive our tongues can be. He has gone as far as to say that the person who could control his tongue perfectly would himself be perfect. James puts such a stress on the tongue because he recognizes that our words expose our hearts. As Jesus taught,

"The good person out of the good treasure of his heart produces good, and the evil person out of his evil treasure produces evil, for out of the abundance of the heart his mouth speaks." (Luke 6:45)

Our words matter. Our words reveal. And so, as we look at some of the particulars of this text this morning, we will want to be asking what our words and actions reveal about us. Do they reveal that we are humble in heart? Or do they expose our pride? This is what this text is designed to help us discern. And today, with our limited time, I would like us to consider one characteristic of the humble and then next time I hope to examine two characteristics of the proud and one more characteristic of the humble that this text highlights. Here's the first lesson...

Humble People Adopt a Posture of Repentance (4:6b-10)

There are different terms used in the Bible to describe repentance. The common verb in the New Testament (*metanoō*) suggests a change of mind. In fact, when broken down into its constituent parts it is built from two words, one (*meta*) a preposition meaning ("with" or "after") and the second (*noeō*) meaning "to think" or "to understand." So at first glance, it's easy to see why people sometimes describe repentance as changing one's mind about sin. Along these lines, Michael Horton describes how this repentance looks at our conversion:

“[Repentance] is not only modifying a few convictions here and there, but realizing that your whole interpretation of reality—God, yourself, your relation to God and the world—is misguided. It is not finding your way back to the ‘straight-and-narrow,’ after wandering off the beaten path a bit, but acknowledging before God that you are not—and never have been—even in the right vicinity. What you once counted pious is idolatry and self-righteousness. You saw yourself at the center of the universe, but now you realize that you exist for God’s pleasure and glory, and that changes how you look at everything. The right to determine for yourself what you believe and how you live is surrendered.”¹

That’s what this “change of mind” looks like on the frontend of the Christian life.

But what we have to see is that the word is not just about the way our *minds* think about sin or God. That’s part of it, but not the sum total. Words derive meaning not from their usage and context. And when you dig further into the way this word is used in the New Testament, it’s pretty obvious that repentance is more than just a change in our thinking. “True repentance involves a change of the entire person—mind (intellect), emotions (affections), and will (purpose).”² It’s a change of thinking that “shakes the whole person to the very foundation.”³ In other words, it’s not merely intellectual. True repentance should shape the way we feel and the way we conduct ourselves. “A change of mind or perspective is of no value if it isn’t accompanied by a change of direction, a change of life and action.”⁴ J. I. Packer captured this as well as anyone, when he wrote:

“The New Testament’s word for ‘repentance’ means changing one’s mind so that one’s views, values, goals, and ways are changed and one’s whole life is lived differently. The change is radical, both inwardly and outwardly; mind and judgment, will and affections, behavior and lifestyle, motives and purposes, are all involved. Repenting means starting to live a new life.”⁵

Turning our attention to the Old Testament, we discover that there are two common words used for repentance. The first one is the Hebrew word *shuv*, which simply means “to turn (back).” Metaphorically, in certain contexts, biblical writers will use the word to express a turning away from sin and, when they do, the word is usually translated “repent.” Let me give you an example from 1 Kings 8.

“If they sin against you—for there is no one who does not sin—and you are angry with them and give them to an enemy, so that they are carried away captive to the land of the enemy, far off or near,⁴⁷ yet if they turn [shuv] their heart in the land to which they have been carried captive, and repent [shuv] and plead with you in the land of their captors, saying, ‘We have sinned and have acted perversely and wickedly,’⁴⁸ if they repent [shuv] with all their heart and with all their soul in the land of their enemies, who carried them captive, and pray to you toward their land, which you gave to their fathers, the city that you have chosen, and the house that I have built for your name,⁴⁹ then hear in heaven your dwelling place their prayer and their plea, and maintain their cause⁵⁰ and forgive your people who have sinned against you, and all their transgressions that they have committed against you, and grant them compassion in the sight of those who carried them captive, that they may have compassion on them⁵¹ (for they are your people, and your heritage, which you brought out of Egypt, from the midst of the iron furnace).” (1 Kings 8:46-51)

This is a good example of how this language of “turning” is used to capture the act of repentance. There are plenty of examples of this throughout the Old Testament (e.g., 2 Chron. 6:37; Ps. 7:12; Isa. 1:27; Jer. 5:3; Ezek. 14:6; Ezek. 18:30). And generally the idea of turning *from* something implies turning *to* something else. In the case of repentance, a person is turning *from* their sin and *to* their God (as in the passage I just read).

