

## Schedule

### Thursday:

5:00 pm – 6:00 pm	Check-in
6:00 pm	Welcome (Erynn Sprouse) and Dinner
7:30 pm	<b>Introduction to James</b> (Erynn Sprouse)
8:30 pm	Ice Breaker Games
9:00 pm	<b>Devotional</b> (Wendy Gibson)
9:30 pm	Free Time / Games

### Friday:

8:00 am	<b>Early Riser Devotional</b> (Leah Hughes)
8:30 am – 9:30 am	Breakfast
10:00 am	<b>James Chapter 1</b> (Carla Moore)
11:00 am	Break
11:30 am	<b>James Chapter 2</b> (Lisa Puckett)
12:30 pm	Lunch
1:30 pm	<b>James Chapter 3</b> (Chelli Guthrie)
2:30 pm	Free Time
4:30 pm	<b>Singing</b>
5:00 pm	<b>James Chapter 4</b> (Mona Popejoy)
6:00 pm	Dinner
7:30 pm	<b>Somebody Help Me Please!</b>
9:00 pm	<b>Devotional</b> (Amy Albers)

### Saturday:

8:00 am	<b>Early Riser Devotional</b> (Candy Meyer)
8:30 am – 9:30 am	Breakfast
10:00 am	<b>James Chapter 5</b> (Christa Bryant)
11:00 am	Announcements
12:00 pm	Lunch

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## Erynn Sprouse

Erynn and Jeremy have been married 18 years. They make their happy (albeit messy) home in Dublin, TX. Jeremy preaches for the local congregation and Erynn isn't entirely sure where her time goes. They have one girl who is two years old and has five adoring brothers ages five to twelve years. Erynn home schools their children and serves as the Creator/Contributor of [ComeFillYourCup.com](http://ComeFillYourCup.com), a ladies ministry she and Tami Roberts founded in 2010. She loves to speak at ladies days, ignore the weeds in her garden, have foam sword fencing matches, write articles for various Christian publications (including her book on Hebrews "Perfected: God's best reserved for you"), cook strange sounding recipes, and wear "dandetigers" in her hair. Her goals include inspiring women to dig into the meat of God's word, slam dunking a basketball just once, encouraging couples to love being married, and above all, seeing her family in Heaven.

# Introduction to James

## Introducing JAMES

the epistle of JAMES

A Lesson in Practical Christian Living

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**From: James**

- Son of Alphaeus → not likely. He isn't mentioned outside of lists of apostles. Mt. 10:3, Ac. 1:13
- Brother of Jesus & Jude. Mt. 13:55, Mk. 6:3
- Brother of Alphaeus → not likely. He isn't mentioned outside of lists of apostles. Mt. 10:3, Ac. 1:13
- Killed by Herod Ac. 12:2
- Jude 1
- Non-believer in 3:5
- Believer in 3:8

**To: Jewish Christians**

12 Tribes (1:1)  
Dispersed Abroad  
cf Acts 8:1  
1 Pet 1:1

**DATE OF WRITING**

Jew-Gentile question not mentioned, so it's written either...

- do Gentiles need to obey the commandments? Circumcision? settled in Acts 15 around 48 AD
- before J-G question was an issue in 44-47 AD
  - Still very Jewish in thought in 2:2
  - "synagogue" because persecution has begun.
- 62-63 AD
  - J-G question already settled shortly before James' death

**HOW DO WE KNOW?**

- "12 Tribes" (1:1)
- "assembly" = synagogue (2:2)
- Abraham = "our father" (2:21)
- "Lord of Sabaoth" = OT name → Isa. 54:5
- Examples of faithfulness, patience, prayer
- Abraham - 2:21
- Rahab - 2:25
- Elijah - 5:17, 18
- Job - 5:11

**From: James**

- So says Paul Gal. 2:19
- Peter reports back to him Ac. 12:17
- Prominent in Jerusalem Council, Ac. 15:12-13
- Counted w/ elders of Jerusalem, Ac. 21:18
- Paul visited him @ Jerusalem, Gal. 1:18

**Pillar of the Early Church**

By Jeff Erynn Sprauze

# Unlocking JAMES

A Lesson in Practical Christian Living

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

Key Verse

## Key Words

work  
18 x ergon 2:18

- result - 1:4
- achieve - 1:20
- effectual - 1:25
- committing - 2:9
- deeds - 3:13
- laborers - 5:4

perfect  
6x teleios 1:17

The capacity to have HEAVENLY INSIGHT into earthly matters and function accordingly

wisdom  
5 x Sophia 1:5, 3:17

go up  
go down  
BEO

endurance  
5x hypomone 5:11

brethren  
19 x adelphos 1:16, 4:11

Remember! we are family

faith  
19 x pistis 2:22

"State of believing based on reliability of the one trusted."  
- Arndt Gingrich  
must be coupled with works to be true faith, 2:20

judge  
14x krino 2:12, 4:12

do/make  
12 x poieo 1:25

- effectual doer - 1:25
- love neighbor - do well - 2:8
- make peace - 3:18
- do what is right - 4:17

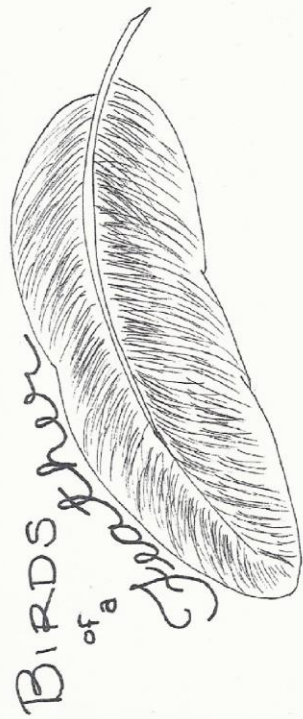
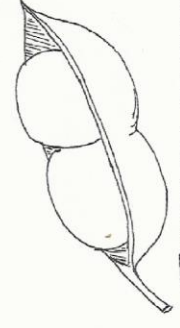
law  
11x nomos 2:8

Light Eriqun  
2017 Spring



# Comparing JAMES & JESUS

PEAS  
in a  
POD



BIRDS  
of a  
FEATHER

JESUS SAID:	JAMES SAID:
MATTHEW 5:48	JAMES 1:4
MATTHEW 7:7, MARK 11:23	JAMES 1:5, 8
MATTHEW 7:11	JAMES 1:17
MATTHEW 7:24, 26, JOHN 13:17	JAMES 1:22, 25
MATTHEW 5:3, LUKE 6:20	JAMES 2:5
MATTHEW 7:12, 22:39	JAMES 2:8
MATTHEW 7:16	JAMES 3:12
MATTHEW 5:9	JAMES 3:16
MATTHEW 23:12	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 5:34, 35	JAMES 5:12

James is the teachings of Christ therefore, there is little teaching about Christ - Byschlag

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

By Lynn D. Spence 2017

◦ Speak plainly, enforce/explain after

◦ Sermon on the mount - Mt 5-7  
◦ James 5:1

◦ Assume authority

◦ Matthew 7:29  
◦ There are 108 verses in James - 54 contain imperatives (commands)

◦ Use nature illustrations

◦ birds (Mt 6:26), lilies (Mt 6:28), doves/snakes (Mt 10:16), moth (Mt 6:19, 20)  
◦ wind (1:1), surf (1:6), horses (5:3), moth/rust (5:12)

## WISDOM (sophia) In the Epistle of James by Michael Hite

The word "wisdom" (σοφία - 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 σοφία itself is defined as "the capacity to understand and function accordingly" (Bauer 934).

James introduces the concept of wisdom in 1:5 as it relates to trials - "if any of you lacks wisdom (σοφία -NGSF), 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 we 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 (ἀγαθή - profitable, beneficial) and perfect (τέλειος - 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.

## 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 we are 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 (2:1-8). 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 and physically 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

## Carla Moore

Carla Moore grew up in a family dedicated to ministry, then met her husband, John, while they were in college at Texas State University. They married in 1986, and have since been involved in serving the Bible Chair on the campus of TSU, the Southwest School of Bible Studies in Austin, Texas, and the Dripping Springs church of Christ. Currently, they work in ministry together with Bible Passages and with the Bear Valley Bible Institute. Carla and John are blessed to have three sons, two daughters-in-law, one grandson (Jackson) and one granddaughter (Emmalyn), scheduled to arrive on October 11! Carla enjoys speaking to women of all ages in various places, and writes a monthly column for *Christian Woman* magazine called "Bible Landmarks". She especially enjoys helping John guide trips to Israel, and blogging about those experiences at [www.walkingwherejesuswalked.com](http://www.walkingwherejesuswalked.com).

## James Chapter 1

### Outline – James 1:

- I. **Greeting** (v. 1)
  - A. From James
  - B. To the scattered 12 tribes
- II. **Trials** (v. 2-4)
  - A. How to view trials (v. 2)
  - B. The result of trials (v. 3)
    - 1. Steadfastness (v. 3)
    - 2. Being complete (v. 4)
- III. **Faith** (v. 5-12)
  - A. Ask in faith (v. 5-6)
  - B. Do not doubt (v. 6-8)
  - C. Rich in faith vs. rich in wealth (v. 9-12)
- IV. **Temptation** (v. 13-18)
  - A. Doesn't come from God (v. 13)
  - B. Comes from our own cravings (v. 14)
  - C. Progression of temptation leads to death (v. 15)
    - 1. Craving/Lust
    - 2. Sin
    - 3. Death
  - D. Temptation doesn't come from God – good gifts do (v. 17-18)
    - 1. We are unstable (v. 6)
    - 2. But God never changes (v. 17)
- V. **Doing** (v. 19-25)
  - A. We need to be quick to hear (v. 19)
  - B. But slow to anger and wrath (v. 19)
    - 1. Anger does not accomplish anything righteous (v. 20)
    - 2. Remove it (v. 21)
    - 3. And welcome the word of God instead (v. 21)
      - a. Not just hearing (v. 22)
      - b. Examining self, holding up to the mirror of the word (v. 23-25)
      - c. Doing, not just hearing, leads to happiness (v. 25)
  - C. Watch your tongue! (v. 26)
- VI. **Religion**

## Verse-by-verse Notes from James 1

(1) James, a **servant** (*slave, legally owned by someone else and whose entire livelihood and purpose was determined by their master*) of God and of the Lord Jesus Christ, to the **twelve tribes** (*people of God – all living people allied with and trusting in the God of Israel and Jesus*) in the **Dispersion** (*being scattered over an area; especially used of those who trust and ally themselves with the God of Israel and are not currently in the land of Israel, see also John 7:35, 1 Pet. 1:1*): Greetings.

(2) **Count** (*reckon, consider, see also 2 Pet. 1:13, 1 Tim. 1:12*) it all joy, my brothers, when you **meet** (*encounter a hazard, fall into, see also Luke 10:30, “striking” in Acts 27:41*) **trials** (*examination, the act of examining something closely, see also Acts 20:19, 1 Pet. 4:12*) of various kinds,

(3) for you know that the **testing** (*genuineness, state of not being fake or counterfeit, see also “proof” in 1 Pet. 1:7*) of your faith **produces** (*accomplishes, puts something into effect entirely or thoroughly, see also 2 Cor. 7:10-11, “committing” in Rom. 1:27 and “work” in Phil. 2:12*) **steadfastness** (*steadfast endurance, the power to withstand hardship or stress, inward fortitude, see also Luke 8:15, Rom. 8:25*)

(4) And let steadfastness have its **full** (*to complete, bring to a whole, see 2 Cor. 8:6*) effect, that you may be **perfect** (*being complete of its kind and without defect and blemish, see Matt. 5:48, Rom. 12:2*) and **complete** (*perfect and complete in all respects, see 1 Thess. 5:23*), lacking in nothing.

(5) If any of you lacks wisdom, let him **ask God** (the Greek puts this “ask of the giving God” or of “God the giver”), who gives **generously** (*simply, in a straightforward and open manner to all without reproach, “Only here in New Testament. Literally the word means simply, and this accords with the following negative clause, upbraiding not. It is pure, simple giving of good, without admixture of evil or bitterness.” Vincent, M. R. (1887). Word studies in the New Testament (Vol. 1, p. 725). New York: Charles Scribner’s Sons*) and it will be given him.

(6) But let him ask in **faith** (*strong confidence in, and reliance upon, see also Matt. 8:10, Rom. 1:17*), with no **doubting** (*hesitation, to pause or hold back in uncertainty or unwillingness, see also Jude 22*), for the one who doubts is like a **wave** (*chop, irregular motion of waves usually*)



caused by wind blowing in a direction opposite to the tide, see also Luke 8:24...”Only here and Luke 8:24; though the kindred verb occurs at Eph. 4:14. The word is admirably chosen, as by a writer who lived near the sea and was familiar with its aspects. The general distinction between this and the more common κῦμα, wave, is that κλύδων describes the long ridges of water as they are propelled in horizontal lines over the vast surface of the sea; while κῦμα denotes the pointed masses which toss themselves up from these under the action of the wind. Hence the word κλύδων here is explained, and the picture completed by what follows: a billow or surge, driven by the wind in lines, and tossed into waves. {Vincent, p. 726} of the sea that is **driven** (blown about in no particular direction) and **tossed** (wind-driven) by the wind.

(7) For that person must not **suppose** (Phil. 1:17, John 21:25) that he will receive anything from the Lord;

(8) He is a **double-minded** (dubious and undecided, doubting, characterized by a duality of selves – as in one’s desires or thinking – that are in opposition to one another; especially that results in a lack of decisiveness, also used in chapter 4:8) man, **unstable** (unstably restless, a ceaseless motion that is lacking in stability or firmness, see also chapter 3:8) in all his ways.

(9) Let the **lowly** (humble, brother of low degree, see Rom. 12:16, 1 Pet. 5:5) brother **boast** (exult, Rom. 5:23) in his **exaltation** (rank, high place),

(10) And the rich in his **humiliation** (“in that he is made low”, the act of lowering the status or estimation of someone in others’ eyes; usually by shaming or reducing a person’s pride, Acts 8:33), because like a flower of the grass he will pass away.

(11) For the sun rises with its scorching heat and withers the grass; its flower falls, and its beauty perishes. So also will the rich man fade away (see 1 Pet. 1:4) in the midst of his pursuits.

(12) Blessed is the man who remains **steadfast** (endure, withstand with courage, see also 2 Tim. 2:10, 12, 1 Cor. 13:7), under **trial** (examination, as for mistakes, see “temptation” in Luke 8:13, “testing” in 1 Pet. 4:12 NASB) for when he has **stood the test** (adjective, approved or compelling recognition, see also Rom. 14:18, 2 Cor. 10:18) he will receive the **crown** (stephanos crown, a prize signifying victory, see 2 Tim. 4:8, 1 Pet. 5:4) **of life** (the article pointing to the well-known eternal life. The figure is not that of the athlete’s crown, for an image from the Grecian games, which the Jews despised, would be foreign to James’ thought and displeasing to his readers.

Rather the kingly crown, the proper word for which is *διάδημα*, *diadem*. Vincent, p. 728), which God has promised to those who **love** (*agape*, see *John 10:17, 13:34*) him.

