

## OVERSEEN BY ELDERS

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BY WHOM WRITTEN:

Gen. Epistle of James was written by man whose name it bears, James, a servant of God & of the Lord Jesus Christ. Does not determine his identity fully, inasmuch as there are least 3 men prominently mentioned in N.T.

- (1) James, son of Zebedee bro. of M John.
- (2) James the Less, son of Alphaeus--apostle
- (3) James, a brother in the flesh of Christ. Matt. 13:55; Mk. 6:3; Gal. 1:18-19

Not James bro. of John suffered martyrdom at hand of Herod soon after the church began. Must of been James bro. of Jesus and also bro. of Jude.

Lot of difference among scholars. Mostly because of catholic church denying Mary had any more children.

This is the same James that was so prominent in the Books of Acts at Jerusalem.

TO WHOM WRITTEN

12 tribes which are of the Dispersion. 1:1 12 tribes and dispersion are definitely Jewish in background. We will study in the verse by verse part. Must determine if literally or figuratively here.

Not to unbelieving Jews from repeated statements therein, evidencing the fact that those addressed are Christians. 1:1, 5, 9, 19; 2:1, 14; 3:1; 4:11 Makes no effort to prove deity of Jesus such as are repeatedly found in speeches delivered to unbelieving Jews in Acts. Letter makes no mention of either cross of Jesus or resurrection--would not be so if meant for unbelieving Jews. Written to Christians both Jews & Gentiles.

WHY WRITTEN:

Epistle of James is not, nor was it intended to be a formal, theological treatise, but a simple, sober presentation of Christian principles, the design of which was to enable readers thereof to resist the sins peculiar to the age to exhort them to live in such fashion as to merit, & to receive the blessings of Christ; & to cope w/difficult social problems then prevailing.

Letter, because of its eminently practical character has been quite properly styled, The Gospel of common Sense. It is a wonderful demonstration of the ~~fact~~ fact that principles of Christ, properly applied & fully assimilated, will adequately meet needs of every generation, whatever the period in history may be.

WHEN WRITTEN:

No way of knowing w/any degree of certainty.

REEMER

Chief aim of writer was to encourage those to whom he wrote to endure heart-lives defect Un-Christ li

JAMES 1:1 GREETING

Very 1st ver. James describes himself by title wherein lies his only honour & his only glory. the slave of God & of the Lord Jesus Christ. W/exception of Jude he is only N.T. writer to describe himself by that term (doulos-slave) w/any qualification.

Paul describes himself as the slave of Jesus Christ & His apostle. Adds to slave--apostle. James adds nothing. There are at least 4 implications in this title.

(1) Implies absolute obedience. Slave knows no law but his master's word--no rights of his own. Absolute possession of his master & is bound to give his master an absolute & unquestioning obedience. Application: We are slaves of Jesus Christ--do we agree w/the things just stated?

(2) Implies absolute humility: It is word of man who thinks not of his privileges but of his duties; not of his rights but of his obligations. Word of one who has lost himself in service of God. Word of man who has literally denied himself, who has said NO to self that he may ever say YES to God. Matt.16:24 deny self & take cross & follow Me.

(3) Implies absolute loyalty: Utterly pledged to God. What he does, he does for God. His own profit & his own preference do not enter into his calculations His loyalty is to God.

(4) Yet, at back of it, this word implies a certain pride. So far fr being a title of dishonour it was title by which greatest ones of C.T. were known. Moses was the doulos of God I Kings 8:53; Daniel, Joshua & Caleb, Abraham, Isaac Jacob, Job, Isaiah & many of the Prophets were so called.

The only greatness to which the Christian can ever aspire is the greatness of being slave of God. what about Payer By others.

There are 2 Greek words for slave or servant; Doulos--one born a slave and the other is an-dra-pod-on--one made a slave. We become a slave of Jesus Christ at the new birth and this was our choice.

What is so good about being a slave? no worry about clothes, lodging, food, etc. That's the Master's problem. discuss the implications of slave w/worry. Does this not fit w/Jesus teaching in Matt.6:31ff.?

The understanding of the term servant or slave is so important to rest of the study of James. Remember it is book of practical service for God to man.

to the 12 tribes which are of the Dispersion, greeting. (KJ scattered abroad) what does this have reference to? Jews only. Why did he not write to the 12x Jews --most common designation? Word Jew properly speaking may be applied only to descendants of tribes of Judah & Benjamin.

Israel is term for all of Jacob's descendants. The descendants of Abraham are called Hebrews, a term including the Arab world. talk about this to help understand the use in Bible.

Who then was in James mind as he wrote to the 12 tribes of the Dispersion 3 possibilities:

(1) All descendants of Jacob thru out world. Those out side of Palestine. We have seen not likely as letter not written to unbelieving.

(2) Christian descendants of Jacob outside Palestine. Could have been the purpose as James was a leader among these.

(3) Phrase can have a 3rd meaning. To Christians the Church was real & true Israel. Read Gal.6:16 --3:26-29. N.T. teaches much about church being the spiritual Israel. As tabernacle was shadow so was the very nation of Israel.

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There is just one thing I would like to add to this long introduction of James the word ~~for~~ Dispersions: It is the Greek word dee-as-por-ah. It is made up of preposition dee-a which means through & the noun spora which means sowing.

Hence the term scattering--sowing. James could have reference to the scattering of the Disciples from Jerusalem after death of Stephen and Acts 8 tells us they went every where preaching or sowing the ~~word~~ word.

Dispersation could definately mean the sowing throughout the world. If you will keep this in mind as we study the book you will see it is vital to sowing the seed by living the Christin life.

We are a Dispersed family today: But one of these days we will brought together and that for all eternity.

That.

James used one word for his greeting: to rejoice. translated greeting. Deeper meaning of word is to be satisfied.

JAMES 1:2-4: TESTED AND TRIUMPHANT

James nor the Lord for that matter, ever suggested to Chrsitians that Chrsttianity would be an easy way. He warns them that they would find themselves involved in what KJ calls divers temptations.

1. Note the word translated temptations is foot noted trials. Greek is trial, testing, temptation directed towards an end, & the end is that he who is tested should emerge stronger & purer from the testing.

2. We as ~~Christians~~ Christians must expect to be bumpted around by trials on the Road to Heaven. All kinds of experiences will come to us. Test of sorrows, disappointments--bad health---etc. are come to steal away our ~~faith~~ faith.

a. Yes & the test of satan in lust of flesh, eye & vain glory of life. to lure us away from the right way.

b. Tests of dangers, sacrifices, unpopularity which the Christian way must so often involve.

3. But point of them is that they are not sent to make us fall; they are sent to make us soar. They are not sent to defeat us; they are sent that we may defeat them. Not sent to make us weaker; they are sent to make us stronger. Therefore we cannot bemoan them; we must exult in them & rejoice in them.

THE RESULT OF TESTING

Simply to make us better: To purge us of all impurity, to burn out the dross of the human character, to leave us cleansed & purified.

L. If met in right way, it will produce un-swerving constancy. Patience or as foot note states steadfastness. This does not mean simply to bear things in this life. it is the ability to turn them to greatness & glory.

a. Thing ~~at~~ that amazed heathen in centuries of persecution was that the martyrs did not die grimly, they died singing.

ine & Greek word speaks of the quality which makes a man able, ~~not~~ not simply to suffer things, but to welcome them & to vanquish them. Effect of testing rightly borne is strength to bear still more & to conquer in still harder battles.

This un-swerving constancy in end makes us a three things.

(1) Perfect. In Greek a man is perfect if he is past the age of bodily underdevelopment, & if full grown. This testing will cause us to become full grown. Leave being a baby in Christ & grown to adult hood, or ~~maturity~~ maturity.

(2) It makes us complete. Entire, perfect in every part. Trials overcome help to remove weaknesses & imperfections fr a man's character. Daily it enables us to conquer old sins, to shed old blemishes & to gain new virtues, until in the end we become entirely fit for the service of God & service of fellow-men.

(3) It makes us deficient in nothing. If we meet our testing in right way, if day by day we develop this un-swerving constancy, then day by day we will live more victoriously, & day by day we will reach nearer to std of Jesus Christ Himself.

### VERSE BY VERSE---ZODHIATES

Need to make a point here on the original way letters were written in Greek. They did not write them in smooth language as we do. They were more concerned w/ the thought to be conveyed than the nice way of saying it. Wanted to emphasize a thought & they would put it first. Here is the literal ~~translation~~ translation of James 1:2 All joy deem it, brothers of me, whenever trials ye fall into various.

James is stressing fact Christian is experience joy in ALL the events of life. We are to get all the joy & profit out of every experience in life, is the counsel of this wonderful verse.

Does this mean ~~our~~ trials are joyful? No. Count it all joy. As we pass thru a trial cannot count it joy, but what joy ensues after victory is won.

(1) As long as we live on the earth we will face circumstance of life, difficult harsh & unyielding. How should we as Christians meet them? On one hand we have the external pressures & on other hand, we have the internal attitudes. Count it has to do w/this internal attitude of heart & mind that cause the trials & circumstances of life to affect us adversely or beneficially.

a. Word translated count it could be think forward, consider, regard. As u live the present trial, consider the future, think forward to the future. The Psalmist tells us Weeping may endure for a night, but joy cometh in the morning. Ps.30:5

(2) As James thinks of others, he cannot put himself on a higher pedestal. He, too, has same experiences. reas for brothers of me or My brethren.

a. Look forward to that great, complete joy, my brethren & there is a special time when that expectation of joy becomes real. it is when ye fall into divers temptations or trials.

In v.14 the temptations are from wi/. But here he is speaking of trials which originate fr w~~o~~/. we have no control over. something u are plunged into by virtue of daily existence in this complicated & confused world. James states we FALL.

(3) James uses word divers or manifold. trials or temptations. Simply means many different kinds.

A young Christian who worked for rich man was always telling his master that satan was after him--had constant battle w/him--but he won because of God. Master made fun of him--telling him ~~satan~~ satan was never after him, why? young man could not answer.

One day they went duck hunting together. boss shot--some fell dead, some only wounded--~~But~~ Run fast after wounded one first lest the get away. young man came back laughing. He had answer to bosses ?. You know, sir, he said why satan does not tempt you? Because you are dead, just like those ducks.

Beloved do you have trials & temptations? Rejoice It is a sign you are alive in Christ. ~~Too~~

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JAMES 1:3 There are 2 Greek words which could be translated by English word

knowing: One means to have seen, perceived, apprehended--hence to know, understand--James did not use that word here. He used ~~gin~~ gi-no-sko.

This means to discern and distinguish. It means recognizing

Beloved, isn't it true that 1 of the things that we, as Christians, need today in the midst of trials & tribulations is the spirit of discernment & understandinn of the value of these things?

In ea trial we should distinguish purpose of God, for there must be a purpose in the things which God allows in our lives We are to learn a lesson from every encounter we have w/the devil. PLEASE STRESS THESE POINTS.

A. Now what are we to distinguish? KJ uses trying of your faith Am.std. proving of your faith. We are to distinguish the purpose of trials in this life. To prae our faith. Beloved, wo/trial we would not know if we have faith.

B. 1st time faith is mentioned in this letter, which has been misunderstood as the letter of works. Faith is mentioned 16 times. Every time we are tested or tried, that faith is put ot a test. The result is very important & proves the genuineness of our faith.

C. Worketh patience. Worketh means to work out, to achieve, to accomplish. Trial that come your way accomplish something. The something is determined by the way your react to trial.

If you over come they leave you an Excellent Christian virtue, virtue of patience Rom.5:3 tribulation worketh patience. It is said that a certain lady prayed a great deal for patience and then she complained that while she prayed for patience all she seemed to get was trouble. Another lady answered. The Lord is sending you trouble in order to produce patience in you. Is there any other way to a qudre patience?

Have U ever watched a blacksmith work w/pi. of iron? Holds it in fire to soften it up & make it pliable. That is exactly why God permits testing of our faith by temptations & trials. He wants us to acquire patience, to acquire pliability.

If U & I are constantly out of fire of affliction, we become stiff & ~~un~~ useless. God wants to reshape us according to His image, for in fall of Adam we lost our divine shape, our divine image. Remember many statement concerning idea that when in trouble man turns to God--when all is well he forget God & his need of HIM?

VERSE 4: Told in v.3 patience is result of trials of life. Now we are told of the work of patience upon us. Perfect work upon us, she will make us perfect wanting nothing. That certainly is great accomplishment, & because of value of patience, we ought not to shrink fr trials which are cause of patience.

An unbeliever once read story of crucifixion of Lord Jesus Christ. As he pondered over it, he ~~manxxxxxx~~ gave vent to following expression. There is a Man Who not only suffered, but Who knew how to use His suffering. This is the aim of patience here. Let her have a perfect work James says. What does he reall mean by that.?

the word patience actually means to bear under. It gives us picture of someone who is under a terrific load. ~~James~~ Word work is active not passive. James is simply saying, as u are bearing that terrific load, don't remain stationary; move about, exercise your energy.

*No defeatist feeling*  
Beloved there should be no passive endurance in the Christian life. Christian should be aggressive, & in spite of burdens of life he is carrying, he should move forward to the goal that is set before him.

B. The goal is found in the word perfect. *Be Like God - Like Christ*  
~~maturity, fulfillment,~~

We have now covered the 1st two paragraphs in James 1: Need your comments. Is this too deep a study of the book? It is a very deep study. Is it too slow? I want to teach the kind of class you want. Please let me know.

*564*  
JAMES 1:5-8 GOD'S GIVING & MAN'S ASKING:

*steers*  
There is a close connection between this passage & what has gone before. James has just told his readers that, if they use all testing experiences of life in right way, they will emerge fr them w/that unswerving constancy which is the basis of all the virtues.