The second common Hebrew term is *naham*, which is a word that is usually translated “regret” or “feel sorry” or even “relent” (i.e., to stop some course of action). It has several other nuances too, but these are probably the most relevant to our discussion. In some contexts it is closer to the idea of the New Testament’s “change of mind” language because when someone experiences sorrow or regret about an action that implies that they have changed their mind about that action. So, for example, Numbers 23 famously states that...

“God is not man, that he should lie, or a son of man, that he should change his mind [naham]. Has he said, and will he not do it? Or has he spoken, and will he not fulfill it?” (Number 23:19)

And, similarly, 1 Samuel 15 says,

“...the Glory of Israel will not lie or have regret [naham], for he is not a man, that he should have regret [naham].”

So there is a range of meanings to these words and the context is what determines the meaning in any particular verse. Those of you who have studied these things in more depth are likely aware that sometimes a biblical author does have God as the subject of these verbs, but that doesn't mean that God is “repenting” in the sense that we use the language. He has no sin to turn from. But He can and does do things that could be captured by the different nuances of these words. That's a discussion for another day.

Why are we spending all this time considering these words and the language of repentance? I'm glad you asked. It's because as I was studying the peppering of commands that James issues in verses 7 to 10—within which there are ten(!) commands—it occurred to me that these commands are depicting the actions and posture of repentance. Having surveyed the biblical language of repentance, I think you'll see it too.

But first, I think it's worth noting that these commands come on the heels of the promise of “*more grace*”. What does that tell us? J. A. Motyer answers that well.

“...grace, in God, has a [resulting] correlative in man. James, having pointed out God's sufficiency, points on to our responsibility....James does not see the indwelling Spirit...as a means of instant and effortless sanctification....In the same way he does not see the inexhaustible supply of grace as sweeping us along to an effortless holiness. He knows of no such easy victory. The benefits of grace and more grace are ours along the road of obedience and more obedience. The God who says, 'Here is my grace to receive' says in the same breath, 'Here are my commands to obey.'....In other words, the Bible, as so often, not only tells us what is true but also how to respond to what is true. The truth is a superabundant supply of grace (6); the response is an obedient walk with God, itemized in verses 7-9.”⁶

That's good stuff. We don't obey to earn God's grace. But as recipients of God's grace, we are set free to live a life of obedience. With that in mind, look at the first imperative, in verse 7—“*Submit yourselves therefore to God.*”⁷ When we are sinning, this is the opposite for what we are doing. Sin is defiance. It's arrogance. To repent of sin then must include a change in mind toward sin and God, where we move from a posture of insubordination to a posture of submission. Remember what Horton said? When a person becomes a Christian—they repent and believe—part of that changed mentality (i.e., repentance) is the recognition that your “right to determine for yourself what you believe and how you will live is surrendered.” You can't repent before God, without submitting to Him. This command has to do with repentance.

The next command is related—“*Resist the devil, and he will flee from you.*”⁸ What a wonderful assurance. Now that doesn't mean, it seems to me, that at the first sight of resistance or struggle the evil one will tuck tail and run. No. That's not what we saw with Jesus. Think about the temptation account that took place in the wilderness at the start of His earthly ministry, preserved for us in Matthew 4 and Luke 4. Satan came at Jesus with a temptation. Jesus resisted him with Scripture. Then Satan tempts him from a different angle. Again Jesus resists him with Scripture. Then a third temptation is thrown at the Lord and again He resists in the same fashion. And then the text says,

“And when the devil had ended every temptation, he departed from him until an opportune time.” (Luke 4:13; cf. Matthew 4:11)

What is that? That is this assurance in action. Jesus resisted the devil and the devil fled from Him. But there was a perseverance in Jesus, wasn't there? There was a fight of faith. The devil fled, but it wasn't at the first sight of opposition. It was in the face of settled opposition evidenced by Jesus' turning to God and His Word for help in the fight. That not only helps us understand how the fleeing of the devil works in our life, but also what the resisting of the devil should look like.

What does it look like to resist the devil? I think the command before and the command after flesh that out for us. The command before is "*Submit yourselves therefore to God*" (4:7). Warren Wiersbe was probably correct when he stated, "The way to resist the devil is to submit to God."⁹ Another commentary I consulted this week said something similar.

