

June 21, 2026

James 4:1-10

Wisdom's War

Pastor Dean VanEvery

Grace to you and peace from God our Father and the Lord Jesus Christ.

One of the principles that we all need to learn as we grow up, is the principle of tradeoffs. Usually, with everything that has any kind of significance, there is some kind of a tradeoff involved.

"I could do this good thing now, but then I won't be able to do this other good thing later."

Or, "If I want that other good thing, then I can't do this good thing now."

"I could go hang out with my buddies, but then I wouldn't be able to study, and I might not get a very good grade on the test tomorrow."

Often, it's a tradeoff between some small inconvenience now and a big payout later, or a small indulgence now, and a big headache later.

Flossing is this kind of tradeoff, exercise, healthy eating. Small inconveniences over time compared to big results later on.

Procrastination is a tradeoff issue. Delayed gratification is a tradeoff issue.

Making life decisions is a tradeoff. What college will you go to? What career will you pursue? Who will you date? Who will you marry? When you're young, you have nothing but options, thousands of paths to choose from. And every choice is a tradeoff. To say yes to one school is to say no to a thousand others. And to not choose is to choose. Indecision has its tradeoffs too.

Very, very rarely are there any choices that float freely without any tradeoffs. Do I want a late-night snack? Or do I want good sleep tonight?

This passage in James is about tradeoffs.

You will have war with your passions, or you will have war with others. There's a tradeoff there. If you indulge the flesh, and don't discipline the passions, you'll have conflict with others.

You will be friends with God, and enemies with the world. Or you will be friends with the world, and enemies with God. There is no neutral.

You can draw near to God and resist the devil through humility. Or you can draw near to the devil through pride, and resist God.

This is James' big idea here: Godly wisdom recognizes that spiritual conflict is unavoidable. There is no opting out of this fight. And, like a lot of tradeoffs, there is an easy path of indulgence that ends in destruction. And there is a hard path of self-denial that ends in life. The easy path is to make peace with the flesh, the world, and the devil, which results in storing up wrath for yourself for the day of judgment. The hard path is to make peace with God, and to make constant war with the flesh, the world, and the devil.

And that sounds unpleasant, but it's really not. The life of peace with God and war with the world is the life of peace, and joy, and life, and light. The Christian has constant warfare with the world, with temptation, with his own heart, and yet he has peace within – he knows real peace. The worldling has peace with the world, and indulgence in the desires of the flesh, but torment, and anxiety, and discontent within – nothing is ever quite enough.

Proverbs 16:9, **"Better is a little with righteousness than great revenues with injustice."**

Here's the big idea, two main parts: *godly wisdom* requires *surrender to the grace of God* and embraces *conflict with the flesh, the world, and the devil*.

The Problem

Let's walk through the text a bit.

This text can break into three main blocks. Verses 1 through 3 gives us the problem. Verses 4 and 5 give us the big idea, James' main principle. Then verses 6 through 10 give us the solution, the grace of God, repentance, and faith.

Remember he's just coming off defining wisdom from above. One of the big things he emphasized was that wisdom from above is peaceable. Wisdom from above makes peace with others, specifically within the church. Righteousness is sown by those who make peace.

Then he pivots into this passage, verse 1, **"what causes quarrels and what causes fights among you?"**

Wisdom from above produces peace, then where does all this conflict come from? We saw his answer in the last passage – this is earthly, unspiritual, demonic wisdom. And he expands on it here in this passage.

Here's his basic flow. He asks, where does conflict and strife come from? It comes from a lack of peace within yourself – desire, envy, covetousness.

Then he asks, where then does this lack of peace within come from? It comes from a lack of peace with God. Peace with God produces peace within. Peace within produces peace with others.

What's the solution then? Where does peace with God come from? God's grace, faith, and repentance.

Look at verses 1 through 3. A few things I want to point out. What is the root of conflict? Where does fighting and conflict come from? Is it economic inequality? Is it private property? No, fighting comes from our unsettled passions – from covetousness and envy.

This unsettledness on the inside leads to chaos on the outside. Discontent in the heart leads to destruction in life.

Then he goes somewhere that is somewhat surprising. He basically roots this unsettledness and chaos in prayerlessness. **"You do not have, because you do not ask."**

Covetousness has two halves to it. Covetousness has an idolatry side and an envy side. The idolatry side is the side that simply says that God and God's will for me is not enough. I want and my soul demands what God has not seen fit to give me in this moment. In this sense, covetousness is the opposite of contentment.