(13) Let no one say when he is **tempted** (*put to the test in order to ascertain the nature of someone, including imperfections, faults, see Matt. 4:1, 1 Cor. 10:13*), “I am being **tempted** (same) by God,” for God cannot be **tempted** (*found only here, this is a different sense of “tempted” from the other uses in this passage – some expositors say “is unversed in evil things”*) with evil, and he himself **tempts** (same “tempts” as first two uses) no one.

(14) But each person is tempted when he is **lured** (*like a heavy object being drawn out of something with great effort...only used here*) and **enticed** (*baited...these two words are metaphors for hunting and fishing terms, lured “as beasts enticed from a safe covert into a place beset by snares” {Vincent} and enticed “as fish with bait” also said of false prophets in 2 Pet. 2:14*) by his own **desire** (*craving, intense desire, see Phil 1:23 of Paul’s desire to be with Christ*).

(15) Then desire when it has **conceived** (*see also Luke 1:24*) gives birth to sin, and sin when it is fully grown **brings forth** (*“parturate”, the final act of childbirth*) death.

(16) Do not be **deceived** (*misled, Luke 21:8, Titus 3:3*), my beloved brothers.

(17) Every **good** (*desirable and positive*) gift and every **perfect** (*mature, see Matt. 19:21, Rom. 12:2*) **gift** (*“Two words are used for gift. Δόσις occurs only here and Phil. 4:15; there in an active sense; but here passive, as in Prov. 21:14 {Septuagint.}. Δῶρημα is found Rom. 5:16. It enlarges slightly upon the other word in emphasizing the gift as free, large, full; an idea which is further developed in ver. 18, of his own will.” Vincent, p. 731*) is from above, coming down from the **Father of lights** (*the Creator and maintainer of all sources of light*) with whom there is no **variation** (*change, passing from one state to another*) or **shadow** (*shade, relative darkness caused by light being blocked by a physical entity, only used here*) due to **change** (*turning, the act of changing or reversing the direction of the course*).

(18) **Of his own will** (*to desire with intent, something one has in mind to acquire, accomplish, or fulfill, see “wishing” in Mark 15:15, “inclination” in Jas. 3:4*) he **brought us forth** (*gave birth to*) by the **word** (*message of truth*), that we should be a kind of **firstfruits** (*produced first, see Rom 11:16*) of his **creatures** (*divine creation*).

(19) Know this, my beloved brothers; let every person be **quick** (*performed with little or no delay*) to **hear** (*listen, see 1 John 5:14-15*), **slow** (*dull, slow to react, hesitation, "sail slowly"..."*) A person who keeps up his own talking makes a bad hearer. A person who keeps up his own talking makes a bad hearer."

Lenski, R. C. H. (1938). *The interpretation of the Epistle to the Hebrews and of the Epistle of James* (pp. 549). Columbus, OH: Lutheran Book Concern) to speak, slow to **anger** (*wrath, a feeling of intense anger that does not subside, often on an epic scale, same as God's wrath in John 3:36, Jesus' wrath with the Pharisees in Mark 3:5*);

(20) For the anger of man does not **produce** (*accomplish, put something into effect entirely or thoroughly, see also 2 Cor. 7:10, 2 John 8*) the **righteousness** (*character, life in conformity to justice, law, or morality, see also Eph. 4:24, 2 Tim. 2:22*) of God.

(21) Therefore **put away** (*stop oneself being in a state or condition...as divesting oneself of a garment, see 1 Pet. 2:1, Heb. 12:1*) all **filthiness** (*state of discredit and shame because of moral imperfectness, this has the same root word as shabby, filthy, or dirty seen in 2:2*) and **rampant wickedness** (*outflow of malice, depravity, wickedness, see Eph. 4:31 and Titus 3:3...RSV translates it "rank growth of wickedness"..."Malice is an adequate translation, the word denoting a malevolent disposition toward one's neighbor. Hence it is not a general term for moral evil, but a special form of vice." Vincent, p. 733*) and **receive** (*accept, welcome, see 2 Thess. 2:10, Luke 8:13*) with **meekness** (*gentleness, acting in a manner that is gentle, mild, and even tempered, see 2 Cor. 10:1, Gal. 6:1*) the **implanted** (*being deeply fixed or set within something*) **word** (*gospel, good news of Jesus' way of salvation – different sense than "message" in v. 18*), which is able to save your souls.

(22) But be **doers** (*Rom. 2:13, Jas. 4:11*) of the **word** (*gospel*), and not hearers only, **deceiving** (*cleverly deceive, delude, see Col. 2:4*) yourselves.

(23) For if anyone is a hearer of the word and not a doer, he is like a man who **looks intently** (*attentively considering, be fully aware of through thoughtful viewing, realize fully with the eyes and mind, see Matt 7:3, Acts 7:31-32*) at his natural face in a mirror.

(24) For he looks at himself and goes away and at once **forgets** (*neglect, overlook – here used in a different sense than simply forgetting*) what he was like.

(25) But the one who **looks** (*this “looks” is an even more intensive look – to examine, conceived of as exerting effort to see something by bending or stooping down...see 1 Pet. 1:12 – the “angels long to look”*) into the **perfect** (*complete, without blemish*) **law** (*law of God*), the **law of liberty** (*this phrase defines the prior phrase “perfect law” - personal freedom from slavery, servitude, confinement or oppression, see 2 Cor. 3:17, 2 Pet. 2:19*), and **perseveres** (*continues looking, Phil 1:25*), being no hearer who **forgets** (*unawareness caused by neglectful or heedless failure to remember*) but a doer who **acts** (*duty*), he will be blessed in his **doing** (*using knowledge, as distinguished from merely possessing it*).

(26) If anyone **thinks** (*ungrounded supposition - see Gal. 6:3*) he is religious (*pious, only found here*) and does not **bridle** (*hold in check, curb, see Jas. 3:2*) his **tongue** (*speech, see 1 Pet. 3:10, 1 John 3:18*) but **deceives** (*cause someone to believe an untruth – in this case, ourselves, see also Eph. 5:6*) his **heart** (*a person’s thoughts, knowledge of right from wrong, see 1 Pet. 1:22, 1 John 3:19-21*), this person’s religion is **worthless** (*empty, vacuous, devoid of significance or point, fruitless, see also 1 Cor. 15:17, Titus 3:9*).

(27) Religion that is **pure** (*free of guilt and sin, see Mtt 5:8, 23:26*) and **undefiled** (*untainted, see Heb. 7:26 and 13:4, these two adjectives – pure and undefiled – present the positive and negative sides of purity*) before God, the Father, is this: to **visit** (*check on, determine condition, see also Matt 25:36 and Heb. 2:6*) orphans and widows in their **affliction** (*distress, oppressive state of physical/mental/social/economical adversity, see also 2 Cor. 8:2 and 2:Cor. 1:4*), and to keep oneself **unstained** (*see 1 Tim 6:14 and 1 Pet. 1:19*) from the world.

#### Extras:

#### Notes from Mike Vestal’s “Spotlight on the Word” series from WVBS:

- James sounds much like Proverbs in its practicality
- James stresses “a faith that works”
- Key words:
  - Brethren* (in all five chapters) – he is writing to the church he loves
  - Maturity* (five times in the book) – perfect and complete
  - Trial* – the book begins with an explanation of how to behave in trials and ends with an emphasis on being prayerful during trials
  - Faith* – 16 times in five chapters

*Works* – 10 times in five chapters

Using the key words to summarize the book: “Mature Christians respond to trials and temptations with a faith that works to the glory of God.”

- There are 54 imperatives in 108 verses
- Chapter themes:
  - Chapter one – One who is mature is patient in trials (1:2-4)
  - Chapter two – A mature Christian practices the truth
  - Chapter three – A mature Christian practices truth and has power over his tongue
  - Chapter four - A mature Christian is a peacemaker, not a troublemaker
  - Chapter five – A mature Christian is prayerful in times of trouble (5:16)
- A test of faith – do we have a working faith?
  - 1:1-12 – a mature Christian responds to trials positively
  - 1:13-18 – a mature Christian resists the allure of temptation
  - 1:19-27 – a mature Christian respects the precious word of God and will do what it says
  - 2:1-13 – a mature Christian is not guilty of sinful partiality and prejudice
  - 2:14-26 – a mature Christian has a working faith expressed in action and deeds
  - 4:1-5 – a mature Christian has a real faith shuns worldliness
  - 4:14-17 – a mature Christian develops the proper emphasis on priorities
  - 5 – a mature Christian’s faith is prayerful and reaches out to restore the fallen

#### **Notes from Johnny Ramsey’s manuscript: The Book of James:**

- “Hypocrisy of every sort is condemned on every page and the call to a closer walk with God dominates its verses.”
- James “is rich and demanding, like the Sermon on the Mount, and yet comforting and devotional, like the Psalms.”
- **Don’t:**
  - ...just claim to be religious (1:26).
  - ...claim to have faith without demonstrating works (2:14-26).
  - ...pretend to serve the Lord while having respect of persons (2:1-10).
  - ...use our lips to praise God while at the same time cursing men – this is hypocrisy (3:9-12).

- ...profess spiritual strength while refusing to obey the Savior's will (4:17).
- ...follow worldly wisdom – it robs us of the purity and power of heavenly blessings (3:14ff).
- ...gain wealth by oppressing the poor (5:1-5).
- **Chapter themes:**
  - One – Pure Religion
  - Two – Faith and Works
  - Three – The Use of the Tongue
  - Four – Sin
  - Five – Prayer



## Lisa Puckett

Lisa graduated from Rice University in 1994 where she earned a degree in Biochemistry and French. She has taught high school chemistry and algebra as well as many other lab sciences. Lisa's husband, Grant, is an elder at Colleyville church of Christ, where Lisa devotes her time to teaching both children's Bible classes and ladies' classes. Grant and Lisa have three children - Callie and Daniel, who have graduated from the Puckett Christian Academy (homeschool 😊) and currently attend Texas A&M University and James, who is busily completing his last two years of the Puckett academy.

## James Chapter 2

### No “Little Things”

*I have chosen to use this space for three purposes. The first purpose is to provide a simple outline of today’s lesson that you may fill in during our study together if you so desire. The second part of this handout includes word studies from James 2, especially any Greek words referenced in the lesson. Maybe you are an excellent Greek speller; I always need a little help! Finally, so many important concepts are hidden behind words and phrases in James 2. In the third section, you will find discussion on tangents that we simply did not have time to follow in the lesson. Thank you for taking the time to be at TLC and study together with other ladies in Christ!*

#### I. Outline of Lesson

##### A. 2:1-4 Glory belongs to the \_\_\_\_\_.

1. Glory does not belong to the \_\_\_\_\_.
2. Glory does not belong to \_\_\_\_\_.

##### B. 2:5-7 God Has Chosen the \_\_\_\_\_

1. Two rewards are promised to the poor: they will be \_\_\_\_\_ in \_\_\_\_\_ and \_\_\_\_\_ of the \_\_\_\_\_.
2. Matthew 5:3 Blessed are the \_\_\_\_\_ in \_\_\_\_\_, For theirs is the \_\_\_\_\_ of heaven.

##### C. 2:8-13 We Must Choose to \_\_\_\_\_

1. The \_\_\_\_\_ law – “You shall \_\_\_\_\_ your neighbor as \_\_\_\_\_.”
2. There are no \_\_\_\_\_
3. A merciful heart helps us to judge \_\_\_\_\_.

##### D. 2:14-26 Faith Is Not Possible Without Obedience to the \_\_\_\_\_

1. Heirs to the kingdom of God serve the \_\_\_\_\_ while giving glory to the \_\_\_\_\_.
2. Faith without \_\_\_\_\_ is dead. Works without \_\_\_\_\_ are dead as well.
3. Illustrations
  - a. Even the devils \_\_\_\_\_. Belief is necessary, but not sufficient.
  - b. Abraham  
"Abram believed God, and it was accounted to him for righteousness"  
(Genesis 15:6) was a prophecy fulfilled when  
\_\_\_\_\_
  - c. Rahab was justified by \_\_\_\_\_.

## II. Word Studies

### Verse 1

- **Brethren** – *adelphos* – used 17 times in the book of James
- **Faith** – *pistis* – used 12 times in the book of James and 9 times in James 2
- **Lord** – *kyrios* – "he to whom a person or thing belongs, about which he has power of deciding; master, lord" [Blue Letter Bible (BLB)]
- **Glory** – *doxa*  
Glory is used in 4 ways in the Bible (Vine 267-268):
  - (a) To refer to the nature and acts of God as He reveals Himself to us (e.g. John 1:14, Romans 6:4)
  - (b) To refer to the character and ways of God as shown through Christ (e.g. 2 Corinthians 4:6),
  - (c) To refer to the state to which believers will be called (e.g. 1 Peter 5:10)
  - (d) To describe brightness or splendor (e.g. Exodus 16:10, Hebrews 3:3)
- **Partiality** – *prosopolempsia* – respect of persons (BLB)  
Also used in Romans 2:11, Ephesians 6:9, and Colossians 3:25. Each of these verses state that God does not show partiality.

### Verse 2

- **Poor** – *ptochos* – trembling (Young 761)

The root of the Greek *ptochos* has the meaning “to crouch”. Blue Letter Bible gives three definitions for *ptochos*:

1. Reduced to beggary, asking alms
2. Destitute of wealth, influence, position, or honour
3. Lacking in anything (Men of this class most readily give themselves up to Christ’s teaching and proved themselves fitted to lay hold of the heavenly treasure)

### Verse 3

- **Footstool** – *hypopodion* – to subject, to reduce under one’s power (BLB) Blue Letter Bible states that this word is metaphorically “taken from the practice of conquerors who placed their feet on the necks of their conquered enemies.”

### Verse 5

- **Chosen** – *eklego* – to pick out, select (Vine 100)

### Verse 7

- **Called** – *epikaleo* – to be called by a person’s name  
Vine states, “...hence it is used of being declared to be dedicated to a person, as to the Lord” (Vine 86).

### Verse 8

- **Fulfill** – *teleo* – to accomplish, fulfill, execute fully  
According to *The Complete Word Study Dictionary*, *teleo* means “to make an end or to accomplish, to complete something, not merely to end it, but to bring it to perfection or its destined goal, to carry it through” (Zodhiates 1375).

### Verse 10

- **Whole** – *holos* – all, the whole, entire (Young 1049)  
Also translated “completely” in the NKJV in John 7:23 (“completely well”) and John 13:10 (“completely clean”).

### Verse 11

- **Transgressor** – *parabates* – “one who oversteps the prescribed limit” (Vine 640)

### Verse 13

- **Mercy** – *eleos* – kindness, beneficence (Young 655)  
Vine (403-404) states that mercy is used:

1. Of God “who is rich in mercy, Eph. 2:4, and who has provided salvation for all men, Titus 3:5”
2. Of men; “for since God is merciful to them, He would have them show mercy to one another” (e.g. Luke 10:37, James 2:13)

**Verse 14**

- **Works** – *ergon* – used 12 times in the book of James and 9 times in James 2

**Verse 22**

- **Perfect** – *teleioo* – to make perfect, complete (BLB)

**Verse 23**

- **Fulfilled** – *pleroo* – to make full, to complete (BLB)  
Used of prophecies, such as in Matthew 1:22 and John 19:36.