"Together, the two halves of v. 7 provide the two complementary means of resisting the devil, because submission to God is itself an act of resistance to the devil. As James already spelled out in v. 4 by calling his audience 'adulteresses,' submission to God and allegiance to the devil are mutually exclusive. Moreover, as people align their lives with God, the result becomes a growing resistance to the temptations of the devil and he loses any foothold and must flee."¹⁰

That's so true, but I would suggest further that the second command about resisting the devil likewise relates to the third, where we are told to "*Draw near to God, and he will draw near to you.*" Again, what a promise. When we draw near to God, God reciprocates. The devil doesn't want anything to do with the God who gives us "*more grace*" (4:6), including the grace to resist temptation. We resist the devil in the strength that God supplies. If we want that grace, then we need only draw near to Him and He will come to our aid.

And sometimes the grace He gives us is the grace to flee the devil and temptation. So often that is how we are told to resist—flee! In 1 Corinthians 6:18 we are told to "*flee from sexual immorality.*" In that same letter, Paul calls his readers to "*flee from idolatry*" (10:14). He told Timothy to "*flee*" the love of money and pursue instead "*righteousness, godliness, faith, love, endurance and gentleness*" (1 Tim. 6:11). And later he tells Timothy, "*Flee the evil desires of youth, and pursue righteousness*" (2 Tim. 2:22).

So again and again the way we resist is by fleeing temptations and the source of temptations. James helps us understand that when we do that—we flee—the devil also responds in kind—he flees. Draw near to God and He draws near to us. Flee the devil and he flees us.

Note the rhythm of repentance in these commands. When we resist the devil, we are by necessity turning from sin. That's what we do when we repent. And when we draw near to God, we are by necessity turning from sin and to God. Again, that's repentance.

And so are the commands in the second half of verse 8—"*Cleanse your hands, you sinners, and purify your hearts, you double-minded.*" That's repentance language. We know that our cleansing and purifying is found by grace alone, through faith alone, in Christ alone. We are forgiven because of what Christ has done for us, not from anything we do. He died in the place of sinners. His blood is what atones our sin. And we receive that restorative work when we trust in Him alone to cleanse and save us. That's faith. The other side of that coin is repentance. That's the call of the Gospel—repent and believe on Christ. There is no other way. But notice how thorough this cleaning/purifying is. It's inside and out. "*Cleanse your hands*" (external) and "*purify your hearts*" (internal). "By God's grace we are to be clean inside and out."¹¹

Then, in perhaps the most jarring verse, we are told in verse 9 to "*Be wretched and mourn and weep. Let your laughter be turned to mourning and your joy to gloom.*" That too is repentance language. You see it all the time in the prophets of the Old Testament. It's a mourning over sin. Do you mourn over sin in such visceral ways? If not, perhaps that's because you are more proud than you realize. Perhaps this is why God withholds revival from this land. I'm reminded of the following words from one of my favorite preachers, the late D. Martyn Lloyd-Jones:

“Go and read the history of revivals again. Watch the individuals at the beginning. This is invariably the first thing that happens to them. They begin to see what a terrible appalling thing sin is in the sight of God. They temporarily even forget the state of the Church, and forget their own anguish. It is the thought of sin in the sight of God. How terrible it must be. Never has there been a revival but that some of the people, especially at the beginning, have had such visions of the holiness of God, and the sinfulness of sin, that they have scarcely known what to do with themselves.”¹²

I wonder, when was the last time you were moved to tears by the thought of your sin. Not the consequences of your sin when you were caught. Just by the thought of your sins before your God. Have you shed such tears? If not, it's a pride thing. To be sure, the shedding of tears does not necessarily equal repentance. Paul makes this clear in 2 Corinthians 7, where he distinguishes between “*godly grief*” and “*worldly grief*”. And even the tears of “*godly grief*” are imperfect and must be washed in the blood of the Lamb, as the Puritans used to say. But the point is that there is a kind of mourning that accompanies repentance, make no mistake about it. And yet paradoxically the Christian life is marked by great joy. How can this be? I think Jesus answers this question well in the Sermon on the Mount.