But then the envy side resents others for having things that God has not seen fit to give to you. And so, covetousness becomes envy. And envy becomes murder, or at least hate and resentment.

The reason that you spiral this way, James says, is because you haven't asked God for it. Which is interesting. Not all desire is covetousness. Not all desire is envy.

James seems to suggest, that if you earnestly asked God for the things that you desire, a lot of heartache and interpersonal conflict could be avoided.

Covetousness and envy die in prayer. The more you bring your desires to God the harder it is for that desire to warp into covetousness. When you ask God for something, you are submitting to his will. You are submitting to his timing. Idolatry and envy are weeds that thrive on prayerlessness.

There is a godly desire nurtured by prayer that can trust God and bless God and at the same time delight in the blessings of others, even when you are denied those same blessings.

I think it is really interesting that the world got her first Trillionaire this week. Which, that's a lot of money. The difference between a million dollars and a billion dollars is usually lost on most of us. After about 100 million dollars, we're just not talking about sums of money that even make any sense to most people. A billion dollars is hard to really comprehend. A trillion dollars might as well just be a kajillion dollars.

But how do you respond to that? Does it make you angry? Do you want the government to take his money? This is what James is saying. All of the calls for the government to tax his wealth away, all the "there shouldn't be billionaires," basically boils down to this: "We should force him to give up his wealth on the threat of men with guns showing up to arrest him." This is what James is talking about. Discontent leads to envy which leads to violence.

One more note. Verse 3, **“you ask and do not receive, because you ask wrongly, to spend it on your passions.”** This isn’t the only reason a prayer might go unanswered. Sometimes it simply isn’t God’s will. But sometimes, *in his grace*, God refuses our requests because what we asked for would only compound our sin.

This is really interesting. Thomas Manton here gives the example of asking for an increased filling of the Holy Spirit. Sometimes, we want to grow in visible godliness for the secret reason that we want to be praised as one of the super godly people. So even that prayer – to grow in godliness – God will sometimes refuse if it would only lead to our increased pride and vanity.

All I want to note here is that this is a kindness. Romans 1 notes that one of the final ways that God shows his wrath toward an unrepentant culture is to give them up to their passions. To those he loves sometimes he says, “no, I’m not going to give you what you want, because it would destroy you.” But to those who he has turned over to their own sin he says, “very well, I’ll give you what you want, and it will destroy you.”

In C.S. Lewis’s book, *The Great Divorce*, this is exactly how he pictures hell. It’s a fictional book he’s not trying to be literal. But in that book, in hell everyone can have exactly what they want – with no limitations. They can just summon it out of nothing. And because of this, everyone in hell is miserable and alone because they got exactly what their corrupt hearts wanted.

Again, this isn’t the only reason that God might ever say no to a request, but sometimes God’s grace toward you is to say ‘no’ to your desires to keep you from sin.

This is the problem that James sets up. Conflict in the world comes from conflict within, specifically from covetousness and envy.

The Principle

Then next, in verses 4 and 5 James lays out the principle. Friendship with the world is enmity with God. Inversely, peace with God engages you in conflict with the world. This is the tradeoff.

There is a certain course of the world, a natural predisposition of cultures, and a natural predisposition of individuals that tends away from God and tends toward animosity with God. To go along with the world, by definition, is to be an enemy of God.

In Ephesians 2:1-3, Paul says something very similar. And I want you to note how Paul also links the world, the flesh, and the devil together. Ephesians 2:1-3.

“¹And you were dead in the trespasses and sins ²in which you once walked, following the course of this world, following the prince of the power of the air, the spirit that is now at work in the sons of disobedience— ³among whom we all once lived in the passions of our flesh, carrying out the desires of the flesh and the mind, and were by nature children of wrath, like the rest of mankind.”

This is James’ big principle here. Simply by being born into this fallen world, you will have conflict in life. Your life will be prominently marked by conflict, one way or another. Either, you can have peace with the world, the flesh, and the devil, just go along with them, at the cost of conflict with God. Or, you can have peace with God, at the cost of constant conflict with the world, the flesh, and the devil. You cannot avoid this conflict. You must choose a side.

