



*Women's Fall Virtual Retreat  
September 10-12, 2020*

*but he  
does of  
the world,  
and not heavens  
only, deceiving  
yourselves*  
*James 1:22*

*[www.ComeFillYourCup.com](http://www.ComeFillYourCup.com)*

## Schedule

### **Thursday, September 10**

- 5:30 Welcome and Online Ice Breaker Games
- 5:45 **Introduction to James** – Erynn Sprouse
- 6:30 Online Lesson Discussion
- 6:45 **James 1** – Tami Roberts
- 7:30 Online Lesson Discussion and Giveaway

### **Friday, September 11**

- 5:30 Welcome and Online Ice Breaker Games
- 5:45 **James 2** – Fee Rocha
- 6:30 Online Lesson Discussion
- 6:45 **James 3** – Lacy Crowell
- 7:30 Online Discussion and Giveaway

### **Saturday, September 12**

- 5:30 Welcome and Online Ice Breaker Games
- 5:45 **James 4** – Katie Simpson
- 6:30 Online Lesson Discussion
- 6:45 **James 5** – Kristy Huntsman
- 7:30 Online Discussion and Final Giveaway

### Lacy Crowell

Lacy Crowell has been married to the love of her life, Jonathan, for almost 20 years. They are blessed with four amazing kiddos whom Lacy has had the privilege of homeschooling, and they worship with the Garriott Rd church of Christ in Enid, OK where Jonathan serves as the Youth and Family Minister. She loves to read, eat ice cream, and play Catan with her family (especially when she wins.) Lacy is a graduate of the Bear Valley Bible Institute of Denver and is a Marriage and Family Therapist. Her great joy is working to strengthen families, starting with her own, and helping her sisters in Christ become excited about their service to the Lord and study of His word.

### Kristy Huntsman

Kristy is the Editor-in-Chief of ComeFillYourCup.com and the author of [Sanctified \(A study of 1st & 2nd Peter\)](#), [Redeemed \(A Study of Hosea\)](#), and [Appointed \(A Study of Judges & Ruth\)](#). She and her husband Lance attend the Stonewall Church of Christ in Stonewall, OK, where Lance is the minister. She is a stay-at-home, homeschooling mommy of two sweet girls Taylor (11) and Makayla (8). In addition to this, Kristy will graduate in December with her master's degree in Biblical Studies from the Bear Valley Bible Institute. In her spare time, she enjoys reading, drawing, and raising her flock of chickens.

### Tami Roberts

Tami Roberts is striving to be a shining light for the Lord. She and her husband, Wayne, travel around the country sharing their marriage seminar, "His Shoes, Her Shoes." Tami also uses her "extra" time to speak at different women's gatherings. Tami has written for several different websites including Come Fill Your Cup. She is also in the process of publishing her first book, "But I Just Want to Be Happy: A Study from 1 Peter." She and Wayne have raised five children and are enjoying 10 grandchildren. They are currently working with the Metro Church of Christ in OKC.

### Fee Rocha

Fee Rocha lives in north-central Wyoming with her husband, Dustin, their three children: Setti (18), Huey (14), and Adam (13), as well as their two dogs, Tilly and Lucy. Fee homeschools them (her kids, not her dogs!). She is working towards her master's in counseling and substitute teaches at her local school district. Both Fee and Dustin are graduates of Bear Valley Bible Institute of Denver, and their first love is working alongside fellow Christians to strengthen the body locally.

### Katie Simpson

Katie Simpson and her husband Jess have been married nearly 10 years and working in ministry together for nearly the same time. They met in college at the University of Wyoming and both graduated from the Bear Valley Bible Institute of Denver. Upon graduating, they moved to Durango, Colorado to work and serve alongside the Durango church of Christ. In 2017, they moved back to Laramie, Wyoming where Jess serves as the campus evangelist for the University of Wyoming Christian Student Center overseen by the Laramie church of Christ. Katie enjoys working alongside her husband to teach and minister to the college women as well as conducting personal evangelism studies. She is an avid bird watcher and bowhunter and enjoys studying and teaching natural history apologetics.

### Erynn Sprouse

Erynn Sprouse has been married to Jeremy for 21 years. They live in Dublin, TX where Jeremy has served as the pulpit minister for the last seven years. Erynn homeschools their five young knights-in-training and tries desperately to keep their five-year old princess away from glitter. She is the co-creator of [ComeFillYourCup.com](http://ComeFillYourCup.com) and author of Perfected: God's Best Reserved for You, a study guide on Hebrews. She enjoys knitting, eating ice cream, and tickling her kiddos, but her passion is helping women dive deep in God's word. Erynn loves writing articles and studies, as well as speaking at ladies' days, retreats, and teen girls' camps; it's always an honor.

## **Introduction to James**

### **A lesson in practical Christian living**

#### **To: Jewish Christians**

- How do we know?
  - 1:1 – “to the twelve tribes who are dispersed abroad” cf. Acts 8:1, 1 Peter 1:1
  - “assembly” = SYNAGOGUE (SN4864) in 2:2; this is Jewish terminology
  - Abraham = “our father” (2:21)
  - “Lord of Sabaoth” (5:4) is a Jewish name, cf. Isaiah 5:9
  - Examples of faithfulness, patience, prayer are all from OT
    - Abraham – 2:21
    - Rahab – 2:25
    - Job 5:11
    - Elijah – 5:17, 18

#### **Date**

- The Jew-Gentile (J-G) question is not mentioned.
  - Jew-Gentile question: do Gentiles need to obey OT commands such as circumcision?
  - This question was settled in Acts 15 by James and other elders of the church around 48 AD.
- Since this question is not mentioned / addressed, it’s written either...
  - 44-47 AD
    - Before the J-G question was an issue
    - The letter is still very Jewish in thought
    - 2:2 uses the word “synagogue,” translated “assembly” NASB
    - The persecution has begun, so it cannot be earlier.
  - 62-63 AD

- J-G question is well settled, not being discussed much
- Shortly before James' death

## **From: James**

- Which James?
  - Son of Alphaeus – not likely. He isn't mentioned outside of lists of apostles – Matthew 10:3, Acts 1:13
  - Son of Zebedee, brother of John – no. He was killed in about 43 AD; cf. Acts 12:2
  - Brother of Jesus, and Jude – most likely; cf. Matthew 13:5, Mark 6:3, Jude 1
    - Non-believer (John 7:5) to believer (1 Corinthians 15:3-8, Acts 1:14)
    - Pillar of the early church
      - So says Paul, Galatians 2:9
      - Peter reports back to him, Acts 12:17
      - Prominent in Jerusalem Council, Acts 15:12, 13
      - Counted with elders of Jerusalem, Acts 21:18
      - Paul visited him at Jerusalem, Galatians 1:18

## **Unlocking James** **A lesson in practical Christian living**

**Key Verse:** *“But prove yourselves doers of the word and not merely hearers only who delude themselves.”* James 1:22

## **Keywords**

- Works— ERGON— 21 occurrences
  - Example verse: 2:18
  - Translated...
    - Result (1:4)

- Achieve (1:20)
- Effectual, effective (1:25, 5:16)
- Committing (2:9)
- Deeds (3:13)
- Laborers (5:4)
- Faith— PISTIS— 19 occurrences
  - Example verse: 2:22
  - “state of believing on the basis of the reliability of the one trusted, trust, confidence, faith”<sup>1</sup>
  - Must be coupled with works to be true faith, 2:20
- Brethren— ADELPHOS— 20 occurrences
  - Example verses: 1:16, 4:11
  - purpose: remember, we are family!
- Do / make— POIEO— 17 occurrences
  - Example verse: 1:25
  - Effectual doer (1:25)
  - Love your neighbor = do well (2:8)
  - Make peace (3:28)
  - Do what is right (4:17)
- Judge— KRINO— 20 occurrences
  - Example verses: 2:12, 4:12
- Law— NOMOS— 12 occurrences
  - Example verse: 2:8
- Perfect— TELEIOS— 9 occurrences
  - Example verse 1:17

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<sup>1</sup> Arndt, William et al. A Greek-English lexicon of the New Testament and other early Christian literature 2000: 818. Print.

- “pertaining to meeting the highest standard... pertaining to being mature, full-grown, mature, adult”<sup>2</sup>
- Endurance— HUPOMONE / HYPOMENO— 5 occurrences
  - Example verse: 5:11
  - “to stay in a place beyond an expected point of time, remain / stay (behind), while others go away... to maintain a belief or course of action in the face of opposition, stand one’s ground, hold out, endure... to wait for with persistence”<sup>3</sup>
- Wisdom— SOPHIA— 5 occurrences
  - Example verses: 1:5, 3:17
  - “the capacity to have heavenly insight into earthly matters and function accordingly.”<sup>4</sup>

## Comparing James & Jesus

- Birds of a Feather
  - Speak plainly, enforce / explain after
  - Sermon on the Mount – Matthew 5-7
  - James 3:1
- Assume authority
  - Matthew 7:29
  - There are 108 verses in James— there are 62 imperatives (commands)
- Use nature illustrations
  - Jesus: Birds (Matthew 6:26), lilies (Matthew 6:28), doves / snakes (Matthew 10:16), moth (Matthew 6:19, 20)
  - James: wind (1:11), surf (1:6), horses (3:3), moth / rust (5:2)

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<sup>2</sup> Ibid, 995

<sup>3</sup> Ibid, 1039

<sup>4</sup> “WISDOM (sophia) in the Epistle of James” by Michael Hite



## Peas in a Pod

Jesus said:	James said:	
Matthew 5:48	James 1:4	Be perfect
Matthew 7:7, Mark 11:23	James 1:5-8	Ask w/o doubt
Matthew 7:11	James 1:17	Good things come from God
Matthew 7:24, 26; John 13:17	James 1:22, 25	Be doer, not just a hearer
Matthew 5:3, Luke 6:20	James 2:5	Poor are blessed
Matthew 7:12, 22:39	James 2:8	Love your neighbor
Matthew 7:16	James 3:12	Know them by their fruit
Matthew 5:9	James 3:18	Peacemakers
Matthew 23:12	James 4:10	Humble yourselves
Matthew 7:1	James 4:11	Do not judge
Matthew 6:19	James 5:2	Worldly riches fail
Matthew 24:33	James 5:9	Judge is at the door
Matthew 5:12	James 5:10	The prophets are an example
Matthew 5:34, 35	James 5:12	Make no oaths

- Note: If the earlier date is correct, James was written before the first gospel – either Matthew or Mark, 50-60 AD.
- “James is the teachings OF Christ; therefore, there is little teaching ABOUT Christ.” (source unsure... cited as “Beyschlag”).