**Verse 24**

- **Justified** – *dikaioo* – to render righteous (BLB)

**III. Further Studies**

A. **James 2:5** *Has God not **chosen** the poor of this world to be rich in faith and heirs of the **kingdom** which He promised to those who love Him?*

1. **Chosen** – The use of the phrase “God chose” has confused many over the years. How has God chosen us? If God chooses who is saved, why does it matter what we do? As is so often true, the Bible is its own best interpreter. Consider these verses: **Ephesians 1:4** *just as He chose us in Him before the foundation of the world, that we should be holy and without blame before Him in love,* **2 Thessalonians 2:13,14** *But we are bound to give thanks to God always for you, brethren beloved by the Lord, because God from the beginning chose you for salvation through **sanctification by the Spirit and belief in the truth**, to which He called you by our gospel, for the obtaining of the glory of our Lord Jesus Christ.* **Hebrews 10:22** *let us draw near with a true heart in full assurance of faith, having our hearts **sprinkled from an evil conscience and our bodies washed with pure water.*** **Hebrews 10:39** *But we are not of those who draw back to perdition, but of those who believe to the saving of the soul.*

From Ephesians 1:4, we learn when God chose us. We learn that God chose us before the foundation of the world. The question is, in what way did God choose for us to be saved? 2 Thessalonians 2:13,14 tells us how God chose, or decided, that mankind would be saved. He chose mankind to be saved through sanctification of the Spirit and belief in the truth. One must be cleansed, and one must believe in Christ. However, this belief must be an obedient belief. Hebrews 10:39 says that we must “believe to the saving of the soul.” Notice how 2 Thessalonians 2:13,14 is a parallel passage with Hebrews 10:22, which tells us that our hearts must be “sprinkled from an evil conscience and our bodies washed with pure water”. Our hearts are sanctified by the blood Christ shed on the cross, and our obedience to the gospel in baptism cleanses us from our sins. God “choose us” by providing a way for us to inherit salvation. The blood of Christ has the power to wash away sins for those who choose to be baptized and to walk according to truth. (See Hebrews 9:19-28 for a discussion on sprinkling of the blood under the old covenant and how Christ was offered once to bear the sins of many. See also 1 Peter 1:2. See 1 Peter 3:21, Acts 22:16, and Revelation 1:5 for how baptism saves us through the washing away of sins.)

2. **The Kingdom** – The kingdom of God does not refer only to a future event. While it can refer to our eternal home with God as James refers when he says we are “heirs of the kingdom”, it also refers to the body of Christ. Consider the following verses:

**Matthew 16:18,19** *And I also say to you that you are Peter, and on this rock I will build My church, and the gates of Hades shall not prevail against it. And I will give you the keys of the kingdom of heaven, and whatever you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven.”*

**Colossians 1:13** *He has delivered us from the power of darkness and conveyed us into the kingdom of the Son of His love,*

**Revelation 1:9** *I, John, both your brother and companion in the tribulation and kingdom and patience of Jesus Christ, was on the island that is called Patmos for the word of God and for the testimony of Jesus Christ.*

**Revelation 12:10** *Then I heard a loud voice saying in heaven, “Now salvation, and strength, and the kingdom of our God, and the power of His Christ have come, for the accuser of our brethren, who accused them before our God day and night, has been cast down.”*



In Matthew 16:18,19, Jesus Christ tells Peter that he will be given the keys of the kingdom. This prophecy was fulfilled in Acts 2 when Peter preaches the first gospel sermon. The kingdom therefore begins in Acts 2, when 3000 souls were added to the church (Acts 2:41). Colossians 1:13 confirms that Christians are in the kingdom of Christ. Notice the tense which is used in Colossians 1:13. God has “conveyed us into the kingdom”. This tense describes an action that has already happened and continues to the present. A few verses later in Colossians 1:18, this same body of people is referred to as the church. Further evidence of a present kingdom is seen in Revelation 1:9, when John refers to himself as a “brother and companion...in the kingdom.” John names that he is “in the kingdom”. This could not be true if the kingdom had not yet come! Revelation 12 is an interesting chapter in that it gives an overview of the scheme of redemption. Using apocalyptic language, it describes Satan seeking to destroy Christ as an infant, and when that fails, Satan proceeding to persecute the church. Revelation 12:10 says, “Now salvation, and strength, and the kingdom of our God... have come.” Just as in Colossians 1:13, this verse uses the present perfect tense in describing the kingdom of God. It describes an action which began in the past and continues to the present. The kingdom does not just refer to a future heaven, but also refers to the present church, the body of Christ.

**B. *James 2:12* So speak and so do as those who will be judged by the **law of liberty**.**

**The law of liberty** - One reason why this phrase confuses so many today is because of a simple misunderstanding of what the law of liberty is. Too many people today believe that keeping the commandments of Jesus is simply keeping the Ten Commandments, which also explains why so many don't hesitate to worship in a manner pleasing to them at a time convenient to them. For example, busy on Sunday morning? Many groups offer a worship service on Saturday evening. For those who believe that the commandments of Jesus are nothing more than the Ten Commandments, they are acting more in accordance with those when they worship on Saturday instead of Sunday, the first day of the week!

Many do not realize that we are under the New Covenant today (Hebrews 9:15), which is the law of liberty. Consider these verses:

***Romans 8:2*** For the law of the Spirit of life in Christ Jesus has made me free from the law of sin and death.

***Galatians 6:2*** Bear one another's burdens, and so fulfill the law of Christ.

***James 1:25*** But he who looks into the perfect law of liberty and continues in it, and is not a forgetful hearer but a doer of the work, this one will be blessed in what he does.

**1 John 3:4** *Whoever commits sin also commits lawlessness, and sin is lawlessness.*

**Philippians 2:9-10** *Therefore God also has highly exalted Him and given Him the name which is above every name, that at the name of Jesus every knee should bow, of those in heaven, and of those on earth, and of those under the earth,*

There are three points to consider with these verses. First, in the first three passages, the gospel writers each refer to Christians as being “under law”. Second, 1 John 3:4 defines sin as breaking the law. How could one break the law if there were no law? Third, a number of scriptures describe Jesus as our king. Philippians 2:9-10 is an example of these. A necessary aspect of any kingdom is law. We are under the law of Christ! For a more complete discussion of this topic, read Wayne Jackson’s article, “Are We Under Law or Grace” at [www.christiancourier.com](http://www.christiancourier.com).

- C. **James 2:25** *Likewise, was not Rahab the harlot also justified by works when she received the messengers and sent them out another way?*

One of the things that Rahab did was to lie to the soldiers who were looking for the two Israelite spies. Does James 2:25 say therefore that lying can be justified? No, not at all. Remember that the Bible cannot contradict itself, and therefore the whole counsel of God must be considered. James 2:25 says not only that Rahab was justified by works, but which works Rahab was justified for doing. Two specific ones are praised. First, she is praised for receiving the messengers in her home, and second she is commended for sending them out another way, out the window of her apartment which was on the wall of the city (Joshua 2:15). As all of us, Rahab was not a perfect person. Rahab is certainly not commended in James 2 for being a harlot, and no where does scripture teach that she was justified by lying. While she did lie to the soldiers, other means must have been present for her to help the spies escape (1 Corinthians 10:13). It is not always easy to avoid the temptation to lie. Other scriptural examples show how hard it can be to follow God’s plan for us. For example, consider Abraham and Hagar. Abraham did not see how he and Sarah could conceive a son and made a decision that was not what God intended. In each case we see the importance of trusting in God and always being prepared to do his will. Abraham was not justified by his relationship with Hagar, and neither was Rahab justified by lying.

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## Chelli Guthrie

Chelli (pronounced Shelly) Guthrie has been married for 15 years to Luke Guthrie, the pulpit minister at the Abell Street church of Christ in Wharton, TX. She homeschools their three children: Grace (age 13), Sophia (age 10), and Levi (age 7). Chelli grew up in Arkansas in the foothills of the Ozark Mountains north of Russellville. She graduated from Arkansas Tech University in 2000 with a bachelor's degree in secondary education. In her free time she blogs at [www.theplantedtrees.com](http://www.theplantedtrees.com) about homeschooling, enjoys reading, studying God's word, writing, cooking, and traveling.

## James Chapter 3

Admonition to \_\_\_\_\_

### General Introduction:

Chapter 3 is specifically addressed to teachers in the church. The idea is an official teaching position, such as Bible class teachers. While the thoughts contained in chapter 3, specifically in verses 1-12 are applicable to all, James is not talking to the general church member. However, in a general capacity we, as Christians, are called to be teachers within our families, our circle of friends, our community, and the world.

- Teaching is work, a work of words (refer back to 2:14-26). Much good is accomplished through words and much destruction.
- The teacher does not have the power of physical life or death over listeners, but the power of eternal destiny.
- A teacher needs to be:
  - 1) faithful
  - 2) able
  - 3) teaching truth not opinion
  - 4) living a lifestyle that backs up his teaching

### **Responsibility to Control \_\_\_\_\_ (verses 1-12)**

Verse 1: Not many of you should become teachers, my brothers, for you know that we who teach will be judged with greater strictness.

- The book is addressed to Jewish Christians (1:1). In the Jewish tradition having a son become a rabbi was a huge honor. The position of rabbi would have been a teacher in Christianity. James is warning of the seriousness and responsibility of the office. It's not be sought for personal glory or gain.
- James echoes Jesus' warning in Matthew 23:1-12. (As a side note, Jesus is referred to as a rabbi more than any other designation in the gospel accounts.)
- While it sounds like James is being discouraging, he's not. He's emphasizing the dignified duty that a teacher should possess.
- "we": James is including himself in this admonition.

- “greater condemnation”: There will be degrees of punishment in eternity (see Mark 12:40; Luke 20:47). Teaching is a dangerous occupation. A teacher’s instrument is speech and his agent the tongue.

Verse 2: For we all stumble in many ways. And if anyone does not stumble in what he says, he is a perfect man, able to bridle his whole body.

- “we all stumble”: literally means to slip up. All Christians trip (sin) in our Christian walk. It is often not intentional, but happens when we’re off our guard.
- “does not stumble in what he says”: No sin is easier to fall into and none more devastating. (Matthew 12:36-37; Proverbs 18:21).
- “says”: the word *logos* in Greek. This word is found five times in the book of James. Logos refers to God’s decrees or words. Jesus is called the logos in John 1. James is specifically referring to how teachers talk about the Gospel/Bible.
- “perfect man”: Not without sin, but complete in goodness and fully mature in their spiritual walk. We cannot achieve this through our own power, but from the power we receive by being found “in Christ” (Colossians 1:28-29). The word for power is the Greek word *teleios* which is also found in Matthew 5:8; James 1:4 (second half) and 3:2. What does this perfect person look like?
  - 1) They are a thinker, not impulsive when they speak.
  - 2) They are considerate of others feelings before they speak.
  - 3) They behave like Jesus, the only perfect man who ever lived.
- “bridle his whole body”: If one can control his tongue, he will have attained such mastery over himself that other temptations are easily repelled. How do you do this? First, bring your thoughts into captivity (2 Corinthians 10:5). Second, fill your mind with God’s word (Psalm 119:11). Third, think about the good things (Philippians 4:8). Why is this the most important step? Because out of the abundance of the heart, the mouth speaks (Matthew 12:34).
- What sins of speech can you think of? \_\_\_\_\_  
 \_\_\_\_\_  
 \_\_\_\_\_  
 \_\_\_\_\_

Verse 3: If we put bits into the mouths of horses so that they obey us, we guide their whole bodies as well.

- “bits”: actually the Greek word *chalinagogeio* which means the bit, reins, and bridle



- The teacher controls the bridle, thus steering the class. We control our tongue and thus can control our entire body.
- An uncontrolled tongue sends your entire life the wrong direction.
- James is the “Master of the Simile and Metaphor”.

Verse 4: 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.

- Steer the ship! Of your class: As a teacher control your class and the direction it takes. Of your life: As a Christian control your life and the direction it takes.
- Even when dealing with “strong winds” (emotions, desires, temptations, physical ailments, hormones, etc.), the teacher’s words are what is in control. You can’t stop these winds, but you can stop your tongue.
- Silence is not better than speaking; speak only what you should and only after considering your words.

Verse 5: So also the tongue is a small member, yet it boasts of great things. How great a forest is set ablaze by such a small fire!

- The first sentence of this verse is really a conclusion of the metaphors in verses three and four. These metaphors are focused on the power of the tongue to control. Just because the tongue is small it can do great things, things to inspire and destroy.
- The second sentence introduces a new comparison: the uncontrolled destructive power of the tongue. Although the tongue is small, it can cause a huge amount of destruction.
- Three reasons why the tongue damages like fire:
  - 1) It is wide-reaching.
  - 2) It is uncontrollable.
  - 3) It causes pain.

Verse 6: 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.

- “world of unrighteousness”: The word world in Greek, *kosmos*, has two meanings. The first is adornment, making things look attractive. The tongue can beguile others into sinful behavior and can justify our own sinful choices. The second meaning is world. Despite the obvious applications of the first meaning, translating *kosmos* as world is most likely the correct choice.

- “tongue is set among our members, staining the whole body”: This phrase is equally applicable to both the teacher and a congregation as much as it is to an individual and their tongue. A teacher using their tongue to destroy can ruin the entire church body just as our tongue being used improperly can ruin our lives.
- “course of life”: literally wheel of birth. An ancient belief that human’s lives were shaped as a circle. James is using this imagery to get across the point that the destruction of the tongue can spread from the beginning to the end of our lives.
- “hell”: the Greek word Gehenna. This is the only place that this word is used in the New Testament outside of the gospels. Refers to a valley just outside southeast Jerusalem where the Israelites practiced child sacrifice to the god Moloch. King Josiah instituted reforms to stop this practice and turned the valley into Jerusalem’s garbage dump. Because there was so much trash, including dead bodies, fires were kept constantly burning to deal with it. Jesus used this place as an illustration of hell and its eternal flames throughout the gospels.
- The devastating effects of not controlling your tongue:
  - 1) All the evil characteristics of the world find expression through the tongue, and because of this, it pollutes our entire body.
  - 2) Its evil influence is felt throughout our lives.
  - 3) The evil spouted by the tongue comes straight from hell and the devil himself.

Verses 7-8: For every kind of beast and bird, or reptile and sea creature, can be tamed and has been tamed by mankind, but no human being can tame the tongue. It is a restless evil, full of deadly poison.

- “tamed”: better translated subdued
- Man’s ingenuity has tamed every wild creature in the sense of controlling and making it useful (Genesis 1:27-28; 9:1-2), but since the fall, we cannot tame our own tongue.
- “no human being”: Christians can only control our tongue with God’s power.
- “restless”: same word in Greek that’s used in James 1:8
- James does not mean that a) since we can’t control it, we get a pass nor b) God has given us an impossible task.
- Once an animal is tamed it’s no longer a threat, but since the tongue cannot be tamed, we must be constantly vigilant. In an unguarded moment, it can leap out and attack. Think back to “slow to speak” in 1:19.

Verse 9: With it we bless our Lord and Father, and with it we curse people who are made in the likeness of God.

- “bless our Lord and Father”: this probably refers to the Jewish custom of adding “blessed be He” whenever they would speak about or refer to God
- “cursing”: using our tongue harshly, not profanity
- “are made”: the Greek word, *gegonotas*, is in the perfect tense meaning that this mark or likeness is still upon us
- “likeness of God”: (Genesis 1:26) This likeness is still reflected in every human being.
- James is highlighting the inconsistency of our words. Nowhere is the contradiction of our dual nature (the propensity to sin and our holiness) more obvious than with how we use our speech.