But immediately question arises, How can I so use these testing experiences? Remember want to be practice in this study. Where can I find wisdom & understanding to use them in right way. James answer is, If any man feels that he has not the wisdom to use aright experiences of this life--& no man in himself possess that wisdom--let him ask of God.

One thing stands out here. For James, wisdom is not philosophic speculation and intellectual knowledge it is practical. Wisdom is wisdom for life, life that is in God & Christ.

In Christian wisdom there knowledge of deep things of God; seeking & goal of questing mind; but Christian wisdom is essentially practical; it is such knowledge turned into action in all the decesions & personal relationships of every day life. James' letter is designed to give us this kind of wisdom. Ill. on working faith is but one of many in book.

When a man asks God for that wisdom, he must remember 2 things:

(1) How God gives wisdom. There is a kind of giver who gives only w/a view to getting more than he has given; who gives only to gratify his vanity & his sense of power by putting recipient under an obligation which he will never be allowed to forget; one gives & then constantly reminds the receiver that he has given him a gift. But God gives w/generosity and never expects to receive more than He has given--beloved it is His nature to give. and remember all wisdom lies w/God.

(2) We must remember how the asker must ask: Wo/doubts. Must be usre of both power & desire of God to give.

If we are to use aright the experiences of life to beget a pure character, we must ask wisdom from God. & when we ask we must remember the absolute generosity of God & we must see to it that we ask believing that we shall receive that which God knows that it is good & right for us to have.

VERSE BY VERSE--Zodhiates

James 1:5: K.James translation of James 1:5 there is a very small word which they did not translate, perhaps because it did not make very good English. H.S. put it there for a purpose--it is de: translated but. This shows us that this wisdom has to do w/trials mentioned in 2-4. Am.Std.includes it.

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Not easy to face life w/its problems. We are actually unable to face it w/o some necessary equipment. Mason does not build a wall w/bricks & mortar.

Most difficult thing in world is a correct & Christian interpretation of the circumstances of life. How possible for us to look on trials & temptations of life not as enemies, but as great benefactors? How can we use, not just bear, problems of life. James tells us it is wisdom.

Many times we think of ourselves as wise until circumstances arise which test our wisdom. May go out of house w/o drivers lic & not miss them until Highway Pat. ask for them. Next time we leave we make sure we possess them. This is what God means about having true wisdom.

What is Wisdom? Now remember writing to those dispersed & undergoing many hard trials. Wisdom is the ability to understand & use the knowledge that we possess. This wisdom comes from God for He is source of all such wisdom.

We are to ask God? Why are we to ask God if He already knows that we need this wisdom? God does not give to the individual unless the individual wants it. Jesus died for whole world but salvation is on a personal basis. So is wisdom.

God gives Liberally. God cannot run out of wisdom & He will give us all that we need and WILL USE. Is it right to pray for more than we will use?

Byproduct lesson: These verse show that trials & tribulations of life are not always God's punishment of sin in our lives. Heb. writer teaches that He does chastise us for our good but the way is various.

UPBRAIDETH NOT: What does this mean to you? Gives us wisdom very gently. He does not reproach us for our lack & need. Beloved when we realize our lack of wisdom, let us not be ashamed to come to God to ask for it.

Not to have something is forgivable, but if you do not ask for that which you do not have, God can hardly forgive you. Ask for wisdom; ask & it shall surely be given unto you by our Loving & Merciful Heavenly Father.

JAMES 1:6 Here James has given us advice--need wisdom & available from God--- Great difference between availability of something & our personal appropriation of it. Appropriation will depend on HOW we ask for it. Not enough to ask God for wisdom; necessary to learn how to ask of Him.

Ask in FAITH. God not slack in His promises: All of them. comment on this. What is faith as used here? absolute confidence & trust. Let me illustrate Little boy came to preacher & asked him to pray & get others to pray that his sister would read the Bible. Preacher let the request be made known & they started to pray--little boy got up & left--People thought he was rude. Next preacher talked to boy about it--Sis, I wanted to go & see my sister pray read the Bible for the first time. That is the kind of faith that we need.

James then elaborates on subject & adds nothing doubting or weavering. Doubting what? God ability to give us wisdom, or what ever we have prayed for. No use praying if we have already decided in our minds that God will not do it. *Doubting Purpose of Trials*

James is not teaching that God will give us all that we ask for: We are thankful that He doesn't. We don't know what is best. He is dealing w/one subject here & it is wisdom & that in relationship to trials.

JAMES 1:7-8 read. To whome is James refering? Person described in previous ver one who is torn asunder w/dboubts as to God's ability to give him victor in life & as to whether God's way is best after all. WHY let this happen to ME.

James is saying: Comes to God doubting & has audacity to expect something fr God. Let him not think, suppose or imagine that he will receive anything.

Words anyt thing? what do they refer to? Food cloths shelder? No. God seend these to just & unjust. Those thing of which James pske previously---joy, patience, perfection, maturity, & wisdom. Attitudes & dispostiions of heart that are so important in facing of life's trials & temptations.

It is these attitudes which treat ~~xxx~~ trials as opportunities & calamities as occasions for valor.

When prayers are answered w/a no, 2 possible results take palce in our hearts. One is to blame God for it & other is to ask ourself, was it God's will.

A. A double minded man is unstable in all his way: Quite an inditment. This describes the person who behaves in 2 diametrically opposite ways, according to what is expedient. This could refer to a hypocrite:

B. Such a person is called unstable. Gree: one who is never able to settle down. Never makes up his mind. Beloved to doubt God makes one unstable in all his ways.

Oct. 12, 1971

#### JAMES 1:9-11 AS EACH MAN NEEDS

James tells us that Chrstianity brings to every man what every man truly needs.

(1) Christian brings to poor man a new sense of his own value. Lifted out of valuelessness in which he lives into a new sense of worth & importance.

a. He ~~kaxa~~ learns that he matters in the church. 1st century church made not class distinctions. It could & did happen that the slave would have more talent & than his master & would do more in worship than his master. In the church the social distinctions which divide men in world are obliterated, & there is none who matters more than any other.

b/ He learns that he matters in the world. It is teaching of Christianity to world that really counts. So long as God leaves him in world God has a purpose for him. No man is useless, for every man is of use to God.

c. He learns that he matters to God. Call no man worthless for whom Christ died ~~xxx~~ Every man is dead to be dear to God.

(2) Christianity brings to rich man a new sense of self-abasement. Great peril of riches is tend to bring to man a false sense of security. Feels he is sa Feels he has resources to cope w/anything.

James point is simply this: He urges rich to cease to put their trust in that which their own power can amass. Realize & admit own essential human helplessness & humbly put trust in God, Who alone can give us things which abide for ever.

v.9 James fully acknowledges economic distinctions in human life. His day found rich and poor. Even in Christian community. It wasn't communistic in nature. He makes no endeavor to eliminate these classes, but to introduce an equalizing factor which is Common Faith in Christ.



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Word of God is very much concerned w/this great problem of all times, poverty & riches & their coexistence in harmony. Being poor is no absolute indication of being unhappy & being rich is no guarantee of being happy.

God is more interested in state of the heart & mind than in things that pertain to satisfaction of the body.

10/20/74  
read v.9: What does he mean glory in his high estate? He is poor. He is a Christian and this makes him rich. Rich in this worlds goods doesn't make one rich. Being in Christ is the only true riches. talk about this. Why do we destroy ourselves phy. & spiritually to gain riches? Don't really believe God's word.

Told to glory in being a Christian: Must keep this in right view. Someone said it like this: I am not what I ought to be, I am not what I wish to be; I am not what I hope to be; but by the grace of God, I am not what I was. Never leave the grace of God out.

Look at what Jesus said  
They belong to  
READ V.10: Let me read you a literal translation of this 1st phrase: On the other hand, let the rich boast in his humility. Remember in 1st century church very few rich obeyed the gospel. Percent wise true today. Natural thing for rich is to be proud of his possessions. But, declares James, rich Christian Bro. ought not to boast in things of earth, possessions, but rather in his position in Christ Jesus, just like the poor brother.

Remember both are brothers & can only boast in Jesus Christ Who made you bros. Beloved, it is neither lack of materials things, nor abundance of them, that makes for happiness in the Christian life. comment on this:

Have you ever been to a mental Hospital? Filled w/both poor & rich. Riches can be just as destructive to ur peace of mind as poverty. But faith in Jesus pulls poor up & pull rich down, to place where they meet for wonderful fellowship in common bond of Jesus Christ. Indeed, community of redeemed is only place where this is possible. COMMUNISM HAS FAILED IN THIS EFFORT.

A millionaire turned to young man and said: I can tell u that less u desire in this world, happier u will be. All my wealth can't buy a single day more of life cannot buy back my youth, cannot procure me power to keep off the hour of death & then what will all avail, when in a few short years at most I must lie down in grave & leave it all forever? Hard lesson to learn.

James is afraid lest things which God bestows upon us as blessings may become curses & instead of drawing us closer to God may keep us away from God. ILL. of children of Israel--when in need came to God.

God knows hearts & dispositions of men. He knows what riches have a tendency to do & yet He wants to bless us. It is up to us. Remember the words of Jesus a man's life consisteth not in the abundance of the things which he possesseth. Lk.12:15

V.10b-11 But Why? reason is given in 10b & 11. read them

this crown is applicable, not only to rich, but to all. Rich however in enjoyment of his abundance, is more likely to forget it.

Worldly riches are like nuts: many clothes are torn in getting them, many a tooth broken in cracking them; & never a belly filled w/eating them. James gives us a very excellent piece of advice which we shall do well to heed: Don't wear yourselves out for things which perish so easily.

Get sure

JAMES 1:12--THE CROWN OF LIFE Key verse in James 1st Chapter

to man who meets trials & testings in right way there is joy here & hereafter.

(1) In this life he becomes a man of purity--solid gold. Like metal which is cleansed & purified of all alloy. Weaknesses of his character are eradicated; the faults are cleansed away; & he emerges strong & pure.

(2) Crown of life he will receive. There is far more than one thought here. In ancient world the crown had at least four great associations.

a. Crown of flowers was worn at times of joy, at weddings & at feasts. Isa. 28:1-2; Song of Solomon 3:11. Crown was sign of happy & of festive joy.

b. Crown was mark of royalty. Worn by kings & by those in authority. Sometimes this was sign of crown of gold; sometimes linen band worn around brows. Ps. 21:3; Jere. 13:18

c. Crown of laurel leaves was victors crown in games, prize which athlete coveted above all. 2 Tim. 4:8

d. Crown was mark of honour & dignity. Instructions of parents can bring a crown of grace to those who listen to them Prov. 1:9; Wisdom provides a man w/a crown of glory Prov. 4:9; in a time of disaster & dishonour it can be said, The crown is fallen from our ~~heads~~ heads. Lamentations 5:16

We do not need to choose between these meanings. They are all include in Crown of life. We have joy that no other can ever have--Life for us is like life for ever at a feast.

Christian has a royalty that other men have never realized, for, however humble his earthly circumstances, he is nothing less than the child of God.

Christian has a victory which others cannot win, for he meets life & all its demands in conquering power of the presence & company of Jesus Christ. It is God Himself who gives us the victory.

Christian has a new dignity, for he is ever conscious that God thought Him Jesus Christ gave us life. No man can ever be worthless, If Christ died for him.

What is the crown? It is crown of life; & that phrase means that it is the crown which consists of life/ the crown is life itself. New kind of life which is life indeed; thru Jesus Christ he has entered into life & life more abundant.

V. 12 opens w/very familiar word: Blessed: Same Greek word as used in Semon on Mt. . It is significant that this word is used by Apostle Paul in describing God, as in I Tim. 1:11 according to the glorious gospel of the blessed God. This is an attribute of God Himself. Surely we possess inherent happiness of God since we are partakers of His divine Nature. That explains secret of the happiness of Christian. No matter what happens in our side, Christian is happy because God is w/because he is a partaker of the divine nature.

But who is so happy? It isn't every Christian. Unfortunately there are unhappy Christians, plenty of them. Happy or blessed is man, James says, who endureth trial or temptation.

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*for you*  
*Endure*  
Important Greek Word here. Hupo-menoo: Hupo is preposition means under: Menoo from I John: to abide, to stay, to settle down. Here are the trials and temptations of life seemingly having the upper hand over us. We are under them. What can we do? Tempted to run away, escape from them. But we are not to do this as warriors of Christ.

*Be a up courage (vive)*  
Why? We are not sons of God if there are no trials. We are suppose to hold our ground, to stand firm, remembering that He Who is wi/us is greater than he who is wo/.

Load can never be so great that it will crush us, who can be against us, who can take away our happiness? Absolutely no one or nothing. We are more than conquerors thru Him that loved us.

First part of v.21 could be translated: Happy is the man who stands his ground in the face of trials. Why is this true? Receive the crown of ~~litter~~ life that we have already studied about.

which the Lord promised to them that love HIM. Don't believe James is speaking of just 1 certain promise but all the promises of God thru Christ Jesus.

James has spoken of faith & endurance in trials. But now he introduces something else & that is love. To whom is God going to give this crown of life? Those that love Him. 10/19/71 Love Keep Commandment

Then verb here is continuous action: to those loving Him, or to those that continue to love Him. Not those that loved Lord at one time in life, but those who love Him to the very end of their lives under all circumstances.

Are we like the young man I read about? Spent an entire evening telling a girl how much he loved her. Couldn't live w/her; go to ends of earth for her, he would even lay down his life for her. But when leaving, he said, I'll see you tomorrow night, IF IT DOESN'T RAIN.