Now, I want to point this out. I want you to notice that for James here, when he says, “friendship with the world,” he still has covetousness and envy in mind. He’s still talking about the passions of your own heart. He’s still talking about the conflict within.

What I mean is this: for most of us, most of the time, conflict with the world, and conflict with the devil looks like conflict with our own flesh.

This passage is certainly relevant to the apostasy and idolatry of our culture; it certainly applies there. But the main point of this passage is not resisting worldliness out there in the world but resisting worldliness in your own heart.

Now, in no way do I want to downplay the importance of resisting the idolatry of our culture. The church has always had to be ready to resist the idols of the age, the worldliness of the world around us.

For the early church, a lot of the first martyrs were killed simply because they refused to offer a pinch of incense to a statue of the emperor. Rome was fine with Christians worshipping Jesus, so long as we also worshipped Ceasar. Just like the world today doesn't really care that you worship Jesus. It's when you refuse to worship their gods that you get in trouble.

The Romans would even give us the incense. All we had to do was put a little pinch on the little fire. Or be killed.

And Christians understood, I would rather die as a friend of God than live as a friend of Ceasar. It seems like such a small thing. But this is the point of testing. May we be found worthy to be called their brothers and sisters.

June is Pride month, and every year we get stories of some Christian who is asked to compromise with the perversion of the world, who in some way chooses friendship with God over friendship with the world. This year it was three Christian baseball players out of San Francisco.

We need to see that, and we need to honor that, and we need to see that as a reminder – friendship with the world is enmity with God – friendship with God is enmity with the world.

So, in no way do I want to downplay the importance of that kind of conflict with the world. And yet, what we need to focus on in this text is the conflict with worldliness in our own heart.

Ok, I need to comment briefly on verse 5. This is another place where there's a lot of disagreement about even what the Greek *says*, not to mention what it *means*.

There's basically two different ways to read this verse, but both are essentially doubling down on verse 4. Either, like how the ESV has it here, he's basically saying, "God is a jealous God," meaning something like, 'therefore don't take enmity with God lightly.'

Or, he's saying something like, "the human spirit is bent toward envy." In that case he's explaining why the world is bent away from God.

Both are possible with the Greek as written, both fit the context, but I lean toward the second – "the human spirit is bent toward envy" – mostly because it fits the context of James's point a little better.

Our problem is unchecked desire and envy, so if we just go with the flow of our hearts – if we just go with the flow of the world we shouldn't be surprised when our lives and our cultures descend into covetousness, envy, and violence. The human spirit, after the fall, is bent toward envy and strife.

"Listen to your heart," leads to violence. "Be true to yourself," at a cultural scale, leads to bloodshed.

The Solution

Ok, so we've seen the problem – conflict in the church and conflict in the world comes from within, from covetousness and envy. We've seen the principle – friendship with the world is enmity with God. Now, in 6 through 10 we get the solution. Verse 6 is the theological solution, and verses 7 through 10 is the practical solution.

This is so important. This is such an important turn here in this passage. Chaos comes from our hearts. Our hearts are bent toward sin. And yet. But. God gives more grace.

This is Ephesians 2, we saw this already. You are dead in trespasses and sins, going along with the world, the flesh, and the devil, but then Ephesians 2:4-5, "**But God, being rich in mercy, because of the great love with which he loved us, even when we were dead in our trespasses, made us alive together with Christ—by grace you have been saved.**" He gives more grace!

So far, we've seen Genesis 6:5, "**The LORD saw that the wickedness of man was great in the earth, and that every intention of the thoughts of his heart was only evil continually.**" And Genesis 8:21, "**the intention of man's heart is evil from his youth.**"

Or, Jeremiah 17:9, **“The heart is deceitful above all things, and desperately sick; who can understand it.”**
But now we see Romans 5:8, **“God shows his love for us in that while we were still sinners, Christ died for us.”**

“But he gives more grace. Therefore it says, ‘God opposes the proud but gives grace to the humble.’”

Again, this is what James is driving at. True godliness is not found within. True godliness comes down from above, **“coming down from the Father of lights,”** back in chapter one. **“coming down from the Father of lights, with whom there is no variation or shadow due to change. Of his own will he brought us forth by the word of truth, that we should be a kind of firstfruits of his creatures”**

He gives more grace. From ourselves we get only envy, chaos, and death. From the grace of God we get forgiveness, adoption, new hearts to live righteously, power to walk in the Holy Spirit.