# Introducing the epistle of JAMES

A Lesson in Practical Christian Living

Er Erynn Sprouse  
2020

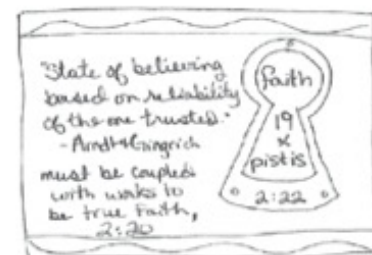
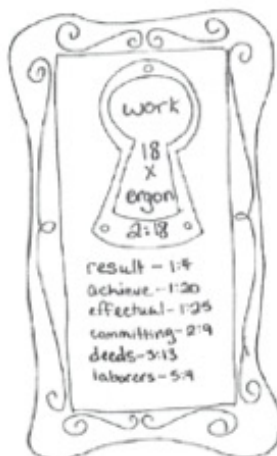
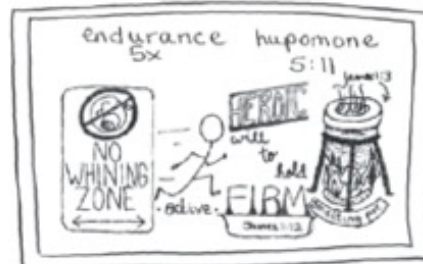
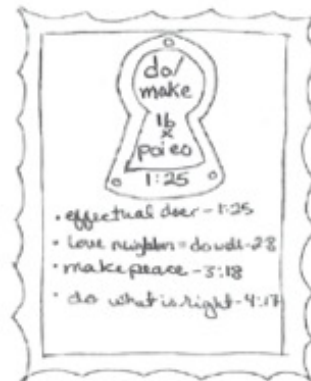
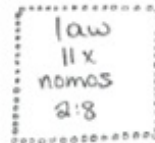
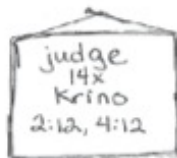
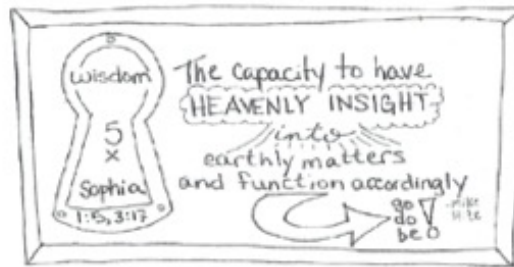
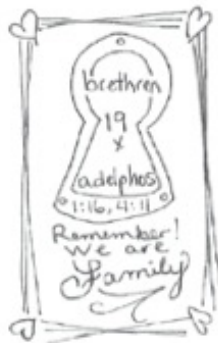


# Unlocking J.A.M.E.S

A Lesson in Practical Christian Living

**Key Verse** But prove yourselves doers of the word and not merely hearers only who delude themselves ~James 1:22

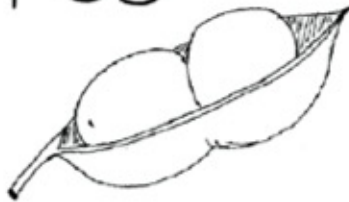
## Key Words



# Comparing JAMES & JESUS

Erynn Sprouse

PEAS  
in a  
POD



James is the teachings of Christ. There are, there is little teaching about Christ. - Describing

JESUS SAID:	JAMES SAID:
MATTHEW 5:48	JAMES 1:4
MATTHEW 7:7, MARK 11:25	JAMES 1:5, 8
MATTHEW 7:11	JAMES 1:17
MATTHEW 7:24, 26, JOHN 13:17	JAMES 1:22, 25
MATTHEW 5:5, LUKE 6:20	JAMES 2:5
MATTHEW 7:12, 22:39	JAMES 2:8
MATTHEW 7:16	JAMES 3:12
MATTHEW 5:9	JAMES 3:18
MATTHEW 25:12	JAMES 4:10
MATTHEW 7:1	JAMES 4:11
MATTHEW 6:19	JAMES 5:2
MATTHEW 24:33	JAMES 5:9
MATTHEW 5:12	JAMES 5:10
MATTHEW 5:43-45	JAMES 5:12

NOTE: If the earlier date is correct, James was written before the first gospel - Matthew or Mark - so 60AD.

## • Speak plainly, enforce/explain after

- Sermon on the mount - Mt 5-7
- James 5:3

## • Assume authority

- Matthew 7:29
- There are 108 verses in James - total 62 imperatives (commands)

## • Use nature illustrations

- birds (Mt 6:31), lilies (Mt 6:28), doves/snakes (Mt 10:16), wealth (Mt 6:19, 20)
- waves (J 6), wind (J 8), surf (J 6), horses (J 3), moth/rust (J 2)

BIRDS

of a

Feather



## **Taking the Snap Out of Your Life**

Snapping turtles have a reputation for being fierce and aggressive. When a snapping turtle is underwater, however, it is quite peaceful and mild-mannered, preferring to simply swim away from any disturbance. It is only when they are out of their natural element that they become snappish. How often are we like the snapping turtle? When life is running smoothly, we are peaceful and easy to get along with, but sometimes we let the stress and trials of life make us churlish and snap out at others, inflicting painful bites. This is nothing new, though. Two-thousand years ago, James wrote his epistle to troubled churches. Christians were facing trials and oppression. The worst part, however, was they reacted by persecuting each other. James writes his letter to help them understand how to make it through the persecutions of life without persecuting others.

It is clear there were intense problems in their lives. They were facing great trials that were taking their joy out of Christianity (1:1-8). They were being oppressed by the rich (2:6-7, 5:1-6). They were suffering and sick (5:13-14). These problems, however, don't excuse the bad behavior they had assumed, apparently as a response to their problems. It is often said that misery loves company – when we are unhappy, we have a tendency to make others around us miserable as well. This seems to be what happened. They had stopped listening to God's Word and instead had turned to worldly wisdom (1:22-25, 3:14-18). They had given way to anger (1:19), bitter jealousies (3:14), selfish ambitions (3:14), and worldliness (4:3-4). As a result, they were fighting with each other (4:1), treating each other with prejudice (2:1-13), condemning each other (4:11) – possibly through their teaching (cf. 3:1ff) – and complaining about each other (5:9). Clearly this is the wrong way to handle trials. It doesn't bring relief, it saps joy from your life, it heaps burdens on others, and it is just plain un-Christ-like. So how do we handle these problems in life?

First, we need to consider the purpose and source of trials in our lives. When we can take a step back and look at the big picture, sometimes our momentary problems don't seem so bad. We can look beyond the suffering to see how these trials can make us and our faith stronger (James 1:2-12). We need to recognize, however, our largest trials come from ourselves and our lusts (1:13-18). Our anger, in particular, causes us great problems (cf. 1:19-20), and drives us away from God. If we are going to gain any benefit from these trials, we must put aside filthiness and wickedness while turning to God's ways in attention and action (1:21-27).

Second, we need to focus on the good of others. Doing good for others lifts us up, while trying to put ourselves above others will contribute to feelings of guilt, shame, and remorse. Negative thinking must be stopped – no judging each other or showing partiality (2:1-13). True faith is that which produces mercy and compassion towards others that leads us to actually help them (2:14-28). Instead of snapping at others, we need to show kindness to them.

Third, we need to watch our output, and our input. What we say and what we listen to shapes how we react to life. We must be careful with our words (3:1-8). This is a difficult task, but an important one. We let words slip in the heat of the moment, but this is no excuse. We cannot serve God without controlling our tongues (3:9-12). In addition, the wisdom we pay attention to will shape our behavior and the course of our lives (3:13-18). Earthly wisdom will lead us to be jealous and selfishly ambitious. The wisdom from above will lead us to become

pure, peaceable, gentle, reasonable, merciful, and live without hypocrisy. The path we have chosen will be reflected in our behavior and our deeds (3:13).

Fourth, we need to keep our place before God. Times of stress tend to lead us to either distance ourselves from God or draw nearer to Him. When we distance ourselves from God, worldliness begins to take over our lives. We focus on pleasing ourselves and making life more comfortable and pleasurable. This focus, however, takes us farther from these goals. It brings us strife and dissatisfaction in addition to separating us from God (4:1-5). Those who will draw near to God with humility, however, will be exalted (4:6-10). A humble person is not one who is quick to speak against or judge his or her brother (4:11-12) – these are the actions of the arrogant. A humble person recognizes God’s will in his life and is willing to entrust his or her future to God, come what may (4:12-17).

Fifth, we need to be in it for the long haul. James points out that nothing on earth has any true or lasting value (5:1-6). Since there is nothing on earth that will truly help us, we need to be patient, and look to God’s plan. We need to show patience by quietly enduring our suffering rather than complaining about others and blaming them for our troubles (5:7-11). Also, we show patience by fervently praying to God instead of swearing and trying to solve our problems through earthly means (5:12-20).

Our natural inclination when we are stressed is to snap out at others. We blame them, we criticize them, and we hurt them, but we don’t have to. By following God’s ways, we can take charge of our lives and respond as we know we ought to, instead of simply reacting to what life throws at us. Trials and stress are no excuse for bad behavior. Remember, if we know the right thing to do, but do not do it, it is sin – even if our failure is due to anger or stress (cf. James 4:17).

--Jeremy Sprouse

## **Wisdom (SOPHIA) In the Epistle of James**

**By Michael Hite**

The word “wisdom” (SOPHIA) in the book of James is only used 5 times throughout the epistle (1:5; 3:13 twice, 3:15, 17). But its impact reaches far beyond the number of occurrences. The Greek word SOPHIA itself is defined as “the capacity to understand and function accordingly.”

James introduces the concept of wisdom in 1:5 as it relates to trials- “if any of you lacks wisdom (SOPHIA), let him ask of God.” The context of the section is dealing with trials (1:2, 3, 12) and so the idea being put forth is if anyone lacks wisdom regarding trials, they should ask of God. James assures us that the Father will give such wisdom as long as it is requested in faith, without doubting (1:5, 6). God will give this wisdom generously to those who seek it

from Him. What a comforting thought. Later in the same chapter, James is going to remind his readers that “every good and perfect gift is from above, coming down from the Father of lights” (1:17). Certainly receiving wisdom from God would qualify as a good (AGATHA-profitable, beneficial) and perfect (TELEIOS-mature, complete) gift that comes down from above. The one who perseveres under trial, who has a heavenly perspective of that trial, will “receive the crown of life which the Lord has promised to those who love Him” (1:12). The ability to see the end result, the reward of eternity with the Father, AND FUNCTION ACCORDINGLY is a result of wisdom.

James will also contrast the wisdom that “is not from above” with the pure, peaceable, gentle and merciful wisdom that is “from above” in 3:15-17. Again, it is easy to see that this wisdom from above is a “good and perfect gift coming down from the Father of lights” (1:17). This also helps us to understand how James is using this idea throughout the book. Wisdom is that which comes down from God and gives us insight into our trials and earthly circumstances and situations. It is the ability to see earthly things the way God sees them and then FUNCTION ACCORDINGLY. We need a heavenly perspective to “consider it all joy” as we encounter various trials. Wisdom, heavenly perspective, allows us to know that “the testing of our faith produces endurance”(1:3) and that endurance has a perfect work in making us “perfect (mature) and complete (whole) lacking in nothing”(1:4).

Although the word itself is not used in every case, follow how James illustrates this need for wisdom - ***the capacity to have heavenly insight into earthly matters and function accordingly*** - throughout the rest of the book:

- 1) The brother of humble circumstances needs WISDOM in order to see his condition before God as a “high position” even though he is poor (1:9)
- 2) The rich man needs WISDOM in order to have a proper view of his life and wealth, because in the end he will die. An eternal perspective (WISDOM) is needed (1:10-11)
- 3) The one blaming God for his temptation lacks WISDOM (1:13-16)
- 4) Understanding the role of God's word of truth in both our conversion and our daily living requires WISDOM (1:18-21)
- 5) The hearer who fails to be a “doer of the word” lacks WISDOM (1:22-24)
- 6) The man who uses God's word as a mirror to examine his life and make the proper changes in view of God's will has WISDOM (1:25)
- 7) The man who thinks himself to be religious, but doesn't do those things God has prescribed in His word, like controlling his tongue, lacks WISDOM (1:26)
- 8) The man that sees what proper religion is “in the sight of God” has WISDOM (1:27)
- 9) Those in the assembly who show partiality to the rich over the poor based solely on outward appearances lack WISDOM (2:1-7)
- 10) Those who misuse Scripture as a defense for their actions lack WISDOM (2:8-13)

- 11) In order to "speak and act as those who are to be judged by the law of liberty" requires WISDOM concerning judgment (2:12, 13)
- 12) Having a proper view of the relationship of faith and works requires WISDOM (2:14-26)
- 13) Those who desire to be teachers need WISDOM. They must not do it because of "bitter jealousy and selfish ambition" (3:14) because teachers will receive stricter judgment (3:1ff)
- 14) Those who fail to control their tongues lack WISDOM (3:2-13)
- 15) The one who is wise and understanding, shows "by his good behavior, his works in the gentleness of WISDOM" (3:13)
- 16) Bitter jealousy and selfish ambition in the heart shows a lack of WISDOM - it is NOT from above (3:14-16)
- 17) Those whose fruit is righteousness have the WISDOM from above (3:17-18)
- 18) The source of quarrel and conflicts; those earthly pleasures and lusts which drive men to fight shows a lack of WISDOM (4:1-3)
- 19) Those Christians who have become "adulteresses" by friendship with the world, that have "made themselves an enemy of God" lack WISDOM (4:4)
- 20) One who speak against his brother or speaks against the law lacks WISDOM (4:11, 12)
- 21) Those who make plans without considering the will of God, lack WISDOM (4:13-17)
- 22) The one who know the right thing to do, but doesn't do it lacks WISDOM and sins (4:17)
- 23) The rich who cheap laborers out of their wages and lavish in their unused wealth lack WISDOM (5:1-6)
- 24) Christians need to be "patient, until the coming of the Lord" while suffering. That requires WISDOM (5:7-11)
- 25) The ability to see the power and need for prayer requires WISDOM (5:13-18)
- 26) One who works at turning "a sinner from the error of his ways" has WISDOM to know that he "will save that soul from death and cover a multitude of sins"

James, throughout this epistle demonstrates the need for us to see our earthly situations with spiritual, heaven-focused eyes - WISDOM. What a great comfort to know that God, the Father of lights, in giving only good and perfect gifts (1:17), will give WISDOM to all who ask for it in faith without any doubting (1:5). And, He will give it to all who ask, generously and without reproach (1:5). Praise God for His great mercy and love for His people



## James 1

- I am going to break down chapter 1 into three “How To’s”
  - How to Make Trials into Triumphs. (2-12)
  - How to Respond to Temptation. (13-18)
  - How to Put the Word into Practice or How to Be First Fruits. (19-27)

### How to Make Trials into Triumphs (2-12)

- Consider It Joy. (2)
  - “Consider it all joy, my brethren when you encounter various trials.”
    - “**Encounter**” – to fall upon or come upon. Trials come from the outside.
    - “**When**” – If you haven’t, you will.
    - “**All**” joy – A peaceful calm.
      - It comes from a growth process. You have to go through them to grow.
      - It’s the testing or proving of your faith through these trials that produces endurance. (3)
- Ask for Wisdom, Without Doubting. (5-6) Keep in context. Refrigerator magnet.
  - If you are struggling to have joy through your trials, ask God for the wisdom to see the good that can come from what is happening. We know that if we ask, He will listen. Matt. 7:7 – ASK Those are the words of Jesus.
  - “Wisdom is the ability to see earthly things through heavenly eyes.”
- Keep Our Focus On Spiritual Matters. (9-11)
  - James tells us that having our focus on spiritual matters lifts us up, gives us joy. (9)
  - When we get caught up in pursuing material possessions, we will fade away. (11)
- Persevere!!! Stand Fast!! (12)
  - “for once he has been approved.” Like in verse 3 – You have passed the test.