How often do we say we love God, yet deny it by our actions. Christ will give ~~you~~ His ~~own~~ crown of life only to those who love Him in deed & in truth. DO YOU

JAMES 1:13-15 PUTTING THE BLAME ON GOD.

James is rebuking the man who puts blame for temptations on to God. It is true that we are walking civil wars. we are pulled in 2 directions. read Rom. 7:22-23 18-25

THE EVASION OF RESPONSIBILITY

*Read*  
It remains true that from beginning of time man's 1st instinct to blame others for his own sins. Adam-Eve-serpent. Adam actually blamed God Women You gave me.

James sternly rebukes that view--God is at fault. That which is responsible for sin is man's own evil desires. Sin would be helpless, if there was nothing in man to which it could appeal.

Desire is something which can be nourished or stifled. We can control it IF WE WANT TO. But we can allow our thoughts to follow certain tracks, allow our steps to take us into certain places & certain company--encourage our eyes to linger on certain forbidden things & we can spend our life fomenting desires.

Our hands, feet, eyes, tongues, etc. can be used in promoting evil desires or glory to God. We so engaged our selves in good things that there is no time for evil desire.

If we nourish & encourage desire long enough, there is an inevitable consequence. Desire becomes action. If we think long enough, desire it long enough ~~chance~~ chances are we will do it. Desire in heart in end begets sin in the action

Great value of these verses: Man's personal responsibility for sin. Let us look at the verses one at a time. 1:13-15

1:13a We enter upon a new section of 1st chapter w/this verse. 1-12 temptations has to do w/trials. It was used in greek noun form and now is verb form and has the inner solicitation to evil meaning.

(1) Not all are victiours over temptation. We yield to it & commit sin--we fail. How difficult it is for proud human heart to recognize its own failure. Hard to say to brethren I was wrong--Hard to say to God I have sinned & name the very sin

a. Visit jail & ask some of prisoners why they are there: It wasn't I, it was my bad companions--I didn't have fair trial--I am paying crimes of others--All these excuses are given to exonerate oneself.

b. Takes great person to say I am guilty & to do it on his own. We admit it after we have been caught.

(2) Many give into bodily appetites & lusts & then turn to God & say Well, God, why did You give me these if You did not mean to satisfy them? God does permit us to be tempted, but He has given us the POWER to overcome them.

God gave man moral freedom--with it came responsibility--there is no freedom if there is no choice.

1:13 b For God cannot be tempted w/evil, neither tempteth He any man. We cannot blame God and this is the reason. Sin doesn't dwell in God & He cannot be tempted to sin. . Not only is God not capable of being evil into His Own experience, but He does not bring it Himself into the experience of anyone.

The devil is the agent in the temptation--God only permits it.

v.14 Remember sin is disobedience: Desire leads to disobedience. We daily face outer circumstances of life, full of temptation. What can we do about them? Nothing. Cannot change environment where we work & live--As someone has said we cannot forbid birds to fly over our heads BUT WE CAN STOP THEM FROM MAKING NEST IN ~~XX~~ OUR HAIR.

God is not responsible for sin in our lives. Who is? We are. We are tempted by something w/us called lust.

Here James stresses individuality of human race. You cannot blame God, circumstances of life; cannot even blame Satan or those who assist him in this business of temptation.

They can only tempt, they cannot make you sin. Beloved is there anything which God has created bad in itself? Not as long as we adhere to the Creator's prescribed use of it. Good misused becomes evil.

God deals w/you individually & you come to God individually.

But each one is tempted by his own lusts. What is lust? Eng. word is almost always associated w/bodily appetites & lasciviousness.

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Greek word: is associated w/desire of soul, which is moving force of that which pertains to body. It is an ardent desire, inclination of soul to enjoy or to acquire something. In verbal form it means: to set one's heart upon a thing, to long for, to covet, to desire.

The root of the word is *thu-mos* which means the soul or spirit as the principle of life, feeling, thought, mind, will and purpose. Why go into all this detail as to meaning of this word lust? It shows we cannot blame weakness of flesh, which God created, as responsible factor in inducing us to sin.

It is the spirit of man; voluntary attitude of man; it is the mental imagination of pleasure of sin that is condemned in the Scriptures & not only the actual phy. performance thereof. Jesus: Sermon on Mt. You can sin by looking & lusting as well as do the act.

Sins of omission & commission are bad, but worst sins are those of disposition.

Literal Trans: But ea l is tempted by his own desire of the soul. Sin begins in the heart---Keep thy heart---out of the heart comes forth...Pure hearts make for pure hands, eyes, lips, tongues. Oppos. of in-pure hearts.

V.15 read & comment on this verse.

*all this written to Christians*

Sept 10/20/11 JAMES 1:16-18 GOD'S CCNSTANCY FOR GOOD

Once again James stresses great truth that every gift that God sends is good. This must be connected w/discussion of lust, sin & death. & God cannot tempt man. Usually taken out of context w/blanket statement on gifts of God.

Word of truth is the gospel & by sending it God shows His purpose. Man should be reborn into a new life. When gospel enters into life, it is as if life ~~is~~ begins anew. God is light & we become children of light.

~~Exi~~ So, James insists that, so far fr ever tempting man, God's gifts are invariab. good. In all changes & changes of a changing world they never vary. & God's supreme object is to re-creat life thru the truth of the gospel, so that men should know that they belong by right to Him.

*to be desired*  
v.16 Now remember in v.15 James gave us fact that God does Not tempt us--not way He is the blame for our sins. Now wants to give us the positive proof of th. Before He does that he states Do not err, my beloved brethren.

ERR: to wander, to roam about, to stray fr the subject or right course. James has stated a subject for study. He does not want us to wander from it. Stick to the subj. noted above taken out of context.

v.17a After James clears God of all responsilityas far as desire to do evil is concerned, he makes a very significant statement regarding the counterpart of evil--good. vread v.17.

v.17D is jr above & cometh down jr the Father of lights, etc...

Note phrase is fr above. So many of us; whenever we need something look horizontally to men about us instead of looking to God above us.

Someone has said: Look to self & be depressed--Look to others and be distressed look to Jesus and be blessed. We have needs--don't look around you--inside you, but about to God.

Talk about Father of lights & no shadow.

v.18a Lit. translation: having willed it, He brought us forth through the word of truth, so that we are a kind of firstfruits of His creations. God willed our sal. This was His eternal purpose in Jesus Christ.

In the Greek there is implied a definite choice. God did not have to stoop down & let His Son go, If He did not want to. God did not have to save us, He wanted to save us.

His will was then put into action. This verse shows us what the Brother-hood of man really is. Only those are brothers who have been begotten by will of God, the who have said yes to Lord as He stretched forth His nail-ierced hands to save the & what a brotherhood that is which is made up of the blood-bought children of God

Greek word Begat is in the past tense, aorist, & indicated the completeness & the permanence of this birth. Phy. we are born only one time & true in Spiritual birth

How are we born again? through the word of Truth. Greek is logos. Same word used by John in John 1:1- Talking about Jesus Christ. John 14:6.

John tells us the need of simple preaching here. We ~~mx~~ live in world that want a new Gospel, etc. Paul at Mars Hill. They just sat around to hear something new. It is still the Gospel that man needs to day.

What is meant by a kind of firstfruits of His creatures? O.T. firstfruits of harvest & first-born belong to God & command was to offer them to God. Firstfruits were the peculiar possession of God. We are special to God above all the rest of His creation?

#### james 1:19-20 When to be quick & when to be slow

Read 1:19-20 Grate advice & <sup>add it</sup> had to accept in practice. There are few wise men who have not been impressed by dangers of being too quick to speak & too unwilling to listen. Book of Prov. is full of perils to too hasty speech. In the multitude of words there wanteth not sin; but he that refraineth his lips is wise. 10:19 He that keepeth his mouth keepeth his life. Prov. 13:3 Even a fool when he holdeth his speech is ~~mx~~ counted wise 17:28; Seest thou a man that is hasty in his words? There is more hope of a fool than of him. 29:20

Someone has said that we have 2 ears & one mouth. Listen to more than ~~mx~~ say. Are we quick to hear & slow to speak?

James's advice includes slow to anger. This is so important in all of life. But for some of us it also in hard to obey.

Remember these words are written to Christians. Those begotten by the word of Truth. Have someone read KJ. Wherefore. Ties to past verses.

BY PRODUCT LESSON: Soon as a person of some fame or notoriety becomes converted next day he is in some pulpit ~~mx~~ preaching. This is contrary to explicit teaching of Word of God. It doesn't make any difference how prominent a position a person may have been occupying in entertainment, educational, economic, political, etc When he is born again he is but a babe & what he speaks is like the talk of a little ~~mx~~ baby. Let him continue to sit down & listen to Word of God, Word of Truth & grow in it. Qualifications of bishop, elder--should not be a novice, lest being lifted up w/pride he fall into condemnation of devil is good advice to all New convert made a teacher.

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Yes the passage teaches us that we need to keep a balance between the ears & the mouth. The importance of listening. Not hearing, listening. Is there a difference? Yes.

If we are swift to hear & slow to speak surely we will be slow to anger or wrath. Swift to hear what? Dirty stories? Gossip? Rest of God's Word tells us the answer.

Slow to speak suggest that we think first about what we are saying. Is it the truth--is it helpful--etc.

read 20: & 19: Now come to practical & difficult problem. We have many weakness. All around us there are so many people & things which sometimes vex us that it seems almost impossible not to lose our tempers & be angry. Who can honestly say they never get angry?

Is it right or wrong? Does God ever become angry? Why should we not? There are two Greek words in these verses ~~that~~ translated by same English word anger or wrath.

(1) One has to do the emotion of anger. (2) Has to do w/~~sat~~ state of mind that leads to seeking revenge. How you can begin to see what James was talking about.

James doesn't say show no anger or wrath. but Be slow in getting angry. Slow to speak & slow to wrath. Paul said Be angry & sin not. Eph. 4:26

The problem is simply this: It is so hard for us, mankind, to be angry and not sin. God can & does, but right unto impossible for sinful man.

righteousness of God. Word in Greek has the meaning of justice. God can execute justice even while angry but not so w/us. Wise man Solomon in Book of Ecclesiastes Anger resteth in the bosom of fools. It arises in bosom of all men, but it remain unduly long only in the bosom of fools.

*Sketch here  
Section* 11/2/71 JAMES 1:21 THE TEACHABLE SPIRIT

In this verse James uses a series of vivid words & pictures.

Tells readers to strip themselves of all vice & filthiness. Written to Christians He sure doesn't teach once saved always saved does he?

Greek refers to removing clothing. He bids us to get rid of all defilement as a man removes soiled garments, or as a snake sheds its skin.

The Greek word translated filthiness is very vivid & interesting. Can mean filth which soils clothes or soils body AND IT CAN MEAN wax in the ear. When wax gather in ear, it can make a man deaf; & a man's own sins can make him deaf to God and His word.

receive w/meekness the implanted word. Implanted has reference to seed being sown in heart.

**MEEKNESS** is Eng. word attempting to convey the meaning of Greek word pra-u-tes. It has no English equivalent. One definition: the mean between excessive anger & excessive angerless ness; it is the quality of man whose feelings & emotions & impulses are under perfect control. No one word can truly fit this Greek Word. but it is a one word summary of truly teachable spirit.

Pra-u-tes describes the perfect conquest & control of everything in a man's ~~xxx~~ nature which would be a hindrance to his seeing, learning & obeying the truth.

This verse also teaches the necessity of individual house cleaning. The story is told of a man who always included in his prayers O Lord, since we last gathered together, the cobwebs have come between us & Thee. Clear away the cobwebs, that we may again see Thy face. One day a bro. cried out, O Lord God, kill the spider.

This is what James is talking about. You can sweep the webs away every day but if you don't kill the spiders they will be back tomorrow. If you just want the sin removed w/o changing your life it will avail nothing.

We must get the wax out of our ears & let the Word of God truly dwell in our hearts.

JAMES 1:22-24 HEARING AND DOING

Here again James presents us w/2 vivid pictures of which he is such a master. 1st of all, he speaks of man who goes to worship & listens to reading & study of God's Word & thinks that listening has made him a Christian.

Shuts eyes & heart to fact what is taught must be lived every day. See how practical James is. What about 20th cc Christian in this regard? What about you? & 1 There is more to faithfulness than just attending services.

Poet has said: It's easier to preach than to practice, It's easier to say than to do; Most sermons are heard by the many; But taken to heart by the few.

V.22a Never so many attending services: but they must be divided into two groups. Hear but let Word go in one ear & come out the other: Hear & do. Let the word find lodging in the heart. Jesus Mt. 4:7:21 Not everyone

Ladies the difference between hearing only & hearing & doing is the difference between the fence post & the tree. Plant a post & it begins to decay--plant a tree & it begins to grow.

Word translated hearers in the Greek is ak-ro-a-ti and has more meaning than just listening. Means those who listen attentively, those who have a real interest in what they are listening to.

This is the Greek for one who audits a class in school. They really interest & have come to increase their knowledge, but does not have responsibilities of the students. Does not have to take examinations, turn in term papers. In other words he isn't checked by the professor. What happens when graduation time comes? He gained knowledge but did not graduate.

Many Christians are like this: They audit Christianity but will not receive the crown of Life. Talking to Christians in book of James. Beloved one of the hardest persons to reach is the one who loves to listen, listens attentively, but never shoulders any responsibility.

Note carefully the rest of what James says in this verse: deceiving your own selves. Greek word is a compound word made of a preposition which means besides and the verb which means to reason. Here James is referring to person who is not reasoning rightly, who is beside his logical self, who is missing purposeful end of his life.

Therefore if you are just a hearer of Gospel & not a doer thereof, your mind, is beside itself, there is something wrong w/you & you had better do something about it.

