

1. Introduction

- a. James is now discussing the very practical matter of planning and how to order our lives
- b. The passage isn't primarily just concerned with the issue of making money but rather the method in which we go about making decisions and planning our lives
 - i. He mentions a place. A time. A goal (v. 13)
 - ii. He says the opposite of planning isn't NOT planning. (v. 15—he says “do this or do that” as a way to concede we will always need to plan and make decisions, but it's HOW we do this which makes all the difference)
 - iii. He argues that the way we make plans is wicked and boastful fundamentally because it's all about us (v. 16 “boast in your arrogance”)
 - iv. That's how it is with our planning—we forget God altogether and go about our planning without the continual seeking of God's will.
 - v. We have to make plans. But the difference for James is seeking out his will.
- c. “God willing” is the way we ought to plan according to James
- d. But we don't according to James—we make plans absent of God himself

2. We Forget God

- a. Why is this bad for God when we remove His will from our decision-making process?
 - i. We ignore Him—and it removes Him from the center place of our lives
 - ii. Psalm 9. And those who know your name put their trust in you, for you, O Lord, have not forsaken those who seek you.
 - iii. There's a relationship between God and His people—where he remembers them but they forget Him
 - iv. This is to deprive God of his significance in your life—his centrality

3. We Become God (or at least try to!)

- a. Why is it bad for us if we functionally leave God out of our decision-making and life-planning processes?
 - i. Because we are pretending to be God.
 - ii. The stress and strain of wondering if you made the wrong choice.
- b. We desperately crave omniscience.
 - i. We are made in God's image and therefore share some type of his characteristics (“communicable”)
 - ii. But many of his characteristics we are unable to share (“incommunicable”)
 - iii. Omniscience—the ability to know everything—is one of these traits we can't have and yet functionally act as if we do have it in our planning process for our lives
 - iv. What is worry? A frustrated ambition towards omniscience.
 - v. We desperately want to say "I know"
 - vi. We think. We devise. We plan. And it imprisons us to a certain degree by bringing about worry and fear of the future, making a wrong decision, pretending we are in control, etc.
 - vii. It would be incredibly freeing. James says that we don't know!!

4. We Say “Deo Volente”

- a. If it's the lord will, we will live. This is profound.—v. 15, it means making plans in light of the fact you're even alive by grace!
- b. You must take any situation you're in and remind yourself that you are there by the grace of God only Jonathan Edwards did this each day.
 - i. 48. Resolved, constantly, with the utmost niceness and diligence, and the strictest scrutiny, to be looking into the state of my soul, that I may know whether I have truly an interest in Christ or no; that when I come to die, I may not have any negligence respecting this to repent of. May 26, 1723.
 - ii. 49. Resolved, that this never shall be, if I can help it.

- c. But it's not just a motivational tip.
 - i. How do you know you can trust him with your life plans?
 - ii. How do you know that if you say "Deo Volente" that it will all work out?
 - iii. How do you loosen your grip and give him control?
- d. Look to the one who said "if it's your will" and then lost his life (Luke 22:42)
- e. Deo volente—how can you say "your will be done" instead of "my will be done?"
 - i. You live because he died. Then how does it shape your planning process?
 - ii. It gives you ultimate trust that God is in control—he's already saved you and given you life, therefore what would he not do for you to protect you?
 - iii. This has to reshape you or you'll always aspire to omniscience. You'll never rest in grace.
 - iv. The gospel: We will strive towards omniscience to be like God. This is the first sin. Not just breaking a rule but breaking a relationship.
 - 1. Yet there would come one who would gods will and die by doing it! Why can't we trust in this?!?!

5. Conclusion

- a. Where does worry come from? The need to be omniscient and know everything in order to feel we are in control of our lives—but this only leads to more worry, dread and fear
- b. Worry, fear---only "perfect love" casts this out and the perfect love was Jesus