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THE GLORIOUS UPWARD ROAD FOR EVERY BELIEVER

A STUDY OF THE BOOK OF JAMES
NUMBER 32
JAMES 4:8-9

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JAMES 4:8-9 "Draw nigh to God, and he will draw nigh to you. Cleanse your hands, ye sinners; and purify your hearts, ye double-minded. Be afflicted, and mourn, and weep: let your laughter be turned to mourning, and your joy to heaviness."

Before we begin to look at verses 8 and 9, let us get a corrected translation of verse seven. "Therefore, be subordinate, be under the authority of The God. But oppose the Devil and he will escape from you.

Now in verses 8 and 9 we are going to study the recovery from reversionism. This is the story of how we move into the type of living we call super grace living. In this passage we are commanded to do this.

JAMES 4:8 "Draw nigh to God, and he will draw nigh to you. Cleanse your hands, ye sinners; and purify your hearts, ye double-minded." "Draw nigh" is an aorist, active, imperative of "eggizo" pronounced "engizo" and it means to approach, to come near, to come closer. This is a constantive aorist and this means it includes all the many countless steps you have to take in learning doctrine so you can finally arrive at super grace. It is an active voice, and this means you have to do this yourself, no one can do it for you. This is such an absolute necessity that it is in the imperative mood, and this means that God commands that we do this. It is not optional.

Turn Around And Recover

So we have a command here to turn from our negligence and recover spiritually by learning Bible Doctrine. This is for people in reversionism. This is for people who have had an emotional revolt in the soul and they badly need to come back to God. This is a command for anyone in any stage of reversionism. "Draw nigh" involves many re-bounds and takes several years of time. Next we have the goal toward which we are moving. It says "to God" and this is a dative singular of "Theos" and is a dative of advantage. It is to your great advantage to do this. The reason there is no definite article before the word God is that this is the way they had to call attention to the quality of the one named. This therefore calls your attention to the essence of God, the perfection of God. You and I are here commanded to draw nigh to God because of the perfection of his character.

Next we have the little word "kai" translated "and" and this is a continuing idea, meaning that just as sure as we draw nigh to God, he will draw nigh to us. (But remember this--he is too much of a gentleman to push himself off on you unless you show him that you want his presence. This word "draw near" is a future, active, indicative of "eggizo" and it simply means you have to fill the spiritual gas tank if you are going to have fuel for your spiritual motor. "To you" is the dative plural pronoun from "su" and it means to all Christians this holds out a promise of the great potential which stands before you. So the "draw nigh" is the principle. Next he is going to give us the mechanics by which this "draw nigh" may be accomplished.

How To Draw Nigh

We have two commands--"Cleanse your hands" and this is rebound.

"Purify your hearts" and this means to take in doctrine.

But these both go together and you can't have one without the other. They are actually two halves of the one whole. Rebound, plus the taking in of doctrine always means spiritual recovery.

"Cleanse" is an aorist, active, imperative of "katharizo" and this is a constative aorist and it means you have to keep doing this constantly. Just like you have to keep washing your hands every time before you eat your meals, so you have to keep rebounding every time you get out of fellowship so you can grow up into a super grace Christian.

Keep A Clear Mind About What Is Sin

Before I go on and develop this idea of drawing nigh to God, I want to throw in this paragraph about what sin really is. Now there are some silly and stupid people who have many strange and crazy ideas about sin. They have certain health rules and if you don't live up to their rules, they say you are sinning. So get this point--Learn to distinguish between what some people call sin and what the Bible really says about sin. Then there is another thing you must remember. The Bible gives another principle of establishment, and that is "Live and let live." So many of us ignore our own obnoxious habits and criticize others for the things they do that are obnoxious to us. We call them "sin" but many times they are not. Now the Bible is quite clear in defining what is sin and what is not sin. So always keep in mind this principle--live and let live. Live your own life as unto the Lord and let everybody else do the same. One of the most Christ-like characteristics we can learn is to keep our nose out of the business of others.