When this Greek Word is used to keeping of accounts it means to reckon wrong--to miscalculate. It truly is a miscalculation to ~~xxxx~~ hear & not do.

Man prayed fervently every morning w/family for poor in community, but never helped poor. At conclusion of prayer one morning his small son said, Dad, I wish I had your corn-crib. Why, my son? ask the father, Why, because then I would answer your own prayer myself. think about it for a moment.



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V.23 Great part of teaching of Lord Jesus was by means of illustrations taken from real life. Sometimes it was only way He could make Himself understood by His disciples. So James follows the pattern of His Lord. There is a lesson here for teachers & preachers.

In this verse he illustrates the one who hears but does not do.

v.24 Can you imagine what it would be like to have never seen yourself in a mirror. One of the things uncivilized people wanted was a mirror to see themselves. One who is a hearer only is like one that has never seen his face. Never really seen himself.

We need to look into God's mirror of the soul, His word & not forget what manner of person we are. God's word is more than a mirror, it is a X-ray machine and will show us what is on the inside.

What a vivid picture of hearing & not doing. If we really see ourselves as we are in God's word, we will change by doing the things God has commanded.

JAMES 1:25 THE TRUE LAW OF LIBERTY

This is just the kind of passage in James which Luther so much disliked. ~~Luther~~ Luther so much disliked idea of law altogether, for w/Paul he would have said, Christ is the end of the law. Rom.10:4 Luther says James drives us back to law & works. Understand how Luther felt because of the works of the Roman Catholic church.

We do live under the law of Jesus Christ

(1) James calls it the perfect law. There are at least 3 reasons why the law is perfect. (a) It is God's law, given & revealed by God. Way of life which Jesus laid down for His followers is way of life which is in accordance w/will of God.

(b) Perfect in that it cannot be bettered or improved. Christian law is the law of love. There is no higher law than the law of love.

(c) But there is still another sense in which Christian law is perfect. Greek word for perfect is tel-e-os and it describes perfection towards some given end. Now, if a man obeys law of Christ, he will realize the purpose of his life; he will fulfill purpose for which God sent him into the world; be what he ought to be. He will be perfect in sense that he will, by obeying law of God, realize purpose for which he was sent into the world.

(2) James calls it the law of liberty: that is, it is the law in the keeping of which a man finds his true liberty. We are truly free in Christ Jesus.

No such thing as Absolute Freedom.

read & comment on v.25 which is different to perfect law & liberty.

11/9/11

JAMES 1:26-27---TRUE WORSHIP

James now selects 3 things which illustrate how a man may be a hearer of the word how he may, in fact, be very attendant upon the services of the church and still be a forgetful hearer, whose religion is vain. Control of tongue, benevolence & purity of life.

0.20. ~~W~~ any man thinketh himself to be religious. Verb means fancy or suppose  
SEEMS TO BE can be misleading. James is speaking of man who deceives himself  
not an insincere person. Great lesson here.

The Greek Word ~~tanx~~ translated religion is a difficult word. three-skos. It  
carries idea of external rite or service. & this is a scriptural idea as here.  
Many people go to services & this is a scriptural idea. Formal worship is service  
or devotion to God. James is teaching that one may be a worshipper of God in  
vain. O.T. prophets so taught. Jesus did in Gospel.

A church or a member of the church can have a name that he lives & be dead  
Rev.3:1 or think himself to be rich when he is poor Rev.3:17.

bridleth not his tongue. Thought is a revival of idea swift to hear, slow to speak  
Bridle is als used for illustrating control of tongue. Restrain, control & guide  
tongue or speech in proper direction.

but deceives his heart--Thinks he is religious but is not. deceived himself.  
Greek word means to cheat, to deceive How terrible a thing it must be to cheat  
one's own heart.

this man's religion is vain--useless for 1 to worship God who so obviously omits  
such a vital part of what true religion given by God is. Greek word for vain  
means wo/achieving its result, its aim, its goal.

V.27a. Very statement of pure religion & undefiled means the opposit can be &  
often is true. We speak of white in contrast w/black. The serive of religio  
must be pure & undefiled. Do they mean same thing--one positive & other negative?  
let them answer.

before our God & Father. Std of judgment of what is acceptable is God's. not  
ours. Not any man's. His is the only~~x~~ absolute standard of acc~~x~~ptability; we must  
do what is good & acceptable in the sight of God I Tim.2:3 To set our own std.  
is WILL WORSHIP.

James defines contents of pure religion in following ~~inf~~ statements, in both a  
positive & negative way. Of course, this is not an exhaustive definition. James is  
merelly illustrating. Later in epistle James mentions other things which are a  
part of or a defect in our service to God.

to visit the fatherless & widows in their affliction to visit literally means to  
look in or or go to see. But religiously word had long history in sense of supply  
ing the needs of. or caring for. Jer.23:2; Zechariah 11:16; Matt.25:36, 43.

Meaning is especially fixed here by term affliction or distress., that is  
their being destitute & hence lacking in necessities of life.

Keep oneself unspotted from the world. Idea is that one should guard himself  
from the world of evil or corruption so that he is not deiled by it. ~~Sx~~ World  
here is realm of satan, world of evil men who are in kindgom of evil I John 2:15  
One must not defile himself w/sinful pleasure of the world if his worship is to  
be acceptable. See how this ties in w/if any man thinketh himself to be religious

11/16/71 11/16/74

#### JAMES 2:1 RESPECT OF PERSONS

Respect of persons is the N.T. phrase for undue & unfair pariality; respect of pers  
means paying special attention to someone, because he is rich or influenctial or  
powerful or popular person. N.T. condemns such a practice. Even the rulers of  
the Jews admitted Jesus was not guilty of this. ~~Made Anyx - They Wanted Him to Take~~

Peter had to learn from vision in Acts 10 that God was not a respecter of per-  
sons. Greek word came to mean to be unduly influenced by a person's social status  
prestige power influence or his wealth & eminence.

MY BROTHERN James oft-repeated address & seems very appropriate here, where he is  
to address them on a breach of brotherly love. Read rest of verse. Problem of  
respect of persons. James is using the sin of showing partiality because of wealth.  
In our age it might be the same, or it might be social standing, occupation, nation  
~~xxx~~ ality, or color. Whatever distinctions & separations we might observe in the  
church is sin. NOT LIMITED TO WEALTH. N.T. does not so teach.

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JAMES 2:2-4 PERIL OF SNOBBERY WITHING CHURCH

v.2 James dramatizes sin of partiality by a concrete example: action in very assembly of the church. Synagogue means bringing together or assembling. 2 strangers come to assembly==certainly outsiders. They are treated completely on looks. One is rich --Gold ring--fine clothes. F

v.3 Tells rich to take seat of honor & poor stand or sit under my footstool. now remember nothing is know of the character of the 2 men. *Told People where to set like to today T*

v.4 Read & comment.

*Dress & Ring Not Indication of Wealth Look at*  
JAMES 2:5-7 *Preacher & Dress, Suits, some very Rich don't Dress*

Christianity had always had a special message for the poor. In Jesus' 1st sermon i Synagogue at Nazareth His claim was He hath anointed Me to preach the gospel to the poor. Answer to John Bap. ? the poor have the gospel preached to them.

Paul stated in I Cor.1:26 also Read I Cor 1:18-25 you see your calling, brethren, how that not many wise men, after the flesh, not many mighty, not many noble are called. Its not that Christ & church do not want the great & the rich, wise & mighty; we must beware of an inverted snobbery. Simple fact that gospel offered so much to the poor, and demanded so much of the rich, that poor swept into the kindgom. *Worldly Wise*

*Religion Theology on scholars cannot accept Simp. Must make complexed) cannot accept Simplicity of Gospel*  
v.5 This verse set forth proof that action of readers is wrong. Their favoritism is both inconsistent w/God's attitude toward the poor and w/attitude of rich themselves toward God's people.

James point is quite plain: of the 2 visitors to service, poor is much more likely to become a Christian & become an heir of heavenly kindgom; yet Christians so look upon worldly appearance ~~that~~ that they favor the other man. It is not that they ought to be discourteous to either person; but they should not dishonor either especially the poor. In mistreating the poor they are mistreating the same kind of people as themselves.

From this James turns to way rich generally treat the Christians.

v.6 rich oppress you. Means dominate or exercise power over.

v.7 Read & comment.

JAMES 2:8-12 THE ROYAL LAW

See the connection w/the first 7 verses? Cannot love your neighbour as yourself and mis-treat the poor or the rich because of their station in life.

James calls the injunction to love our neighbour as ourselves the ROYAL LAW. There can be various meanings of that phrase: Law which is of SUPREME EXCELLENCE, the highest part of the law.

- (2) It may mean the law which is given by the King of the kings, that which is uniquely the law of the King.
- (3) It may mean that that great injunction is the king of laws, that it in fact is the law in the light of which all other laws must be used & judged & applied.
- (4) It could just possibly mean the law that makes kings & is fit for kings. Christians are a royal priesthood belonging to God--To keep that greatest law is to become king of oneself & a king among men. It is a law fit for those who are royal, & able to make men ~~may~~ royal.

James then lays down a great principle about the law of God. Break any part & you become a lawbreaker. True in civil law today. Remember these points as we look at each verse.

v.8. Perhaps James has anticipated question of those accused of showing partiality:

How do you know that what I have done I have not done out of love instead of partiality? Here is a literal translation: If ye, however, are carrying out a royal law according to the scripture--thou shalt love thy neighbor as thyself--ye are doing well: but if ye have respect to persons (or judge people by their outward appearance) ye are committing sin, being convicted by the law as transgressors.

One of the greatest commandments which the Lord Jesus Christ gave to His disciples & to us, James calls a law. Matt.22:37-39. James is not referring to the Old Law of Moses: No article before the noun law. Talking about a law, not the law.

Did James fail to put things in their right place. Isn't love for God primary thing? Of course it is. But what he is interested in here is the demonstration of that love for God. *Show love for God in our treatment of men.*

Let me illustrate: It is difficult, yea impossible, to look into a great boiler to see how much water it contains. But running up beside it is a tiny glass tube which serves as a gauge. As water stands in little tube, so it stands in great boiler. James is a very practical man. He doesn't bother to ask us for a confession of faith. He doesn't judge us by wonderful hallelujahs, the oratorical sermons, & flowery prayers we offer, but by the way we treat those who live & work with us. There is a gauge to the boiler of our hearts & that gauge is the demonstration of love to our neighbors. Then why did you not love poor & shabbily clothed man just as much as you loved rich & well dressed man?

This passage does teach that we are to love ourselves:

v.9 In our study of Book of James we have seen one predominating trend of thought & that is that motive of heart is even more important than external action. This verse proves that James is talking about more than respect of person in wealth only. Verb translated have respect of persons comes from same root as noun in v.1 It is judging people from their outward appearance, from their facial expressions as contrasted to their inner selves.

James here is not talking about a Christian slipping a time or two. Verb indicates they had made a ~~an~~ habit of showing respect of persons. comment on the rest of the verse.

v.10-11 One of the sorriest tricks that Satan has taught the Christian is to minimize his own sin. Whenever we do something that is contrary to God's will & law 1st thing which Satan tries to do is to pat us on back & make us believe that, after all, it isn't anything to be concerned about. See how many times you have kept the law & God is Good & He wouldn't punish you for disobeying Him just once. It seems we are experts at minimizing our own sins & enlarging the sins of others.

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James foresees rationalization of man who is respecter of persons. After all why make so much of such a small thing? I keep the other parts of the commands of Jesus my Lord.

for whosoever guards the law, but stumbles in one point, he has become guilty of all points. This is a universal truth. Not just in regards to respecter of persons. See WHY WE NEED THE GRACE OF GOD EVERY DAY WE LIVE AND ESP. ON THE JUDGMENT DAY? We do not keep the law w/absolute perfection.

111. the point in v.11, 23/76

v.12. James reaches his conclusion about the behavior of the Christians in v.12-1.

Practice what you ~~practize~~ preach. Is admonitions of first part of v.12 Verbs used by James are continuous action or tense. so keep on speaking & so keep on doing. Must not simply do it once & think you have fulfilled God's requirment MUST BECOME A WAY OF LIFE FOR YOU.

Judged by a law of liberty? Judged here means to be confronted by the judge to be assessed as guilty or justifiec according to law. By a law of liberty is a reference to the description of the word of truth. or the implanted word & 1: 18, 21.

Law of liberty means that the gospel is not a system of law, but of grace. It is a contrast of the Gospel & the old law of Moses.

*Rest Urns on Mercy.*  
v.13 for judgment is wo/mercy--The judgment referred to is that implicit in the expression of the previous verse, judged by the law of liberty. Judgment which Christians will be subjected to is that of the gospel of Christ. ~~Even the law of liberty~~ Even under the law of liberty no mercy will be shown those who do not meet the test of mercy to others.

to him that hath showed no mercy: Jesus illustrated in parable of unmerciful servant Matt.18:23-35

mercy glorieth against judgment This states the opposite & favorable side: Those who have shown mercy under the law of liberty may face that judgment w/confidence. Law of Moses made the people be merciful--law of liberty does not make you be merciful but gives you the true desire to be merciful.

Thus James deals w/sin of partiality in church. He has shown that it is a sin clearly inconsistent w/the Christian's profession of faith in the Lord Jesus Christ.

2126

12/15/74

12/19/79

JAMES 2:14-26 FAITH & WORKS

We need to look at this passage as a whole before we look at ~~in~~ parts for it is so often used to seek to show that James & Paul were completely at variance. Paul stress & emphasis man is saved by faith & grace w/deeds. Therefore, we conclude that a man is justified by faith w/the deeds of the law Rom.3:28 A man is not justified by works of the law, but by faith in Jesus Christ...for by the work of the law, shall not flesh be justified Gal.2:16

It is often argued that not only is James differing from Paul, but that he is even flatly contradicting him. Matter we must investigate.