“Blessed are those who mourn, for they shall be comforted.” (Matthew 5:4)

Don't you love that verse? I think there is a logical connection between the first and second beatitudes. The first one said, “*Blessed are the poor in spirit, for theirs is the kingdom of heaven*” (5:3). That's humility. Nobody comes to God with anything of worth to merit saving. We are bankrupt spiritually. And what does poverty of spirit lead to? What is it accompanied by? Does it not lead to mourning? And, particularly, mourning over sin? I think in this context, mourning our sinfulness is what is in view.

Like the first beatitude, this one probably echoes Isaiah 61 as well. The opening verses of Isaiah 61 don't just mention good news for the poor, but also describe how the Messiah was sent “*to bind up the brokenhearted...and...to comfort all who mourn; to grant to those who mourn in Zion—to give them a beautiful headdress instead of ashes, the oil of gladness instead of mourning, the garment of praise instead of a faint spirit*” (Isaiah 61:1-3). In the context of Isaiah, the mourning was prompted by Israel's exile, which was God's punishment for their stubborn sinfulness and rebellion. “This mourning was thus an expression of grief from those suffering the consequences of sin and constituted an attitude of repentance.”¹³ That's the same mourning that Jesus has in mind, I think, in the second beatitude. It's the mourning over sin. The grief that accompanies repentance and poverty of spirit.

So when Jesus says that they will be comforted, He means that God will comfort them by restoring them. Their exile from God will be ended. He will bring them into His comforting presence. Their mourning will be replaced by the worship and rejoicing that accompanies God's salvation. They will be able to say, with the speaker in Isaiah 61, “*I will greatly rejoice in the LORD; my soul shall exult in my God, for he has clothed me with the garments of salvation...*” (Isaiah 61:10). Isn't that beautiful?¹⁴ “Like Jesus, James says we can laugh now, at sin, and mourn later, over judgment. Or we can mourn now, over sin, and laugh later, at God's grace (Luke 6:25).”¹⁵ This is “the great paradox” of Christianity, “the lower we are, the more lifted we are.”¹⁶ And that leads us to the final command, and full circle, as it were. Look at verse 10...

“Humble yourselves before the Lord, and he will exalt you.” (James 4:10)

Remember, that's the framing thought. All of this repentant activity is symptomatic of a posture of humility. We are assured here that the humble man or woman who adopts such a posture, will be exalted by God. And we were assured at the start, in verse 6, that such people are recipients of God's grace. Indeed, verse 6 seems to be echoing the thought of Proverbs 3:34, which reads,

“Toward the scornful he is scornful, but to the humble he gives favor.” (Proverbs 3:34)

I pray that God would help us to find ourselves on the right side of that equation. Perhaps you are here today and you are realizing that you are not. You are not living a life in submission to the Lord, then I say to you with James, “*Submit yourselves therefore to God.*” Have you found yourselves resisting God, instead of the evil one? Then “*Resist the devil, and he will flee from you. Draw near to God, and he will draw near to you.*” Do you come burdened by the guilt and shame of sin? Then come to the well of Christ’s shed blood and “*Cleanse your hands, you sinners, and purify your hearts, you double-minded.*” Have you failed to consider what your sin cost the Savior and the holiness of God? “*Be wretched and mourn and weep. Let your laughter be turned to mourning and your joy to gloom.*” But you don’t have to stay there. Why? Because God “*gives more grace.*” Therefore, “*Humble yourselves before the Lord, and he will exalt you.*”

What was the lesson today? Do you remember? Humble people adopt the posture of repentance. Is that your posture? Repentance isn’t “getting religious” and repentance isn’t “perfection” and repentance isn’t “the absence of struggle,” but it is, in the words of J. D. Greear, “the absence of settle defiance.”¹⁷ He writes, and I’ll close with this,

“Repentance is acknowledging that Jesus is Lord of everything as a matter of who He is. Whatever your disagreement with Jesus, He is right and you are wrong—be that your position on abortion, sex before marriage, homosexuality, generosity, or anything else. While you may not understand all of His ways yet, you recognize that He makes the rules. It means you do the things that He says. Jesus said, ‘Why do you call Me “Lord, Lord,” and not do the things which I say?’ (Luke 6:46).

While we continue to wrestle with our divided hearts, the trajectory has been set and the winner of the argument has been declared. We struggle toward the goal. We fall more than we stand, especially at first, and crawl more than we run. We often find our hearts consumed more with unbelief than belief.