Verses 10-12: From the same mouth come blessing and cursing. My brothers these things ought not to be so. Does a spring pour forth from the same opening both fresh and salt water? Can a fig tree, my brothers, bear olives, or a grapevine produce figs? Neither can a salt pond yield fresh water.

- James refers to occurrences that are impossible in nature. Just like these things are impossible in the natural world, so too should a Christian’s tongue not be capable of two opposite extremes, however, it is very common. Even the apostles were not immune: Peter (Matthew 26:35; 69-75) and John (the apostle who writes about love versus Luke 9:51-56).
- “salt water”: bitter water—to the point of being poisonous. This is the same Greek word used in verse 14.
- This passage is very similar to Jesus’ words in Matthew 12:34-35.
- “neither can a salt pond yield fresh water”: The truth of your character is revealed by your words (Matthew 15:18). Even when you speak sweet words, they aren’t really sweet.

**How Wisdom is \_\_\_\_\_ (verses 13-18)**

Verse 13: Who is wise and understanding among you? By his good conduct let him show his works in the meekness of wisdom.

- After James’ rabbit trail about the tongue, he gets back to his original thought from verse 1. Do you want to be a teacher? Let’s see if you measure up. It’s not just about knowledge!
- Faith is seen through your works; true wisdom is seen through them as well. You may be right, but you don’t have to win.

- The result of your life shows your wisdom. If a teacher shows arrogance, jealousy, divisiveness, and is unresponsive to the needs and questions of learners, they are not really wise.
- “understanding”: this word is only used here in the entire New Testament. It means one who is an expert in a particular area or field. This is the practical application of knowledge.
- “good”: The Greek word is *kales* which carries with it the meaning that this good conduct is evident to all.

Verse 14: But if you have bitter jealousy and selfish ambition in your hearts, do not boast and be false to the truth.

- “if”: It should really be translated “since” because it is a first class conditional in the Greek.
- Jealousy: an intense negative feeling toward the achievements of others affecting the teacher, their teaching, and the students.
- Selfish ambition: the teacher is less concerned about what and who you are teaching and more about what benefits you.
- If I have jealousy or selfish ambition in my heart, I do not need to teach. To do so would make everything I say a lie against the Gospel.
- Four Characteristics of Wrong Teaching:
  - 1) Fanatical
  - 2) Bitter
  - 3) Selfishly ambitious
  - 4) Arrogant

Verse 15: This is not the wisdom that comes down from above, but is earthly, unspiritual, demonic.

- Only things that are good and perfect come from above (1:17)
- Unspiritual could be translated natural. You are letting your baser desires take over.
- Look at the opposites! \_\_\_\_\_, \_\_\_\_\_, and \_\_\_\_\_.

Verse 16: For where jealousy and selfish ambition exist, there will be disorder and every vile practice.

- The word here for disorder carries with it the idea of unstable. There is constant disruption because the teacher is at war with God’s commands.

- Proof that the source of this wisdom is not God's because God is a god of confusion but of peace (1 Corinthians 14:33).
- Every preacher/teacher needs to look at the fruits of their ministry. Does your teaching cause division, arguing, jealousy, and strife among the church? This is devilish wisdom not divine.
- Teaching the truth IN THE RIGHT WAY will not leave behind destruction and division.
- If you sow jealousy and selfish ambition, you will reap disorder and vile practices in your congregation.

Verse 17: But the wisdom from above is first pure, then peaceable, gentle, open to reason, full of mercy and good fruits, impartial and sincere.

- Moral wisdom is being discussed rather than intellectual.
- "pure": no pollution at all, clean of ulterior motives and of self. The other virtues listed flow from the purity.
- Peaceable: right relationships that don't bring chaos
- Gentle: Ability to extend to others the kindly consideration that we would wish to receive ourselves
- Open to reason: willing to listen to reason and appeal
- Full of mercy: care for anyone in trouble, even those who "brought it on themselves"
- Good fruits: a godly life of practical help to others
- Impartial: undivided
- Sincere: consistent and genuine, what you see is what you get

Verse 18: And a harvest of righteousness is sown in peace by those who make peace.

- Righteousness is the result of peace. These teachers cannot be righteous because they do not sow peace, but jealousy and selfish ambition (v. 16).
- The church can never grow in any atmosphere other than one of right relationships between God and man and man and man. We must be relationship builders not relationship destroyers!



Before you speak:

**T H I N K**

**T** = Is it True?

**H** = Is it Helpful?

**I** = Is it Inspiring?

**N** = Is it Necessary?

**K** = Is it Kind?

## Bible Verses about the Power of our Tongue

Proverbs 2:12	Psalm 141:3
Proverbs 26:17-28	Titus 3:1-2
Ecclesiastes 5:3	Proverbs 18:20-21
Proverbs 4:24	Proverbs 17:27-28
Proverbs 6:12	Proverbs 12:13-14
Proverbs 8:13	Proverbs 12:18-19
Proverbs 16:23-24	Proverbs 15:1-2
Proverbs 16:27	Proverbs 6:16-19
Proverbs 17:7	Proverbs 18:1-8
Proverbs 19:1	Psalm 52:2-5
Proverbs 22:11	Job 19:2
Isaiah 3:8	Psalm 19:14
Zephaniah 3:9	Psalm 36:3
Colossians 4:6	Psalm 59:12
1 Timothy 4:12	Proverbs 8:8
Titus 2:8	Proverbs 14:7
1 Peter 3:10	Proverbs 29:20
Ephesians 4:29	Ecclesiastes 5:2
Proverbs 10:19	Ecclesiastes 10:12
Proverbs 15:4	Matthew 12:37
Proverbs 15:28	1 Samuel 2:3
Proverbs 17:9	Psalm 5:9
Matthew 15:11	Psalms 17:3
Proverbs 21:23	Psalm 37:30
Proverbs 31:26	Psalm 39:1
Psalm 34:13	



## Mona Popejoy

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## James Chapter 4

“Evils That Cripple True Faith” (RCB, Page 1437)

Opening Remarks: What a contrast from chapter 3..... “Divine wisdom leads to peace and righteousness.” If we all possessed this wisdom, there would be no such condition(s) as those which are described here in chapter 4.

These brethren seem to have allowed the world to infiltrate their lives..... let’s consider these 4 key words.

Four KEY Words from our text:

- 1) Where Is YOUR-**Patronage**?
- 2) Failure in My **Prayer** Life
- 3) Qualities Needed for **Presence** Before God
- 4) Foolish **Plans**

### I. Where Is Your: **Patronage**?

- a. Read: James 4:1-4:
- b. **Who?**: According to 4:1: they come from within,  
( \_\_\_\_\_ ) your name
  - a. **The patronage in this passage is to “SELF”**
  - b. **Notice in the (KJV) “YE” (12X) in four verses. Important? \*\* I would say so!**
  - c. **Verse 1-1x; Verse 2- 5x- ; Verse 3-4x; Verse 4-2x**
- c. **What? Lust:**
  - a. Lust (G2237): Desires for pleasures. (verse 1)
  - b. Lust: (G1937): seeking things forbidden, covet (verse 2)
  - c. Col. 3:5: Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry:
  - d. **Desire (G2206) -verse 2: has a stronger meaning than lust “heated to a boil with envy”, you have hatred and anger trying to obtain these worldly things.**
    - a. **Exo. 20:17:** Thou shalt not **covet** thy neighbour's house, thou shalt not **covet** thy neighbour's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor any thing that **is** thy neighbour's.

- e. **1 Pet. 2:11:** Dearly beloved, I beseech you as strangers and pilgrims, **abstain from fleshly lusts, which war against the soul;** Having your conversation honest among the Gentiles: that, whereas they speak against you as evildoers, they may by your good works, which they shall behold, glorify God in the day of visitation.
- f. Luke 8:14: And that which fell among thorns are they, which, when they have heard, go forth, **and are choked with cares and riches and pleasures of this life,** and bring no fruit to perfection.
- g. \*\*Luke 12: 14-15: beware of covetousness: a man's life consisteth not in the abundance of the things which he posseth.
- h. **James 1:21:** "Wherefore lay apart all filthiness and superfluity of naughtiness....."
  - a. **Apart: put off or aside or away.**
  - i. WHAT ABOUT US? PERSONALLY?
    - a. **worldly positions or success: clichés in your church family, personal wealth, so thought inadequate home, need for a worldly education; neighbor's husband, popularity, love of money (1 Tim 6:10); Thoughts? Read (1 John 2:15-17) (2 Thess. 1:8)-Flaming Fire**
- d. **WHEN?:** Verse 4: "will" : PERSONAL DECISION
  - a. We are making a CONSCIENCE decision to do these things.
  - b. We cannot say the "devil made me do it"... No! No! No! (James 1:13-14)
- e. **HOW?: James 1:14: drawn away with his/her (personal) lust and enticed**
  - a. **Fishing Lure (recognized) fishing lures (unrecognized)** *"these are smooth and attractive so that real danger is undetected until the devilish works is accomplished."*
  - b. **Jesus, had the Lust of the Flesh, Lust of Eyes and Pride of Life, but he didn't yield (Heb 4:15)**
  - c. **See an ad for a new kitchen... clothes... jewelry...**
- f. **Result?:**
  - a. James 3:13-17: envying & Strife.....causes confusion and every evil work
  - b. James 4:2 "ye kill:" David & Uriah: (2 Sam. 11); Naboth & Jezebel and the Vineyard: (1 Kings 21)
  - c. James 4:4: We become an Enemy of God! \*\*\*WOW, Really?
    - a. Friendship (Philos) fondness, loving as well as being loved, OF THE WORLD.

- b. Enemy: hated; odious; opposing in the mind of God...
- c. Odious: to have a bad smell, stink, emit a stinking odour.
- d. James 4:6: God “resisteth” those of us that are too proud to ASK; Self-Sufficient.
  - a. **Resiseth**: continual process. Comes from the Greek word “antitasso” where we get our English word antihistamine. “Allergies”
  - b. BUT: give more grace/favour to those who are trying to do HIS will correctly
    - a. 2 Cor. 12:9: My grace is sufficient for thee: for my strength is made perfect in weakness.
- e. James 4:8: we become double-minded. James 1:8: unstable in all his ways.
  - a. Serving two masters; God and mammon, this is not possible, (Matt: 6:24)
- f. NOTICE: (James 4:4): How does James describes them? .... WOW!!
  - a. Spiritual: **Adulterers/Adulteresses**: faithless, play the harlot, unclean, apostate
  - b. Unfaithful to God: **CHEATING ON GOD: God demands undivided allegiance.**
  - c. The church with which we are a part is only espoused to one husband.... Remember it’s the bride of Christ. (**2 Cor. 11:2; Isa. 54:5**)
  - d. Do you think God thinks highly of the strife that is in His family?  
\*\*Absolutely not!!!!
- g. Rhetorical question: (James 4:5)
  - a. James is asking us to stop and think.
  - b. The answer is NO,,,, we know it’s our spirit or mind that causes us to lust or have envy.

## II. Failures in My Prayer Life:

- a. Question: Do you tend to take things into your own hands without consulting God, regularly?
  - a. Song: How Great I Art! Lottie Beth Hobbs , “*Choosing Life’s Best*, page 24
- b. FIRST: WHY? \*because **ye ask not**. Ask: (beg, call for, desire, crave) **verse 2**
  - a. Our prayer life is **void**: meaning we do NOT pray at all.
  - b. **James 1:5-6, 4:2-3; 1 John 5 times, 3:22; 5:14-16**
  - c. **In my opinion, this comes from a “Self-Sufficient Society”**

- c. Second: WHY\* **because we ask amiss**
  - a. **Amiss: Meaning we pray improperly or wrong;**
    - a. **This shows a lack of faith, don't you think?** Listen to (Eph. 3:20-21):  
Now unto him that is able to do **exceeding abundantly above all that we ask or think**, according to the power that worketh in us, Unto him **be** glory in the church by Christ Jesus throughout all ages, world without end. Amen.
    - b. James 1:5: in faith no wavering.. NO DOUBT: GOD WILL ANSWER
- d. My question to us, are we asking for frills or NEEDS?
  - a. **We are ONLY asking to "consume it upon your lusts. (Verse 3)**
    - a. **Consume: expend; to squander..... sounds like the prodigal son... Luke 15**
  - b. 2<sup>nd</sup>: Our Prayer life should be to aligned that: "Thy will be done" (Matt. 6:10; Matt. 26:42)

### III. Qualities Needed for Presence Before God:

- a. **Verse 7: Submit** to the Lord Sign of Control-relinquish!
  - a. **Submit: to arrange under, to subordinate obey, to submit to one's control**
  - b. **Same word used in (Eph. 5:22)**
  - c. Notice: Yourself: Not your sisters in Christ: but Yourself
  - d. We CANNOT submit to the Lord, IF we are submitting to the World! (Matt . 6:24)
- b. **Verse 7: Resist** the Devil. Sign of Courage!
  - a. **Thought: Can you resist the Devil without a submission to God? Absolutely NOT!**
  - b. Resist... **to set one's self against, to withstand, resist, oppose, stand your ground.**
  - c. **HOW? :** (1 Pet 5:8-9): says we must stay sober?
    - a. **Sober:** alert...calm and collected, circumspect, not intoxicated...
    - b. **Vigilant:** watch, strict attention, cautious
    - c. **\*\*\*\*\*If we are always in the world and of the world....** Is this possible?
  - d. **Importance:** (John 8:44): The devil is a murderer. Trying to murder our spiritual souls!
  - e. **BUT: He will flee.... But not stay gone a long time.**

- a. Flee: seek safety by flight. (Matt. 4:11)
- b. **Joseph: (Gen. 39:10): Potiphar's wife "day by day"**
- c. **Verse 8: Draw Near: "Up-Close" and Personal.** (Verse 7-10) Sign of Confidence!
  - a. **Heb 10:22: Let us draw near with a true heart in full assurance of faith...**
    - a. If we were to give God the attention we give our spouse... "Morse Code"
  - b. **Cleanse Your Hands**
    - a. **\*\*Psa. 51:2: Wash me thoroughly from mine iniquity, and cleanse me from my sin.**
    - b. **We must get rid of these wars and fightings (Sin) to approach God.**
      - a. Remember: I John 1:5: no darkness at all with God.
    - c. **Cleanse:** free from defilement of sin or faults; make clean
      - a. **Clean the outward instruments of action.**
  - c. **Purify your hearts.** (Matt 15:18-19)
    - a. Purify: "YOUR seat of intelligence" \*MIND
    - b. To render a cleansing, make chaste your spiritual adultery
  - d. **Psa. 51:10: Create in me a clean heart, O God, and renew a right spirit within me. (SONG)**
- d. Be Afflicted & Mourn over your wretched sins. Sign of Sorrow!
  - a. Be remorseful for your sins and not taking pleasure in them. Have a penitent spirit.
  - b. **I love this verse:** Psa. 51:4: Against thee, thee only, have I sinned, and done **this** evil in thy sight: that thou mightest be justified when thou speakest, **and** be clear when thou judgest.
- e. Humble Yourselves: Sign of Humility!
  - a. **Humble:** In the sight of God. 1 Pet. 5:5: we need to be clothed with humility.
    - a. **Clothed:** knot or band by which two thing are fastened together, to fasten or gird one's self.
  - b. **Important: Promise:** He will lift you up... Exalt me; raise us to dignity. **Great Promise Here!**
    - a. **Notice:** NOT THE WORLD, but our Heavenly Father!