(1) We begin by noting that emphasis of James is in fact a universal N.T. emphasis. It was preaching of John the Baptist that men should bring forth fruits meet for repentance Matt.3:8 Prove repentance w/excellence of their deeds.

Jesus' preached that men should so live that the world might see their good works & give the glory to God Matt.5:16 He insisted that it was by their fruits that men must be known, & that a faith which expressed itself in words could never take place of faith which expressed itself in the actual doing of the will of God. Matt.7:15-21

Paul also taught thusly. He speak of God who will render to every man according to his deeds. Rom.2:6 He insists that every 1 of us shall give account of himself to God Rom.14:12--Every man shall receive his own reward according to his labour. I Cor.3:8 2 Cor.5:10 ea manifested before God to receive according to deeds done in body--good or bad.

(2) Paul's main emphasis is grace & faith--James action & works. James & Paul have no difference: It is a perversion of Paul's statement in Acts 16:31 Believe in the Lord Jesus Christ & thou shalt be saved. Understanding come from what is meant by believe.

Two kinds of faith or belief. (1) Intellectual belief (2) Acting faith. James is arguing against the acceptance of a fact w/allowing the fact to have any influence upon life. Devils are intellectually convinced of existence of God; they in fact, tremble before God; but for all that they are none the less devils; their belief has not in least altered them. Paul also taught to believe in Jesus was to take that belief into every part & section of life & to live by it.

(2) But, even allowing for that, there is still a difference between James & Paul  
They begin at different times in Christian life. Paul begins at very beginning  
He insists that no man can ever win or earn forgiveness of God; no man can ever  
put himself into a right relationship w/God. Initial step must come from grace  
of God; a man can only accept forgiveness which God offers him in Jesus Christ;  
Initial step must & did come solely from action & initiative of God.

Season on S.S. Past, Present & Future  
James begins much later: James begins w/the professing Christian--man who already claims to be in this right relationship w/God. Such a man, James rightly says, must live a new life for he is a new creature. He has been justified; He must now go on to show that he is sanctified.

Fact no man can be saved by works--but equally no man can be saved w/<sup>a faith</sup>producing works. Paul deals w/great basic fact of forgiveness of God which no man can earn or win or deserve--James starts w/professing Christian & insists that unless a man proves his Christianity by his deeds he is not a Christian at all. This one  
Not merit works But work done because of our faith in God.

JAMES 2:14-17 PROFESSION AND PRACTICE

The one thing James cannot stand is profession w/practice, words w/deeds. True of God. James chooses vivid illustration of what he means. To express sincerest sympathy for needs of others & make no effort ~~is~~ to alleviate plight, what use is that? What use is sympathy w/some attempt to turn that sympathy into practical effect? So, says James, faith w/deeds is dead.

Comment on the verses & ask for discussion: How important for 20th century Child of God to understand this great principle.

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JAMES 2:18-19--NOT EITHER OR, BUT BOTH AND

Here James is meeting a possible objection. Faith is a fine thing; & works are fine things. Both are perfectly real & genuine manifestations of real religion. But one man does not necessarily possess both. One man can faith & another good works.

You do yours works & I will do my faith & both of us will be truly religious, but ea in his own way. It is a matter of either faith or works. James will have not part of this. It is not a case of either faith or works; it is necessarily a case of both faith & works. To often today religion is presented as an either or, but in every case it must bea both and.

(1) In well-proportioned life there must be thought & action. Common to hear that a man may be either a man of thought or a man of action. Thinker is but half a man, unless he turns his thoughts into deeds. Man cannot be true man of action unless he has thought out great eternal principles on which his action is founded.

(2) Prayer & effort. You cannot really have one w/p/the other.

(3) There must be faith & deeds or work. It is only thru deeds that faith can prove & demonstrate itself; & it is ~~not~~ only thru faith that deeds will be attempted & done. FAITH IS BOUND TO OVERFLOW INTO ACTION:

It must never be faith or works, but faith and works.

v.19 read: Having taken care of his objector, James now goes to heart of argument over relation of faith & works. Thou believest that God is one. This is the great & fundamental truth of all the Hebrew-Christian religion. But the belief of this alone is not enough.

thou doest well: James does ~~not~~ not despise faith. James & as well as Paul, take faith to be foundation & meritorious basis of our salvation. James would never belittle faith or any claim to faith. He who believes in the One God is doing well, if he lets that faith do for him what it should, he is on his way to eterna salvation. if not, then he is no better than the demons.

the demons also believe & shudder. <sup>they don't have Faith - They Have Knowledge?</sup> N.T. & esp. Gospel reveal this great truth.

JAMES 2:20-26---THE PROOF OF FAITH

James now offers 2 illustrations of the point of view on which he is insisting. Abraham is great example of faith; but Abraham's faith was proved by his willingness to sac. Isaac at apparent demand of God. Rahab sheltered spies who had been sent to spy out Promised Land. It was her treatment of spies which proved that she indeed had faith. <sup>Story in House Scarlet Cord Window, etc</sup>

Paul & James are both right here. Unless Abraham had had faith he would never have answered call & summons of God at all. Unless Rahab had had faith, she would never have taken risk of identifying her future w/fortunes of Israel. Faith was indeed the moving cause of action of Abraham & of Rahab.

Do what God Commands & That is All James Teaching. <sup>Faith Moves us to</sup> More Faith  
on me as a ... of ...

and yet, unless Abraham had been prepared to obey God to uttermost his faith would have been an unreal thing; & unless Rahab had been prepared to risk all to help spies her faith would have been a useless thing.

These 2 examples show fully & finally that faith & deeds are not opposites; they are in fact inseparables. No man will ever be moved to action w/o faith; & no man's faith is real until it moves him to action. Faith & deeds or work are opposite sides of a man's experience of God.

*Rules Believable But would not Follow.*  
Now what does all this mean to us, 20th CC's? Must be baptized in order to be saved? Not the point James is teaching. We can only show our faith by living the obedient & Christian life. how are we doing in this department.

H/30/71

James is Teaching when we have True Faith we Respond to God's Commandments.

### JAMES 3:1-18 ADMONITION TO TEACHERS

11/5/75

see 11/1/7

Chapter 3 treats of 2 subj. directly related to ea other. Bridling of tongue & analysis of true wisdom. These subj. both refer to the teacher; 1st part relates to his responsibility & control of ~~of~~ his speech & 2nd to his wisdom. Wisdom & speech are connected in Prov.31:26 She openeth her mouth w/wisdom & the law of kindness is on her tongue.

Read v.1 In N.T. times teachers were of 1st rate importance. Wherever they are mentioned they are mentioned w/honour. In church at Antioch they are ranked w/prophets who sent out Paul & Barnabas on 1st missionary journey Acts.13:1

In Paul's list of those who hold great gifts w/church teachers come 2nd only to apostles & prophets. I Cor.12:28; Eph.4:11. Apostles & Prophets were on the move. They worked w/church as whole. But teachers worked w/congregation & their supreme importance was that it must have been to them that converts to Christianity were handed over for instruction in the facts of the Christian faith & for edification in the faith. It was and is an awe-inspiring responsibility.

In N.T. we get glimpses of teachers who failed in their responsibility & their task, & who became false teachers.

Some tried to turn Christianity into another kind of Judaism--Teachers who taught others, but who themselves lived out nothing of the truth which they taught. Rom.2:17-29--Some tried to teach before they themselves knew anything I Tim.1:6-7--Paul warn about teachers who would teach to simply please those who listen 2 Tim.4:3

These are dangers of teaching but not what James has in mind.

James is convicted that teaching is a dangerous occupation for any man. His instrument is speech & his agent the tongue. They have great need for wisdom.

*Should Be Today - By 4 colonies*  
In the church the teacher took the place of the Rabbi. It was a great place of honor & many became proud & filled w/pride. They wanted the honor but did not want to do the ~~any~~ job.

There are 2 dangers which every teacher must avoid. In virtue of this office we will either be teaching those who are young in years or those who are children in the faith. Must struggle to avoid two things. (1) He must always have every care that he is teaching the truth & not his own opinion, or even his own prejudices. It is easy to distort truth, to teach, not God's version, but his own version of the truth.

(2) Must not contradict teaching by ungodly living. Must never get into position where students cannot hear what he says for listening to what he is.

James warning is teacher has of his own choice entered into a special office; & is, therefore, under a special responsibility; & is, therefore, under the greater condemnation, if he fails in it. people to whom James wrote coveted the prestige & place & honour of teacher; James demanded that they should never forget responsibility of being teacher.



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Be not many of you teachers--KJ masters. English School-master; head master.  
James is warning of dangers inherent in responsibility of teaching resulting  
at times from misuse of ~~the~~ position.

knowing: Calls attention to fact that Christians who aspire to teach should  
already be aware of great responsibility of teaching. Matt. 12:37 for by ~~thy~~  
thy words thou shalt be justified, & by thy words thou shalt be condemned.

heavier judgment. W/great opportunity goes great responsibility. *Take in*  
*Teaching & all of life. Pay of Gen. Responsibility of Pt.*  
Remember James isn't trying to keep people from becoming teachers but telling  
us the importance of such. Jesus did same thing when He taught us to count the  
cost of being a follower of Him. Heb. writer tells us that all ought to be  
teachers of God's Word. *No Contradiction*

JAMES 3:2 THE UNIVERSAL DANGER

Here James sets down 2 ideas which were woven in the Bible and Jewish thought.

(1) There is no man in this world who does not sin in something. He uses the  
idea of stumble or slip-up. KJ uses offend. James is showing that many  
times sin is not deliberate, but result of stumbling or slipping, when we are  
off our guard. Bible is so imfatic ALL ARE SINNERS. Rom. 3:10 none righteous  
Rom. 3:23 all sinned come ~~short of the glory of God~~ short of the Glory of God. I John  
1:7-10; Beloved all are involved in sin. This is the reason we cannot have  
the holy than thou attitude.

(2) James continues: There is no sin into which it is easier to fall & no sin  
sin which has graver consequences, than the sin of the tongue. Matt. 12:  
36-37 By thy words thou shalt be justified; & by thy words thou shalt be con-  
demned. A soft answer turneth away wrath; but grievous words stir up anger...  
a wholesome tongue is a tree of life; but perverseness therein is a breach of  
the spirit. Pro. 15:1-4

Beloved no one can say that they have not been warned of the dangers of the  
tongue and no one can say that they have entirely avoided them. Is there a  
member of the church that has not sinned w/the tongue?

James 3:3-5a LITTLE BUT POWERFUL

James now uses two pictures of the tongue. Even tho it is very small in ref-  
erence to rest of body it is very powerful.

(1) We put bit into mouth of horse, for we know that if we can control horse  
mouth, control whole body. James tells us if we can control tongue we can  
control the whole body. what happens if the tongue is not controlled.

(2) Suppose tongue is small, so is the rudder ~~in~~ in comparison to the ship. Yet control the whole ship by controlling the rudder.

It is to be noted that James is not for a moment saying that silence is better than speech. Not pleading for a Trappist life, where speech is forbidden. What he is pleading for is the control of the tongue. Ab-sten-tion from anything is never a complete substitute for control in the use of it. & James is not pleading for a cowardly silence, but for a wise use of speech.

12/7/71

### JAMES 3:5b-6 A DESTRUCTIVE FIRE

read verses: Damage tongue can cause is like damage caused by a forest fire.

Picture of forest fire is common in Bible. It is the prayer of the Psalmist that God may make the wicked like the stubble before the wind; & that God's tempest may destroy them as the fire burneth a wood, & as the flame setteth the mts. on fire. Ps.83:13-14

Isaiah sees the picture of wickedness burning as the fire; it shall devour the briars & the thorns, & kindle in the thickets of the forest. Isa.9:18

These were pictures Jews of Palestine knew. In dry season (about 10 months of year) scanty grass & lowgrowing thorn bushes & scrub were as dry as tinder. Set on fire, flames would spread like a wave which there was no stopping.

Prov.16:27 an ungodly man diggeth up evil & in his lips there is a burning fire. There are 2 reasons why damage which tongue can do is like a fire.

(1) It is wide-ranging. Danger of tongue is that it can damage at a distance.

A word dropped in one end of country or a city can finish up by bringing damage & grief & hurt & heartbreak at the other. Tongue is far more dangerous than hand. Protect self from hand but very little protection from the tongue.

You can ward off a blow w/hand, for striker must be in his presence to strike him. But a man can drop a malicious word, or repeat a scandalous & untrue story, about someone whom he does not even know, & about someone who stays 100 of miles away & cause infinite damage & harm. Very range the tongue can reach is the tongue's greatest peril.

(2) It is quite uncontrollable. No man can control the damage of the tongue.

3 things come not back--spent arrow, spoken word & lost opportunity. Once a word is spoken there is no getting it back. There is nothing which is so impossible to kill as a rumour; there is nothing which is so impossible to obliterate as an idle & a malignant story.

Beloved before we speak, we must remember that once a word is spoken it is gone from our control; & let us think before we speak, because, although we cannot get it back, we will most certainly answer for it.

There are 2 very difficult phrases in these 2 verses.

KJ translates one is a world of iniquity. AmStd. & others THE world of iniquity which means the wicked world. , In our bodies, that is to say, tongue stands for whole wicked world. (Article is in the greek)

Understanding must come from Greek Kosmos translated as world. It is used in John 14:17, John 14:22, John 15:18-19; John 18:36; I Cor.1:20; and Rom.12:2 in the sense of the world w/o God, the world in its ignorance of, & often its hostility to God. An uncontrolled tongue is like a world hostile to, and ignorant of, God. It is the part of us which disobeys, defies & rebels against God.

