

Here Comes the Pride ... and the Grace that Overcomes It (James 4:6-7)

Preached by Pastor Phil Layton at Gold Country Baptist Church on December 27, 2009

www.goldcountrybaptist.org

Our text this morning is James 4:6-7, and the title of the message is “Here Comes the Pride ... and the Grace that Overcomes It.” One of the things any bride and groom notice not long after they are married is that things are different than when they were single. As an unmarried person you don’t realize how much of your life and choices have to do mainly with yourself, your desires, pleasure-seeking, unknown pride. As a Christian, you know you’re a sinner, but the extent of selfishness and pride is not known to you living by yourself, at least in ways that a spiritually sensitive person will realize in marriage when sharing life with another. Marriage is called a “grace of life.” It’s a means of grace by which God shows us more of how big our sin problem is, and He gives more grace that is bigger. Becoming a parent reveals more selfishness in of our hearts we couldn’t see before. In any conflict we have, behind it is “here comes the pride” (self, my desires, pleasure-seeking), but we can also know here comes greater grace that can overcome my sin.

James 4 (NASB95) ¹ *What is the source of quarrels and conflicts among you? Is not the source your pleasures that wage war in your members?* ² *You lust and do not have; so you commit murder. You are envious and cannot obtain; so you fight and quarrel. You do not have because you do not ask.* ³ *You ask and do not receive, because you ask with wrong motives, so that you may spend it on your pleasures.* ⁴ *You adulteresses, do you not know that friendship with the world is hostility toward God? Therefore whoever wishes to be a friend of the world makes himself an enemy of God.* ⁵ *Or do you think that the Scripture speaks to no purpose: “He jealously desires the Spirit which He has made to dwell in us”?* ⁶ *But **He gives a greater grace.*** *Therefore it says, “**GOD IS OPPOSED TO THE PROUD, BUT GIVES GRACE TO THE HUMBLE.**”* ⁷ ***Submit therefore to God. Resist the devil and he will flee from you.***

A few years ago C. J. Mahaney was a guest speaker down at Grace Community Church where my wife and I were attending. That day he spoke from this text on “Cravings and Conflicts,” a message that impacted me and that much of this message is indebted to. He said this text/message has had a big impact in marriages of all 3 of his grown daughters. Each of them had shared during a family get-together how much of a difference had been made in each marriage by this passage in particular. C.J. and Carolyn were involved in the pre-marital counsel for each of their daughters, and he said:

He ‘intentionally interrupted their romantic trance [the engaged couples who had pledged selfless love to each other and would soon learn how selfish they were] in order to prepare them for an inevitable reality of married life: relational conflict ... by a careful examination of James 4:1-2 ... But ... these truths apply to all Christians—regardless of age, gender, or marital status. That’s because we are all familiar with the harsh reality of relational conflict. In fact, it is with great confidence that I can predict: you will face relational conflict in your ... immediate future. Whether between husbands and wives, parents and children, pastors and church members, employers and employees, professors and students, friends, or relatives, conflict will occur. For as sinners living in a fallen world, conflict is inevitable and in fact, is heading your way right now. You can count on it.

The question is: are you prepared for conflict? In James 4, God interrupts our often romantic and selfish view of life and graciously prepares us for relational conflict. He also identifies the root issue underlying conflict and provides life-transforming wisdom for resolving conflict ... Particularly interesting is the fact that James does not specify the nature of the conflicts ... refuses to draw attention to the potentially distracting circumstances. The occasion and the issues are irrelevant to James, because they aren't the source. Instead, [this God-inspired passage] highlights the underlying biblical categories by which we can best understand every conflict [it's our cravings that cause and fuel our conflicts, anything we want too badly that we react badly if we don't get it].

What James understood—and what we must understand as well—is that the circumstances of a particular conflict can never be the root cause. Nor can they alter the root cause. That's good news for us, because regardless of the occasion or circumstances of our quarrels and fights, the biblical categories always apply. This should give us hope for discerning our hearts and resolving conflict ... How wonderful that these verses were not only written for the original recipients, but for us as well! Here in this passage, God is kindly addressing us with a wealth of wisdom and economy of words—revealing both the root issue of relational conflict and its solution.¹

C.J. shared in that message a very transparent example of how this passage had convicted him of his sin after a particular argument with his wife (that without this text he would have only seen her problem, not his) and how he had to ask her forgiveness afterwards for how he had treated her in his conversation. And he talked about how to ask for forgiveness – you don't just say "I'm sorry." You say "will you please forgive me for ..." and then you talk about *your sins*: 1) be specific, 2) be sincere, 3) be short. In most cases keep confessions short (the longer your explanation the more likely it is that you are explaining away your sin or not truly or purely confessing, but doing some defending of your actions and getting in a couple closing arguments).