**IV. Lawgiver or Judge-NOT ME!** (Verse 11-12)

- a. Great coverage of the tongue in Chapter 3: 5-12! Just another reminder from James.

- a. **Prov. 31:26:** She openeth her mouth with wisdom; and in her tongue **is** the law of kindness.
- b. An international mentoring program has this as their motto: **T.H.I.N.K.:**
- b. **ONLY** the law giver can do the judging and that's, Jesus Christ (**James 4:12**)
  - a. James nor Jesus condemns all kinds of judging. Problem:
  - b. These brethren thought they were above or were the law.
  - c. So a contradiction here? Absolutely Not!
    - a. **John 7:24:** Judge not according to the appearance, but judge righteous judgment. (Matt. 7:1)
    - b. Modesty... Salvation... We can judge on these and many more areas.
- c. When we speak evil and judge; we speak evil of the law (John 13:34) "*love one another; as I have loved you, that ye also love one another.*"
  - a. Remember chapter 2.... These people were judged just on appearance!

#### V. Foolish Plans:

- a. **Notice 13-14: the plan was constructed, chosen, calculated, considered and computed...**
  - a. Problem: they lived their lives and planned their future with no regard to God's will
- b. **Our life must constantly be dependent on God and His will. (Verse 15)**
  - a. **Pro. 27:1:** Boast not thyself of to morrow; for thou knowest not what a day may bring forth.
  - b. **Parable of the Rich man in (Luke 12:19-20) thought he had it made....**
  - c. **Pro. 3:6:** In all thy ways acknowledge him, and he shall direct thy paths.
  - d. **Jer. 10:23:** O LORD, I know that the way of man **is** not in himself: **it is** not in man that walketh to direct his steps.
- c. Life Is a Vapour! (Verse 14)
  - a. How long is a vapour? Appears for a little while, vanisheth (snatched out of sight, put out of view)
    - a. Song: This World is Not My Home..... I'm just a passing through..
    - b. **Death-clock.org:** I will live to be 89, 2 months and 30 days old.... then it starts counting down by, days, hours, minutes and seconds.
  - b. Magnetic Power: Lottie Beth Hobbs, Choosing Life's Best, Page 23
- d. **Ladies: we must be doing good.... Until we are called away... our bodies in dust to lie.**

- a. Psalm. 90:10: The days of our years *are* **threescore years and ten**; and if by reason of strength *they be* fourscore years, yet *is* their strength labour and sorrow; for it is soon cut off, and we fly away.
- b. Parable of the Faithful or Wise Steward,
  - a. Luke 12:42-48: Be found doing His will.... Verse 43

Examination Time:

1. What are you warring or fighting with, that has caused your “patronage” to be on self and not able to concentrate on godly works?
  - a. Have you become materialistic..... more on this chapter 5.
  - b. The more time we spend in the world the more “wars & strife’s” will come our way.
2. Do you have a “Failed Prayer Life”? Are you praying regularly? Are you praying with the right motives?
  - a. Our challenge is to pray often! (1 Thess. 5:17) I found a great place, in the shower each morning. Think: you are all by yourself, no children, no distractions... just you, the water and God.
  - b. Psalm 119:9-11: cleanse ways by taking heed thereto according to thy word... sought with whole heart
3. Five qualities are needed: Submission, Resistance, Drawing Near through a cleansing process, and showing signs of sorrow and humility. Do you have these qualities?
4. T.H.I.N.K: before we speak. \*\*True, Helpful, Important, Necessary, Kind.
5. Is God in your daily plans? How are you working in the “dash” of your life, today? (100 Things We Can Do)
  - a. How Magnetized Is Your Compass, On God and His Word? (John 12:32-33)
  - b. Magnetic Power: Lottie Beth Hobbs, Choosing Life’s Best, Page 23



## James 4 Word Study Sheet

- 4:1: From whence **come** wars and fightings among you? **come they** not hence, **even** of your lusts that war in your members?
  - From Whence: (G4159): of place: from where, from what condition, of origin or source
  - come wars (G4171): fight, a battle, dispute, strife, quarrel
  - and (G2532): also, even, indeed, but
  - fightings (G3163): fight, or combat, person of variance, disputants, contention
  - among (G1722): in, by, with
  - you (G5213): you
  - come they not (G3756):
  - hence (G1782): from this place, on the one side and on the other
  - even of (G1537): out of, from, by, away from
  - your (G5216): from or concerning you, ye, your (own selves)
  - lusts (G2237): pleasures, desires for pleasure
  - that war (G4754): to make a military expedition, to lead soldiers to war or battle
  - in (G1722): in, by, with
  - your (G5216): from or concerning you, ye, your (own selves)
  - members (G3196): limb, a member of the human body
  
- 4:2: Ye lust, and have not: ye kill, and desire to have, and cannot obtain: ye fight and war, yet ye have not, because ye ask not.
  - Ye lust: (G1937): to turn upon a thing, covet, of those who seek things forbidden
  - and (G2532): also, even, indeed, but
  - have (G2192): hold, possess,
  - not, cannot (G3756): not, expressing a negation absolutely
  - ye kill (G5407): slay, murder, to commit murder
  - desire to have (G2206): to burn with zeal, to be heated or to boil with envy, hatred, anger
  - obtain (G2013): to light or hit upon any person or thing
  - ye fight (G3164): to fight, armed combatants, or those who engage in a hand to hand struggle
  - war (4170): carry on war, to fight

- yet (G1161): but, moreover,
  - ye have (G2192): hold, possess,
  - because (G1223): the ground or reason by which something is or is not done
  - ye (G5209): you
  - ask (G154): beg, call for, crave, desire, require
  - not (G3361): not lest
- 4:3: Ye ask, and receive not, because ye ask amiss, that ye may consume **it** upon your lusts.
    - Ye ask (G154): beg, call for, crave, desire, require
    - and (G2532): also, even, indeed, but
    - receive (G2983): to take with the hand, lay hold of
    - not (G3756): no, not, in direct questions expecting an affirmative answer
    - because (G1360): on this account that
    - ye ask (G154): beg, call for, crave, desire, require
    - amiss (G2560): improperly, wrongly, in a evil manner
    - that (G2443): in order that, so that
    - ye may consume (G1159): to incur expense, expend, to waste, squander
    - it upon (G1722): in, by, with
    - your (G5216): from or concerning you, ye, your (own selves)
    - lusts (G2237): pleasures, desires for pleasure
- 4:4: Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God.
    - Ye Adulterers (G3432): one who is faithless toward God, ungodly
    - and (G2532): also, even, indeed, but
    - adulteresses (G3428): play the harlot, unclean, apostate
    - know ye (G1492): get knowledge of, understand, perceive
    - not (G3756): no, not, in direct questions expecting an affirmative answer
    - that (G3754): because, since
    - the friendship (G5373): (*philos*) fondness, loving as well as being loved
    - of the world (G2889): (*Kosmos*) present condition of human affairs, in alienation from & opposition to God
    - is (G2076): is
    - enmity (G2189): hostility; by implication, a reason for opposition; hatred
    - with God (G2316): spoken of the only and true God

- whosoever (G3739): who, which, what, that
  - therefore (G3767): accordingly, consequently, these things being so
  - will be (G1511): to be, to exist, to happen, to be present
  - a friend (G5384): associate, a companion
  - is (G2525): to show or exhibit one's self
  - the enemy (G2190): hated, odious, opposing (God) in the mind
- 4:5: Do ye think that the scripture saith in vain, The spirit that dwelleth in us lusteth to envy?
    - Do you think (G1380): to be of opinion, think, suppose
    - that (G3754): because, since
    - the scripture (G1124): Holy Scripture
    - saith (G3004): to say, teach, exhort, advise, direct, command
    - in vain (G2761): to no purpose
    - The spirit (G4151): the power by which the human being feels, thinks,, decides.
    - that (G3739): who, which, what, that
    - dwelleth (G2730): to settle down in a dwelling, to dwell fixedly in a place
    - in (G1722): in, by, with
    - us (G2254): us, we, our
    - lusteth (G1971): to long for, desire, to pursue with love
    - to (G4314): to the advantage of , towards
    - envy (G5355): feeling of displeasure, jealousy
- 4:6: But he giveth more grace. Wherefore he saith, God resisteth the proud, but giveth grace unto the humble.
    - But (G1161): moreover, and
    - he giveth (G1325): to give, hand out lots
    - more (G3187): greater, larger
    - grace (G5485): good will, loving-kindness, favour
    - Wherefore (G1352): on account of, consequently
    - He saith (G3004): affirm over, maintain
    - God (G2316): spoken of the only and true God
    - resisteth (G498): to range in battle again, to oppose one's self
    - the proud (G5244): showing one's self above others, overtopping, pre-eminent
    - but (G1161): moreover, and

- giveth (G1325): to give, hand out lots
- unto the humble (G5011): not rising far from the ground
- 4:7: Submit yourselves therefore to God. Resist the devil, and he will flee from you.
  - Submit yourselves (5293): to arrange under, to subordinate
  - therefore (G3767): then, accordingly, consequently
  - to God (G2316): spoken of the only and true God
  - Resist (G436): to set one's self against, to withstand, resist, oppose
  - the devil (G1228): Satan, the prince of demons, the author of evil,
  - and (G2532): also, even, indeed, but
  - he will flee (G5343): to flee away, seek safety by flight, vanish
  - from (G575): of a state of separation, that is of distance
  - you (G5216): from or concerning you, ye, your (own selves)
- 4:8: Draw nigh to God, and he will draw nigh to you. Cleanse your hands, ye sinners; and purify your hearts, ye double minded.
  - Draw nigh (G1448): to bring near, to join one thing to another
  - to God (G2316): spoken of the only and true God
  - and (G2532): also, even, indeed, but
  - he will draw nigh (G1448): to bring near, to join one thing to another
  - to you (G5213): you, ye, yourselves
  - Cleanse (G2511): to make clean, clean from physical stains or dirt
  - your hands (G5495): the hand
  - ye sinners (G268): devoted to sin, pre-eminently sinful, especially wicked
  - purify (G48): cleanse from defilement
  - your hearts (G2588): of the understanding, the faculty and seat of the intelligence
  - ye double minded (G1374): wavering, uncertain, doubting
- 4:9: Be afflicted, and mourn, and weep: let your laughter be turned to mourning, and your joy to heaviness.
  - Be afflicted (G5003): to toil heavily, to endure labours and hardships, miserable
  - and (G2532): also, even, indeed, but
  - mourn (G3996): weeping as the sign of pain and grief
  - weep (G2799): a loud expression of grief
  - let your (G5216): from or concerning you, ye, your (own selves)

- laughter (G1071): a mark of gratification
  - be turned (G3344): turn around
  - to (G1519): into, unto, towards, for, among
  - mourning (G3997): grief, sorrow
  - your joy (G5479): gladness, the cause or occasion of joy
  - heaviness (G2726): a downcast look expressive of sorrow, shame, dejection, gloom
- 4:10: Humble yourselves in the sight of the Lord, and he shall lift you up.
    - Humble yourselves (G5013): to make low, to bring low, to abase
    - in the sight (G1799): in the presence of, before
    - of the Lord (G2962): supreme in authority
    - and (G2532): also, even, indeed, but
    - you (G5209): you
    - he Shall lift; Up (G5312): exalt, to raise to dignity
  - 4:11: Speak not evil one of another, brethren. He that speaketh evil of his brother, and judgeth his brother, speaketh evil of the law, and judgeth the law: but if thou judge the law, thou art not a doer of the law, but a judge.
    - Speak; Evil, He that speaketh evil (G2635): to speak against one, to criminate, traduce
    - not (G3361): not lest
    - one of another (G240): reciprocally, mutually
    - brethren; of his brother; brother (G80): brethren in Christ
    - and (G2532): also, even, indeed, but
    - judgeth; thou judge (G2919): to pronounce an opinion concerning right & wrong
    - his (G846): himself, herself, themselves
    - of the law; the law (G3551): Mosaic Law
    - but (G1161): moreover, and
    - if (G1487): whether
    - thou art (G1488): thou art
    - not (G3756): in direct questions expecting an affirmative answer
    - a doer (G4163): a maker, a producer, author
    - but (G235): nevertheless, notwithstanding
    - a judge (G2923): one who passes or arrogates to himself, judgment on anything

- 4:12: There is one lawgiver, who is able to save and to destroy: who art thou that judgest another?
  - There is (G2076): is
  - one (G1520): one; singular
  - lawgiver (G3550): a derivative of legislator;
  - who (G3588): this, that, these
  - is able (G1410): have power whether by virtue of one's own ability, capable, strong & powerful
  - to save (G4982): keep safe & sound, to rescue from danger or destruction
  - and (G2532): also, even, indeed, but
  - to destroy (G22): to put out of the way entirely, abolish
  - who (G5101): which, what
  - art (G1488): you are, thou art
  - thou (G4771): you
  - that (G3739): who, which, what, that
  - judgest (G2919): to pronounce an opinion concerning right or wrong, to determine, resolve, decree
  - another (G2087): the other, regards to number, regards to quality
  
- 4:13: Go to now, ye that say, To day or to morrow we will go into such a city, and continue there a year, and buy and sell, and get gain:
  - Go to (G33): properly, lead, come!, come now!
  - now (G3568): at this time, the present
  - ye that say (G3004): to speak, affirm, to exhort, advise, point out with words, mean
  - To day (G4594): this very day, what has happened today
  - or, and (G2532): also, even, indeed, but
  - to morrow (G839): next day
  - we will go (G4198): to lead over, carry over, transfer, to pursue the journey on which one has entered
  - into (G1519): unto, to, towards, for, among
  - such (G3592): this one here, these things, as follows
  - a city (G4172): one's native city, the city in which one lives
  - continue (G4160): with designation of time, to pass, spend
  - there (G1563): in or to that place
  - a (G1520): one

- year (G1763): a fixed definite period of time
- buy and sell (G1710): to go trading, to travel for business
- get gain (G2770): acquire, to gain something, make a profit
  
- 4:14: Whereas ye know not what shall be on the morrow. For what is your life? It is even a vapour, that appeareth for a little time, and then vanisheth away.
  - Whereas (G3748): whoever, whatever, who
  - ye know (G1987): to put one's attention on, fix one's thoughts on, to understand
  - not (G3756): in direct questions expecting an affirmative answer
  - what (G3588): of what sort or nature
  - shall be on the morrow (G839): tomorrow
  - For (G1063): for, in fact
  - what (G4169): of what sort or nature
  - is your (G5216): yours
  - life (G2222): state of one who is possessed of vitality or is animated, every living souls
  - It is (G2076): is
  - even (G1063): in fact,
  - a vapour (G822): smoke, mist
  - that (G4314): to, towards, with, with regard to
  - appeareth for (G5316): to become evident, come to view, appear
  - a little time (G3641): small, few, short
  - and (G1161): but, moreover
  - then (G1899): thereupon, thereafter, then, afterwards
  - vanisheth away (G853): to snatch out of sight, to put out of view, to make unseen
  
- 4:15: For that ye ought to say, If the Lord will, we shall live, and do this, or that.
  - For that (G473): over, against, opposite to, before
  - ye (G5209): you
  - ought to say (G3004): to speak, to point out with words, mean to say
  - If (G1437): in case,
  - the Lord (G2962): title given to God, the Messiah
  - will (G2309): have in mind, intend
  - we shall live (G2198): to live, breathe, be among the living
  - and (G2532): also, even, indeed, but

- do (G4160): to make ready, to prepare, to carry out, execute
- this (G5124): that, this
- or (G2228): either, or, than
- that (G1565): it, the same
  
- 4:16: But now ye rejoice in your boastings: all such rejoicing is evil.
  - But (G1161): moreover, and
  - now (G3568): at this time, the present, now
  - ye rejoice (G2744): to glory, to glory on account of a thing
  - in (G1722): in, by, with
  - your (G5216): of yours
  - boasting (G212): empty, braggart talk
  - all (G3956): individually, collectively
  - such (G5108): such as this, of this kind or sort
  - rejoicing (G2746): the act of glorying
  - is (G2076): is
  - evil (G4190): full of labours, annoyances, hardships, active form of evil
  
- 4:17: Therefore to him that knoweth to do good, and doeth it not, to him it is sin.
  - Therefore (G3767): then, accordingly, consequently, these things being so
  - to him that knoweth (G1492): to know of anything, understand, perceive
  - to do; doeth (G4160): to produce, bear, shoot forth, to act rightly, do well, to carry out, execute
  - good (G2570): excellent in its nature and characteristics
  - and (G2532): also, even, indeed, but
  - it not (G3361): not lest, not anything
  - to him (G846): himself, herself, themselves, itself
  - it is (G2076): is
  - sin (G266): to miss mark, to err, wander from the path of uprightness and honor, to do or go wrong.