In the flesh, our hearts offer us only chaos and conflict. Conflict within your own heart, conflict with other people, and conflict with God himself. But Christ **“came and preached peace to you who were far off and peace to those who were near,”** Ephesians 2:17. Christ offers you peace. Peace within. Peace with your own conscience. Peace with one another. And peace with God: Father, Son, and Holy Spirit.

This is why Paul begins all of his letters with “grace and peace.” You can only find peace through grace. Without grace, there is no peace. He gives more grace.

This is the theological solution, the big-picture solution. Peace can never be earned; peace can never be attained on your own. But Christ, by taking on our nature, by fulfilling the law, by dying in our place, by rising from the dead, and by reigning from heaven, has made a way for peace. Not for the great and the mighty, not for the lofty and the proud, but for the humble. For those who see their sin. Who see their weakness and need. God gives grace to the humble. God gives peace to the humble.

Then verse 7, **“submit yourselves therefore to God. Resist the devil, and he will flee from you.”** Again, just note how James moves seamlessly from the flesh to the world to the devil. To discipline the flesh, is to make war with the world, is to resist the devil.

Submit yourself to God – repentance takes humility. Faith takes submission. Faith is a Lordship decision. Who is going to be the king of your life? Jesus Christ, or you? Jesus Christ, or the world?

Now, there’s an encouragement here. **“Resist the devil, and he will flee from you.”** It might not be right away, but temptation tends to be fleeting. The devil, the flesh, and the world tend to be paper tigers. They look scary, they look terrible and mighty, but they are thin. At most they can kill you. But you already knew you were going to die somehow.

If you resist God, if you chose friendship with the world and resist God, he will never flee. You will never prevail over God. But, if you resist the devil, you will prevail, by the power of God helping you, you will win. So, submit to God, resist the devil, it will be conflict now, but peace will come.

Verse 8, here’s where he gets a bit more practical. **“Draw near to God, and he will draw near to you. Cleanse your hands, you sinners, and purify your hearts, you double-minded.”**

Here he gives three instructions. Draw near to God, cleanse your hands, purify your hearts.

Here’s another way you could say those: faith, repentance, and prayer (roughly).

When he says, ‘draw near to God,’ he’s not talking about vague mystical spiritual practices. He’s talking very concretely about having faith in Jesus. When the New Testament talks about drawing near to God, it’s talking about faith in Jesus Christ.

John 14:6, **“I am the way, and the truth, and the life. No one comes to the Father except through me.”**

Hebrews 7:25, **“Consequently, he [Jesus] is able to save to the uttermost those who draw near to God through him, since he always lives to make intercession for them.”**

Hebrews 10:19-22, **“¹⁹Therefore, brothers, since we have confidence to enter the holy places by the blood of Jesus, ²⁰by the new and living way that he opened for us through the curtain, that is, through his flesh, ²¹and since we have a great priest over the house of God,**

²²let us draw near with a true heart in full assurance of faith.”

Drawing near to God is worshipping God the Father through faith in Jesus Christ in the power of the Holy Spirit.

‘Cleanse your hands’ is simply a call to repentance. Turn away from your works of the flesh, turn away from indulgence of the flesh, turn away from friendship with the world. You’ve learned a certain way of living – Christ calls you to learn a new way.

Then, ‘purify your hearts’ is a call to focus your affections and desires on God and the things of God.

Colossians 3:2, **“Set your minds on things that are above.”**

Psalms 37:4, **“Delight yourself in the Lord, and he will give you the desires of your heart.”**

Certainly, this is a call to more than prayer, but prayer is how we do this. Prayer is how we train our hearts to delight in the Lord. Prayer is how we train our hearts to see every aspect of our life in relation to God. Prayer is how we gather up all the scattered little streams of our affections and bring them before God.

This is the solution to the chaos in our hearts and chaos in our world. Overridingly it’s the grace of God. All of this starts with the grace of God. God’s grace comes first. God’s grace always initiates. God’s grace moves first in history – Christ died for us long before we knew we needed him. And God’s grace moves first in your life – he sought you before you sought him.