- We KNOW that our God will guide us through if we will only ask Him. We CAN have joy through our trials!

### **How to Respond to Temptation. (13-18)**

Trials are caused by outward circumstances. These things happen to you.

Temptation comes from within. These you allow / battle with.

- NEVER Say You are Being Tempted by God. (13)
  - Be careful here! God does not give you your temptations, self does.
- Practice Self-Control. (14-15)
  - This is a description of giving in to temptation.
  - Controlling “self” is necessary. “Self” = Satan
- Do Not Be Deceived. (16)
- Remember, Everything Good Comes From God. (17)
  - James reminds them that God gives good things, He can’t cause evil in your life.
- Be in the Word to Know What He Wants From You. (18)
  - Verse 18 tells us that He gave us His word **SO THAT** we can be “first fruits.”
- Share With Someone!!
  - Make a list of your temptations. Write them down so that you can pray specifically about them. Find someone to share them with. Pray together.
- If This Hurts...STOP Doing It!!

### **How to Put the Word into Practice or How to be First Fruits. (19-27)**

- Know the Word But: (19) Keep it in context. Refrigerator magnet.
  - Be Quick to Hear the Word.
    - “Quick to hear” (the word) – Be ready to listen to the word.
  - Be Slow to Speak the Word.
    - Be slow to speak back at the word. Be careful of taking something out of context.

- Make sure you know what you are talking about.
- Be Slow to Anger at the Word.
  - Look at verse 20 to see what anger accomplishes. No need to say another word.
- Put Aside ALL Filthiness and Wickedness. (21)
  - You MUST take off the characteristics of your old self.
- Give Yourself Over Completely to the Word. (21)
  - The word for “humility” here means “to give self wholly to”.
  - “implanted” or “ingrafted/rooted” – This is imperative, it’s a command.
  - When the word is implanted my soul is saved.
- Be a Doer of the Word, Not Just a Hearer. (22)
  - The word “prove” = “be ye” which means basically “be it” or “come to pass,” make it happen.
- Use the Mirror of God’s Word, of Jesus, to Transform You. (23-25)
  - Do you use the word as a mirror for your life? Are you willing to make the changes necessary?
  - “looks intently” actually means to stoop down and look, so he truly does look intently.
  - “And abides by it” – “abide” means to stay close to.
- Get Control of That Tongue. (26)
  - Worthless means empty, without value, without benefit to man and unacceptable to God.
  - How many sins fall into “the tongue” category?
- Help Those That Have No One Else. (27)
  - “visit” – means more of taking notice and relieving.
- Keep Yourself Unstained. (27)
  - “Keep” actually means to guard or prevent from escaping.
  - “unstained” – without spot or blemish.

## GREETING

***“<sup>1</sup>James, a bond-servant of God and of the Lord Jesus Christ, to the twelve tribes who are dispersed abroad, greetings.”***

- 3 “How To’s” From Chapter 1. (I borrowed this outline from my brother, Clint Davison. “How to Practice True Christianity” - 2003)
  - How to make trials into triumphs. (1:2-12)
  - How to respond to temptation. (1:13-18)
  - How to put the word into practice. (1:19-27)

## HOW TO MAKE TRIALS INTO TRIUMPHS. 1:2-12

### JOY IN TRIALS

- **“<sup>2</sup>Consider it all joy, my brethren, when you encounter various trials, <sup>3</sup>knowing that the testing of your faith produces endurance. <sup>4</sup>And let endurance have its perfect result, that you may be perfect and complete, lacking in nothing.”**
  - Verse 2
    - What are we told to do?
    - Don’t you wish it was that easy?
    - “joy” = cheerfulness that is calm delight
    - “Consider” or “count it” = have rule over
    - “Encounter” actually means “fell upon” or “come upon.” So, trials are caused by situations that you come across. It’s the same Greek word used in Luke 10:30 in the story of the good Samaritan, where it’s talking about the man who “fell among” robbers. He encountered robbers.

- Here's the **“why”**:
  - Verse 3
    - “knowing” – I trust my God in ALL things!! I **KNOW** that I will come through this trial, whatever it may be, a better person. Better equipped!!
    - But have you ever asked, “Why is this happening to me?” Well, here you go....
  - Verse 4
    - We are not “having joy through our trials” **JUST** to produce endurance!!
    - What is that perfect result? That we may be perfect or mature and complete, meaning to be fully sound. James wants them to remember that their purpose is not just existence, it's growth! He is reminding them of the teaching of Jesus in Matthew 5:48 – “Therefore, you are to be perfect, as your heavenly Father is perfect.”

## WISDOM IN TRIALS

- **“<sup>5</sup>But if any of you lacks wisdom, let him ask of God, who gives to all men generously and without reproach, and it will be given to him. <sup>6</sup>But let him ask in faith without any doubting, for the one who doubts is like the surf of the sea driven and tossed by the wind. <sup>7</sup>For let not that man expect that he will receive anything from the Lord, <sup>8</sup>being a double-minded man, unstable in all his ways.”**
  - Verse 5
    - Again, James reminds them of the teaching of Jesus. Matthew 7:7 – “Ask, and it shall be given to you; seek, and you shall find; knock, and it shall be opened to you.”
    - “Wisdom is the ability to see earthly things through heavenly eyes.”
  - Verse 6
    - “Doubting” means divided in mind. You're not all in.

- Are you all in? Do you TRULY trust God?
- Jesus teaches on this in Mark 11:23 – “Truly I say to you, whoever says to this mountain, ‘Be taken up and cast into the sea,’ and does not doubt in his heart, but believes that what he says is going to happen, it shall be granted him.”
- Verses 7-8
  - “Double-minded” is used here. It’s the doubting, divided mind.
  - “Self” causes that divided mind.

## POOR VS. RICH

- ***“<sup>9</sup>But let the brother of humble circumstances glory in his high position; <sup>10</sup>and let the rich man glory in his humiliation, because like flowering grass he will pass away. <sup>11</sup>For the sun rises with a scorching wind and withers the grass; and its flower falls off, and the beauty of its appearance is destroyed; so too the rich man in the midst of his pursuits will fade away.”***
- Verse 9
  - “Brother” shows James is talking to members of the church.
  - “Glory” is to boast.
  - This man is living with God given confidence. His circumstances have not brought him down. He has joy in his circumstances.
- Verse 11
  - This man should boast in his humiliation, because he is brought low because his confidence has been in his possessions and they will not last.
  - The man fades away, not just the things he is pursuing.
  - What are you pursuing? What do you spend the most of your time on? That is what you are pursuing. Scary thought!

## BLESSED THROUGH TRIALS

- ***“<sup>12</sup>Blessed is a man who perseveres under trial; for once he has been approved, he will receive the crown of life, which the Lord has promised to those who love Him.”***
- Verse 12
  - We KNOW that our God will guide us through if we will only ask Him.  
We CAN have joy through our trials.
  - He also tells us that when we pass the test of those trials, we will receive a reward. Not just the reward of “joy through trials,” but an eternal reward.

## HOW TO RESPOND TO TRIALS?

- Consider it joy. (1)
- Ask for wisdom, without doubting. (5-6)
- Keep our focus on spiritual matters not on material / physical things. (9-11)
- Persevere!! Stand fast!!
- Trials are caused by outward circumstances.
- Temptation comes from within.

## HOW TO RESPOND TO TEMPTATION. 1:13–18

- ***“<sup>13</sup>Let no one say when he is tempted, “I am being tempted by God;” for God cannot be tempted by evil, and He Himself does not tempt anyone. <sup>14</sup>But each one is tempted when he is carried away and enticed by his own lust. <sup>15</sup>Then when lust has conceived, it gives birth to sin; and when sin is accomplished, it brings forth death. <sup>16</sup>Do not be deceived, by beloved brethren. <sup>17</sup>Every good thing bestowed and every perfect gift is from above, coming down from the Father of lights, with whom there is no variation, or shifting shadow. <sup>18</sup>In the exercise of His will He brought us forth***

*by the word of truth, so that we might be, as it were, the first fruits among His creatures.”*

- Verse 13
  - We need to be VERY careful here! It’s easy to think, “Why is God allowing this temptation in my life.”
- Verses 14-15
  - This is a description of giving in to temptation. Remember, temptation is not a sin. Even Jesus was tempted. It is the “carried away” part that leads to sin. It’s a lack of self-control.
  - “Lust” is an unhealthy desire, so it’s not just talking about sex. It could be talking about anything we are pursuing because of an unhealthy desire.
- Verse 17
  - James turns them to the teaching of Jesus in Matthew 7:11 – “If you then, being evil, know how to give good gifts to your children, how much more shall your Father who is in heaven give what is good to those who ask Him!”
  - “Father of lights” is referring to God as the creator. Shadows move with the sun. God never moves, He is the Father of lights. He gives every good thing and every perfect gift.
- Verse 18
  - God wants what is best for us, that’s why He gave us His word.
  - First fruits are the choice part of harvest that would be sacrificed to God.
  - When responding to temptation, remember, it comes from inside you. You should know your weaknesses. Make a list of them. Write them down so that you can pray specifically about them. Find someone to share them with. Continually pray for God to be the strength that you need to overcome those temptations. Ask your friend, your “person” to pray for you too. SPECIFICALLY!!



- Get in the word and let it strengthen you. Sometimes temptations come because we haven't listened to the warnings from God.

#### HOW TO RESPOND TO TEMPTATION?

- NEVER say you are being tempted by God. (13)
- Practice self-control. (14-15)
- Do not be deceived!! (16)
- Remember, everything good comes from God. (17)
- Be in the word to know what He wants from you. (18)
- Share with someone!!!
- Stop doing it!

#### HOW TO PUT THE WORD INTO PRACTICE. 1:19-27

##### RIGHTEOUSNESS OF GOD

- ***“<sup>19</sup>This you know, my beloved brethren. But let everyone be quick to hear, slow to speak and slow to anger; <sup>20</sup>for the anger of man does not achieve the righteousness of God. <sup>21</sup>Therefore putting aside all filthiness and all that remains of wickedness, in humility receive the word implanted, which is able to save your souls.”***

- We are still talking about the word of God.
- Verse 19
  - “This you know” – Listen! You already know this about the word!!!
  - “But” – You know this; **but** be careful how you handle it.
  - “Quick to hear” (the word) – Be ready to listen to the word.
    - Are you? Ready to listen?
    - Do you hunger and thirst for righteousness?
  - “Slow to speak” (the word) – There are 2 aspects of this.