As we were driving home from church, Jaime made a comment that was expressing how she felt about something that at the time I disagreed with. Now there's nothing inherently sinful about having a disagreement, you can have different opinions and discuss them in a way that's not sinful. That's not the type of conflict or quarrel or fight that James 4 is talking about. You can disagree without being disagreeable, without sinning. You can correct lovingly and confront wrong thinking or wrong living lovingly and even firmly with the goal of honoring Christ and His Word. But for me in that conversation that day, I not only disagreed but quickly dismissed what my wife had to say, disregarding it with a tone of disgust.

In that moment, all I could think of was how wrong I thought my wife was, how way-off her remark was, how un-Christian it was. And so I proceeded to shut her down quickly verbally for several sentences with harsh words ironically I communicated *in a way that was un-Christian* and revealing how wrong *my heart was* and how way-off *my speech to her* was. And more ironically, while I thought I was standing up for God's truth, I was stamping it out.

It didn't hit me at the time, I think it was while I stopped the car to go into Little Caesar's to pick up pizza for lunch, thinking to myself, "Boy, I sure told her ..." -- God's grace came to that little pizza place and to this little heart of mine and in God's amazing mercy He showed me that James 4 was taking place inside of me.

Right then and there, on the way home from a sermon on this text, I was replaying it, a pattern I'd done many times but not seen before. I knew what I needed to do (which I did): humbly repent of my sinful heart that overflowed in sinful speech, confess with sincere sorrow, with specific statements of how I had sinned, and keeping it short, focusing on my sin and nothing else. No excuses, no explaining it away, no minimizing or rationalizing my sin. As I repented, I experienced not only God's grace, but my wife's grace.

Being humbled isn't fun ... but v. 6 says it's the place of grace. In one sense I could think "isn't that terrible how I can hear a message and then violate it right after, on the way home?" But in another sense, I could think "isn't it wonderful how God's grace and God's truth meets us in real life and convicts us in real life where it didn't before and gives us an opportunity to change and experience the transforming grace of a merciful Savior when we do what James 4:6-7 says, humbly repent of our prideful desires"?!

How does this grace to the humble practically work itself out? We could study this topically, but James wrote this verse in a context.

David Powlison on v. 1: "Why do you fight?" ... Most people's instinctive answer to this question asked directly is some form of blame-shifting. "I get angry and yell because my husband neglects me." "I [act that way to] my wife because she nags me." ... "Look how Scripture answers the question, What causes...? Why...?" James's answer exposes the human heart that inhabits the castle, the real you inside ... turn James's answer into a question: "What did you WANT when you got angry and got into a fight?" ... [what] craving, lust, or "pleasure" (not simply in the sense of crude, sensual hedonism, but in the wider sense of "what pleases me"). This craving substitutes for God's lordship ... ruling desires ... their "expectations" or their "felt needs," about their [deepest] hopes, wishes, fears, beliefs, disappointments, loves, pet peeves, or what they'd like to see changed [different ways to say what v. 1-2 is saying]... You are hearing described—often in evasive, euphemistic language—the false gods, the lusts [cravings], the falsehoods that rule the heart.

For example, I recently counseled a couple whose lives were organized around the following "needs" and "expectations" that provided continual hot buttons for conflict. Both laid the cards on the table openly, though neither understood what the cards really meant. The wife "felt she needed" more tender loving care, more control over how her children turned out, more appreciation for what she does, assurance that her husband would not leave her. Her husband "expected" to save more money, to have his wife treat him with respect, to avoid doing any tasks he did not enjoy, to have his children keep out of his hair.

Each of them also needed/expected the other to undergo a radical personality change to create the ideal godly husband/wife. Each of them, like every fighter, also had a strong desire to be proved largely righteous and to have the other proved largely at fault. No surprise, this marriage was highly volatile ...

One of the joys of biblical ministry comes in helping such people see how their conflicts arise from "encamped, dug-in, ruling desires," [v. 1-2] and how God promises "more grace" to those humbled to admit their selfishness [v. 6ff]. These were Christians, and they received the mirror's truth well, gaining a tremendous amount of hope and understanding even during our first conversation. They began to get to the heart of their conflicts.