Therefore this command to "Cleanse your hands" is a command to rebound and keep doing it every day. "Cleanse your hands" amplifies the "draw nigh." Now I am sure you don't go to the table to eat your meals without first washing your hands. It is just a habit of hygiene and sanitation we all follow. It is just good common sense to do so. But now lift that same idea up into the realm of the spiritual and remember that you just don't enter any day without washing your spiritual hands, and that means to rebound and get back in fellowship with The Lord. So the washing of hands is a picture of rebound. This is a constative aorist and it means that every time you are out of fellowship you need to claim 1 John 1:9 and wash your spiritual hands. The active voice means that you must do this for yourself, and the imperative mood means that this is a direct command from God.

"Ye sinners" is a technical term and is a vocative plural of "hamartolos" and it means "the sinning ones." It refers to believers in reversionism. It is the believer who has left the standards that build the Edification Complex, he has ceased to rebound on the basis of 1 John 1:9 and he has stopped taking in the Word of God.

Next we have "And purify your hearts." This little word "and" is "kai" and means that the same emphasis is to be continued here. "Purify" is an aorist, active, imperative of "agnizo" and indicates the amazing cleansing power of the Word of God, once it gets inside the mind.

A Replacement

This idea of "purify your hearts" brings up the idea of replacing the dirt and filth in your heart with the clean truth of God. The soul has been polluted with sin and needs to be rid of Satan's doctrine. The

Any thing that will rub it out and replace it is Bible truth. The word for "heart" is "kardia" and this refers to the right lobe of the soul and we call it "The human spirit." This is where we store up doctrine so we can use it when we need it. The words "double-minded" goes with the word "sinners" and is another technical term for reversionistic believers. This word for "double-minded" is the greek word "dipsuchoi" and really means double-souled. This is the believer who is trying to live two lives at the same time. He should be loving Jesus Christ but he substitutes love for the wrong things. The double-souled person is the one trying to ride two horses at the same time and they are going in opposite directions. It just can't be done. In other words, this pictures the impossible. You can't ride in the Devil's circus and have fellowship with the Lord at the same time. Therefore these words "sinners" and "double-minded" are technical terms for believers in reversionism.

Therefore a correct translation of this verse says, "Come near to God and he will come near to you. Wash your hands, sinners, and cleanse your right lobes from pollution, you double-minded ones."

JAMES 4:9 "Be afflicted, and mourn, and weep: let your laughter be turned to mourning, and your joy to heaviness." This verse gives the alternative. If you don't believe the injunction given in verse 8, then you are faced with the alternative of verse 9. So let us have a summary of this passage thus far.

1. The alternative to super grace is reversionism.
2. Once the Edification Complex is erected, the believer stops taking in doctrinal truth.
3. The alternative--Either he continues in doctrine and enters the super grace life, or he rejects doctrine and enters into reversionism.
4. The previous verse, verse 8, gave a command for recovery. Now verse 9 gives the results for remaining in reversionism. If one remains in reversionism, then he will have to pay for it.
5. To remain in reversionism means one will obey the commands we are now to study in verse 9.
6. Then verse 10 will go on and develop the positive side and will picture the glorious results of living the super grace life.
7. If one will obey the commands of verse 8, then he can ignore verse 9 for it won't apply to him. You can jump over verse 9 and go on to verse 10 if you will heed the injunction of verse 8.

In verse 9 the words "Be afflicted" is an aorist, active, imperative of "talaiporeo" and it means to be tormented or to be miserable. Here it means "be miserable." The person in reversionism is the same as being in slavery. He is no longer free. This is a command you will obey whether you want to or not. This is the inevitable result of ignoring verse 8. Next we have "mourn" and this is an aorist, active, imperative. Once you become miserable, then you end up lamenting and grieving. Next we have "weep" and this is an aorist, active, imperative of "klaio." You always weep and mourn when you are in reversionism. Thus far we have had this-"Become miserable, both lament and weep."

Now don't forget this. There will be times in your superficial reversionism you will think you are happy, but your happiness will always be short-lived.