Underneath the struggle, however, is the understanding that Jesus is right and we are yielded to following where He leads. While our flesh resists His authority, our heart consents...[Our] belief in the gospel is not demonstrated by ‘never falling’ but by what we do *when* we fall. Paul fell often but each time he got back up looking toward God, thanking God for forgiveness and that the process Jesus had started in him he was sure to complete (Rom. 7:25; Phil. 1:6).

When those who believe the gospel fall, they renew their posture of repentance, re-embrace the gift-righteousness of Christ, thank God for the promise of their victory, and *get back up*. Those who do not believe the gospel wallow in their failure. They sour with pride when they are doing well; but plunge into despair when they falter.”¹⁸

So which one are you? The humble or the proud? Turn to Jesus, and you will know.

Let’s pray...

¹ Michael Horton, *Pilgrim Theology: Core Doctrines for Christian Disciples* (Grand Rapids: Zondervan, 2011), 263.

² Richard Owen Roberts, *Repentance: The First Word of the Gospel* (Wheaton: Crossway, 2002), 273. He continues later, “The change that genuine repentance brings is thorough and affects all dimensions of life. It brings a change of perspective concerning time: for the repentant, time is no longer an empty void to be filled but an opportunity to invest in eternity. It brings a change of perspective concerning friends and associates: for the repentant, the friends of Christ become their great friends, and all others are to

be served and assisted on Christ's behalf. It brings a change of perspective concerning habits and practices: old things pass away and everything becomes new. It brings a change of perspective concerning purpose and direction: the building up of the kingdom of God and the expansion of His glory are the overwhelming ambitions of all God's repentant ones." Ibid., 280. Wayne Grudem also has a helpful section where he warns against limiting repentance to the realm of the mind; see Wayne Grudem, *Systematic Theology*, Second Edition (Grand Rapids: Zondervan, 2020), 867-869.

³ Horton, 263.

⁴ Sam Storms, "The Christian and Repentance," accessed on May 8, 2021, at: <https://www.thegospelcoalition.org/essay/the-christian-and-repentance/>.

⁵ J. I. Packer, *Concise Theology* (Wheaton: Crossway, 1993, 2020), 176.

⁶ J. A. Motyer, *The Message of James* (BST; Downers Grove, InterVarsity Press, 1985), 150-151.

⁷ Sam Allberry writes, "submission is not an optional extra to the Christian life, as though the main business of being in relationship with him is somehow unrelated to submission, or as though submission only occasionally needs to come into play. Submitting to God is part of what it means to relate rightly to him. When Jesus addressed those who wanted to be his disciples, he told them they must: 'Deny themselves and take up their cross daily and follow me' (Luke 9:23). By calling the worldly Christian to submit, James is calling them back to what the Christian life should always be marked by." Sam Allberry, *James for You* (The Good Book Company, 2015), 112.

⁸ "We do well to notice that it is those who have subordinated themselves to God who are commanded to stand firm against the devil. James knows of no act of consecration to God which takes us out of the conflict. On the contrary, it is the very act of decisive enlistment as his underlings which brings us into the firing-line and calls the devil's action to us as objects of attack." Motyer, 152.

⁹ Warren W. Wiersbe, *Be Mature* (Colorado Springs: Victor, 1978, 2004), 125.

¹⁰ Craig L. Blomberg and Mariam J. Kamell, *James* (ZECNT; Grand Rapids: Zondervan, 2008), 193.

¹¹ David Platt, *Exalting Jesus in James* (CCE; Nashville: B&H Publishing Group, 2014), 90.

¹² Quoted in *ibid.*, 91.

¹³ Charles Quarles, *The Sermon on the Mount: Restoring Christ's Message to the Modern Church* (NACSBT; Nashville: B&H Academic, 2011), 61.

¹⁴ Believers experience that in some measure in the present age, but the fullness of that comforting will come to us when we the Kingdom fully comes and we are in the fullness of God's presence when Jesus returns. That's why Jesus shifts to the future tense in this verse. And it reminds us of the words of Revelation 7:17, which anticipate the day when "God will wipe away every tear from [our] eyes."

¹⁵ Daniel M. Doriani, *James* (REC; Phillipsburg: P&R Publishing, 2007), 150.

¹⁶ Allberry, 116.

¹⁷ J. D. Greear, *Stop Asking Jesus Into Your Heart: How to Know for Sure You Are Saved* (Nashville: B&H Publishing Group, 2013), 64.

¹⁸ *Ibid.*, 64-65.