They began to seek God's aid much more intelligently [v. 3, with right motives now]; when they sought, they found His presence and grace in previously unimaginable ways. God does what He promises. They began to treat one another with humility rather than hostility. The atmosphere of condemnation and self-vindication changed dramatically. They began to listen more carefully and were amazed at what they learned, amazed at the discovery that the spouse was more of a sinner but less of a monster and more reasonable than they'd imagined.

They prayed better prayers—James 4:3 is very searching in that regard! ... they began to talk more openly and constructively ... evenhandedly about what each contributed to conflict. The “weather” in the marriage changed from bad storm to clearing skies ... Scripture came to life for them—or rather, they came to life through the Scripture. The radical God-centeredness of both diagnosis and answer makes this passage a gospel pleasure. James 4:6 contains grace upon grace in a tiny space ...

... People at war can discover their problem patterns and can learn to take apart conflicts as they arise. They have a road map guiding them towards significant grace and significant change ... getting a clear bead on what's really wrong—inordinate desires producing sinful interactions—and grasping the tailor-made significance of the grace of God in Christ. People who see that their own heart is a bigger problem than their nearest neighbor's sins find the gospel immediately relevant. Where sin abounds, grace abounds all the more.²

This chapter is both convicting and comforting, eye-opening as to the extent of my sin problem that it's not just about bad things I do or bad things I desire, it can also be good desires for good things that are so strong they're not good, but become inordinate desires and demands. Elevating my wants to levels where only God should be, ruling desires that I need to submit to God (v. 7). This can be life-changing liberating good news because we can't change others or circumstances but God's grace can deal with the root problem *in us* if we humbly recognize the problem *in us* and repent (v. 7-9).

The prophet Nathan once came to King David with a story about a man who had sinned greatly in his kingdom, and King David, as he thought the story was about someone else, quickly pronounced the man was deserving of death for such sin. He had no clue at that moment that God's Word through the prophet Nathan was actually talking about him until Nathan said to him “You are the man!”

This passage wants you to know “You are a sinner, you are the man or woman or young person who needs to repent and seek God's grace.” Yes, of course, other people around you are sinners, too, but as long as you focus on their sin, you will have a log in your eye so big you can't see this greater grace of God in v. 6.

James has already described the Word of God as a mirror -- not a mirror that helps us see other people's flaws -- but a mirror for our own reflection and the correction of our own sin. This passage is not for someone else, it's for “you” (*you* is repeated 14x in 3 vss)! Even a man after God's own heart like David could be guilty of adultery and murder, and James in this passage stands up like a NT Nathan and in v. 4 says “*you are adulterers*” (spiritually unfaithful, lovers of world). He calls them murderers in v. 2 (perhaps spiritual murderers), and he uses terms in this chapter for spiritual idolaters.

Review:

1st step in battle: Recognize Your Inner Desires (root)

Step 2: Repent of Your Inordinate Desires (remedy then)

Step 3: Re-orient Yourself to God's Desires (remedy future)

Verse 7 (“*submit to God*”) requires the humble mind of v. 6. A loose paraphrase of v. 6 (J.B. Phillips): “*he gives us grace potent enough to meet this ... if we are humble enough to receive it*”

The Greek word for “humble” in v. 6 is a rare word that was used in an ancient Greek secular document which described the Nile River at its low stage stating that “It runs **low**.” So should we.

God always has more grace, it's like a river or like a waterfall that never stops running, but keeps flowing downward not upward, and that's true spiritually as well. Grace keeps descending lower as it goes and so should the life of a Christian. But those who elevate themselves on the bank and consider it beneath them to get down and dirty through muddy river beds will never be washed in this river. It's only someone who like Naaman, humbles self enough to come wading through muddiness as a filthy sinner, plunging him-self down entirely under the water of the Jordan 7x to be cleansed.

There's refreshing grace in this passage, cleansing not just of outward actions but inner attitudes, heart desires (v.8): “*Cleanse your hands you sinners, **purify your hearts** ...*” God's grace is not mere behavior modification, it purifies even the heart at its most basic level of desires, motives, intents, thoughts. It's grace that will pardon and cleanse *within*, grace that is greater than all our sin.

