

Intro:

X. The Dangers of Being a friend of the World

A. Conflict with Others - vs 1a

1. literal translation has no verb - whence quarrels and whence conflicts among you?
2. wars - ***polemos*** - warfare:--battle, fight, war.
  - a. where the English word polemics comes from
  - b. Relates to general prolonged and serious disputing or combat
3. fights - ***mache*** - a battle, controversy:--fighting, strive, striving. refers to a specific fight or battle
4. both terms are used metaphorically of violent personal relationships
5. among you
  - a. these combative relationships were between members of the church
  - b. from vs 4, some probably not saved

B. Conflict with Self - vs 1b-3

1. Uncontrolled Desire - vs 1b

- a. Do they not come from your desires for pleasure
  - i. ***hedone*** - sensual delight; by implication, desire:--lust, pleasure.
  - ii. Where we get the words hedonist and hedonism
  - iii. Connotes the gratification of sexual, natural, fleshly desires
- b. that war in your members?
  - i. not the church members
  - ii. Like Paul, referring to the physical and mental elements of the body which contain man's fallen flesh or humanness - Ro 6:12-13; 7:18, 23

2. Unfulfilled Desire - vs 2a

- a. lust
  - i. ***epithumeo*** - to set the heart upon, long for (rightfully or otherwise):--covet, desire, would fain, lust (after).
  - ii. Context indicates that what they desire is wrong
- b. murder
  - i. ***phoneuo*** - to be a murderer (of):--kill, do murder, slay.
  - ii. Could include murderous hatred, extremely destructive behavior
- c. covet
  - i. ***zeloo*** - to have warmth of feeling for or against:--affect, covet (earnestly), (have) desire, (move with) envy, be jealous over, (be) zealous(-ly affect).
  - ii. A synonym of ***epithumeo***, connotes an even stronger, more compelling feeling of desire
- d. cannot obtain
  - i. ***ou dunamai*** - to be able or possible:--be able, can (do, + -not), could, may, might, be possible, be of power.
  - ii. ***epitugchano*** - to chance upon, to attain:--obtain.
- e. You fight and war -
  - i. ***machomai*** - to war, i.e. (figuratively) to quarrel, dispute:--fight, strive.
  - ii. ***polemeo*** - to be (engaged) in warfare, to battle (literally or figuratively):--fight, (make) war.
  - iii. The result of not being able to obtain

### 3. Selfish Desire - vs 2b-3

- a. you do not have because you do not ask.
  - i. God wants us to ask - Ask, and it shall be given you - Mt 7:7; 1Jo 3:22; 5:14
  - ii. They didn't think to ask
- b. you ask and do not receive,
  - i. *aiteo* - to ask (in genitive case):--ask, beg, call for, crave, desire, require.  
- used in 1:5-6  
- carries the idea of begging
  - ii. you ask amiss, Ps 66:18
  - iii. that you may spend it on your pleasures.  
- *dapanao* - to expend, (in a good sense) to incur cost, or (in a bad one) to waste:--be at charges, consume, spend.  
- *hedone* - sensual delight; desire:--lust, pleasure.

### C. Conflict with God - vs 4-6

#### 1. Hostility Toward God - vs 4

- a. Adulterers and adulteresses
  - i. the sin of violating a marriage covenant by having sexual intimacy w/ someone other than the spouse
  - ii. *moichos, moichalis* - a (male and female respectively) paramour; apostate:--adulterer.
  - iii. Used metaphorically in a way the Jewish brethren would understand due to OT prophets dealing with the sins of the people,
  - iv. nowhere used metaphorically of Gentiles b/c they didn't have a covenant relationship w/ God
- b. friendship with the world - **1 Jo 2:15-17**
  - i. *philia* - fondness:--friendship - used only here
  - ii. *kosmos* - orderly arrangement, decoration; the world (in a wide or narrow sense, including its inhabitants, (morally)) - adorning, world.
- c. enmity with God
  - i. *echthra* - hostility; a reason for opposition:--enmity, hatred.
  - ii. The goal of the world is antithetical to glorifying God
- d. Whoever therefore wants to be a friend of the world makes himself an enemy of God. - **Ro 8:6-9**
  - i. *kathistemi* - to place down (permanently), to designate, constitute, convey:--appoint, be, conduct, make, ordain, set.
  - ii. Indicates conscious intent
  - iii. *echthros* - hateful (passively, odious, or actively, hostile); an adversary (especially Satan):--enemy, foe. - **Ac 13:6-10**

#### 2. Disregard for Scripture - vs 5

- a. Or do you think that the Scripture says in vain
  - i. no specific scripture, principle in the word - Gal 5:17?
  - ii. Could be referencing the fallen spirit of man that is bent toward envy
- b. The Spirit who dwells in us yearns jealously

#### 3. Pride - vs 6; quote for LXX Pro 3:34; 1 Pe 5:5

- a. He gives more grace
- b. God resists the proud, - Pro 6:16-17
  - i. *antitassomai* - range oneself against, oppose:--oppose themselves, resist.
  - ii. *huperephanos* - appearing above others (conspicuous), haughty:--proud.
- c. But gives grace to the humble - Is 66:2; Mt 5:3