## 100 Things A Christian Can Do

1. Study your Bible
2. Worship Sunday Morning
3. Worship Sunday Evening
4. Attend Bible study Sunday Morning
5. Attend Bible Study Wednesday Evening
6. Teach a Bible Class
7. Assist in a Bible Class
8. Bring Children to Bible Class
9. Visit Shut-in
10. Visit hospitals members
11. Visit hospitals non-members
12. Visit new members
13. Visit old members
14. Visit newcomers to community
15. Visit in the prisons
16. Distribute tracks to hospitals
17. Distribute tracks to your friends
18. Distribute tracks to your neighbors
19. Do Bible correspondence courses
20. Grade correspondence courses
21. Do daily Bible reading
22. Give to the Lord's work more
23. Conduct home Bible studies
24. Pray daily
25. Distribute clothing to needy
26. Greet visitors at worship services
27. Be an active worshipper
28. Donate a book to the church library
29. Support gospel meetings in area
30. Invite people to attend services
31. Provide transportation to worship
32. Provide transportation at other times
33. Write missionaries
34. Collect toys for needy children
35. Call those who are absent from worship
36. Have the youth group in your home
37. Have the elders in your home
38. Have the deacons in your home
39. Have the preacher in your home
40. Take flowers to people who are sick
41. Take food to people in need
42. Baby sit for a working family-free
43. Prepare food for bereaved
44. Show interest in children
45. Prepare material for teachers
46. Maintain baptistry clothing
47. Sing at funerals
48. Do office work
49. Help church secretary
50. Help the preacher
51. Be a church librarian
52. Chaperone youth events
53. Help in Bible bowl
54. Men – lead in prayers in worship
55. Men – wait on Lord's table
56. Send cards to absentees
57. Carry a Bible at all times
58. Buy Bibles
59. Give Bibles away
60. Smile—More and more
61. Work at happiness
62. Show love for all races
63. Visit mission fields
64. Encourage all to obey God
65. Sing joyfully
66. Support radio and TV work
67. Minister to alcoholics
68. Help counseling programs
69. Pray for people everyday
70. Have home devotionals
71. Sit with those who are ill
72. Take people to hospital
73. Take people to doctor

74. Send cards to all visitors
75. Send cards to sick of congregation
76. Send cards on birthdays
77. Send cards on anniversaries
78. Come to work days at building
79. Express love to mentally ill
80. Tutor the underprivileged
81. Provide a foster home
82. Oppose evil everywhere
83. Repair things at building
84. Donate books to church
85. Give money for books
86. Work in church library
87. Give money to youth program
88. Minister to deaf
89. Minister to blind
90. Meals-on-Wheels
91. Bring your Bibles to services
92. Go to Ladies bible Class
93. Study all materials given
94. Take brotherhood literature
95. Support Christian schools
96. Class for new converts
97. Bibles for blind
98. Support attendance drives
99. Attend congregational meetings
100. Help prepare bulletin for mail out

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## James Chapter 5

James 5:1-6

*Come now, you rich, weep and howl for the miseries that are coming upon you.<sup>2</sup> Your riches have rotted and your garments are moth-eaten. <sup>3</sup> Your gold and silver have corroded, and their corrosion will be evidence against you and will eat your flesh like fire. You have laid up treasure in the last days. <sup>4</sup> Behold, the wages of the laborers who mowed your fields, which you kept back by fraud, are crying out against you, and the cries of the harvesters have reached the ears of the Lord of hosts. <sup>5</sup> You have lived on the earth in luxury and in self-indulgence. You have fattened your hearts in a day of slaughter. <sup>6</sup> You have condemned and murdered the righteous person. He does not resist you.*

Audience

- Some scholars believe this section was written to non-Christians while others believe it was for members of the church.
- Despite the status of the recipients, these people were those who had put the accumulation of wealth above their love for God.

Main Points

- To remind Christians and Non-Christians of God's omnipotence.
- To warn all people of the dangers and futility of wealth.
- To reassure Christians of God's justice.

Continuity of Scripture

- In this section, James references Jesus's Sermon on the Mount quite a few times as well as writes as if he were an Old Testament prophet.
- This idea of wealth and God sovereignty is built here as a continuation of God the judge.

James 5:1

- The phrase "Come now" echoes the verse in James 4:13. He is switching audiences as well as describing another sin.
- The word "rich" is indicating those who do not just have wealth, but take pride in their wealth. Their "richness" defines them.

- The terms “weep and howl” are words to command them to be in deep distress.
- The word “miseries” can be interpreted two ways. It is either referring to the coming destruction of Jerusalem which is not too far away or the day of their personal judgement.

#### Application

- Do we serve God or do we serve our things?
- What is more important to us: to be seen as rich, as a good business person, or to be a good Christian?

#### Other Verses to Ponder

- 1 Timothy 6:3-10
- Matthew 6:24
- Hebrews 10:28

#### James 5:2-3

- Two phrases indicate a spirit of hoarding: “riches have rotted,” and “garments are moth-eaten.”
- “Rust will be evidence against you” - This phrase as well as several following will begin to build a legal case against those who do not use their things and wealth for God’s glory.

#### Application

- Do we use our riches, our stuff, our blessings for their intended purposes?
- Do we hoard things just to say we can have them?
- Do we use our money for God’s glory, or are we simply buying ourselves pleasures?

#### Other Verses to Ponder

- Matthew 6:19
- Ecclesiastes 5:19-20

#### James 5:4

- Old Testament law states in Leviticus 19:13 and Deuteronomy 24:15 that day laborers should be paid that day. Those familiar with Jewish law would understand that.

- “Wages cry out” - interesting to point out that the object is crying out, not the people. Once again God is the supreme judge that even things are subject to him.
- “Lord of hosts” or “ Lord of armies” - this is the Greek word *Yehora tseboath*. However, this is a Hebrew term meaning God’s uncontrollable power and one of the numerous ways he controls the world.

#### Application

- Our God is a great God whom the winds and the waves obey his will.
- What do our objects say about us? We sit in the closets with disuse? Money was spent for me to simply satisfy a need, not to help the poor or the further the gospel.
- Do we truly understand and appreciate the power and the sovereignty of God?

#### Other Verses to Ponder

- Ecclesiastes 5:13
- Isaiah 5:9
- Malachi 5:3

#### James 5:5

- “lived in luxury” - this is the Greek word *tryphao* which means extravagant living.
- “lived in pleasure” - this is the Greek word *spataleo* which means living sinfully, without self-denial.
- “fatted your heart in a day of slaughter” - you have made yourselves happy without thoughts of consequence like a cow who is eating to be made ready for slaughter. Like a fat cow is ready for butchering, a fat heart is ready for Hell.

#### Application

- Do we live a life of self-denial or discipline?
- Do we impulse buy just to make ourselves happy without thoughts of consequences?

#### Other Verses to Ponder

- Luke 16:19-31
- Ecclesiastes 1
- Proverbs 31:10-31

### James 5:6

- “You have been condemned” - possibly a legal term as in a court of law.
- “You have killed” - this is the legal term for murder
- “The righteous person” - this is a man innocent of wrong doing. There is a strong connection to Jesus here.
- “he does not resist you” - The Christian does to fight back. This is now a direct reference to Christ at the cross when he did not fight against the Roman soldiers or the Jewish officials who brought him to Pilate.

### Application

- Do we have the patience to wait on God for his judgement?
- Do we seek to strike back?

### Other Verses to Ponder

- Matthew 5:39
- James 4:12
- Psalm 58:11

### James 5:7-12

*Be patient, therefore, brothers,<sup>[a]</sup> until the coming of the Lord. See how the farmer waits for the precious fruit of the earth, being patient about it, until it receives the early and the late rains. <sup>8</sup> You also, be patient. Establish your hearts, for the coming of the Lord is at hand. <sup>9</sup> Do not grumble against one another, brothers, so that you may not be judged; behold, the Judge is standing at the door. <sup>10</sup> As an example of suffering and patience, brothers, take the prophets who spoke in the name of the Lord. <sup>11</sup> Behold, we consider those blessed who remained steadfast. You have heard of the steadfastness of Job, and you have seen the purpose of the Lord, how the Lord is compassionate and merciful. <sup>12</sup> But above all, my brothers, do not swear, either by heaven or by earth or by any other oath, but let your “yes” be yes and your “no” be no, so that you may not fall under condemnation.*

- Audience - Baptized Believers
- Main Points - 1) Be patient and steadfast; 2) God is still the judge; 3) Be Exact in your thinking and words 4) Have a joyful hope and a fearful expectation.

- Juxtaposition - this is a transition section from the condemnation of those outside of the church to believers in the church, and followed by leaders in the church.

#### James 5:7

- Brethren - switching audiences (this is important with the unsure nature of who the preceding verses was written to).
- Patient - endure your trials, possible reference to the fall of Jerusalem in AD 70.
- “fruit of the earth” - harvest
- “early and late rains” - It is unique to the region that rains come in October to help with the planting and in March or April to help prepare the seed for harvest.

#### Application

- Are we patient through our suffering?
- Do we rely on the Lord?

#### Other Verses to Ponder

- Galatians 6:9
- James 1:3
- Romans 2:7
- Deuteronomy 11:11

#### James 5:8

- “Establish your hearts” - strengthen your hearts or stand firm, make fast, conform
- “Coming of the Lord is at hand” - our problems are temporary. Jesus is coming again.

#### Application

- Have we established our hearts? This is an active work, not just a feeling of faith.
- Will we stand firm in times of trial?
- Do we understand that this world is temporary?

#### Other Verses to Ponder

- 2 Thessalonians 2:16-19
- 1 Thessalonians 3:12-13
- Romans 13:11-12
- Hebrews 13



### James 5:9

- “Grumble” -groan (against those who are brethren)
- “Judged” - when you hold people accountable, then you become accountable by those same standards.
- “Judge is at the door” - this is probably a reference to the destruction of Jerusalem, especially following the reference to the judge being at hand in verse 8.

### Application

- Our words matter.
- Do we throw them around carelessly?
- Do we talk about our brothers and sisters in Christ?
- Do we remember that Jesus is here listening?

### Other Verses to Consider

- Matthew 7:1
- Matthew 24:33
- 1 Corinthians 13

### James 5:10

- “Prophets” - specifically the Old Testament prophets written in scripture.
- “Spoke in the name of the Lord” - they were highly privileged, they were given a special role, yet they were not without persecution

### Other Verses to Ponder

- Matthew 5:12

### James 5:11

- “happy” - should be translated as blessed. We have approval from God.
- “steadfast” - Greek word for endured (*hypomone*).
- “steadfastness of Job” - this is referring to the fact that he remained faithful
- “purpose of the Lord” - Greek word *telos* which could mean with the end result after the suffering or the process of the suffering
- “how the Lord is compassionate and merciful” - Job’s reward

#### Application

- The Lord is compassionate and merciful. He does not promise no problems, but he guarantees that he will be with us.
- We need to teach this idea of compassion to our children, not the idea of an easy life.

#### Other Verses to Ponder

- James 1:2-4
- John 16:33
- 2 Corinthians 4:16-18

#### James 5:12

- “But above all” - part of patience, part of not groaning against your brother is not swearing
- “Swear” - this is not an actual oath as in a court, but rather a private conversation. (Think back to verse 9 and grumbling against your brother). During this time people would invoke God’s name in a promise with a way out, so that they could “lie” with truthfulness.
- “Even the sincere, but needless invocation of God’s name in common speech can only lead to irreverence.” - James Adamson
- “let your yes be yes . . .” - you are making an oath before God. Be exact.

#### Application

- Do we say God’s name carelessly?
- Are our words so untrustworthy that we need to invoke God’s name to be taken seriously?
- Know what you say!!

#### Other Verses to Ponder

- Matthew 5:33-37
- Matthew 23:16-22

#### James 5:13-20

*<sup>3</sup>Is anyone among you suffering? Let him pray. Is anyone cheerful? Let him sing praise. <sup>14</sup>Is anyone among you sick? Let him call for the elders of the church, and let them pray over*

him, anointing him with oil in the name of the Lord. <sup>15</sup> And the prayer of faith will save the one who is sick, and the Lord will raise him up. And if he has committed sins, he will be forgiven. <sup>16</sup> Therefore, confess your sins to one another and pray for one another, that you may be healed. The prayer of a righteous person has great power as it is working.<sup>[a]</sup> <sup>17</sup> Elijah was a man with a nature like ours, and he prayed fervently that it might not rain, and for three years and six months it did not rain on the earth. <sup>18</sup> Then he prayed again, and heaven gave rain, and the earth bore its fruit.

<sup>19</sup> My brothers, if anyone among you wanders from the truth and someone brings him back, <sup>20</sup> let him know that whoever brings back a sinner from his wandering will save his soul from death and will cover a multitude of sins.

#### James 5:13

- “suffering” - Greek word *kakopatheia*. This is a broader meaning than just sickness. It is reflective of verse 10 when the prophets suffered in opposition, bereavement, marital discord etc.
- “cheerful” - Greek word *euthymeo*. To be in good heart, to have a buoyant spirit. This is not a reaction to an event, but a spirit of contentment and joy.
- “let him pray” . . . “let him sing” - turn your attention to God no matter your circumstances in order to guard your heart from being lead astray.

#### Application

- James is so practical to say acknowledge God as all sufficient, but rather find him to be all sufficient. Both prayer and song are worshipful states of mind always bringing us back to the father. Do we acknowledge him?