- Be slow to speak back at the word. Be careful of taking something out of context.
- Make sure you know what you are talking about. Be willing to adjust your thinking when necessary. But be willing to share the truth in love.
- “slow to anger” (against the word) – The truth can anger us sometimes.
  - Have you ever had a situation in your life that the truth of God’s word shines its light into and the changes that need to be made are TOO difficult for you so you become angry? Ever listened to a sermon and gotten angry because the speaker stepped on your toes?
- Verse 20
  - Boom!! Need I say more?
  - Righteousness is doing what is right in the sight of God.
  - Will you be transformed, or will it just make you mad?
- Verse 21
  - “Therefore” since we want to handle the word correctly, we will:
    - “Put aside all filthiness and all that remains of wickedness”
      - “Put aside” means to strip down.
    - “In humility receive the word implanted”
      - The word for “humility” here means “to give self wholly to.”
  - Have you truly stripped off the “old self” with all of its filthiness?
  - Have you stripped off the old self, the wicked self, and now given yourselves wholly to be HOLY?
  - “implanted” or “ingrafted/rooted” – This is imperative, it’s a command.

MIRROR TIME

- ***“<sup>22</sup>But prove yourselves doers of the word, and not merely hearers who delude themselves. <sup>23</sup>For if anyone is a hearer of the word and not a doer; he is like a man who looks at his natural face in a mirror; <sup>24</sup>for once he has looked at himself and gone away, he has immediately forgotten what kind of person he was. <sup>25</sup>But one who looks intently at the perfect law, the law of liberty, and abides by it, not having become a forgetful hearer but an effectual doer, this man shall be blessed in what he does.”***

- Verse 22

- The word “prove” isn’t used. It actually says “be ye” which means basically “be it” or “come to pass,” make it happen.
- We behave differently because of the Word that has become a part of us.

- Verses 23-24

- Do you use the word as a mirror for your life? Are you willing to make the changes necessary? This is counting the cost. If not, I’m just a hearer, and not a doer.

- Verse 25

- The word “but” shows us that there is going to be contrast now with the man who looks in the mirror and forgets and now this man.
- “looks intently” actually means to stoop down and look, so he truly does look intently. He wants to get closer, to really know the word.
- “the perfect law” – “Perfect” means complete or whole.
- “the law of liberty”
  - A law is a rule given to abide by, to live by, a rule of action.
  - The law of Jesus Christ is full, complete, giving all that is necessary to accomplish God’s purpose.
  - “Liberty” refers to how when we live by the “rules” we are free from sin.
  - “And abides by it” – “abide” means to stay close to.

- It IS NOT about knowledge of the word!!!! It is about TRANSFORMATION!! You take that word and you change your behavior!
- James has once again taken them back to the teaching of Jesus. Matthew 7:24, 26 – “Therefore everyone who hears these words of Mine, and acts upon them, may be compared to a wise man, who built his house upon the rock.” “And everyone who hears these words of Mine, and does not act upon them, will be like a foolish man, who built his house upon the sand.” John 13:17 – “If you know these things, you are blessed if you do them.”

#### CONTROL THAT TONGUE

- “<sup>26</sup>*If anyone thinks himself to be religious, and yet does not bridle his tongue but deceives his own heart, this man’s religion is worthless.*”
  - “bridle” is to exercise complete control of. Yikes!!!
  - Worthless means empty, without value, without benefit to man and unacceptable to God.
  - Back to the teachings of Jesus in Matthew 15:18 – “But the things that proceed out of the mouth come from the heart, and those defile the man.”
  - How many sins fall into “the tongue” category?

#### PURE AND UNDEFILED RELIGION

- “<sup>27</sup>*This is pure and undefiled religion in the sight of our God and Father, to visit orphans and widows in their distress, and to keep oneself unstained by the world.*”

- “Pure and undefiled” - This is in sharp contrast to the man who deceives his soul and is just a hearer and not an effectual doer. This describes what is pleasing to God.
- “visit” – It means more taking notice and relieving.
- “Keep” means to guard or prevent from escaping. We are going to stand guard against the world. How do we do that?
- “unstained” – without spot or blemish.

#### How Do We Put the Word into Practice?

- Know the word but:
  - be quick to hear the word.
  - be slow to speak the word.
  - be slow to anger at the word.
- Put aside all filthiness and wickedness.
- Give yourself completely to the word.
- Be a doer of the word, not just a hearer.
- Use the mirror of God’s word, of Jesus, to transform you.
- Get control of that tongue.
- Help those that have no one else.
- Keep yourself unstained.

## James 2

Thank you for joining me as we dig into the second chapter of the book of James!

- The book of James is a book on how to act as Christians. DO, is an important word throughout. Pay attention to the “do this,” “don’t do that” throughout this chapter.
- Chapter two of James’ letter continues the thought from chapter one, although the break in chapters makes it appear not so. “Pure and undefiled religion” is not just taking care of widows and orphans, that is just the beginning. The list of pure and undefiled religion includes:
  - Visiting the orphans and widows (1:27)
  - Keeping oneself unspotted from the world (1:27)
  - How to treat others (2:1-13)
  - What faith in action should look like (2:14-26)
- As we continue into the study of James, let us keep in mind that we are looking at a list of what pure and undefiled religion is.
- ***“<sup>1</sup>My brethren, do not hold your faith in our glorious Lord Jesus Christ with an attitude of personal favoritism.”***
  - Favoritism: (literally ‘to accept a face’); to make unjust distinctions between people by treating one person better than another (Greek-English Lexicon).
  - James tells them to not practice favoritism as this is not in line with Christianity.
  - Example of personal favoritism when two men come into the assembly in verses 2-7.
- ***“<sup>2</sup>For if a man comes into your assembly, with a gold ring and dressed in fine clothes, and there also comes in a poor man in dirty clothes,”***

- A Biblical Scholar, Friesen, has deduced from his work in the Pauline epistles that there were 7 rungs of social / economical statuses in the first century.
  - He gives the top 4 rungs to those who are financially stable. These include royalty, provincial officials, and equestrian families; in other words, the elites.
  - The bottom three rungs were as follows:
    - Rung 5: People who were doing well, but still in danger of going under if an illness or act of God happened to them.
    - Rung 6: Doing okay but live in fear of falling from station. (One disaster away from starvation)
    - Rung 7: Below subsistence level -- some farm families, unattached widows, orphans, beggars, disabled, unskilled day laborers, prisoners.
- The contrast is simple in this example:
  - One rich man wearing a gold ring and fine clothing.
  - One poor man in dirty clothing.
  - These two groups would not be side by side in a secular situation.
  - In Christ, they are the same; there is no difference in them.
- “ <sup>3</sup>*and you pay special attention to the one who is wearing the fine clothes, and say, ‘You sit here in a good place,’ and you say to the poor man, ‘You stand over there, or sit down by my footstool,’”*
- The rich man is given a good place to sit, perhaps a place of honor, or maybe just the best chair in the place.
- The poor is told to either stand or sit by a footstool.
- Mark 10:17-27 Rich Young Ruler – He has a much harder time giving things up and laying it on the line for Jesus.

- ***“<sup>4</sup>have you not made distinctions among yourselves, and become judges with evil motives?”***
  - God is also the only one worthy of righteous judgment. We can try, but we are not able to see a person’s soul as only He can.
  - Evil motives, sinful motives.
  
- ***“<sup>5</sup>Listen, my beloved brethren: did not God choose the poor of this world to be rich in faith and heirs of the kingdom which He promised to those who love Him?”***
  - Let us look at two examples of those being described as having great faith:
    - Matthew 8:5-13 in Capernaum, a Centurion (not Jew) pleaded with Jesus. Verse 10 reads, “... I have not found such great faith with anyone in Israel.”
    - Matthew 15: 21-28 Canaanite woman (not Jew) demon possessed woman begging Jesus. Verse 28 says, “ Then Jesus said to her, ‘O woman, your faith is great; it shall be done for you as you wish.’ And her daughter was healed at once.”
  - The rich and the poor all have equal right to salvation.
  
- ***“<sup>6</sup>But you have dishonored the poor man. Is it not the rich who oppress you and personally drag you into court? <sup>7</sup>Do they not blaspheme the fair name by which you have been called?”***
  - We will deal with these two verses as one since they are connected and fall into the same line of thinking.
  - Most likely to be in reference to wealthy Sadducees who would take the poor Christian men to court under the guise of getting them to pay their debts.



- Imagine how hard it would be to let someone who is hurting you during the week have a place of honor at the worship assembly?
  - These (Christian) rich men were not living out the life worthy of the name, in fact, James calls it blasphemy.
  - This should give us pause as to how we live our lives. Does it honor our Lord and Savior, or are we blaspheming His holy name?
- ***“<sup>8</sup>If, however, you are fulfilling the royal law according to the Scripture, “YOU SHALL LOVE YOUR NEIGHBOR AS YOURSELF,” you are doing well.”***
  - The Ten commandments had 10 specific rules, commandments 1-4, “Love God” and commandments 5-10, “love people.” Jesus summed them up in Matthew 22:34-40
    - “YOU SHALL LOVE THE LORD YOUR GOD WITH ALL YOUR HEART, AND WITH ALL YOUR SOUL, AND WITH ALL YOUR MIND.”
    - “YOU SHALL LOVE YOUR NEIGHBOR AS YOURSELF.”
  - If you love God – you will look at His people as souls, then you will love them as you love yourself.
- ***“<sup>9</sup>But if you show partiality, you are committing sin and are convicted by the law as transgressors. <sup>10</sup>For whoever keeps the whole law and yet stumbles in one point, he has become guilty of all. <sup>11</sup>For He who said, “DO NOT COMMIT ADULTERY,” also said, “DO NOT COMMIT MURDER.” Now if you do not commit adultery, but do commit murder, you have become a transgressor of the law.”***

- Under the Jewish law, one had to keep the laws PERFECTLY. One simply does not have the luxury of deciding that one law applies to them, and another does not.
- Partiality is judging worth based on appearance therefore, it is classified as sinful. Let's follow James' line of thinking here. If you feel that you are okay with God, but show favoritism, then you are NOT okay with God. You don't get to choose the exception to the rules.
- ***“<sup>12</sup>So speak and so act as those who are to be judged by the law of liberty.”***
  - “So speak and act,” this is another DO THIS command. Speak and act...remember in Chapter 1 we are told to be doers not just hearers of the word. This is another way of encouraging the ‘doing’ behavior.
  - “as someone who will be judged by the law of liberty” (law of mercy).
    - James is talking to people that are glad to be under a law that is merciful but are not keen on extending that mercy to those around them!
    - A good illustration for this verse would be the parable of the two debtors as told to Peter by Jesus in Matthew 18:21-35.
    - My heavenly Father will also do the same to you, if each of you does not forgive his brother from your heart.
- ***“<sup>13</sup>For judgment will be merciless to one who has shown no mercy; mercy triumphs over judgment.”***
  - Mercy is defined as, “compassion or forgiveness shown toward someone whom it is within one's power to punish or harm.” Mercy, one can say, is God saving us from what we deserve...and James is calling on those who were practicing partiality to extend mercy to those around them, lest they lose it themselves.
  - This should cause us to think hard about our treatment of others!

- “<sup>14</sup>*What use is it, my brethren, if someone says he has faith, but he has no works? Can that faith save him?*”
  - James uses a rhetorical question to make a point in verse 14. What is the point of this, if you don’t have this? We all know of things that automatically go well together or it’s pointless to have one without the other.
    - What good does it do you to have a new car but no access to gasoline?
    - What good does it do you to have a can of soup but no can opener?
  - James is referring back to chapter 1 verse 22, “Doers” not merely hearers.
  - Let us not confuse this use of the word “works” with Paul’s use of it in Romans where Paul uses the word ‘works’ to earn or counterbalance salvation. We cannot ‘work’ or ‘earn’ our way into heaven.
  - The word ‘works’ here is the fruit (results) of your faith.
  - This is a continuation of the thought that James is threading throughout this book starting in chapter one. Verse 22 tells us ‘prove yourselves.’ James is calling on the Christians to show their faith!
  - Key question: What is faith if it doesn’t move you?
- “<sup>15</sup>*If a brother or sister is without clothing (naked, NKJ) and in need of daily food,*”
  - Here James gives the perfect example of when the rubber meets the road in Christianity:
    - What do you do when you have to do something about that faith?
  - Mind you, he is still talking to the same people that sent the poor man to the footstool and exalted the rich man.
  - Which would they choose? Honestly, they would turn their noses up at the poor man, despite being commanded to ‘show mercy’ and ‘love your neighbor!’