Hebrews 4:12 says it's by the double-edged sword of the Word that convicts and cuts and opens up, revealing even “*the thoughts and intentions of the heart [i.e., even attitudes and motives] ...*”¹⁶ *Let us therefore come boldly to the throne of grace, that we may obtain mercy and find grace to help in time of need.*

God's Word shows us what's going on deep in our hearts so we'll see how deep our sin problem runs, so we'll understand how deep our need is and will come for grace to help in time of need. And as we do that we find that when we are shallow / lowly / empty, the waters of grace are deep, filling, uplifting, refreshing, cleansing. “*He giveth more grace*” (as v. 6 says and as we just sang), v. 6 is a reservoir with no limits. Grace always runs over lowly river beds.

Kent Hughes: “The “gravity of grace” works like the earth's water system, which always flows from the highest to the lowest. Just as the waters of Niagara roll over the fall and plunge down to make a river below, and just as that river flows ever down to the even lower ranges of its course, then glides to still more low-lying areas where it brings life and growth, so it is with God's grace. Grace's gravity carries it to the lowly in heart, where it brings life and blessing. Grace goes to the humble. This is the spiritual law behind Proverbs 3:34, which James has quoted in Jas 4:6 [from the LXX]: “*God opposes the proud but gives grace to the humble.*” The unbowed soul standing proudly before God receives no benefit from God's falling grace. It may descend upon him, but it does not penetrate, and drips away like rain from a statue.

But the soul lying humbly before God is immersed...in a sea of grace. So while there is always “more grace,” it is reserved for the lowly—the humble... [to the humble heart in v. 6, the submissive heart in v. 7, God] “gives us more grace.” He gives grace to overcome personal weaknesses. If to your alarm you find that you are repeatedly succumbing to a burning pursuit of hedonism [v.1b], God will give you more grace if you ask. If you are a victim of an imploding self-centeredness which repeatedly sucks you into its nothingness, and you want deliverance, there is grace for the asking [v. 2b].

Perhaps you are so stubborn that you have never lost an argument ... you never listen to anyone. Now you find that your most intimate relationships are impaired, so that your spouse and friends find your presence a burden, but you want to change. God will give you more grace. If you have fed on cherished hatred, but now see that the feast has really been the Devil’s feast and the main course your soul, and you want deliverance, he will give you more grace.

Perhaps your life has insurmountable obstacles. Perhaps a terminal disease. There is more grace. Or a loved one’s death. There is more grace. Or a shattering divorce. There is more grace. Or the bitter ashes of failure. There is more grace.’³

But v. 6 makes clear you must be humble to receive this grace. An empty vessel is a vessel God can fill, but someone who is proud and full of himself has no place for grace. Pride’s log in our eye keeps us from seeing grace or even our need for grace. Pride won’t come to the doctor, much less take his medicine. Pride is like a dam that keeps the river of grace from flowing. The language of v. 6 is strong: *God is opposed to the proud* – active continual opposition. This is a Greek military term for setting oneself against an enemy (cf. v. 4b), resisting with force, preventing the enemy’s plans from succeeding. God opposes proud people in this way.

This particular word for “proud” is not the word for a boaster or a braggart, whose arrogance is audible and visible to all, Barclay’s study [New Testament Words](#) says this word in James 4:6 could refer to ‘the man who might well go about the world with downcast eyes and folded hands and with out-ward quietness, but with a silent contempt within his heart for his fellow-men ... the man who might walk in outward humility, but in inward pride ... an altar to himself within his own heart, and worships there.’⁴

Therefore, v. 7 says, in light of the truth in v. 6, *Submit to God*, or *Submit yourselves to God*. Another army term, an enlistment word for placing yourself under the commander to fight for him, which is far better than having him fight against you (v. 6b). A soldier in training can’t be arguing about his desires and “rights” to his drill sergeant; it’s not about him anymore in war if he’s going to fight the good fight for others and care for his brothers. His life depends on him following his chain of command, assuming his position, obeying orders. Put self under God’s authority, or your heart will be ruled by another (our desires, v. 1-2). Jesus: “*Deny self daily*.”