#### Other Verses to Ponder

- Luke 22:44

#### James 5:14

- “elders” - Call those who are in the official position
- “pray over him” - Greek word *epi*. This is the only time in the New Testament that this particular preposition is used next to the word for prayer. It could possibly mean the physical position of the elder over the invalid or referring to the laying on of hands.
- “anointing him with oils” - Greek word *acheio*. Possible two meanings: 1) the actual rubbing of oils on the invalid for medical purposes. The elders were to help take part in

the physical care of the sick. 2) the rubbing on of oils for a physical act to separate that person for a divine purpose for God.

#### Application

- It is our responsibility to call the elders. We are to call them for their spiritual guidance and help during our time of illness.

#### Other Verses to Ponder

- Acts 20:17-35
- Titus 1:9
- 1 Timothy 3

#### James 5:15

- “Prayer of faith” - Greek word *euche* deep fervent wish
- “save” - Greek word *sozo* usually refers to spiritual death although occasionally can refer to physical death.
- “raise up” - raise up with renewed spiritual vigor.

#### Application

- When we pray for healing do we have in mind our spiritual well being. It is thought that perhaps this passage is referring to a sickness or injury caused by sin, and thus a return to spiritual well being.
- Do we have a spiritual vigor for God?

#### Other Verses to Ponder

- 1 Corinthians 11:30
- John 9:2-3

#### John 5:16

- “that you may be healed” - this is referring to our spiritual lives.

#### Application

- Not all illness is caused by sin, but some are. our spiritual health is much more important than our physical health. We need confession for our spiritual health. Do we create an environment of health spiritual confession?

James 5:17-18

- “Elijah was a man of like nature” - Though he was a prophet, he still struggled.

Application

- Many people in James’s time and today think that perhaps Elijah was special or an angel and that his words were as powerful as God’s. However, Elijah was like us. Do we turn to God in every situation like Elijah?

James 5:19-20

- Brothers - call back to family, reminder to be watchful of one another.
- “err” - seduced, drawn away by others
- “cover a multitude of sins.” to hide the sins of the one who has strayed

Application

- So often we take this verse out of context thinking by helping someone else, we will cover our own sins. However, we must ask ourselves if we love our brethren enough to chase after them. Do we love them enough to cover their sins and turn away from false doctrine?

Extra Notes from Erynn Sprouse on James 5

I. Outline:

- A. 5:1-6 Indictment & pronouncement of coming judgment on unrighteous rich  
 Key word: you-- this gives the section an accusatory tone.
- B. 5:7-12 Commands to brethren in view of the coming of the Lord  
 Key words: patient/ endure, judge/ coming of the Lord
- C. 5:13-18 Prayer is the solution for all things; it IS effective  
 Key word: pray/ prayer
- D. 5:19-20 Restoring the sinner

II. "Problem" verses in James 5 (for discussion, see notes)

- A. 5:1-- Does this verse condemning being rich?
- B. 5:12-- Is it wrong to promise or swear anything?
- C. 5:14-- What is "anointing him with oil"? Should our elders be doing this?
- D. 5:14—Does this verse refer to the use of essential oils?
- E. 5:19-20-- Do we cover our own sins when we bring a brother back?

III. 5:1-6 Indictment of the unrighteous rich

- A. Summary
  - 1. cf 1:10, 11; 2:6,7
  - 2. James calls the unrighteous rich to lament the coming tragedies due to the Lord's judgment and lists out the indictments against them.
  - 3. Though it is addressed primarily to the non-Christian, it is truly for the Christians who will read the letter. It is an encouragement which tells them that God has heard their cries, and will take care of it.
  - 4. Key word: "you/ your"... occurs 19 times... brings a very accusatory tone (think of what not to do in a marital dispute!)
- B. 5:1 Come now, you rich, weep and howl for your misereries which are coming upon you.
  - 1. Come now
    - a) Invitation to fear, mourn for the coming miseries. This is not necessarily to repent. There are no instructions given for repentance, only a warning.
    - b) This word also found in James 4:13... these are the only occurrences in the NT
  - 2. Rich
    - a) Primarily addressing the non-Christian. This seems a bit odd to us.

- (1) the letter is addressed to Christians and frequently refers to the recipients as “brethren” (1:2, 16, 19; 2:1, 5, 14; 3:1, 10, 12; 4:11; 5:7, 9, 10, 12, 19).
- (2) This is reminiscent of OT laments, esp those in the prophets.
  - (a) Isaiah 13:6
  - b) Also in James 1:10, 11; 2:5, 6
- 3. Weep and howl
  - a) Weep-- used with real mourning, both over physical death and spiritual. This is weeping as is fitting of a disaster... think Katrina, Harvey, Irma, earthquakes, Fukushima nuclear reactor, 9/11, etc. Disaster is what is coming for them.
  - b) Howl
    - (1) used with utter woe<sup>1</sup>
    - (2) only occurrence in the NT, found in LXX in Isaiah 15:2,3
- 4. Miseries
  - a) Contrast with James 1:2, 12-- joy to be had over trials because of the result. In this case, weeping is appropriate because of the coming judgment.
- 5. Coming upon you
  - a) As imminent as death or Christ’s return
  - b) Translated “attacks” (NASU) in Luke 11:22

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**“Problem” verse: Does this verse condemn being rich?**

No... we can clearly see in the context that the problem is not the riches themselves, but what has been done or not done with them. They have hoarded riches and used them to live only for self. Additionally, we have instructions given specifically to rich brethren in 1:10, and divesting of wealth is not part of those instructions.

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- C. 5:2-3 Your riches have rotted and your garments have become moth-eaten. 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!

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<sup>1</sup> R.C.H. Lenski, as quoted by Orbison, Guy. “Chapter 5.” Preaching Through James. (29) Durango, CO: Workshop in Word, 2000

1. Indictment #1: You have stock piled riches and not even used them in this, the final era. The evidence of your selfishness is right there and will be damning indeed.
    - a) Your wealth isn't even doing you any good; it's just rotting away
    - b) If Jesus is coming back any minute now, what is the point of heaping up treasure that isn't going to go with you?
  2. Another point where Jesus and James' teachings are very similar... cf. Matthew 6:19, 20
  3. Rotted-- spoiled, decayed
    - a) not necessarily literal
    - b) shows the temporary nature of riches (notice other words in the verse which convey the same: moth-eaten, rusted)
  4. Garments, gold, silver-- these are specific kinds of wealth. Today we might say something like "stocks, bonds & bank accounts"
  5. Witness against you-- the proof is right there. If this were a court case, the unrighteous rich's garments, gold & silver would be entered into evidence as proof that they have been hoarding in the last days and it would be this that would be the key damning evidence.
  6. last days-- the Christian era.
    - a) Again, this harkens back to the prophets. In the prophets, we see repeatedly that "last days" refers to the days of the New Testament... the days WE are living in as well as those of the 1st century.
    - b) There is nothing more coming. God is holding one last card, so to speak, which is Jesus' return. The game is almost up. Now is the time to use it or lose it.
    - c) The rich have stored up their treasures as though they'll continue on forever.
- D. 5:4 "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."
1. Indictment #2: You haven't paid those who have worked for you. God has heard their cries!
  2. The grammar of the original language here is interesting...
    - a) The mowing and reaping is complete.



- b) the wages *were* held back, are *being* held back and will *continue* to be held back (perfect participle).
  - c) The crying out is continuous.
  - d) The cries reached God's ears and remain there.
3. Withheld
- a) commonly translated "defraud"
  - b) cf Deuteronomy 24:14, 15
4. Lord of Sabaoth-- or "Lord of hosts"
- a) "hosts" often refers to angels
  - b) Remember who it is in the OT and in Revelation that so often carries out God's judgments-- angels!
  - c) Using this reference calls to mind the fiery judgment to come as promised in verse 1.
- E. 5:5 "You have lived luxuriously on the earth and led a life of wanton pleasure; you have fattened your hearts in a day of slaughter."
- 1. Indictment #3: You have lived with reckless abandon, caring only for the comforts of your own lives (again) in the last days before Christ's return.
  - 2. Luxuriously-- means to live for pleasure, lead a life of self-indulgence
  - 3. On the earth-- points out that this is worldly thinking
  - 4. Wanton pleasure-- indulge oneself beyond the bounds of propriety.
  - 5. Day of slaughter-- yet another reference to imminent judgment
- F. 5:6 "You have condemned and put to death the righteous man; he does not resist you."
- 1. Indictment #4: You have oppressed to the point of even jailing and killing the righteous.
    - a) The rich were in control of the court systems (cf. James 2:6). They have turned justice on its head: they condemn those who the Lord says are innocent/ righteous.
  - 2. Condemned-- condemned to prison.
  - 3. He does not resist you-- the poor man does not have the means to resist the rich rulers. Today, we might equate it to the rich being able to hire a team of big-time lawyers to defend themselves and run roughshod over the "little man."
- IV. 5:7-12 Commands to brethren in view of the coming of the Lord

- A. The rich have been oppressing the brethren up one side and down the other. The rich are wrong, wrong, wrong... what's a brother to do about it? Verses 5:7-12 answer that question.
- B. Key words: patient (4 occurrences)/ endurance (2 occurrences), judge (3 occurrences)/ coming of the Lord (2 occurrences)
- C. 5:7-8 "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. You too be patient; strengthen your hearts, for the coming of the Lord is near."
1. Learn the lesson of the farmer: he patiently waits for what is coming. Strengthen yourselves; their judgment is coming.
  2. "The appeal is to the oppressed brethren. Catch your wind for a long race (long-tempered as opposed to short-tempered)."<sup>2</sup>
  3. James draws on nature just as his Brother so often did.
  4. Therefore-- Based on the fact that the rich have judgment coming, you...
  5. Patient-- MAKROTHYMEO—"to remain tranquil while waiting... to bear up under provocation without complaint."<sup>3</sup>
    - a) We see MAKROTHYMEO (patience) shown by example in the parable of the wicked servant in Matthew 18:23-35. The unrighteous servant appeals to his master's patience in dealing with his immense debt. The master shows his patience by forgiving the debt altogether. The experience of and benefitting from the master's patience ought to cause the servant to change fundamentally. When it does not, the generous forgiveness is called back, and the servant prosecuted to the full extent of the law.
    - b) Here we are commanded to be patient three times, with the comfort of knowing that Jesus will come. Because we have been shown patience, we must also be patient, being imitators of God Himself.
    - c) God has been patient with us in our sin, and the Christians James is writing to must be patient with regard to the rich who oppress them, keeping an eye to the coming of the Lord.

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<sup>2</sup> Robertson, A. (1997). *Word Pictures in the New Testament* (Jas 5:7). Oak Harbor: Logos Research Systems.

<sup>3</sup> Arndt, W., Danker, F. W., & Bauer, W. (2000). *A Greek-English lexicon of the New Testament and other early Christian literature* (3rd ed.) (612). Chicago: University of Chicago Press.

6. Coming of the Lord-- not only a reference to Jesus' return, but also the accompanying judgment
  7. Precious produce— patience/ endurance has its produce, cf 1:2-4
  8. Strengthen— STERIZO— cause to be inwardly firm, confirm, establish. Cf 1 Thess. 3:2— Timothy was sent to help strengthen their hearts; we can help each other in this command. 2 Thess. 2:17 Paul
  9. Near-- approaching. cf Hebrews 10:25 (same word)
- D. James 5:9 “Do not complain, brethren, against one another, so that you yourselves may not be judged; behold, the Judge is standing right at the door.”
1. Treat each other right! Remember, that same judge who will condemn the rich will judge you as well. If He condemns them for mistreating the brethren, He will likewise condemn you for it.
  2. Cf. 4:1, 11
  3. Complain-- groan against, to express discontent.
    - a) We get to thinking sometimes that we must vent, that we must “get it off our chests.” Let God be the one to Whom we vent, and get it off our chests. Venting accounts for much of the content of the book of Psalms, but it is not venting directed at another person; it is toward God Himself.
    - b) God can handle our discontent without Himself becoming discontent. He can handle the complaints we may have about another without His love or vision of that person being affected. People are not so. Consider Proverbs 18:8, 26:22. Illustration: vulture.
  4. Brethren-- remember!! You're brothers/ sisters in Christ!
  5. Standing right at the door-- (again) the judgement is imminent
- E. James 5:10 “As an example, brethren, of suffering and patience, take the prophets who spoke in the name of the Lord.”
1. It seems fitting that James, who has been calling us back with his writing style to OT prophetic woes and condemnations, now calls on the prophets themselves as an example of patience in suffering.
  2. As an example-- they set up a pattern for us to follow.
  3. Suffering-- a perseverance that one practices.

4. And patience-- fourth occurrence of MAKROTHYMEA— suffering isn't the point: it's enduring WITH patience. If you're just suffering and whining the whole time, you're not doing it with patience.
  5. Take the prophets-- cf. Hebrews 12:32-40
- F. James 5:11 “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.”
1. Blessed-- NOT “happy” (that doesn't even make sense). This is the same word used in the beatitudes. A better definition is “approved of God.”
  2. Endured, endurance-- cf 1:12
    - a) HUPOMONEO/ HUPOMONE— compound word from HUPO (behind or after) + MENO (remain, abide)
    - b) Definition: “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*.”<sup>4</sup>
    - c) In the Septuagint (the Greek translation of the Old Testament, abbreviated LXX), the word HUPOMONE and its verb form, HUPOMONEO most often occurred in the phrase “to wait upon the LORD.” As such, it came to have a religious connotation. “In relation to God it is confident waiting which is patient until His intervention”<sup>5</sup>
    - d) Interesting tidbit: In the LXX translation of Job, HUPOMONE is a key word. It occurs 14 times, more than any other OT book save Psalms. James' use of it here with reference to Job is genius.
    - e) With all of this in mind, consider what the original readers of James would've heard in this verse! We think of “endure” with a “grit your teeth and get through it” connotation, but the first century Jewish Christian would've had a very different thought about it. To them, it meant waiting patiently with expectant hope for God to act.
  3. Outcome-- a.k.a. produce (cf. 5:7)
  4. The Lord's dealings-- God took care of it. Job didn't have to do it; God took care of everything, including correcting his “friends”

<sup>4</sup> Arndt, W., 1039

<sup>5</sup> Hauck, Friedrich. “Μένω, ἔμ-, Παρα-, Περι-, Προσμένω, Μονή, Ὑπομένω, Ὑπομονή.” Ed. Gerhard Kittel, Geoffrey W. Bromiley, and Gerhard Friedrich. *Theological dictionary of the New Testament* 1964– : 583. Print.

5. Compassion
  - a) “Refers to the inner disposition that leads to mercy.”<sup>6</sup>
  - b) Jesus is recorded as having “compassion” on the crowds in several places, including before He feeds them. James would have grown up seeing his older brother’s compassion and now he says God is “full” of compassion.
6. Merciful-- concerned about another’s state of misery, cf Psalm 102:8, 110:4; Luke 6:36.
- G. James 5:12 “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.”
  1. Again, remember that we are not above judgment; we must watch our mouths and what we’re saying (cf 1:19, 3:1ff, 4:13-17).
  2. Cf. Matthew 5:37
  3. Above all-- “should be viewed as an emphatic epistolary introduction (e.g. 1 Pet. 4:8...), not as referring to the preceding and making 5:12 more important (Reicke, 56). Here one has what could be an “asterisk” or similar mark in the margin in modern printing, for it calls attention to the next issue to be discussed”<sup>7</sup>
  4. Swear-- “to affirm the veracity of one’s statement by invoking a transcendent entity, freq. w. implied invitation of punishment if one is untruthful, swear, take an oath”<sup>8</sup>
  5. Yes is to be yes, and your no, no—
    - a) When we say we will do something, we need to do it. We, as Christians, are to be of such an integrity that no affirmation of our statement is needed. No oath for verification or threat of punishment hanging overhead is necessary to provoke us into keeping our word. We understand that we are bound to our word without such things.