- ***“<sup>16</sup>and one of you says to them, “Go in peace, be warmed and be filled,” and yet you do not give them what is necessary for their body, what use is that?”***
  - “Go in peace, be warmed and be filled.”
  - Words or thoughts are not enough. Our faith should MOVE us into action.
- ***“<sup>17</sup>Even so faith if it has no works, is dead, being by itself.”***
  - Something that is dead has no breath in it. It is cold, hard, lifeless.
    - What our faith looks like, or our WORKS, is our OBEDIENCE TO GOD.
    - A faithful life is one that is lived in action.
    - Our faith should be tangible.
    - Our actions should declare our faith!
  - James is calling out the hypocritical Christian here. If you say that you have faith, but no one can convict you with the current evidence, then you are a hypocritical Christian.
- ***“<sup>18</sup>But someone may well say, “You have faith and I have works; show me your faith without the works, and I will show you my faith by my works.”***
  - For our faith to move us, we must choose to OBEY the Father.
  - Let’s fit the word “obedience” in for works and see the verse with new light.
  - “You have faith and I have obedience; show me your faith without obedience, and I will show you my faith by my obedience.”
- ***“<sup>19</sup>You believe that God is one. You do well; the demons also believe, and shudder.”***
  - Demons also believed and it scared them.

- They shuddered (NKJ says trembles) at the power of the Lord, but they do not produce faith-fueled works.
  - They do not worship Him.
- Obedience is the true mark of faith.
- “<sup>20</sup>*But are you willing to recognize, you foolish fellow, that faith without works is useless (Dead – NKJ)?*”
  - In this statement, James continues to say that faith without works is useless or dead.
    - A useless worker does the master no good.
    - When we do not produce fruit worthy of being called Christians, we are useless to the Kingdom, to our Master.
    - Dead faith is not pure or undefiled.
- “<sup>21</sup>*Was not Abraham our father justified by works when he offered up Isaac his son on the altar?*”
  - Abraham is used here as an illustration, an example of faith justified by works.
    - Even in a difficult situation, Abraham followed through.
  - And yet, Abraham hears the word of the Father and set out to do exactly as he was told. This is the most remarkable example that we were given as to what obedience looks like.
    - It looks like, God’s will over mine.
    - It looks like, I will lay it all on the line for you, Father.
    - It looks like MY FAITH WILL MOVE ME TO be a DOER, not just a hearer, of the word.

- ***“<sup>22</sup>You see that faith was working with his works, and as a result of the works, faith was perfected;”***
  - In verse 22, the word perfected brings the idea of being complete. James mentions the example of Abraham as fulfilling scripture (completing scripture) with the actions that represented his faith. The same is expected of us, our faith will be complete when the works match what we are claiming to be believers of.
    - Our faith can be exactly what God intended it to be.
    - God intended for us to be as Abraham, ready to do it ALL for Him. Ready to MOVE.
- ***“<sup>23</sup>and the Scripture was fulfilled which says, “AND ABRAHAM BELIEVED GOD, AND IT WAS RECKONED TO HIM AS RIGHTEOUSNESS,” and he was called the friend of God.”***
  - In Genesis 15:6 we see that Abraham (then Abram) was promised a son by God. Through this son, God promised him many descendants (as many as the stars!). “Then Abram believed in the Lord; and it was reckoned it to him as righteousness.”
    - Reckoned is also translated as counted.
    - Vine’s Expository Dictionary defines righteousness as “the character or quality of being right or just.”
    - In other words, God counted Abram as JUST.
  - In chapter 22 of Genesis, Abraham followed through with this belief. His belief MOVED him into action – even though that action was a heartbreaking one.
  - It is worth noting that this action labeled Abraham ‘a friend of God.’ A friend is someone you associate yourself with.
    - Our decisions and actions can be measured by this metric...

- Is what I am doing associating me with God, or disassociating me from God?
- “<sup>24</sup>*You see that a man is justified by works and not by faith alone.*”
  - In the context of the letter that James is writing where we are to be doers of the word, the word ‘works’ remains the physical manifestation of our faith. It is what my faith looks like when it is moved into action.
    - It is not what I do to earn my salvation.
    - This is an important distinction to make since many have challenged this against the word ‘works’ used by the apostle Paul in Romans 3.
    - In Romans 3, Paul is referencing the Old Law that required sacrifices and observing festivals – WORKS that earned your salvation.
  - Salvation is freely given to man. There is nothing that you or I could do to earn it.
    - Which brings up the point of baptism as a work; baptism is not a work as some might argue, but rather, it is a requirement to enter into salvation.
    - Baptism washes away our sins so that we are no longer slaves to sin.
      - Romans 6:3-7 explains it best.
  - Verse 24 clearly lets us know that the actions (or results) of your faith are what proclaim (or denies) your faith.
- “<sup>25</sup>*In the same way, was not Rahab the harlot also justified by works when she received the messengers and sent them out by another way?*”
  - Rahab was placed in the lineage of Jesus through the result of her faith.
    - Rahab was a prostitute and a gentile.
    - But she, just like others around her, had heard of the Jewish God that dried up the waters of the Red Sea so that His people could escape from Egypt and had defeated the feared Amorites again and again! (Joshua 2:10)

- She did not let anything stand in her way of letting her belief MOVE her.
- “<sup>26</sup>*For just as the body without the spirit is dead, so also faith without works is dead.*”
  - The body is but a husk of the person that was there. When their spirit leaves the body, it then becomes COLD, HARD, and DEVOID OF LIFE.
    - in the same way, if our faith in God is without results, it is COLD, HARD, and DEVOID OF LIFE.

Key thoughts to take from chapter 2:

- See others as a soul, as God does, and then love them accordingly.
- My faith looks like obedience to the Master.
- My faith should have results.

Resources:

1. Denny Petrillo, Workshop in the Word.
2. Greek-English Lexicon
3. Injustice or God's Will? Early Christian Explanations of Poverty by Steve Friesen, 2016.  
[https://www.academia.edu/8660271/Injustice\\_or\\_God\\_s\\_Will\\_Early\\_Christian\\_Explanations\\_of\\_Poverty](https://www.academia.edu/8660271/Injustice_or_God_s_Will_Early_Christian_Explanations_of_Poverty)
4. Louw, J. P., & Nida, E. A. (1996) [\*Greek-English lexicon of the New Testament: based on semantic domains\*](#) (electronic ed. of the 2nd edition., Vol. 1, p. 767). New York: United Bible Societies.

My email is [mrs.feerocha@gmail.com](mailto:mrs.feerocha@gmail.com) and I am happy to answer any question about this material.



## James 3

- ***“<sup>1</sup>Not many of you should become teachers, my brothers, for you know that we who teach will be judged with greater strictness.”***
  - In verses 1-9 James primarily uses “we,” and “our,” however, in verses 13-14 he switches to “you.”
  - Verse 1 is the crux of the entire chapter.
    - Hebrews 5:12 “For though by this time you ought to be teachers, you need someone to teach you again the basic principles of the oracles of God.”
  - “Not many of *you*,” James is addressing specific reasons these individuals should not be teaching:
    - Their lives do not match what they are teaching, as evidenced by their speech.
    - They are jealous (vs 14, 16)
    - Their teaching is based on selfish ambition (vs 14, 16)
  - The title “Teacher” or “Rabbi” was highly respected, sought after, and difficult to obtain in the Jewish faith. 3 significant aspects of being / becoming a Rabbi:
    - It meant you had outshone your peers in both academics and social status.
    - Once you were a Rabbi, your students were fully devoted to you.
    - Once you were a Rabbi, you could establish a school in your own name.
  - Verse 1b “for you *know*”
    - James is reminding these brethren of what they have already been taught.
    - What do they know? That those who teach will be judged more strictly.
    - 1 Corinthians 11:1, “Be imitators of me, as I am of Christ.”
    - We should never try to teach that which we have not studied for ourselves.
- ***“<sup>2</sup>For we all stumble in many ways. And if anyone does not stumble in what he says, he is a perfect man, able also to bridle his whole body. <sup>3</sup>If we put bits into the mouths of horses so that they obey us, we guide their whole bodies as well.”***
  - Stumbling is different than falling.
  - Note that in using “we,” James is speaking to himself as much as his readers.
  - “Perfect” τέλειος *teleios*: meaning, “complete.”
  - First example of the power of the tongue: a bit in a horse’s mouth.
  - Horses must actually be trained to accept a bit. Our tongues must also be trained.
- ***“<sup>4</sup>Look at the ships also: though they are so large and are driven by strong winds, they are guided by a very small rudder wherever the will of the pilot directs. <sup>5</sup>So also the tongue is a small member...”***
  - Both the bit and the rudder are described as being used to guide.

- Luke 6:45, “Out of the abundance of the heart, his mouth speaks.”
- ***“<sup>5b</sup>yet it boasts of great things. <sup>6</sup>How great a forest is set ablaze by such a small fire! And the tongue is a fire, a world of unrighteousness. The tongue is set among our members, staining the whole body, setting on fire the entire course of life, and set on fire by hell.”***
  - Action verbs: staining, setting. Our tongue is not a passive member of our body, it is active. We choose whether those actions are instructive or destructive by how we train our tongue.
    - Gossip
    - Hurtful or harsh words or tone (especially to our husband or children).
    - Sarcasm (Proverbs 26:18-19, “Like a madman who throws firebrands, arrows, and death is the man who deceives his neighbor and says, ‘I am only joking!’”
    - Negativity
  - “of life,” γένεσις *genesis*: beginning
  - “set on fire by hell,” γέεννα *géenna*: Gehenna
    - Only place outside the Gospels this word is used for hell.
    - The Valley of Hinnom Joshua 15:8; Nehemiah 11:30
    - This is where the Israelites instituted worship to the false god Molech and offered their own children as sacrifices (Jeremiah 32:35, 2 Chronicles 33:6). This area was cursed by God because of the sins they committed there (Jeremiah 7:31-34).
    - Matthew 5:22, “Whoever says, ‘you fool!’ will be liable to the hell of fire.”
- ***“<sup>7</sup>For every kind of beast and bird, of reptile and sea creature, can be tamed and has been tamed by mankind, <sup>8</sup>but no human being can tame the tongue. It is a restless evil, full of deadly poison.”***
  - “Tame” is found 3 times in these two verses.
  - We must put out just as much effort to control our tongue as we would a wild animal.
- ***“<sup>9</sup>With it we bless our Lord and Father, and with it we curse people who are made in the likeness of God. <sup>10</sup>From the same mouth come blessing and cursing. My brothers, these things ought not to be so. <sup>11</sup>Does a spring pour forth from the same opening both fresh and salt water? <sup>12</sup>Can a fig tree, my brothers, bear olives, or a grapevine produce figs? Neither can a salt pond yield fresh water.”***
  - These individuals have no business teaching because their lives are hypocritical.
  - It appears that although they are claiming to worship God, in their jealousy and selfish ambition they are actually trying to destroy each other’s reputation.

- ***“<sup>13</sup>Who is wise and understanding among you? By his good conduct let him show his works in the meekness of wisdom.”***
  - Significant shift in the text.
  - Goes from “we” to “you.”
  - Meekness is the opposite of how these individuals are behaving. Think 1 Peter 5:1-3, a godly leader must keep their power / authority under control.
  - When deciding whether or not someone should be a teacher, look at their life.
- ***“<sup>14</sup>But if you have bitter jealousy and selfish ambition in your hearts, do not boast and be false to the truth.”***
  - “If” can be translated “since.” James is bluntly calling them out on their hypocrisy.
- ***“<sup>15</sup>This is not the wisdom that comes down from above, but is earthly, unspiritual, demonic.”***
  - Bold words. Keep in mind the “you.”
  - Are we willing to confront people like James, or are we more concerned with people’s feelings than their souls?
- ***“<sup>16</sup>For where jealousy and selfish ambition exist, there will be disorder and every vile practice.”***
  - “there will be,” we cannot be focused on ourselves and have our hearts set on Christ.
  - Ephesians 4:5-6 “One Lord, one faith, one baptism, one God and father of all, who is over all and through all and in all.” Jealousy and selfish ambition will destroy the oneness of the church.
- ***“<sup>17</sup>But the wisdom from above is first pure, then peaceable, gentle, open to reason, full of mercy and good fruits, impartial and sincere.”***
  - 8 Traits of the mature Christian who is ready to teach:
    - Pure ἁγνός *hagnós* - blameless, holy.
    - Peaceable εἰρηνικός *eirēnikós* - conducive to harmonious relationships.
    - Gentle ἐπιεικής *epieikēs* - not legalistic, helps others grow with love and patience.
    - Open to reason εὐπειθής *eupeithēs* - willing to listen, how do you react to disagreements?