(2) 2nd difficult passage is KJ. the course of nature. AmStd. the wheel of nature could be wheel of ~~being~~ being or birth. Here it probably means the whole of life & living. Therefore, what James is saying is that tongue can kindle a destructive fire which can destroy all of life; & tongue itself is kindled w/the very fire of hell. Here indeed is the terror of the tongue.

set on fire by hell. This is Gehenna & has reference to eternal death.

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JAMES 3:7-8 BEYOND ALL TAMING

Idea of taming of animals in service of mankind is an idea which often occurs in Bible. God said of man, Let them have dominion over the fish of the sea, and over the fowl of the air, & over the cattle & over all the earth, & over every creeping thing that creepeth upon the earth. Gen.1:28 It is, in fact, to that verse that James is very likely looking back.

Repeated in Gen.9:2 to Noah. Read Psalms 8:6-8.

Man's ingenuity, as James sees it, has tamed every wild creature, the tongue is alone is beyond taming. To tame means to control, & to render useful & beneficial that, says James, is what no man by his own unaided efforts has ever been able to do w/the tongue.

David prayed that God might set a watch before my mouth, & keep the door of my lips. Ps.141:3

it is a restless evil: The vividness of ~~it~~ figure of tongue as a wild & restless evil, which like a caged beast never is still but walks back & forth, back & forth is striking.

full of deadly poison. full of deathbearing posion. Most of us fear rattle snake & its bite. Tongue is more dangerous than fangs of snake.

JAMES 3:9-12 BLESSING AND CURSING

We know only too well fr experience that there is a cleavage in human nature. In man there is the carnal & spiritual--hero & villain--saint & sinner. It is James conviction that nowhere is this contradiction more evident than in the tongue.

w/it we bless God and then curse & swear at fellow-man. Unnatural about this. Uses the two nature illustrations.

Peter could say Thought I should die w/Thee, yet will I not deny Thee. Matt.26:33 & that very same tongue of his could deny Jesus w/oaths & curse. Matt.26:69-75.

Many a man speaks w/perfect courtesy to strangers & even preaches love & gentleness, & yet snaps w/ungracious & impatient anger & irritability at his own family at home.

It has not been unknown for a man to speak w/piety on Sunday, & to curse a squad of workmen on the following Monday. It has not been unknown for a woman to speak w/sweet graciousness at the place of worship, and then to go outside to murder someone's reputation w/a malicious & gossiping tongue.

James tells us these ought not to be. The tongue can bless or curse--speak fairest or foulest things--It is one of life's hardest duties, & it is one of lifes plainest duties, to see to it that tongue does not contradict itself, but THAT IT EVER SPEAKS ONLY SUCH WORDS AS ~~WE~~ WE WOULD WISH GOD TO HEAR.

*Do Verse By Verse of 9-12*

*Do Sin of Tongue*

12/14

This portion of 3rd chapter is best interpreted as a continuation of the subject begun in verse 1 on influence & use of the tongue. After mentioning teacher in 1st verse talks about his use of the tongue.

Under the contrast of heavenly & earthly wisdom he sets forth deadliness of the sins of the tongue of the unwise teacher & the beauty of righteousness as the fruit of the truly wise teacher.

Abundant evidence that the term WISE MAN is to be taken in sense of teacher. *Sophos sophos (teacher)*  
Truly wise teacher will have his fruit in peace & understanding leading to righteousness, & not in faction, jealousy, & vile deeds.

This is an admonition which every individual who teaches or preaches God's word needs to study & take to heart. He should ask whether fruit of his ministry indicates that his wisdom is from above or below. He be sure that if faction, strife & division follow his work, the source is not the wisdom from above.

In these verses we find 4 characteristics of the wrong kind of teaching and the wrong attitudes for all Christians.

- (1) The truth he holds is held w/unbalanced violence rather than w/reasoned conviction.
- (2) It is bitter. It regards its opponents as enemies to be annihilated rather than as friends to be persuaded.
- (3) It is selfishly ambitious. It is, in the end, more eager to display itself than to display the truth, & it is interested more in the victory of its own opinions than in the victory of the truth.
- (4) It is arrogant. Its whole attitude is pride in its own knowledge rather than humility in its own ignorance. The real teacher of Christ will be far more aware of what he does not know than of what he knows.

Verse 13. who is wise & understanding.. These words are connected in Deut. 1:13 referring to judges. Term WISE MAN was frequently used of learned men such as philosophers & teachers Rom. 1:14, 22; I Cor. 1:19, 26ff, 3:20.

It was used in N.T. for Jewish teachers Matt. 11:25; Lk. 10:21 and by Jesus to describe teachers whom He would send out Matt. 23:34.

James does not mean teachers are only possessors of wisdom, but they are to lead in understanding & therefore must have wisdom that is from above.

Let him show: Let him prove or demonstrate. Tree is known by its fruits, a principle which James has alluded to in preceding verses.

by his good life: KJ uses conversation. Greek word means conduct or manner of life.

his works in meekness of wisdom. Gentleness, humility, courtesy & consideration towards others; it is the opposite of a rough, egotistic, unyielding attitude. Note how James elaborates on right attitude in V. 17 Key words are peaceable, gentle easy to be entreated, full of mercy.

Wisdom is used here against background of its O.T. use for practical good judgment or common sense in face of concerns & duties of life, especially as those judgments are shaped by the teachings of God's word.

v. 14 read & comment use Gos/Adv. But if u have bitter jealousy: Man whose conduct reveals jealousy & faction shows by absence of meekness that wisdom is missing. Notice that James assumes that jealousy & faction are opposite in character to deeds of wisdom. Wise man will never produce such fruits.

JEALOUSY in Greek is a neutral word & may have either a good sense of zeal II Cor. 7:7; 11:2 or bad sense of envy or jealousy I Cor. 3:3; Gal. 5:20. Use of descriptive adjective bitter & connection w/faction v. 14 & 16 show that James has bad sense in mind here. Bitter means harsh & refers to feeling of anger or animosity inherent in such jealousy.

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*FACTION IN YOUR HEARTS.* This is a word of uncertain meaning. NEB ~~xxx~~ selfish ambition. Moffatt & Goodspeed have rivalry. Primary meaning (?) strife or discord.

*Heart?* seat of faculty of thinking & so of moral & religious actions.

glory not & lie not against the truth. Glory: boast or brag. Idea seems to be that a pretense of wisdom is a boast, especially if it shows itself in a gloating over another on grounds of superiority.

For one to pose as a wise man is a lie against reality when fruit of foolishness is so plainly manifested.

james 3:15-16--THE WRONG KIND OF WISDOM

This bitter & arrogant wisdom, so-called, is very different fr wisdom which is real wisdom. James 1st of all ~~describes~~ describes it in itself, & then he describes it in its effects. In itself it is three things.

(1) It is earthly. Its stds. are earthly stds. its sources are earthy sources. It measures success in worldly terms; & its aims are worldly aims.

(2) It is characteristic of the natural man. sensual: Footnote, natural or a animal. Wrong kind of wisdom is no more than an animal kind of thing; it is kind of wisdom which makes an animal snap & snarl w/no other thought than that of prey or personal survival.

(3) Finally James says ~~that~~ a wrong kind of wisdom is devilish. Its source is not God, but devil. It produces, not kind of people or kind of situation which God delights in, but kind of situation in which devil delights.

You know there are a lot of lessons here. Is this kind of wisdom that I possess: Look at person who deliberately causes division in Body of Christ in the guise of be wise. *Accept it because I say so.*

*Page 17 here*  
James then describes this arrogant & bitter wisdom in its effects. Most notabl thing about it is that it issues in disorder. Instead of bringing people to gether, it drives them apart. Instead of producing peace, it produces strife. Instead of producing a fellowship, it produces a disruption in personal relationships. There is a kind of person who is undoubtedly clever; he has an acture brain & a skilful tongue; but his effect in any congregation is to cause trouble to distrub personal relationships.

This wisdom is devilish rather than Divine, such is engaged in Satans work & not on God's work.

For where jealousy & faction are, there is confusion & every vile deed. Jealousy & faction, which have already been mentioned as being in hearts of false teachers, produce their natural fruits of confusion & vile deeds.

this is proof that wisdom behind these attitudes is earthly, sensual, & devilish confusion & vileness are natural fruits of evil world & underworld. Word rendered confusion has sense of disturbance, disorder or unruliness.

~~My xxxxxxxxxx passage~~ Opposition to the word in this passage is peace. The will always be a need for more peace makers in the Lord's family

Vile in every vile deed means evil in its good-for-nothing sense. It is <sup>that</sup> ~~what~~ <sup>what</sup> ~~what~~ <sup>what</sup> is opposed to the good.

### JAMES 3:17-18 THE TRUE WISDOM

The Jews were always agreed that true wisdom comes from above. Never the attainment of man; it was the gift of God. How 20th century man needs to realize this truth.

James uses 8 words to describe this wisdom, & every one of them has a great picture in it.

(1) PURE. Greek word is hag-nos & meant pure enough to approach the gods.

True wisdom is wisdom which is so cleansed of all ulterior motives, so cleansed of self, that it has become pure enough to see God. Worldly ~~man~~ wisdom might well wish to escape God's sight. True wisdom is able to bear the very scrutiny of God.

(2) Peaceable: Greek means more than this: right relationships between man & man & between man & God. True wisdom is wisdom which produces right relationships. There is a kind of clever & arrogant wisdom which separates man from man, & which makes a man look w/a superior contempt on his fellow men.

There is a kind of cruel wisdom which takes a delight in hurting others w/ clever, but cutting, words. There is a kind of depraved & wicked wisdom which seduces men away from purity & from their loyalty to God. True wisdom always brings men closer to one another & closer to God.

(3) Gentle (?) Of all Greek words in N.T. this is most untranslatable. Already <sup>if</sup> talked about this word. Justice w/mercy. He is man who knows how to ~~grieve~~ when strict justice gives him a perfect right to condemn. He is one who knows how to make allowances, man who knows when not to stand upon his rights, man who knows ~~now~~ now to temper justice w/mercy. It is ability to extend to others the KINDLY consideration which we would wish to receive ourselves. ✓

(4) EASY TO BE ENTREATED or easy to persuade. not in sense of being pliable & weak, but in sense of not being stubborn, & of being willing to listen to reason & to appeal. True wisdom is not rigid & beyond all appeal. It is willing to listen, willing to be persuaded, skilled in knowing when to wisely yield.

(5) True wisdom is full of mercy & good ~~fruits~~. Mercy in N.T. means in part a. mercy for man who is in trouble, even if the trouble is his own fault. Christian pity is reflection of pity of God & pity of God went out to men, not when they were suffering unjustly, but when ~~they were suffering from~~ they were suffering for their own sins & thru their own fault. We are apt to say of some one who is in trouble, It is his own fault; he brought it on himself & therefore, to feel that we have no responsibility for him. But Christian mercy is mercy for any man who is in trouble, even if he has brought that trouble on himself.

(b) In Christian thought el-e-os ~~mercy~~ means mercy which issues in good fruits, that is, mercy which issues in practical help. Christian pity is not merely an emotion; It must be action. Not merely feeling sorry for someone; it is turning sorrow & sympathy into deeds. We can never say that we have truly had mercy until we have helped.

(6) wo/Variance or doubtfulness. True wisdom is not wavering & hesitant. It means that it knows its own mind, chooses its course, & abides by it. It means that we have firm convictions. Some speak of having an open mind. Some things Christian cannot have an open mind about.

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(7) w/hypocrisy. Wisdom from above is not a pose, never acts a part. It does not deal in deception for its own ends. It is not wisdom which is clever at putting on disguises & concealing its real aims & motives. Christian wisdom is honest. It never claims or pretends to be what it is not; & never acts a part to gain its own ends.

Read v.18: All should have this written in their hearts. Remember peace means right relationships between man & man, it means a state in which men are in uninterrupted friendship & fellowship w/one another. (Could be why many in church don't have peace--don't work at it. Blessed are the peace-makers for they shall be called the sons of God.)

James is saying: We are all trying to reap fruit & reward & results which a good life brings. But seeds which bring rich harvest ~~can~~ can never flourish in any other atmosphere than in an atmosphere of right relationships between man and man.

Right relationships are soil in which reward of righteousness alone can grow. Where there is bitterness, strife there is a barren & sterile soil in which seeds of righteousness can never grow, & out of which no reward can ever come.

The one who disturbs personal relationships, who is responsible for strife & bitterness has cut himself off fr reward which God gives to those who live His life.

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Chapter 4 begins w/warning against strife & contention. Connection between this & chapter 3. Divine wisdom leads to peace & righteousness. But since there is strife & fighting among readers, what is the source of such?

James answers by identifying source as lusts & desires which crave worldly satisfaction. Prayers are unanswered or avoided. Friendship w/world means enmity w/God.

Call to repentance & humility is needed to bring readers back into favor of God.

This section of James may not be pleasant to read & contemplate, but is needed. Worldliness is 1 of continual problems in church. We are in world but not of the world. John 17:14

James is concern w/problem listed in I John 2:15 love not the world. neither the things that are in the world. If a man love the world, the love of the Father is not in him.

Some critics think that this passage is exceedingly harsh & even unrealistic. It shows that sin was in the early church ~~in~~ and in great amount

JAMES 4:1-3 MAN'S PLEASURE OR GOD'S WILL.

James sets ~~fx~~ before his people a basic question Whether is your aim in life to submit to will of God, or to gratify ur own desires for the pleasures of this world?

Then warns if pleasure is policy of life, then nothing but strife & hatred and division can possible follow. He says that result of overmastering search for pleasure is war & a battle.