<sup>6</sup> Kittel, G., Friedrich, G., & Bromiley, G. W. (1995). *Theological Dictionary of the New Testament* (1068). Grand Rapids, MI: W.B. Eerdmans.

<sup>7</sup> Davids, P. H. (1982). *The Epistle of James : A commentary on the Greek text* (189). Grand Rapids, Mich.: Eerdmans.

<sup>8</sup> Arndt, W., 705

- b) When coupled with 4:13-16, we understand that we must not make promises (give our yes to) when we do not have control over the variables.
6. May not fall under judgment-- recall the earlier injunctions to guard our mouths. The command not to swear fits here because it (again) calls to mind that we are not above judgment and the same fate that will befall the unrighteous rich can just as easily be ours if we fail to consider our ways.

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**“Problem” verse: Is it wrong to promise or swear anything?**

No... not exactly.

Some cite this verse as reason to reject swearing in (e.g. in court, etc.).

This verse is classic James-style: he makes an absolute statement then gives qualifications.

cf. 3:1-- “Let not many of you be teachers, my brethren, knowing that as such we will incur a stricter judgment.” He tells us that until you realize that teachers will incur a stricter judgment, you’re not ready to teach. We know from Hebrews 5:12 that there is a time to be teaching, but there is also a requisite maturity.

Here, he says don’t swear or give an oath; you need to realize that your word should be strong enough to stand alone.

“James is not forbidding all oaths, especially official ones (as swearing in for judicial testimony). He, like Jesus, is forbidding the misuse of oaths to relieve one’s obligations. A Christian’s word should be sufficient. There should be no ‘small print’ in the contracts given by disciples. If you say ‘yes,’ you are obligated to keep your word... It should be unnecessary to invoke ‘heaven’ as witness in order to confirm that he will fulfill his promises.”<sup>9</sup>

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- V. 5:13-18 Prayer is the solution for all things; it IS effective.
- A. Whatever is going on in life, connecting with God through prayer is the key. “Instead of resorting to mutual recrimination under the trials of their earthly life, or impetuously breaking out into oaths, Christians are here bidden to turn constantly to prayer, whatever the circumstances of their life may be.”<sup>10</sup>
- B. Key word: pray/ prayer: occurs 7 times
- C. James 5:13 “Is anyone among you suffering? Then he must pray. Is anyone cheerful? He is to sing praises.”
1. Yes, you’re suffering; yes, you’re keeping your chin up... bring it all to God.

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<sup>9</sup> Orbison, 32

<sup>10</sup> R.V.G Tasker, quoted by Orbison, 33

2. Suffering-- this is not speaking of sickness; it is speaking of holding up under hardship. This is the same word as 5:10 (also cf. 2 Tim 2:9, 4:5).
  3. Must pray-- this is a command, not an option for how to deal with suffering. The tense of the word says one is to continue to pray, meaning this is also not just a one-time prayer. It should be continual.
  4. Cheerful-- keeping up courage (cf. Acts 27:22, 25)
  5. Sing-- Gk word PSALLO.
    - a) There is much debate over this word when discussing the use or non-use of instrumental music. This is largely due to the meaning of the word changing over time.
      - (1) Ancient Gk used this word to mean “pluck” or “play”, as of a stringed instrument.
      - (2) “In the LXX [PSALLO] freq. means ‘sing’, whether to the accompaniment of an instrument (Ps 32:2, 97:5 al.) or not, as is usually the case (Ps 7:18; 9:12; 107:4 al.). This focus on singing continued until [PSALLO] in Mod. Gk. means ‘sing’ exclusively.”<sup>11</sup>
    - b) cf. Ephesians 5:19
- D. James 5:14 “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”
1. Sick-- definitely speaking of illness or physical, especially since the previous verse has addressed the spiritual ailments and the rest of the verse clearly speaks of a desire for physical healing. Since the person is calling for the elders to come to him rather than going to them himself, we can infer that he is quite ill.
  2. Elders of the church--
    - a) vs 16 will speak of the prayer of the righteous. According to the very qualifications of an elder, he must be a righteous man (Titus 1:5-9, 1 Timothy 3:1-7). The elders are called for their righteousness, not because of any power to work a miracle or heal (more on this further down).
    - b) This is one of the earlier books of the NT (James is thought to have died in 61AD), yet elders were already in place.
  3. Anointing him with oil--

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<sup>11</sup> Arndt, W., 1096

- a) Anoint-- to rub, cover over. This is in contrast to another NT word translated “anoint” (CHRIO) which is commonly used of religious or sacred anointing. It is worth noting that due to the grammatical structure, the praying is the primary act, not the anointing.
- b) With oil-- Varying views on the significance of the oil:
- (1) Some (including Catholic tradition) view this as a sacrament or holy ceremony being performed.
  - (2) Others view the oil as a medium through which a divine miracle will be channeled.
  - (3) Oil was in common use as a medicinal aid.
- c) Views discussed
- (1) The Catholic sacrament of “Extreme Unction” (calling on the priest to anoint the dying) is a practice poorly based on this passage. Their sacrament is not intended for healing as this action clearly is (5:15).
  - (2) Though oil was used by the apostles in conjunction with miraculous healing, we do not know to what end it was used; it may have been nothing more than a visual aid of sorts:  
 “The visual was often employed by Jesus in healing the the afflicted... laying on of hands, spitting, looking into heaven, sighing, touching the tongue, lacing His fingers in the ears... all of which seem to be symbolic or a kind of sign language for the benefit of the one being healed or those witnessing it. That Jesus could heal without these visual effects is also well attested in Scripture.”<sup>12</sup>
  - (3) If we are to understand that this is a miracle being wrought, we must ask ourselves...
    - (a) To what purpose? The purpose of miracles was to confirm the message and the messenger (Mark 16:17, Hebrews 2:1-4). This act is done for and with brethren who do not need confirmation. In other NT cases where a brother was physically in need of healing, but there was no need for confirmation of the message, there was no miracle performed (Timothy’s stomach trouble, 1 Timothy 5:23; Trophimus, 2 Timothy 4:20; Epaphroditus, Philippians 2:25-27)<sup>13</sup>

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<sup>12</sup> Orbison, 34

<sup>13</sup> Orbison, 34



- (b) Were all elders given the gift of miraculous healing? This is nowhere attested to and cannot be assumed.
- (4) We know that oil was commonly used as a remedy (as well as many other things) in NT times. Recall that the good Samaritan used oil in caring for the man (Luke 10:34).
  - (a) “As a medicine olive oil was used both internally and externally. Its soothing protective qualities made it a valuable remedy for gastric disorders, while its properties as a mild laxative were also recognized in antiquity. Externally it formed a popular unguent application for bruises and wounds (Is. 1:6; Mk. 6:13; Lk. 10:34).”<sup>14</sup>
  - (b) As such, today, “anointing with oil” equates approximately with putting on a bandage or administering other basic care.
  - (c) This does not necessitate that all elders be medical professionals (of course not!); olive oil was as basic as Band-aids are today.
- 4. In the name of the Lord-- by the authority of. This is not a directive to include “in the name of the Lord” at the end of every prayer (though there is nothing inherently wrong with doing so, as long as it is used with thought and understanding). It is, rather, akin to Colossians 3:17; we are to do all things in the name of the Lord. Everything we do should bring glory to God.

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**“Problem” verse: What is “anointing him with oil”? Should our elders be doing this?**

“Anointing him with oil” (as discussed above) equates approximately to giving basic care and meeting physical needs (cf. 2:15, 16). Essentially, they should pray (the primary thrust of the passage) as well as see to the physical needs as they are best able.

Yes, our elders should be doing this... not literally anointing with oil, but the modern equivalent of providing for basic physical needs/care certainly applies. When a member is in need-- spiritual or physical-- it is part of the elders’ work to attend to them (this is not to say it is solely their responsibility). Obviously, this necessitates that the elders be aware of such needs (which of course necessitates that we share our needs).

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**“Problem” verse: Does this verse refer to the use of essential oils?**

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<sup>14</sup> Wood, D. R. W., & Marshall, I. H. (1996). *New Bible dictionary* (3rd ed.) (844). Leicester, England; Downers Grove, Ill.: InterVarsity Press.

No. With the exception of Esther 2:12, the oil referred to in the Bible was olive oil.<sup>15</sup>

Essential oils as we know them today are generally obtained by steam distillation. Steam distillation has long been known, but was used primarily for producing scented waters, or aqueous perfumes. In the 10th century, the process of steam distillation was refined, but was still largely used for making scented waters.<sup>16</sup> Though essential oils were produced, they were not regarded as anything more than an impurity until the 1500s.<sup>17</sup>

To make the claim that the Bible speaks of essential oil use is very poor Biblical scholarship at best. The Christian who makes such claims fails to rightly divide the word of truth (2 Timothy 2:15).

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- E. James 5:15 “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.”
1. Offered in faith-- This calls us back to 1:6-8. The elder is one who offers prayer without doubting God’s faithfulness in answering. As such, he can expect an answer from God. The prayer offered in faith must also take into consideration and leave room for (in a sense) the will of God. Should it not be God’s will to restore the sick person, the righteous man offering a prayer in faith recognizes that this is not a sign of faithlessness on God’s part, rather he accepts that such was not God’s will.
  2. Restore-- preserve, rescue from death. This is a very sick person.
  3. Raise him up-- parallel to “restore the one who is sick”. Rising from bed is only natural when restored to health.
  4. If he has committed sins-- note the “if”... This does not say that the sickness is the result of sin. Rather, consider what so often happens when one is severely sick. One frequently considers life and the end of it and wishes to do things differently. Coming face-to-face with mortality often leads to repentance and a desire for forgiveness.
- F. James 5:16 “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.”
1. Therefore— because prayer is able to restore the sick and obtain forgiveness, you should be praying.

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<sup>15</sup> Patch, James A. “Oil.” Ed. James Orr et al. The International Standard Bible Encyclopaedia 1915 : 2181. Print.

<sup>16</sup> <https://naha.org/explore-aromatherapy/about-aromatherapy/how-are-essential-oils-extracted/>

<sup>17</sup> [http://www.aromaticplantproject.com/articles\\_archive/Distillation.html](http://www.aromaticplantproject.com/articles_archive/Distillation.html)

2. Confess your sins together and bring them to God. When a righteous person prays, much good can be done.
  3. Confess-- the verb tense indicates that this should be something that is a practice, not a once-in-a-blue-moon kind of thing.
  4. To one another-- contrary to Catholic practices based on this verse, the confession is to one another. That is, both parties are confessing.
  5. Healed-- undeniably refers to physical healing in most passages. However, consider Hebrews 12:13 and 1 Peter 2:24. Due to the spiritual nature of the ills discussed in the verse (sins), I believe this to be spiritual healing.
  6. Effective-- able to do much
  7. Prayer-- not the usual word for prayer. This is a strong word for a petition, request to meet an urgent need (cf Romans 10:1).
  8. Can accomplish much-- Peter speaks of a husband's prayers being hindered if he is not treating his wife as he ought (1 Peter 3:7). Literally, his prayers are "cut in half." Such is not the case of a righteous man. His prayers are effective and accomplish much good.
- G. James 5:17-18 "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. Then he prayed again, and the sky poured rain and the earth produced its fruit."
1. Elijah is an example of a righteous man's prayers doing much.
  2. Nature like ours-- literally "of like feelings," cf Acts 14:15. Elijah was just a guy. He had the same feelings, struggles, etc.
  3. Prayed-- the verb tense indicates this was a one time event. Elijah prayed once and the rains stopped... not just for a bit... not just for a year... for three and a half years!! (cf 1 Kings 17:1)
  4. Prayed again-- Elijah again prays once and the rains begin again... pouring even.
- H. James 5:19-20 "My brethren, if any among you strays from the truth and one turns him back, 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."
1. Among you-- this is the same construction as 5:13, 14. Commonly, those who hold that falling away is impossible say that they were never truly converted, were never truly Christians. This phrase indicates that James felt otherwise.

2. Strays/ error-- (same Gk word in both places) goes astray, is misled, wanders away. This could be willful straying or through the deception of others (cf. Matthew 18:12, 24:4-5).
3. The truth-- “the” is present in the original language (as opposed to times when it is inserted in the English for our understandability and readability). There is an actual body of truth from which one can wander. Absolute truth exists, despite what culture may say.
4. Turns him back-- one Gk word meaning “to return to a point where one has been, *turn around, go back*... to cause a pers. to change belief or course of conduct, with focus on the thing to which one turns”<sup>18</sup> Again, the text indicates that he who is now straying was once part of the body.
5. Cover a multitude of sins-- the expression means to have sins forgiven (Psalms 32:1, 85:2)
  - a) Cover-- Gk word KALUPTO; to conceal, hide, veil. cf 1 Peter 4:8. The only way sins are hidden from God’s view is if they are covered by the blood of Christ
  - b) Multitude-- PLETHOS... where we get our word “plethora”... cf Hebrews 11:12

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**“Problem” verse: Do we cover our own sins when we bring a brother back?**

No. His are covered. To say that we cover our own sins by bringing back a straying brother would be to say that we have merited or earned our sins’ covering.

Trace the antecedents of the pronouns (*italics* represent the brother who turns the sinner back; underline represents the sinner)

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.

That said, it is not as though the one who turns the soul back does not benefit. He is surely showing his faith by his works (2:18)

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<sup>18</sup> Arndt, W., 382

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## TLC Retreat Survey

Help us make the Texas Ladies in Christ Retreat even better next year! Give us your thoughts...

Using a 0-10 scale (0 = worst, 10 = best):

1. Overall, how would you rate the TLC Retreat? \_\_\_\_\_
2. Was it a good value for the price paid? \_\_\_\_\_
3. Were your expectations for the weekend met? \_\_\_\_\_
4. Overall, how would you rate the location / accommodations? \_\_\_\_\_
5. Overall, how would you rate the speakers? \_\_\_\_\_
6. Did the speakers meet your expectations? \_\_\_\_\_
7. How well would you say the Bible was taught / expanded on? \_\_\_\_\_

Give a brief answer:

8. Who would you suggest as a future speaker? \_\_\_\_\_
9. Did you enjoy a "book" study? What other Bible book or topic would you suggest?  
\_\_\_\_\_
10. Would you come again next year? \_\_\_\_\_
11. Would you recommend TLC to a friend? \_\_\_\_\_
12. How would it affect you if TLC was in another part of the state (any other location/camp suggestions)? \_\_\_\_\_
13. What was your favorite part of the TLC Retreat?  
\_\_\_\_\_  
\_\_\_\_\_
14. What was your least favorite part of the TLC Retreat?  
\_\_\_\_\_  
\_\_\_\_\_
15. Use the back of this form to give us any other comments or suggestions you may have.