- Full of mercy ἔλεος *éleos* - “full of,” you are a merciful, compassionate person at your core.
- Full of good fruits ἀγαθός *agathós* - your life demonstrates moral excellence and leads others towards the same.
- Impartial ἀδιάκριτος *adiákritos* - No cliques.
- Sincere ἀνυπόκριτος *anupókritos* - Without hypocrisy.
- These characteristics are basically the opposite of how these brethren have been conducting themselves.
- “<sup>18</sup>*And a harvest of righteousness is sown in peace by those who make peace.*”
  - The ultimate result of living according to verse 17.

Spiros Zodhiates, [\*The Complete Word Study Dictionary: New Testament\*](#) (Chattanooga, TN: AMG Publishers, 2000).

## James 4

### Introduction

- Wisdom **not** from above 3:15-16
- Wisdom from above 3:17-18
- Key verse in this chapter – James 4:4 (NASB 95)
  - *“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.”*

### Discussion

#### Friendship with the World / Worldliness

- *“<sup>1</sup>What is the source of quarrels and conflicts among you? Is not the source your pleasures that wage war in your members? <sup>2</sup>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. <sup>3</sup>You ask and do not receive, because you ask with wrong motives, so that you may spend it on your pleasures. <sup>4</sup>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. <sup>5</sup>Or do you think that the Scripture speaks to no purpose: “He jealously desires the Spirit which He has made to dwell in us”? <sup>6</sup>But He gives a greater grace. Therefore it says, ‘GOD IS OPPOSED TO THE PROUD, BUT GIVES GRACE TO THE HUMBLE.’”*
- James can see that worldliness is a problem (4:1-6)
  - Symptoms of worldliness (4:1-3)
    - Pleasures that wage war v. 1
      - Pleasures- *hēdonē* (ἡδονή)

- This phrase here specifically means to have selfish desires or feeling to please only them.
  - Only occurs 4 times in the new testament
- Lust and do not have v. 2
- Ask with wrong motives v. 3
- James says that these symptoms lead to spiritual adultery (4:4-6)
  - Adulterous vs. adulteresses
    - Some translations say adulterous people, but this is not what James is trying to say.
    - James purposefully uses the feminine.
      - An adulteress is a wife who has sex with another man besides her husband.
      - James is calling them sexually unfaithful wives.
      - As Christians we are supposed to be married to Christ. The church is his bride (2 Cor, 11:1-2).
    - When we make the world a higher priority than submitting to and pleasing God, we are all acting like the wife that cheats on her husband.
- ***“<sup>7</sup>Submit therefore to God. Resist the devil and he will flee from you. <sup>8</sup>Draw near to God and He will draw near to you. Cleanse your hands, you sinners; and purify your hearts, you double-minded. <sup>9</sup>Be miserable and mourn and weep; let your laughter be turned into mourning and your joy to gloom. <sup>10</sup>Humble yourselves in the presence of the Lord, and He will exalt you.”***
- James tells us how we can cure worldliness by treating the symptoms with a seven-part list (4:7-10)
  - Submit to God (v.7)
  - Resist the Devil (v.7)

- Draw near to God (v. 8)
- Cleanse your hands (v.8)
- Purify your hearts (v.8)
- Be miserable and mourn and weep (v.9)
- Humble yourselves (v.10)

### Judging your brother

- ***“<sup>11</sup>Do not speak against one another, brethren. He who speaks against a brother or judges his brother, speaks against the law and judges the law; but if you judge the law, you are not a doer of the law but a judge of it. <sup>12</sup>There is only one Lawgiver and Judge, the One who is able to save and to destroy; but who are you who judge your neighbor?”***
- Do not speak against or judge your brother (v. 11a)
  - Greek imperative “do not.” An imperative is a command.
  - Context of judge
    - The context of this judging refers to petulant faultfinding, and not seeing a brother commit sin. This judging is when we form opinions on our brother or sister and express those opinions in ways that will cause harm to our brother or sister.
- James explains why we should not judge (v. 11a – 12)
  - If you speak against or judge your brother, you speak against the law.
    - We are supposed to be a united family!
      - James uses “one another,” “brethren,” and “brother” four times in one verse.
      - Our family members all have different personalities, and sometimes we get on each other’s nerves. We may make a

judgement out of ignorance or irritation with our brother or sister.

- We may notice that Sister Smith does not give every week when the contribution plate is passed around, but you know she has a comfortable lifestyle. What you may not know is that she only receives her paycheck once a month and takes 15% of it right off the top for her contribution once a month instead of weekly.
- If you draw the wrong conclusion based on incomplete or incorrect information, then spread it around, you could be guilty of bearing false witness.
- Speaking against your brother is the equivalent of speaking against the law
  - Remember how James referenced the “royal law” in 2:8. This law demands that we love each other!
  - Speaking against our brother is the exact opposite of “loving your neighbor as yourself.”
    - Newsflash – if you do the opposite of what you are supposed to be doing, it means you are going against it. In this case, that is God’s law.
    - Think of the speed limit as an example...
- If you speak against the law, you judge the law
  - Actions speak louder than words, and if your actions reflect the opposite of what we were commanded to do, we are saying that this law shouldn’t apply to us.
  - If we don’t think the law applies to us, we are judging the law. This statement has a lot of weight behind it.
- Only One can give the law (v.12)
  - There is no question here that James is referencing God.



- Only God is the one lawgiver and judge with the power to create and destroy.
- James humbles us with the rhetorical statement “but who are you who judge their neighbor.”
  - James is not trying to say judging your neighbor isn’t a big deal.
  - James is saying that we are taking the place of God when we are slandering or speaking out against our Christian brothers and sisters.

## Planning for the future

- *“<sup>13</sup>Come now, you who say, “Today or tomorrow we will go to such and such a city, and spend a year there and engage in business and make a profit.”<sup>14</sup>Yet you do not know what your life will be like tomorrow. You are just a vapor that appears for a little while and then vanishes away. <sup>15</sup>Instead, you ought to say, “If the Lord wills, we will live and also do this or that.”<sup>16</sup>But as it is, you boast in your arrogance; all such boasting is evil. <sup>17</sup>Therefore, to one who knows the right thing to do and does not do it, to him it is sin.”*
- Planning as the world plans (v. 13-14)
  - James provides an example of those that specifically plan with a worldly perspective (v.13)
    - There are many different ways this would look in modern life.
      - We need to move because there is a better job with more money. However, there is no sound congregation within 60 miles.

- You meet a wonderful, handsome caring man that sweeps you off our feet and wants to marry you, but you know he has no solid biblical foundation for a faith.
- James explains why planning for your future this way is a problem
  - We don't know what our life will be like tomorrow (v.14a)
    - We don't know everything. Only God knows everything.
    - James just finished admonishing the readers for putting self in the place of God when it comes to the law.
      - Why they are being arrogant?
  - You are just a vapor that appears for a little while (v.14 b)
    - We have all seen a puff of smoke from a candle or vapor from the shower. It is short, fleeting, and fragile.
    - We can't be so arrogant to assume that we will be alive tomorrow.
      - Many of you know of friends or have personally lost loved ones unexpectedly. You were unprepared for their physical and spiritual departure.
      - We all have regrets that we didn't do or say the right thing the last time we interacted with that person before they left this world.
- Plan for the future with a godly perspective (v. 15-17)
  - If the Lord wills... (v. 15)
    - James is not condemning the wisdom of planning ahead.
    - Recognizing the importance of maintaining humility in who gave us life and who wants to maintain a relationship with us.
      - We can't keep / maintain a relationship with Christ if our plans don't include Him.
      - This can apply to where we choose to move, what jobs we take, where we choose to go to school, who we pick for our

spouse, what extracurricular activities our family is involved in.

- This is what it will look like when we move to a new town.
- Pick a new job.
- Choose a spouse.
- We have to recognize that God is and should be sovereign in our lives, and that needs to reflect in our decision making.
- James condemns those who don't recognize God's authority in their lives (v. 16).
  - We did not achieve anything on our own power.
  - Arrogance and pride can prevent us from doing what God has planned for us, especially when it comes to our life decisions.
- The consequences for planning without godly wisdom (v. 17).
  - The context of v.13-17 applies to those who "engage in business" without considering God.
    - The arrogant attitude of those who engage in business and make a profit without considering God's will.
  - However, the principle of this passage can apply to all Christians who know what the right thing to do is.
    - To one who knows - *eidō* (εἶδω)
    - Choosing the opposite of what is right is sin.
    - Sin - *hamartia* (ἁμαρτία)
      - Sin means to miss the mark
      - The same sin that causes separation between us and God.
      - Our arrogance of self-achievement in our own lives can cause a separation from God, and that is the worst consequence of all.

## Conclusion

- It is not easy to submit to God and resist the tempting friendship of the world.
  - As children, our parents were always concerned about the influence our friends had over us.
  - It is no different as adults.
    - Just like our parents did for us, and what we do for our children, James is warning us about the consequences of who we pick as our friends.
    - Choosing the friendships, behaviors, and attitudes of the world could, and will, have eternal consequences; and that is so humbling.
- “Therefore, whoever wishes to be a friend of the world makes himself an enemy of God.”

## James 5

- ***<sup>1</sup>Come now, you rich, weep and howl for your miseries which are coming upon you. <sup>2</sup>Your riches have rotted and your garments have become moth-eaten. <sup>3</sup>Your gold and your silver have rusted; and their rust will be a witness against you and will consume your flesh like fire. It is in the last days that you have stored up your treasure! <sup>4</sup>Behold, the pay of the laborers who mowed your fields, and which has been withheld by you, cries out against you; and the outcry of those who did the harvesting has reached the ears of the Lord of Sabaoth. <sup>5</sup>You have lived luxuriously on the earth and led a life of wanton pleasure; you have fattened your hearts in a day of slaughter. <sup>6</sup>You have condemned and put to death the righteous man; he does not resist you.”***

- Important Words:

- Weep (v1) – KLAIO – weep, cry bitterly (cf. 4:9)
- Howl (v1) – OLOLYZO – to cry out in a loud voice either in joy or pain
- Miseries (v1) – TALAIPORIA – wretchedness, distress, trouble, misery (cf. 4:9)
- Rotted (v2) – SEPO – decay, rot
- Rusted (v3) – KATIOO – become rusty, corroded
- Witness (v3) – MARTYRION – that which serves as testimony or proof
- Consume (v3) – ESTHIO – to eat, consume, devour; to do away with completely
- Stored up your treasure (v3) – THESAURIZO – to keep some material thing safe by storing it
- Withheld (v4) – APOSTEREO – to cause another to suffer loss by taking away through illicit means, rob, steal, defraud
- Cries out (v4) – KRAZO – to make a vehement outcry, scream, shriek
- Outcry (v4) – BOE – cry out, shout
- Sabaoth (v4) – SABAOTH – Lord of the armies, Lord of hosts

- Lived luxuriously (v5) – TRYPHAO – to lead a life of self-indulgence, live for pleasure, revel, carouse
- Led a life of wanton pleasure (v5) – SPATOALAO – to indulge oneself beyond the bounds of propriety
- Fattened (v5) – TREPHO – to feed nourish or support an animal
- Slaughter (v5) – slaughter, butchery
- Condemned (v6) – KATADIKAZO – Condemn, to pronounce guilty
- Put to death (v6) – PHONEUO – murder, put to death in a violent way (cf. 2:11, 4:2)
- Righteous (v6) – DIKAIOS – upright, just, fair (cf. 5:16)
- Resist (v6) – ANTITASSO – oppose, resist, to be hostile toward (cf. 4:6)
- Notes:
  - These verses are a scathing indictment on the wealthy who were extorting the poor. This was not a minor infraction, notice his strong language. He even accuses them of stealing from them and murdering them.
  - There are four major sins listed about the rich men in these verses:
    - They hoarded money when they should have used it to do good
    - They did not pay their laborers / they got their money dishonestly
    - They led a life of luxury and sinful indulgence
    - They oppressed righteous people
  - Verse 3 gives a vivid illustration. When metal is corroded on shackles, it burns skin.
  - The focus shifts toward the end of this passage to judgement day. These unscrupulous rich men are seen as sheep that are fattening themselves up for butchering day, a reference to their impending judgement.
- Points to consider:
  - Do you treat all those around you with fairness and respect?
  - What can you do to make sure you maintain an attitude of love and generosity with all those you come into contact with?