When we look at human society we so often see a mass of competitive hatred & warring strife. The cause DESIRES. Someone has said Desire is at root of all evils which ruin life & which divide men.

Lk.8:14 It is cares, riches & pleasures of this life which combine to choke good seed. A person can become a slave to lusts & pleasures, & when he does, malice & envy & hatred enter into life Titus 3:3

Ultimate choice in life lies between pleasing oneself & pleasing God; & a world in which men's first aim is to please themselves is a world which is a battleground of savagery & division.

This pleasure-dominated life has certain inevitable consequences.

(1) It sets men at ea other's throats. Desires are characteristically & inherently warring powers. They can cause men to war within themselves but also against others.

Basic desires are for same things--money, power, prestige, wordly possessions grativication of bodily lusts. When all are striving for these life inevitably becomes a competitive areaa. Men trample ea other down in rush to grasp same things.

Men will do anything to eliminate a rival for thing or for person they are on fire to possess.

Obedience to will of God draws men together, will of God that men should love & serve one another--obedience to craving for pleasures drives men apart--- Obey will of God is to be essentially self-less--to serve will of pleasure is to be essentially self-fish. Show Dale's Book & Talk about it & him

(2) These desires driv es men to shameful deeds. Envy--jealousy & enmity--even to murder. Look at steps of the process:

Allow ourselves to desire something--dominate thoughts--all we do is think and dream about it--It begins to be what is aptly called A RULLING PASSION. We then form imaginary plans & schemes of how we may obtain it--can involve removing those who stand in our way--AS A MAN THINKS IN HIS HEART SC IS HE.

Every crime comes from desire--

(3) Craving for pleasure in end shuts door of prayer. If a man's prayers are simply for things which will gratify his desires, then his prayers are essentially selfish & therefore, it is not possible for God to answer them--this would provide man w/ways of sinning or continue to live in sin. Cannot pray Thy will be done.

We cannot pray aright until we remove self from centure of life & put God into the center of life.

v.l. Read. Whence comes wars & whence come fightsing. Figures of speech used in sence of ~~qu~~ quarrelling, conflict or strife. Internal bickerings & strife. among you. Among Christians.

come they not hence, even of your pleasures. Greek: one who lives for pleasure. In bad sense means evil desires for gratification of the flesh. The strife or conflicts were direct results of such pleasure & satisfaction.

that war in your members. Does this mean among members of phy. body or among men bers of church? If latter--James means that different Christians seeking to gratify their pleasures find other disciples standing in their way. From this, conflict naturally arises. Could mean members of individual body. Tongue is set over against whole body. Paul speaks of law of sin & death which works in his members Rom.7:23

In v.11-12 we see that they were speaking against & judgming one another.



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v.2 read: Ye lust, & have not. Lust--strong desire for gratification of baser part of man. When men live to merely satisfy their desires, they never realize their goal. He who lives for satisfaction of his pleasures & desires will always have not. Mere gets--more unsatisfied he will be.

Solomon in long ago learned all this when he gave himself to worldliness to see what was good for man all was vanity & vexation of spirit.

YE KILL or murder. Hardly likely James means this literally--possible. Jesus in Matt.5:22 hate in heart is equal to murder. John same thing in I John 3:15 whosoever hatheth his bor. is a murderer.

AND ~~COVEN~~ COVET. Not ordinary word for covet. It has a double meaning of either be jealous--bitter jealousy---or to desire earnestly to drive for.

AND CANNOT OBTAIN: In spite of ur strong jealousy or desire, your virtual murder you do not get what you want. Just as the wrath of man worketh not the righteousness of God James 1:20 so neither do jealousy, hatred & lust lead to God's blessings..

ye fight & war: James uses verbs in continuous sense. go on fighting & warring

ye have not beause you ask not. The failure to have their desired objects related directly to their unsuccessful prayer life. Either they did not pray or they asked amiss. For some actions were such they could not pray---Perhaps realized that desires were such that their prayers would be a mockery.

v.3 Ye ask, & receive not beause ye ask amiss. God does not answer all prayer. His rules for prayer must be met. James has already said that a prayer must be in faith 1:6 Further, it must be according to His will I John5:14

What was wrong was their prayers were evil. Word amiss means literally in an evil manner, that is, w/wrong or wicked motives.

that ye may spend it in your pleasures.

11/18/77 11/24/77 JAMES 4:4-7 INFIDELITY TO GOD

KJ makes this passage more difficult that it is. In it the warning is addressed to adulterers & adulteresses. In Greek Text word only occurs in the feminine, and masculine adulterers should not be there.

Reference is not to phy. adultery, but to spiritual adultery & it is based on C.T. idea of Jehovah as the husband of Israel & Israel as the bride of God. Isa. 54:5 Thy Maker is thy Husband; the Lord of hosts is His Name. This explains why C.T constantly expresses spiritual infidelity in terms of phy. adultery. BCCK Cf HCSEA

It is used in Spiritual sense in N.T. Matt.13:39 an evil & adulterous generation. & whole picture came into Christian thought in conception of church as Bride of Christ, 2 Cor.11:1-2, Eph.5:24-28; Rev.19:7; 21:9

This presents the idea of being unfaithful as breaking marriage vow. It means that all sin is sin against true love, for God & Christ truly love us. It shows the greatness of our relationship w/Christ. Not just King & subject---Master & slave HUSBAND & WIFE.

It shows that when we sin, we break God & Christ's heart as the heart of one partner in a marriage is broken when the other ~~ex~~ deliberately deserts him or her again the book of Hosea.

### FRINEDSHIP W/THE WORLD & ENMITY WITH GOD

In this passage James says that love of the world is enmity w/God, & that he who is friend of world thereby becomes enemy of God. It is important to understand what James means here.

(1).Not spoken out of hatred & contempt for world. Does not regard earth as desert & downgrades the natural world. James knows world is God's creation & like Jesus he would have rejoiced in beauty & loveliness of it.

(2) We have already studied Greek kow-mos: world apart from God. Those that resentment of stds of God; the godlessness of the world. 2 Tim.4:10 Demas hath forsaken me, having loved this present world. Also Rom.12:1-2

If we are worldly, cannot be godly. If material things are things to which he dedicates his life, then clearly he cannot dedicate his life to God. He would be at enmity w/God.

(3) Best commentary on this saying is saying of Jesus No man can serve two masters: Matt.6:24. Things of world can become our master & then we will not serve God.

### GOD THE JEALOUS LOVER

V.5 is a difficult verse. James does not quote a direct quotation from C.T. It would appear he simply summed up in one sentence that which is often in C.T. & not an definite & particular passage. very difficult to translate. KJ the spirit that dwelleth in us lusteth to envy. Taken that way, sentence seems to be a condemnation of human spirit, but translation is hardly possible.

Remember in Greek all the letters were captives: Spirit in some translations is Captalized indication H.S. other not show human spirit. Most are in agreement in light of context that it refers to God as the jealous lover, who will brook no rival, & who will share the human heart w/no other love. This is the teaching of all the Bible. God is called a Jealous God many times in C.T.

This shows just how much God loves His people.

### THE GLORY OF HUMILITY & THE TRAGEDY OF PRIDE

James now goes on to meet an almost inevitable reaction to this picture of God as the Jealous Lover. If God is like that, how can any man give to God devotion which God demands? James answer--If God makes a great demand, He gives a great grace to fulfil it, & greater demand, greater grace God gives. Only grace of God can enable us to respond to the love of God.

But grace has a constant characteristic--man cannot receive grace until he has realized his need of grace & has come to God humbly pleading for help. Therefore it must always remain true that God sets Himself against proud, & that He gives lavishly of His grace to the humble God sets Himself against the proud but gives grace to humble..Quotation fr Prov.3:34 & is quoted in 1 Pet.5:5

What then is this destructive pride? Greek literally means one who shows himself above other people.

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Real terror of this pride is that it is a thing of the heart. It certainly means haughtiness. This pride shuts itself off from God for 3 reasons.

(1) It does not know its own need. It so admires itself that it recognizes no need to be supplied. It walks in proud self-sufficiency. See why God cannot help.

(2). It cherishes its own independence. It will be beholden to no man; it will not even be beholden to God. It will admit dependence on nothing & on no one, human or Divine.

(3) it does not recognize its own sin. Occupied w/thinking of its own goodness, it never realizes that it has any sin from which it needs to be saved.

Such a pride cannot be helped even by God. But this humility for which James pleads is no cringing thing. It has 2 great characteristics.

(1) It knows that if a man takes a resolute stand against devil, devil is ultimately a coward. One has said devil can wrestle against the Christian, but it cannot throw him. This is a truth of which the Christians were fond, for Peter says same thing in I Pet. 5:8-9. turn & read.

Jesus proved this in Matt. 4: devil cannot stand against God's Word. Christian has humility, but it is the humility which knows that it can fight its battles w/tempter, not in its own power, but in the power of God.

(2) It knows that it has greatest privilege of all, privilege of access to God.

He knows that he can approach God, knowing that all time God is approaching him. Thru work of Jesus Christ we can boldly come before the throne of God, certain that we will find mercy & grace to help in time of need. Heb. 4:19

Beloved the Christian must have humility, but it is a humility which gives him great courage, & it is a humility which humbly know that the way to God is open to the most fearful & most trembling saint.

(Go to verse by verse fr. Gos. Adv.)

v. 4. Ye adulteresses--James stated problem of worldly strife & war & pinpointed cause as their living in realm of pleasure, he begins a rebuke & prescribes the correction which such a situation demands.

Calls such unfaithful or worldly people in church adulteresses. For God's people to live in realm of pleasure, which in turn leads to envy, lust, & fighting is to betray relationship of a faithful spouse as a partner in marriage betrays a husband or wife in adultery. in C.T. unfaithfulness was usually idolatry.

KNEW YE NOT, How often have we heard these words? Don't u know better than this

the friendship of the world. Friendship here means affection for the world

enmity w/God? Hostility or hatred of God. Both nouns are active & this means

that one cannot love God & world at same time. To love world is equal to hating or being hostile to God.

1 John 2:15 If any man love the world, the love of the father is not in him.  
Rom.8:7 The carnal mind is enmity against God.

Whosoever therefore would be a friend of the world maketh himself an enemy of God---In Greek James says, Whosoever would wish to be or intends to be. Idea is that choice is made deliberately, involving will & mind of the Christian.

Compare 1Tim.6:9 those minded to be rich--1 Tim.2:8; 5:14; Titus 3:8.

Another possible thought that James may be expressing is that some feel that they cannot afford to be at enmity w/God, but deep down they could wish that they were. such a thought or desire is father to the real thing, as God look upon it, for He knows the heart.

maketh himself an enemy of God. He made the choice & thus he has made himself an enemy. This is why we must love God w/whole heart, mind, soul--Paul said set your affections... on things above. Col.0s.3:2

v.5 or think ye that the scripture speaketh in vain? Hard translation. James probly meant--if man can love God & the world together, then what the s Scriptures as a whole teach is untrue. Instead of a direct quotation it is the sumation of the teachings of the Word of God.

Read balance of v.5 let class comment on this.

12412  
v.6 but He giveth more grace: Grace as used here seems to be His power enabling us thru His Spirit to accomplish His will. This is a powerful appeal to Christians to love & serve God w/their whole hearts.

rest of v.5 Prov.3:34 The verb resists equals arranges himself against. It introduces figure of warfare taken up by James in next verse.

When one joins forces w/army of satan world then he finds God arraigned against himself. There is no neutrality. He that is not w/Me is against Me. Matt.12:30

In contrast, the humble are those who have denied themselves, forsaken the world, & glory only in cross of Christ.

v.7 be subject therefore unto God. Because Lord resists the proud--making certain they cannot win battle.

but resist the devil. Stand against the devil.

& he will flee fro you. Peter's roaring lion is actually a cowardly beast. he is defeated by a stedfast resistance of faith & will flee when resisted. But he must ~~be~~ not be given advantage. Makes me think of a bully.

This is one of God's wonderful promises.

19  
98 v.8 draw nigh to God Condition of that successful resistance of devil is walking w/God. Must get right w/God & stay close by. Never Afraid of Bully when with my Parents.

cleanse your hands--fig. of speech: In this passage has reference to Christians who have become backsliders.--Admonished to repent & purify themselves & worship the Lord.

Sinners--Talking to Christians. Their friendship w/world has made them God's enemies. Consider James 5:19-20.

purify ur hearts. God knows the heart and this is where man must begin to be right w/God.

ye doubleminded. ~~Th~~ trying to hold to God & world at same time. or perhpas serving God w/outward appearance (seemeth to be religious 1:26 while one's heart is not right. Spiritual Dr. Jekyll--Mr hyde.

#### JAMES-4:8-10 Godly purity, sorrow & humility

In his demand for Godly sorrow James is going back to fact that Jesus had said blessed are they that mourn for they shall be comforted Matt.5:4

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Must not read into this passage that which James did not mean. Not denying joy of Christian life. Not demanding a life of gloom-encompassed way. He is pleading for sobriety. He speaks of 3 things.

(1) affliction. James is demanding a voluntary abstinence from lavish luxury and effeminate comfort. He is talking to people in love w/world. It is discipline which produces scholar; rigorous training which creates athlete; & it is a wise abstinence which produces the Christian who knows how to use world & its gifts aright.

29 89-90 AMH 5:4  
(2) demands should mourn, laughter should be turned to sorrow & their joy to gloom. New birth begins w/man being confronted w/God & his own sins. What James is demanding is that these self-satisfied, easy-going, luxury-lovin complacent, unworried hearers of his, should be confronted w/their sins & should be ashamed, grief-stricken & afraid; for only then could they reach out for grace & go on to a joy far greater than their earthbound pleasures.