A Complete Turn Around

Next we have the word "metatrepo" and it is an aorist, passive, imperative and it means a complete about face. Laughter is turned to grief. It started out being fun and you had some good times but it soon turned sour in your mouth. The word for "laughter" here is "gelos" and it really means "fun." So your fun turns to grief. This is always the way it happens. The devil will tell you differently, but it turns out this way every time. "Eis penthos" are the words for "mourning" and it means something that started out right, but ended up with lamentation. Next we have the word "joy" and this is from "chara" and it means temporary happiness. The word "heaviness" is "eis katepheia" and it means dejection, depression. So this phrase says, "temporary happiness will be turned to dejection." So this is self-induced misery. The reversionist has put himself into slavery. So this passage warns us that life is too short for us to spend it in unhappiness and misery and slavery and the road out is clearly marked. Since the inevitable end of reversionism is the sin unto death, let us look at that doctrine now.

THE DOCTRINE OF THE SIN UNTO DEATH

1. Definition

The sin unto death is maximum punishment from God to the reversionistic believer. No believer ever checked out of this life under the sin unto death unless he was in reversionism. The sin unto death means the physical death of the reversionistic believer.

1 John 5:16 "If any man see his brother sin a sin which is not unto death, he shall ask, and he shall give him life for them that sin not unto death. There is a sin unto death: I do not say that he shall pray for it."

PSALM 118:17-18 "I shall not die, but live, and declare the works of the Lord. The Lord hath chastened me sore: but he hath not given me over unto death."

There are four reasons why believers die---

- a. Their work is finished. (God determines when this time comes. So don't try to jump the gun with suicide.)
- b. A special reason determined by God. (An unusual one like martyrdom.)
- c. The sin unto death.
- d. Suicide.

2. Reversionism causes the sin unto death.

JEREMIAH 9:16 "I will scatter them also among the heathen, whom neither they nor their fathers have known: and I will send a sword after them, till I have consumed them."

JEREMIAH 44:22 "So that the Lord could no longer bear, because of the evil of your doings, and because of the abominations which ye have committed; therefore is your land a desolation, and an astonishment, and a curse, without an inhabitant, as at this day."

REVELATION 3:16 "So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth."

3. Reversionism recovery removes all discipline connected with the sin unto death.
1 CORINTHIANS 11:30-31 "For this cause many are weak and sickly among you, and many sleep. For if we would judge ourselves, we should not be judged."
4. Case histories of the sin unto death.
 - a. Lying to the Holy Spirit. Acts 5:1-10.
This is the story of Ananias and Sapphira. This is a good deed done but with a wrong motive.
 - b. The sin of incest. 1 Cor. 5:1-5
Here is a man who committed incest and the sin unto death was pronounced, but he repented and God forgave him.
 - c. Improper conduct at the Lord's Table. 1 Cor. 11.
This is a warning to always rebound before you take The Lord's Supper.
 - d. When King Saul rejected the command of God. 1 Chron. 10:13-14. Also 1 Sam. 13:9-14. Saul came to have a passionate hatred for David and he finally died the sin unto death.
 - e. King Hezekiah. Isaiah 30:1-3 and Isaiah 31:1-3
God pronounced his sin unto death, but he repented and God restored and gave him fifteen additional years. This is told in Isaiah 38.
 - f. Believers in Ephesus rebelled against the authority of the Pastor Timothy and they died the sin unto death. 1 Tim. 1:19-20.
5. The sin unto death does not mean the loss of salvation.
2 TIMOTHY 2:12-13 "If we suffer, we shall also reign with him: if we deny him, he also will deny us: If we believe not, yet he abideth faithful: he cannot deny himself."
6. The sin unto death can be cancelled.
JAMES 4:8 "Draw nigh to God, and he will draw nigh to you. Cleanse your hands, ye sinners; and purify your hearts, ye double-minded."
1 CORINTHIANS 11:31 "For if we would judge ourselves, we should not be judged."