But then practically, peace in life comes from faith in Jesus Christ, drawing near to God through the cross and resurrection of Christ. Peace in life comes from repentance from sin, empowered by the Holy Spirit. And peace in life comes from a heart focused on Christ through a commitment to prayer. Not necessarily long prayers. But focused, unhurried, undistracted prayer.

Then verse nine. This is so important. **“Be wretched and mourn and weep. Let your laughter be turned into mourning and your joy to gloom.”**

The human heart always wants to minimize the pervasiveness and the seriousness of sin. The basic human instinct, for fallen man, is to laugh and take lightly the seriousness of sin. But James tells us flatly, that’s wildly inappropriate. You should see your sin, and mourn over it, weep over it. This is why, often the first sign of new spiritual life is a new sense of the seriousness of sin. For the first time the almost-convert starts to feel the weight and guilt of his sin. As horrible as this feels, this is a good sign.

Before the Holy Spirit starts to convict someone, the offer of the gospel falls on deaf ears because they don’t think their sin really needs such a drastic solution.

Then verse 10, basically a summary of the previous few verses, **“humble yourselves before the Lord, and he will exalt you.”**

The path to peace with God is not through doubling down on your moral sincerity. The path to peace with God begins with humility. Exaltation comes through humility. Lifting up comes through kneeling down. Victory comes through surrender. Life comes through death.

That’s the big idea: *godly wisdom requires surrender to the grace of God and embraces conflict with the flesh, the world, and the devil.*

Doctrine: Contentment, Grace, and Total Depravity

There are a few doctrines I want to mention in connection with this text. Two I’ll just mention and then dig into the third a bit.

The first is contentment. This passage should help us see why contentment is such a key Christian virtue. Contentment both flows out of godliness and cultivates godliness. Contentment is the opposite of covetousness. Contentment trusts God in his timing and wisdom and walks in gratitude for his good gifts. And contentment is the necessary context of community peace. Nothing kills community like envy. And nothing kills envy like contentment.

The second doctrine is the priority of grace. Apart from the grace of God, we never escape the wisdom of the world, the flesh, and the devil. Godly wisdom understands that all true godliness, all true life and peace and love and joy and especially contentment, is downstream of the grace of God. All true good in your life is an occasion for gratitude, not pride.

Then third, the doctrine that I want to dig into a bit more for this passage is the doctrine of *total depravity*. No doubt, a favorite doctrine for many.

Total depravity is the first of the so-called five points of Calvinism, or the five Doctrines of Grace. And, it's certainly the bad news doctrine. But, understanding it is extremely important. It will be very hard for you to have lasting contentment without a firm grasp of the doctrine of total depravity. Unless you understand total depravity, you will not understand the love of God shown on the cross, or the grace of God extended to you in your life.

What does it mean? Total depravity is the doctrine that every aspect of human nature was corrupted by the fall. It's not the idea that everyone is as evil as they could possibly be. That's obviously not true. Even among pagans, ancient and modern, there are plenty of examples of courage and honesty and sacrificial love and generosity and all the rest. Total depravity is the idea that sin has corrupted every part of the human person – your flesh, but also your affections, and your will, and your reason.

It's not – everyone is as bad as they could be. But it's – every part of what we are is in some way touched by sin.

This doctrine is opposed to the idea that our flesh is corrupt, but our affections are basically trustworthy. Or that the flesh is corrupt, but our will is able to choose the good on its own. Or that human reason is unimpaired by sin.

The total person – flesh, affections, will, intellect – has been touched by sin, bent by sin.

We saw this already in Genesis 6, **“every intention of the thoughts of his heart was only evil continually.”** And Jeremiah 17, **“The heart is deceitful above all things.”**

Or we can look at the New Testament, Paul, in Romans 3:10 and 11, **“None is righteous, no, not one; no one understands [intellect]; no one seeks for God [will].”**

This means that the solution to our problems has to come from outside of ourselves, it has to come from above. If we just go into neutral, we don't drift toward godliness. The flesh, left to itself, the world, left to itself, drifts toward sin and opposition to God.

If we look to the flesh – it's corrupted by sin.

If we look to the emotions – they're corrupted by sin.

If we look to the will – it's corrupted by sin.

If we look to reason – it's corrupted by sin.

There is nowhere we can turn in the human person, or in human society that can save us. Our rescue has to come from outside of ourselves.

Let me give you five ways that total depravity should shape our pursuit of godly wisdom.