- Are you using your material blessings to unselfishly serve others?
  - What are some ways that you can use the material possessions you have to serve God?
- 
- ***“<sup>7</sup>Therefore be patient, brethren, until the coming of the Lord. The farmer waits for the precious produce of the soil, being patient about it, until it gets the early and late rains. <sup>8</sup>You too be patient; strengthen your hearts, for the coming of the Lord is near. <sup>9</sup>Do not complain, brethren, against one another, so that you yourselves may not be judged; behold, the Judge is standing right at the door. <sup>10</sup>As an example, brethren, of suffering and patience, take the prophets who spoke in the name of the Lord. <sup>11</sup>We count those blessed who endured. You have heard of the endurance of Job and have seen the outcome of the Lord’s dealings, that the Lord is full of compassion and is merciful. <sup>12</sup>But above all, my brethren, do not swear, either by heaven or by earth or with any other oath; but your yes is to be yes, and your no, no, so that you may not fall under judgment.”***
- 
- Important Words:
    - Patient (v7-8, 3Xs, v10) – MAKROTHYMEIO – to remain tranquil while waiting, bear up under provocation without complaint
    - Coming (v7-8, 2Xs) – PAROUSIA – presence, coming, arrival
    - Precious (v7) – TIMIOS – being of exceptional value, costly, of great worth
    - Fruit (v7) – KARPOS – fruit, product (cf. 5:18)
    - Strengthen (v8) – STERIZO – to fix firmly in place, to cause to be inwardly firm or committed
    - Complain (v9) – STENAZO – sigh, groan, complain, to express discontent
    - Judged / Judgment (v9,12) – KRINO – to pass judgment upon (usually unfavorable), judge based on the law (cf. 2:12, 4:11-12)
    - Example (v10) – HYPODEIGMA – an example of behavior used for purposes of moral instruction

- Suffering (v10) – KAKOPATHEIA – literally suffering evil, suffering misfortune and misery
  - Blessed (v11) – MAKARIZO – approved by God, favored, happy, fortunate (cf. 1:12, 1:25)
  - Endured (v11 2Xs) – HYPOMONE – to stand one’s ground, to maintain a belief in or course of action in the face of opposition (cf. 1:3,4,12)
  - Outcome (v11) – TELOS – purpose, intent, goal, end, conclusion
  - Compassion (v11) – POLYSPLANCHNOS – compassionate with a very high degree of affection, merciful
  - Merciful (v11) – OIKTIRMON – concerned about another’s unfortunate state or misery
- Notes:
- There is a notable shift from addressing the rich man to addressing the oppressed (possible the cheated laborer of the rich man mentioned in the previous passage)
  - James lays out a string of imperatives (commands) that are particularly important:
    - be patient (3xs)
    - strengthen your hearts
    - do not complain against one another
    - behold the Judge standing at the door
    - take the prophets as an example
  - Enduring hardships with patience is an important theme throughout the book of James. No matter how someone treats us, we must not use it as an excuse for sinful behavior.
  - In the previous passage James mentioned the Lord of Sabaoth being ready to judge, he once again depicts the Lord as near, watching what is happening.



- Job serves as an excellent example of remaining faithful during times of immense suffering. Just as God cared deeply for Job, He cares for the suffering James is writing to as well.
- Points to Consider:
  - How can continually reminding ourselves that the Judge is at the door help us maintain proper behavior in the midst of suffering?
  - What can I do to keep my heart soft and kind even when being treated poorly?
  - Why is it so hard to maintain a kind heart when someone is treating you unfairly?
- *“<sup>13</sup>Is anyone among you suffering? Then he must pray. Is anyone cheerful? He is to sing praises. <sup>14</sup>Is anyone among you sick? Then he must call for the elders of the church and they are to pray over him, anointing him with oil in the name of the Lord; <sup>15</sup>and the prayer offered in faith will restore the one who is sick, and the Lord will raise him up, and if he has committed sins, they will be forgiven him. <sup>16</sup>Therefore, confess your sins to one another, and pray for one another so that you may be healed. The effective prayer of a righteous man can accomplish much. <sup>17</sup>Elijah was a man with a nature like ours, and he prayed earnestly that it would not rain, and it did not rain on the earth for three years and six months. <sup>18</sup>Then he prayed again, and the sky poured rain and the earth produced its fruit. <sup>19</sup>My brethren, if any among you strays from the truth and one turns him back, <sup>20</sup>let him know that he who turns a sinner from the error of his way will save his soul from death and will cover a multitude of sins.”*
- Important Words:
  - Suffering (v13) – KAKOPATHEO – suffer misfortune, endure hardship patiently
  - Pray (v13, 14, 17, 18) – PROSEUCHOMAI – pray

- Cheerful (v13) – EUTHYMEO – to be in good spirits, keeping up one’s courage
- Sing praises (v13) – PSALLO – sing a song of praise
- Sick (v14) – ASTHENEIO – to suffer a debilitating illness
- Faith (v15) – PISTIS – trust, confidence, faith
- Restore/Save (v15, 20) – SOZO – save, preserve, rescue
- Sick (v15) – KAMNO – fatigued, spiritually weary (cf. Heb 12:3)
- Raise up (v15) – EGEIRO – wake, rouse, to cause to move to a standing position, raise from a sick bed
- Forgiven (v15) – APHIEMI – to release from legal or moral obligation or consequences
- Confess (v16) – EXOMOLOGEO – to make an admission of wrongdoing, confess, admit
- Healed (v16) – IAOMAI – restore, heal, to deliver from an illness
- Effective (v16) – ENERGEIO – to put one’s abilities into action, to be at work
- Prayer (v16) – DEESIS – urgent request to meet a need exclusively addressed to God
- Righteous (v16) – DIKAIOS – upright, just, fair (cf. 5:6)
- Can accomplish (v16) – ISCHYO – have power, be mighty, be competent
- With a nature like ours (v17) – HOMOIOPATHES – to experience similar feelings or circumstances
- Strays (v19) – PLANAO – wanders off, wanders about aimlessly (cf. 1:16)
- Turns (v19, 20) – EPISTREPHO – to return to a point where one has been
- Error (v20) – PLANE – error, delusion, deceit, wandering from the path of truth
- Cover (v20) – KALYPTO – conceal, cover someone, hide
- Multitude (v20) – PLETHOS – multitude, large number

- Notes:
  - Notice how many times prayer is mentioned in this passage...while it isn't necessarily a key word throughout the entire book, it is definitely the key word in this passage.
  - Just like Job served as an example of righteous suffering in the previous passage, Elijah now serves an example of what prayer can accomplish.
  - Prayer is effective not just for physical illness, but spiritual weariness as well.
  - James places emphasis on the fact that we should be confessing our sins to one another and praying fervently for one another.
- Points to Consider:
  - How is your prayer life?
  - Do you pray as often and as fervently as James suggests?
  - What are some ways you could improve in this area?
  - Who are some people you could spend focused time in prayer for?
  - Why is it important to maintain relationships with other Christians in which we confess sins and pray for one another?

## Keywords in James

All Keywords Exported from Logos Bible Software

### Αδελφος (ADELPHOS)

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- [James 1:2](#) Consider it all joy, my [brethren](#) , when you encounter various
- [James 1:9](#) But the [brother](#) of humble circumstances is to
- [James 1:16](#) Do not be deceived, my beloved [brethren](#) .
- [James 1:19](#) *This* you know, my beloved [brethren](#) . But everyone must be quick to
- [James 2:1](#) My [brethren](#) , do not hold your faith in our
- [James 2:5](#) Listen, my [beloved](#) brethren: did not God choose the
- [James 2:14](#) What use is it, my [brethren](#) , if someone says he has faith but
- [James 2:15](#) If a [brother](#) or sister is without clothing and
- [James 2:15](#) If a brother or [sister](#) is without clothing and in need of
- [James 3:1](#) many *of you* become teachers, my [brethren](#) , knowing that as such we will
- [James 3:10](#) *both* blessing and cursing. My [brethren](#) , these things ought not to be
- [James 3:12](#) Can a fig tree, my [brethren](#) , produce olives, or a vine
- [James 4:11](#) Do not speak against one another, [brethren](#) . He who speaks against a brother
- [James 4:11](#) brethren. He who speaks against a [brother](#) or judges his brother, speaks
- [James 4:11](#) against a brother or judges his [brother](#) , speaks against the law and
- [James 5:7](#) Therefore be patient, [brethren](#) , until the coming of the Lord.
- [James 5:9](#) Do not complain, [brethren](#) , against one another, so that you

[James 5:10](#) As an example, [brethren](#) , of suffering and patience, take

[James 5:12](#) But above all, my [brethren](#) , do not swear, either by heaven

[James 5:19](#) My [brethren](#) , if any among you strays from the

### **Eργον (ERGON)**

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[James 1:3](#) that the testing of your faith [produces](#) endurance.

[James 1:4](#) let endurance have *its* perfect [result](#) , so that you may be perfect and

[James 1:20](#) for the anger of man does not [achieve](#) the righteousness of God.

[James 1:25](#) become a forgetful hearer but an [effectual](#) doer, this man will be blessed in

[James 2:9](#) if you show partiality, you are [committing](#) sin *and* are convicted by the law

[James 2:14](#) says he has faith but he has no [works](#) ? Can that faith save him?

[James 2:17](#) Even so faith, if it has no [works](#) , is dead, *being* by itself.

[James 2:18](#) say, “You have faith and I have [works](#) ; show me your faith without the

[James 2:18](#) show me your faith without the [works](#) , and I will show you my faith by

[James 2:18](#) I will show you my faith by my [works](#) .”

[James 2:20](#) fellow, that faith without [works](#) is useless?

[James 2:21](#) Abraham our father justified by [works](#) when he offered up Isaac his son

[James 2:22](#) You see that faith was [working](#) with his works, and as a result of

[James 2:22](#) that faith was working with his [works](#) , and as a result of the works,

[James 2:22](#) his works, and as a result of the [works](#) , faith was perfected;

[James 2:24](#) see that a man is justified by [works](#) and not by faith alone.  
[James 2:25](#) the harlot also justified by [works](#) when she received the messengers  
[James 2:26](#) is dead, so also faith without [works](#) is dead.  
[James 3:13](#) him show by his good behavior his [deeds](#) in the gentleness of wisdom.  
[James 5:4](#) Behold, the pay of the [laborers](#) who mowed your fields, *and* which  
[James 5:16](#) so that you may be healed. The [effective](#) prayer of a righteous man can

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#### Μένω (MENO / HUPOMONE)

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[James 1:3](#) testing of your faith produces [endurance](#) .  
[James 1:4](#) And let [endurance](#) have *its* perfect result, so that  
[James 1:12](#) Blessed is a man who [perseveres](#) under trial; for once he has been  
[James 1:25](#) law, the *law* of liberty, and [abides](#) by it, not having become a  
[James 5:11](#) We count those blessed who [endured](#) . You have heard of the endurance  
[James 5:11](#) endured. You have heard of the [endurance](#) of Job and have seen the outcome

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#### Κρίνω (KRINO)

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[James 1:6](#) he must ask in faith without any [doubting](#) , for the one who doubts is like  
[James 1:6](#) any doubting, for the one who [doubts](#) is like the surf of the sea,  
[James 2:4](#) have you not [made](#) distinctions among yourselves, and  
[James 2:4](#) among yourselves, and become [judges](#) with evil motives?  
[James 2:6](#) you and personally drag you into [court](#) ?

[James 2:12](#) and so act as those who are to be [judged](#) by *the* law of liberty.

[James 2:13](#) For [judgment](#) *will be* merciless to one who has

[James 2:13](#) no mercy; mercy triumphs over [judgment](#) .

[James 3:1](#) as such we will incur a stricter [judgment](#) .

[James 3:17](#) full of mercy and good fruits, [unwavering](#) , without hypocrisy.

[James 3:17](#) and good fruits, unwavering, [without](#) hypocrisy.

[James 4:11](#) who speaks against a brother or [judges](#) his brother, speaks against the

[James 4:11](#) speaks against the law and [judges](#) the law; but if you judge the law,

[James 4:11](#) and judges the law; but if you [judge](#) the law, you are not a doer of the

[James 4:11](#) are not a doer of the law but a [judge](#) *of it*.

[James 4:12](#) There is *only* one Lawgiver and [Judge](#) , the One who is able to save and

[James 4:12](#) to destroy; but who are you who [judge](#) your neighbor?