Proud People vs. Broken People (Rainey, *One Heart at a Time*)

PROUD PEOPLE:

HUMBLE/BROKEN PEOPLE:

Focus on the failures of others	Overwhelmed with a sense of their own spiritual need.
A critical, fault-finding spirit; look at everyone else’s faults with a microscope, but their own with a telescope	Compassionate; can forgive much because they know how much they have been forgiven
Self-righteous; look down on others	Esteem all others better than themselves

Independent, self-sufficient spirit	Have a dependent spirit; recognize their own need for others
Have to prove that they are right	Are willing to yield the right to be right
Claim rights; have a demanding spirit	Yield their rights; have a meek spirit
Self-protective of their time, their rights, and their reputation	Are self-denying
Desire to be served	Are motivated to serve others
Desire to be a success	Are motivated to be faithful and to make others a success
Desire self-advancement	Desire to promote others
Have a drive to be recognized and appreciated	Have a sense of their own unworthiness; are thrilled that God would use them at all
Wounded when others are promoted and they are overlooked	Are eager for others to get the credit and rejoice when others are lifted up
Have a subconscious feeling, "This ministry/church is privileged to have me and my gifts;" think of what they can do for God	Have a heart attitude that says, "I don't deserve to have a part in any ministry;" know that they have nothing to offer God except the life of Jesus flowing through their broken lives
Feel confident in how much they know	Are humbled by how very much they have to learn
Self-conscious	Are not concerned with self at all
Keep others at arms' length	Are willing to risk getting close to others and to take risks of loving intimately
Quick to blame others	Accept personal responsibility and can see where they are wrong in a situation
Unapproachable or defensive when criticized	Receive a criticism with a humble, open spirit
Concerned with being respectable, with what others think; work to protect their own image and reputation	Are concerned with being real; what matters to them is not what others think but what God knows; are willing to die to their own reputation
Find it difficult to share their spiritual need with others	Are willing to be open and transparent with others as God directs
Want to be sure that no one finds out when they have sinned; their instinct is to cover up	Once broken, don't care who knows or who finds out; are willing to be exposed because they have nothing to lose
Have a hard time saying "I was wrong; will you please forgive me?"	Are quick to admit failure and to seek forgiveness when necessary
Tend to deal in generalities when confessing sin	Are able to acknowledge specifics when confessing their sin
Concerned about the consequences of their sin	Are grieved over the cause, the root of their sin
Remorseful over their sin, sorry that they got found out or caught	Are truly, genuinely repentant over their sin, evidenced in the fact that they forsake that sin
Wait for the other to come and ask forgiveness when there is a misunderstanding or conflict in relationship	Take the initiative to be reconciled when there is misunderstanding or conflict in relationships; they race to the cross; they see if they can get there first, no matter how wrong the other may have been

Compare themselves with others and feel worthy of honor	Compare themselves to the holiness of God and feel a desperate need for His mercy
Don't think they have anything to repent of	Realize they have need of a continual heart attitude of repentance

For further study:

Repentance (Psalm 32, 51)

Humility (Job 38-42, Isaiah 40-48, Psalm 8); Mahaney's book

Grace (Ephesians 1-3, Romans 3-6)

Submission (1 Peter); this handout online, sermon notes online

In v. 7, this lead verb “submit” is in the emphatic position in the grammar, somewhat like today making it all capital letters or underline or bold to get the attention of bold prideful people like us. It's followed by 9 commands that we'll look at next time.

All 10 of the rapid-fire commands in v. 7-10, the repentant demands can be seen as different expressions of the same truth of what the humble person of v. 6 looks like and how he received the greater grace promised in v. 6a. Compare v. 7a with v. 10 -- this whole section begins and ends with humility / submission. This is the clear theme or point which is why we're taking the time on this rather than a superficial study resulting in a superficial Christianity

So before we move on to the rest of verse 7 and the rest of this section, how do we submit ourselves to God in the way James intended in this context? *First, submit to the gospel* (see 1:21)

Spurgeon said: ‘submission to God is absolutely necessary to salvation. A man is not saved until he bows before the supreme majesty of God. He may say, “I believe in Jesus,” but if he goes on to follow out his own desires and to gratify his own passions, he is a mere pretender ... Dead faith will save no man! It is not even as good as the faith of devils, for they “believe and tremble,” [as James 2:19-20 says] ... salvation means being saved from the domination of self and sin! Salvation means being made to long after likeness to God, being helped by Divine Grace to reach to that likeness and living after the mind and will of the Most High.

Submission to God is the salvation which we preach, not a mere deliverance from eternal burning, but deliverance from present rebellion, deliverance from the sin which is the fuel of those unquenchable flames ... God must be first and man must bow to Him—nothing can be right till this is done. Submit is a command which in every case must be obeyed—or no peace or salvation will be found ... I think I am not suspicious without reason when I express a fear that the preaching which has lately been very common and, in some respects very useful, of, “only believe and you shall be saved,” has sometimes been altogether mistaken by those who have heard it. Cases occur in which young persons go on living light, frivolous, giddy, and even wicked lives—and yet they claim that they believe in Jesus Christ. When you come to examine them a little, you find that their belief in Christ means that they believe that He has saved them, although everybody who knows their character can clearly see that they are not saved at all!⁵

Secondly, “submit” in context of 4:3 shows for the saved, prayer is a part, but we need to make sure we are praying with a submissive heart, not praying with an unchanged heart for our selfish desires. Pray, as Jesus taught, first and foremost to honor the name of God. God's kingdom come, God's will to be done, not ours.