First, total depravity should give us humility in our own wisdom. It is an article of faith that should make us seriously skeptical about our own judgment. Proverbs 3:7, **“be not wise in your own eyes; fear the Lord, and turn away from evil.”**

Total depravity is something that shapes our understanding of human nature as revealed by God, it is not a conclusion we come to by observation. In other words, we believe total depravity not because we have had a lot of bad experiences with people, but because the Bible tells us it's true.

Most of human culture looks at the human race and says, “well, there's good people and bad people, but on the whole we're pretty good.”

But the Bible looks at the human race and says, “none are righteous, no, not one.”

Perhaps we as a species don't have the best perspective on ourselves.

If the Bible is right about how crooked fallen humanity really is, then we are in no position to judge ourselves, and assess whether or not we really are depraved. If we are as bent as the Bible says we are, then we are in no position to comment on whether or not we are bent.

If we look out at the world around us and deny the seriousness of sin, all that does is prove that our judgment is bent. So, total depravity should make us slow to trust our own wisdom – especially in assessing ourselves.

Proverbs 21:2, **“every way of a man is right in his own eyes, but the LORD weighs the heart.”**

Second, total depravity should give us humility in repentance. Repentance itself is a gift from God. Repentance is not my reason overcoming my flesh, or my will overcoming my flesh. Repentance is the grace of God overcoming my flesh, my affections, my will, and my reason – in order to renew and repair all of it. My will needs saving just as much as my flesh.

Third, total depravity should make us dependent in sanctification. Even after the new birth, even after regeneration, sanctification is still a work of the Holy Spirit. Galatians 3:3, **“Are you so foolish? Having begun by the Spirit, are you now being perfected by the flesh?”** The new birth is a gift of God’s grace, and every step of sanctification is a gift of God’s grace.

Fourth, total depravity should make us watchful for sin.

Conversion erases the penalty of sin. The Holy Spirit breaks the power of sin. But in this life we still need to deal with the presence of sin. Total depravity should give you the humility to stay watchful. “Take heed lest you fall.” The Christian must always be watchful, on the lookout for temptation and sin. In this life, you are never beyond the reach of sin.

Then *last*, total depravity should give us mercy toward others. These last two kind of go hand in hand. Basically, we should never be categorically surprised if someone falls into sin, or sins against us.

Disappointed, yes. Hurt, yes. Take appropriate disciplinary action, yes. But we should never find ourselves saying, “I can’t believe you would do such a thing!” Really? They are still a sinner. Or on the inside, “I thought I was beyond this.” Really? Maybe that’s why you let your guard down.

So, be watchful of yourself, and merciful toward others.

As a rule, total depravity should make us more gentle and merciful toward others and more strict with ourselves.

Total depravity should make us skeptical of our own judgment, give us humility in repentance, dependence in sanctification, watchfulness over sin, and mercy toward others. And this is what it looks like to resist the devil, to make war on the flesh, and to stand opposed to the worldliness of your own heart. Godly wisdom requires a sober acknowledgement of total depravity.

Application and Conclusion

What do we do with this? Four quick comments on application as we wrap up.

First, acknowledge the tradeoff. Friendship with the world is enmity with God. And friendship with God is enmity with the world. Remember, we’re primarily talking about the worldliness in your own heart. Your own greed, your own lust, your own anger, your own discontent, your own selfish ambition. Friendship with that world is enmity with God. You will spend all of your days fighting one of those sides. Which will you fight?

Second, humble yourself before the Lord. God opposes the proud but gives grace to the humble. Confess your sin. Mourn your sin, lament your sin. Confess your need. He is willing and eager to give more grace.

Third, draw near to God through faith in Jesus Christ. God the Father sent the Son specifically so that you might draw near to him. Draw near to God and he will draw near to you.

Then fourth, draw near to God, and go to war. Go to war with your flesh. Go to war with your sin.

Brothers, lust is trying to destroy everything good in your life. Porn is trying to destroy your marriage, corrupt your kids, and damn your soul. Temptation is not a pet to be played with it is a murderous invader to be put down.

Sisters, fear is trying to corrupt everything you care about. Fear, and the desire to be in control, will smother the very things you are trying to protect – your marriage, your kids, your weekend plans. Go to war with your sin.

Fight for holiness. Fight for your family. Fight for glory of God.

If you will have peace, you must make war.