[James 5:9](#) so that you yourselves may not be [judged](#) ; behold, the Judge is standing

[James 5:9](#) may not be judged; behold, the [Judge](#) is standing right at the door.

[James 5:12](#) so that you may not fall under [judgment](#) .

### **Νόμος (NOMOS)**

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[James 1:25](#) who looks intently at the perfect [law](#) , the *law* of liberty, and abides

[James 2:5](#) world *to be* rich in faith and [heirs](#) of the kingdom which He promised

[James 2:8](#) you are fulfilling the royal [law](#) according to the Scripture, “You

[James 2:9](#) sin *and* are convicted by the [law](#) as transgressors.

[James 2:10](#) For whoever keeps the whole [law](#) and yet stumbles in one *point*, he

[James 2:11](#) have become a transgressor of the [law](#) .

[James 2:12](#) those who are to be judged by *the* [law](#) of liberty.

[James 4:11](#) his brother, speaks against the [law](#) and judges the law; but if you

[James 4:11](#) against the law and judges the [law](#) ; but if you judge the law, you

[James 4:11](#) the law; but if you judge the [law](#) , you are not a doer of the law

[James 4:11](#) law, you are not a doer of the [law](#) but a judge *of it*.

[James 4:12](#) There is *only* one [Lawgiver](#) and Judge, the One who is able to

### ΠΙΣΤΕΥΩ (PISTIS)

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[James 1:3](#) knowing that the testing of your [faith](#) produces endurance.

[James 1:6](#) But he must ask in [faith](#) without any doubting, for the one

[James 2:1](#) My brethren, do not hold your [faith](#) in our glorious Lord Jesus Christ

[James 2:5](#) poor of this world *to be* rich in [faith](#) and heirs of the kingdom which He

[James 2:14](#) brethren, if someone says he has [faith](#) but he has no works? Can that

[James 2:14](#) but he has no works? Can that [faith](#) save him?

[James 2:17](#) Even so [faith](#) , if it has no works, is dead,

[James 2:18](#) someone may *well* say, “You have [faith](#) and I have works; show me your

[James 2:18](#) and I have works; show me your [faith](#) without the works, and I will show



[James 2:12](#) the works, and I will show you my [faith](#) by my works.”

[James 2:19](#) You [believe](#) that God is one. You do well; the

[James 2:19](#) one. You do well; the demons also [believe](#) , and shudder.

[James 2:20](#) you foolish fellow, that [faith](#) without works is useless?

[James 2:22](#) You see that [faith](#) was working with his works, and as

[James 2:22](#) and as a result of the works, [faith](#) was perfected;

[James 2:23](#) which says, “AND ABRAHAM [BELIEVED](#) GOD, and it was reckoned to him as

[James 2:24](#) is justified by works and not by [faith](#) alone.

[James 2:26](#) *the* spirit is dead, so also [faith](#) without works is dead.

[James 5:15](#) and the prayer offered in [faith](#) will restore the one who is sick,

### Ποιῶ (POIEO)

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[James 1:22](#) But prove yourselves [doers](#) of the word, and not merely

[James 1:23](#) is a hearer of the word and not a [doer](#) , he is like a man who looks at

[James 1:25](#) forgetful hearer but an effectual [doer](#) , this man will be blessed in what

[James 1:25](#) man will be blessed in what he [does](#) .

[James 2:8](#) neighbor as yourself,” you are [doing](#) well.

[James 2:12](#) So speak and so [act](#) as those who are to be judged by

[James 2:13](#) *will be* merciless to one who has [shown](#) no mercy; mercy triumphs over

[James 2:19](#) You believe that God is one. You [do](#) well; the demons also believe, and

[James 3:12](#) Can a fig tree, my brethren, [produce](#) olives, or a vine produce figs?  
[James 3:12](#) produce figs? Nor *can* salt water [produce](#) fresh.  
[James 3:18](#) is sown in peace by those who [make](#) peace.  
[James 4:11](#) you judge the law, you are not a [doer](#) of the law but a judge *of it*.  
[James 4:13](#) go to such and such a city, and [spend](#) a year there and engage in  
[James 4:15](#) Lord wills, we will live and also [do](#) this or that.”  
[James 4:17](#) one who knows *the* right thing to [do](#) and does not do it, to him it is  
[James 4:17](#) right thing to do and does not [do](#) it, to him it is sin.  
[James 5:15](#) will raise him up, and if he has [committed](#) sins, they will be forgiven him.

### Σοφος (SOPHIA)

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[James 1:5](#) But if any of you lacks [wisdom](#) , let him ask of God, who gives to  
[James 3:13](#) Who among you is [wise](#) and understanding? Let him show by  
[James 3:13](#) his deeds in the gentleness of [wisdom](#) .  
[James 3:15](#) This [wisdom](#) is not that which comes down from  
[James 3:17](#) But the [wisdom](#) from above is first pure, then

### Τελος (TELEIOS)

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[James 1:4](#) And let endurance have *its* [perfect](#) result, so that you may be perfect  
[James 1:4](#) result, so that you may be [perfect](#) and complete, lacking in nothing.

[James 1:15](#) birth to sin; and when sin is [accomplished](#) , it brings forth death.

[James 1:17](#) Every good thing given and every [perfect](#) gift is from above, coming down

[James 1:25](#) But one who looks intently at the [perfect](#) law, the *law* of liberty, and

[James 2:8](#) If, however, you are [fulfilling](#) the royal law according to the

[James 2:22](#) a result of the works, faith was [perfected](#) ;

[James 3:2](#) stumble in what he says, he is a [perfect](#) man, able to bridle the whole body

[James 5:11](#) of Job and have seen the [outcome](#) of the Lord's dealings, that the

## IMPERATIVES

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<a href="#">James 1:2</a>		<a href="#">Consider</a>	it all joy, my brethren, when you
<a href="#">James 1:4</a>	And let endurance	<a href="#">have</a>	<i>its</i> perfect result, so that you
<a href="#">James 1:5</a>	any of you lacks wisdom, let him	<a href="#">ask</a>	of God, who gives to all
<a href="#">James 1:6</a>	But he must	<a href="#">ask</a>	in faith without any doubting, for
<a href="#">James 1:7</a>	For that man ought not to	<a href="#">expect</a>	that he will receive anything from
<a href="#">James 1:9</a>	of humble circumstances is to	<a href="#">glory</a>	in his high position;
<a href="#">James 1:13</a>	Let no one	<a href="#">say</a>	when he is tempted, "I am being
<a href="#">James 1:16</a>	Do not be	<a href="#">deceived</a>	, my beloved brethren.
<a href="#">James 1:19</a>	<i>This</i> you	<a href="#">know</a>	, my beloved brethren. But
<a href="#">James 1:19</a>	brethren. But everyone must	<a href="#">be</a>	quick to hear, slow to speak <i>and</i>
<a href="#">James 1:21</a>	of wickedness, in humility	<a href="#">receive</a>	the word implanted, which is able
<a href="#">James 1:22</a>	But	<a href="#">prove</a>	yourselves doers of the word, and
<a href="#">James 2:1</a>	My brethren, do not	<a href="#">hold</a>	your faith in our glorious Lord
<a href="#">James 2:3</a>	the fine clothes, and say, "You	<a href="#">sit</a>	here in a good place," and you say
<a href="#">James 2:3</a>	and you say to the poor man, "You	<a href="#">stand</a>	over there, or sit down by my
<a href="#">James 2:3</a>	man, "You stand over there, or	<a href="#">sit</a>	down by my footstool,"
<a href="#">James 2:5</a>		<a href="#">Listen</a>	, my beloved brethren: did not God
<a href="#">James 2:12</a>	So	<a href="#">speak</a>	and so act as those who are to be
<a href="#">James 2:12</a>	So speak and so	<a href="#">act</a>	as those who are to be judged by

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<a href="#">James 2:16</a>	and one of you says to them, “	<a href="#">Go</a>	in peace, be warmed and be
<a href="#">James 2:16</a>	says to them, “Go in peace, be	<a href="#">warmed</a>	and be filled,” and yet you do not
<a href="#">James 2:16</a>	“Go in peace, be warmed and be	<a href="#">filled</a>	,” and yet you do not give them
<a href="#">James 2:18</a>	“You have faith and I have works;	<a href="#">show</a>	me your faith without the works,
<a href="#">James 2:24</a>	You	<a href="#">see</a>	that a man is justified by works
<a href="#">James 3:1</a>	Let not many <i>of you</i>	<a href="#">become</a>	teachers, my brethren, knowing
<a href="#">James 3:4</a>		<a href="#">Look</a>	at the ships also, though they are
<a href="#">James 3:5</a>	yet it boasts of great things.	<a href="#">See</a>	how great a forest is set aflame
<a href="#">James 3:13</a>	wise and understanding? Let him	<a href="#">show</a>	by his good behavior his deeds in
<a href="#">James 3:14</a>	ambition in your heart, do not be	<a href="#">arrogant</a>	and so lie against the truth.
<a href="#">James 3:14</a>	heart, do not be arrogant and so	<a href="#">lie</a>	against the truth.
<a href="#">James 4:7</a>		<a href="#">Submit</a>	therefore to God. Resist the devil
<a href="#">James 4:7</a>	Submit therefore to God.	<a href="#">Resist</a>	the devil and he will flee from
<a href="#">James 4:8</a>		<a href="#">Draw</a>	near to God and He will draw near
<a href="#">James 4:8</a>	God and He will draw near to you.	<a href="#">Cleanse</a>	your hands, you sinners; and
<a href="#">James 4:8</a>	your hands, you sinners; and	<a href="#">purify</a>	your hearts, you double-minded.
<a href="#">James 4:9</a>		Be <a href="#">miserable</a>	and mourn and weep; let your
<a href="#">James 4:9</a>	Be miserable and	<a href="#">mourn</a>	and weep; let your laughter be
<a href="#">James 4:9</a>	Be miserable and mourn and	<a href="#">weep</a>	; let your laughter be turned into
<a href="#">James 4:9</a>	and weep; let your laughter be	<a href="#">turned</a>	into mourning and your joy to

<a href="#">James 4:10</a>		<a href="#">Humble</a>	yourself in the presence of the
<a href="#">James 4:11</a>	Do not	<a href="#">speak</a>	against one another, brethren. He
<a href="#">James 4:13</a>		<a href="#">Come</a>	now, you who say, "Today or
<a href="#">James 5:1</a>		<a href="#">Come</a>	now, you rich, weep and howl for
<a href="#">James 5:1</a>	Come now, you rich,	<a href="#">weep</a>	and howl for your miseries which
<a href="#">James 5:4</a>		<a href="#">Behold</a>	, the pay of the laborers who
<a href="#">James 5:7</a>	Therefore be	<a href="#">patient</a>	, brethren, until the coming of
<a href="#">James 5:7</a>	until the coming of the Lord.	<a href="#">•</a>	The farmer waits for the precious
<a href="#">James 5:8</a>	You too be	<a href="#">patient</a>	; strengthen your hearts, for the
<a href="#">James 5:8</a>	You too be patient;	<a href="#">strengthen</a>	your hearts, for the coming of the
<a href="#">James 5:9</a>	Do not	<a href="#">complain</a>	, brethren, against one another,
<a href="#">James 5:9</a>	you yourselves may not be judged;	<a href="#">behold</a>	, the Judge is standing right at
<a href="#">James 5:10</a>	of suffering and patience,	<a href="#">take</a>	the prophets who spoke in the name
<a href="#">James 5:11</a>		<a href="#">•</a>	We count those blessed who
<a href="#">James 5:12</a>	above all, my brethren, do not	<a href="#">swear</a>	, either by heaven or by earth or
<a href="#">James 5:12</a>	other oath; but your yes is to	<a href="#">be</a>	yes, and your no, no, so that you
<a href="#">James 5:13</a>	among you suffering? <i>Then</i> he must	<a href="#">pray</a>	. Is anyone cheerful? He is to
<a href="#">James 5:13</a>	Is anyone cheerful? He is to	<a href="#">sing</a>	praises.
<a href="#">James 5:14</a>	among you sick? <i>Then</i> he must	<a href="#">call</a>	for the elders of the church and
<a href="#">James 5:14</a>	of the church and they are to	<a href="#">pray</a>	over him, anointing him with oil

[James 5:16](#)

Therefore, [confess](#) your sins to one another, and pray

[James 5:16](#)

your sins to one another, and [pray](#) for one another so that you may be

[James 5:20](#)

let him [know](#) that he who turns a sinner from