We do *need* things like daily bread to stay alive, but all other desires / wants aren't truly needs but must be submitted to God as we pray like Jesus, "*Nevertheless, not as I will, but as you will, Father.*"

If we actually prayed that way and meant it, virtually all of the sinful problems we have with others as described in v. 1 would decrease if not disappear. Not because our circumstances have changed or the people in our life have changed, but because our heart is changed in the level of its cravings, and now we're looking submissively to God to provide whatever we truly need and are not getting angry sinfully at humans who don't give us what we want.

"Submit to God" in v. 7 certainly would include the things we want and desire and long for in v. 1-2, even good desires must be continually submitted to God, because as Ken Sande points out:

'The trouble is that if our desire is not met, these attitudes can lead to a vicious cycle. The more we want something, the more we think of it as something we need and deserve. And the more we think we are entitled to it, the more convinced we are that we cannot be happy and secure without it. When we see our object of desire as being essential to our fulfillment and well-being, it moves from being a desire to a demand. "I wish I could have this" evolves into "I must have this!" This is where trouble sets in. Even if the initial desire was not inherently wrong, it has grown so strong that it begins to control our thoughts and behavior. In biblical terms, it has become an "idol" ... anything apart from God that we depend on to be happy, fulfilled, or secure. In biblical terms it is something other than God that we set our heart on (Luke 12:29), that motivates us (1 Corinthians 4:5), that masters and rules us (Psalm 119:133; Ephesians 5:5), or that we trust, fear, or serve (Isaiah 42:17; Matthew 6:24; Luke 12:4-5). In short, it is something we love and pursue in place of God (see Philippians 3:19).

... It is often not what we want that is the problem, but that we want it too much. For example, it is not unreasonable for a man to want a passionate sexual relationship with his wife, or for a wife to want open and honest communication with her husband, or for either of them to want a steadily growing savings account. These are good desires, but if they turn into demands that must be met in order for either spouse to be satisfied and fulfilled, they result in bitterness, resentment, or self-pity that can destroy a marriage. [If we aren't regularly submitting our desires in prayer to God's good hand, they soon become demands we take into our own hands].

How can you discern when a good desire might be turning into a sinful demand? You can begin by prayerfully asking yourself "X-ray" questions that reveal the true condition of your heart.

- What am I preoccupied with? What is the first thing on my mind in the morning and the last thing on my mind at night?
- How would I complete this statement: "If only _____, then I would be happy, fulfilled, and secure"?
- What do I want to preserve or avoid?
- Where do I put my trust?
- What do I fear?
- When a certain desire is not met, do I feel frustration, anxiety, resentment, bitterness, anger, or depression?
- Is there something I desire so much that I am willing to disappoint or hurt others in order to have it?'⁶

Step 1: Recognize your inner desires (root)

Step 2: Repent of your inordinate desires (remedy then)

Step 3: Re-orient yourself to God's desires (now and future)

Marvelous grace of our loving Lord,
 Grace that exceeds our sin and our guilt!
 Yonder on Calvary's mount outpoured,
 There where the blood of the Lamb was spilled.

Refrain
 Grace, grace, God's grace,
 Grace that will pardon and cleanse within;
 Grace, grace, God's grace,
 Grace that is greater than all our sin.

Sin and despair, like the sea waves cold,
 Threaten the soul with infinite loss;
 Grace that is greater, yes, grace untold,
 Points to the refuge, the mighty cross.

¹ A text version of this message is available at

[http://www.newhopechurchmn.org/youngadults/articles/Cravings%20and%20Conflict%20\(Mahaney\).pdf](http://www.newhopechurchmn.org/youngadults/articles/Cravings%20and%20Conflict%20(Mahaney).pdf)

² David Powlison,

³ Hughes, 179-80.

⁴ William Barclay, *New Testament Words*, comparing alazon to huperephanos.

⁵ Spurgeon, "The Reason Why Many Cannot Find Peace"

⁶ Ken Sande, www.peacemaker.net