(3) He demands that they should weep. Remember what Peter did when he realized he had denied the Lord just as Jesus said he would? Went out & wept.

James concludes w/demand for a godly humility. Bible has much to say about humility. James is not speaking of humility as a trait of character so much as he is as an act of resignation, of self-humiliation, of bowing to will of God.

Use of tense (aorist) shows that he means a definite act, a decisive & full self-surrender such as we see in prayer & confession of David in Ps.51.

JAMES 4:11-12 SIN OF JUDGING OTHERS

This section of the 4th chapter deals w/matter of speech, as do 1:26 & 3:1ff. But it is hardly a reversion to that theme. Passage is to be connected w/previous one 4:1-10 on worldly strife.

James corrects a specific sin growing out of this strife--evil speech against brethren & judging brethren. When they become proud & pleasure-seeking, they end by criticizing their own brethren & emphasizing their faults.

Cannot have wrong attitude toward our brethren & be right w/God. I John 4:20ff

There is a 2nd possibility is that James is addressing another group of brethren who have not engaged in sins mentioned & who are disposed to criticize sharply those who do. Reason, use of brethren here & milder tone indicate that is the case.

Rebuke of one another is not to be couched in harsh terms as tho one rebukin were God Himself. Gal.6:1; I Tim.5:1

Word James uses for to speak harshly of, or to speak evil of, usually means to speak evil of someone else in that person's absence, to criticize, to insult, to slander someone when he is not there to defend himself.

This sin of slander & of insult & of evil-speaking is condemned all thru the Bible. Psalmist hears God saying, Whoso privily slandereth his neighbour, him will I cut off Ps.101:5

9/17 In Paul's letters kata-la-le-a, noun form, is translated back-biting. Paul lists it among sins which are characteristic of unredeemed evil of pagan world Rom.1:30. It is one of sins which he fears to find in warring congregation at Corinth. 2 Corinthians 12:20. It is significant to note that in both these passages it come in immediate connection w/WHISPERINGS.

Kata-la-le-a is sin of those who meet in corners & gather in little groups & pass on confidential titbits of whispered information which destroy reputation & good name of those who are not there to defend themselves.

Same sin, in this case translated evil-speaking, is condemned by Peter in 1 Pet.2:1. Beloved there is a great necessity for this warning. People are slow to realize that there are few sins which Bible so unsparingly condemns as sin of irresponsible & malicious gossip.

Few activities in which av. person finds more delight than spicy gossip; to tell & listen to slanderous story---We do well to remember what God thinks of this. James condemns this for 2 fundamental reasons.

(1) It is a breach of royal law. Love our neighbour as ourselves. Obviously a man cannot love his neighbour, as himself & speak slanderous evil about him. Now, if a man breaks a law, knowing that he is breaking it, he sets himself above the law. That is to say, he has made himself a judge of the law. He has made his own will more binding than the law.

But a man's duty is not to judge law, but to obey the law. So man who speak evil of his neighbour has appointed himself a judge of the law, & has taken to himself right to break law, & therefore stands condemned.

(2) 2nd reasons James condemns this practice is it is an infringement of the prerogative of God. To speak evil of our neighbour, to criticize, slander & ~~insult~~ insult our neighbour, is, in fact, to pass judgment upon him.

No human being has any right to judge any other human being; right of judgment belongs to God & to God alone.

It is God alone Who is able to save & to destroy. This great prerogative of God runs all thru Scripture.

We might ver probably say that to speak evil of our neighbour is not a very serious sin. But Scripture would say that it is one of the worst of all sins, because it is a breach of royal law & it is an infringement of the rights of God.

but who art thou that judgest thy neighbor?? We are all sinners---We don't have ability to look in another's heart.

Let it be emphasized again that sin of judging rebuked here has nothing to do w/duty to rebuke sin from pulpit Tit.1:13, 2 Tim.2:1-4. or in proper place to rebuke sinners 1 Tim.5:20, Brethren may correct one another James 5:19 20 but in all cases ~~re~~ rebuke is to be w/proper restraint & w/introspection Gal.6:1; 1 Tim.5:1.

Judging which is completely out of line is that of attacking one's reputation & good name by sitting in judgment on appearances & attributing motives which cannot be known. Too often WE SUSPECT that people will do things are are guilty of them, & we say why they have done them, when we actually do not know & probably because we simply do not like them.

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JAMES 4:13-17: THE MISTAKEN CONFIDENCE

Here is a contemporary picture which Jew's Christians would recognize, & in which they might well see their own portrait.. Jews were (still are) great traders of ancient world;

It was age of founding of cities; & often when cities were founded, & when founders were looking for citizens to occupy them, citizenship was offered freely to Jews, for where Jews came there came money and trade.

So James picture is a man looking at a ~~map~~ map. Points at certain spot on it, & says, Here is a new city were there are great trade chances. I'll go there--get in on ground floor & trade for a year or so & I'll make my fortune, & come back rich.

Don't make plans for the future w/o talking to God about them, for the future is in hands of God.

Boast not thyself of tomorrow, for thou knowest not what a day may bring forth. Prov.27:1 Story of rich farmer--Soul was required of him. Lk.12: 16-21.

Someone has said, How foolish it is for a man to make plans for his life, when not even tomorrow is in his control. Is it wrong to plan for the future?

But James goes on. This uncertainty of life is not a cause either for fear or for inaction because of the insecurity of the future. It is a reason for accepting & realizing our complete dependence on God.

Paul writes in I Cor.4:19 I will come to u shortly, if the Lord wills.

The true Christian way is not to be terrorized into fear, & not to be paralysed into inaction, by the uncertainty of future, but to commit future & all our plans into hands of God, & always to remember that our plans may not be wi/purpose of God.

Man who soes not remember that is guilty of arrogant boasting. Greek word used here was originally the characteristic of wandering quack. offers cures which were not curēs, & boasted of thing that he was not able to do.

Future is not win/hands of men, & no man can arrogantly claim that he has power to decide it.

V.13 comment, etc thru v.17.

JAMES 5:1-3 THE WORTHLESSNESS OF RICHES

In 1st 6 verses of this chapter James has 2 ~~aims~~ aims. (1) Show ultimate worthlessness of all earthly riches; (2) show detestable character of those who possess riches. By doing this his aim is to prevent his readers from placing all their hopes & aims & desires on earthly things.

remember James does not oppose rich men indiscriminately. It is use of wealth & means of ~~gain~~ gaining it that is under discussion. Never the less w/ riches it is hard to get to heaven.

James says to rich if you knew what u were doing, you would weep & wail for the terror of the judgment that is coming upon you when the Day of the Lord Comes.

Weep & wail. Means to shriek or howl.

IN N.T. times there were 3 main sources of wealth & James has a word for the decay of ea one of them. Corn & grain--rotten: Garments--moths: silver & gold--rust. But silver & gold don't rust; so James in most vivid way is warning men that even most precious & even most apparently indestructible things are doomed to decay & to dissolution.

Then there comes a grim & terrible sarcasm. It is a fine treasure indeed that any man who concentrates on these things is heaping up for himself at the last. A consuming fire which will be for ever.

read verse by verse & comment.

### JAMES 5:4-6 WAY OF SELFISHNESS & ITS END

Here is the condemnation of way of life of selfish riches, & here is the warning of where ~~that~~ way must end.

(1) Selfish rich have gained their wealth by injustice. Bible is always sure that labourer is worth of his ire. Day labourer in Palestine always lived on very verge of starvation. Wage was small; it was impossible for him to save anything; & if wage was withheld from him, even for a day, then literally he & his family would not eat.

Thou shalt not oppress a hired servant that is poor & needy...at his day shalt thou give him his hire, neither shall the sun go down upon it; for he is poor & setteth his heart upon it; lest he cry against thee unto the Lord & it be sin unto them. Deut.24:14-15

Prov.3:27-28 Say not to thy neighbour, Go, & come again, & tomorrow I will give; when thou hast it by thee.

Cry to the Lord of Hosts. or Armies. Original idea was that of God fighting on the side of Israel to vindicate their cause & give them victory in battle.

This word thus became one of the highest titles for the power and majesty of God. Isa.1:6; 6:3. Prayers for help were often expressed to God under this title (I Sam.1:11)

(2) Selfish rich have used their wealth selfishly. Lived in soft luxury, & have played the wanton. lived delicately on the earth. comes fr Greek which means to break down. describes soft living which in the end saps & destroys a man's moral fibre; Describes luxury which ends by destroying strength of body & soul alike.

Taken your pleasures in Greek means to live in lewdness, lasciviousness & wanton riotousness. Selfish rich ~~to~~ used possessions to gratify their own love of comfort, & to satisfy their own lusts & they have forgotten all duty to their fellow-man.

(3) But anyone who chooses this pathway has also chosen the end of it. The end of specially fattened cattle is that they will be slaughtered for some feast; & those who have sought this easy luxury & this selfish wantonness are like men who have fattened themselves for the day of judgment.

End of their pleasure is grief, & goal of their luxury is death. Selfishness always leads to the death of the soul.

*Book also* (4) Finally James says of them that they have slain the unresisting righteous man. Doubtful to whom this refers. Jesus. Ye denied the Holy One & the Just & desired a murderer to be granted unto you. Acts 3:14 Could mean evil man always hates good man. 2/27. Now GoX verse by vers & comment



for the coming of the Lord is at hand. John Bapt. used same word to declare kingdom of God at hand. Matt.3:2 James wrote probably not too long before the destruction of Jerusalm. This was final event which Jesus had said must come to pass before Christian could look for the end. This was a very important event and really moved the people of 1st century.

9. Murmur not, brethren, one against another. Verb means literally to sigh or groan. as in 2 Cor.5:2 in this body we groan, in our afflictions. W/preposition against it means to groan in complaint. Troubles tend to make the impatient complain against even those closest to them.

that ye be not judged. To groan against our brethren is to risk Lord's condemnation when He comes. He will judge His Own as well as ~~rich~~ rich & oppressors.

the judge standeth before the doors. Judge is Christ.

*Not yet.*  
v.10 Take, brethren, for an example of suffering & patience, the prophets. Think about the prophets for a moment. Do we have anywhere near the suffering & trials that they had? Elijah---Jere.--Isaiah---etc. They had patience during their suffering. This is what James is teaching us to have

#### JAMES 5:10-11 THE TRIUMPHANT PATIENCE

Always comfort to feel that others have gone thru that which we have to go thru. James reminds us prophets & men of God could never have done their work & borne their witness had they not patiently endured.

Jesus Himself taught man who endured to end was blessed, for he would be saved Matt.24:13

James uses the example of Job. Need to comment on Job and then on word translated patience---note footnote: endurance. Greek is not passive patience, but gallant spirit which can breast tides of doubt & sorrow & disaster & still hold on, & come out w/faith still stronger on other side.

We know that Job wondered, wanted to talk to God, etc. but never lost his faith. It was that faith which held even grimly on which came out on the other side.

read 10-11 comment on v.10 above.

v.11 ~~ye shall be~~ we call them blessed that endured: James has done so 1:12  
N.T. stress endurance doesn't it?

Ye have heard of the patience of Job. already covered this.

& have seen the end of the Lord. In Job's case end is outcome of Job's experience & what we learn of God's truth fr story. Lord blessed him more at end of life than prior to his trials. True for us, now & all eternity.

The end James may have in mind could also be the PURPOSE which God had in allowing events to happen.

that the Lord is full of pity & merciful. This is what we receive IF we are patient under ~~in~~ suffering.

#### JAMES 5:12 NEEDLESSNESS & FOLLY OF OATHS

Here James repeats teaching of Jesus in Sermon on Mt. Matt.6:33-37. Not talking about cursing but the taking of oaths. In ancient world, there were 2 evil practices.

(1) Distinction--especially in Jewish world--between oaths which were binding & oaths which were not binding. They said if God's Name was directly used it was binding, if not, it wasn't binding. Became experts in evasive swearing Made mockery of practice of confirming anything by an oath.

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2/12/75

JAMES 5:7-9 WAITING FOR THE COMING OF THE LORD

Early Christians lived in expectation of immediate 2nd coming of Jesus Christ; & James exhorts his people to wait w/patience for few years which remain.

Early rain was rain in late Oct. & early Nov.; w/o it seed which had been sown would not germinate at all. Late rain was rain of April & May, w/which ~~gain~~ grain would not mature. Farmer needs patience to wait until nature does her work; Christian needs patience to wait until Christ Comes.

During waiting they must confirm their faith. They must not blame 1 another for troubles of situation in which they find themselves, for, if they do, they will be breaking commandment which forbids Christians to judge one another. Matt. 7:1

v.7. Be patient therefore, brethren, until the coming of the Lord. Brethren are addressed directly because previous section had had non-Christians mainly in view. Now Christian confronted w/their ~~own~~ own duty to develop proper attitude toward their persecutors.

Not ordinary word translated be patient Verb here means to be long-tempered as opposed to being quick-tempered. Meaning is hold mind in check rather than give way to wrath or wavering as in v.12

God is described as longsuffering (same word) in 2 Pet. 3:9; our sins do not provoke Him to destroy us. Command is in aorist emphasizing command categorically until the event referred to, w/o reference to interval.

until the coming of the Lord. Word for coming used here is literally the presence of Christ. In secular Greek referred to presence or arrival of a person, especially of a visit of an important person. Teaching concerning the 2nd coming of Jesus. We don't think about this enough nor study it enough.

Behold, the husbandman waiteth for precious fruit of the earth. Jesus used comparison of end of world to a harvest Mat. 13:20 Farmer does not expect harvest on day he plants. Must labor and then the harvest will come at proper time.

being patient over it. James repeats verb being longsuffering of former sentence. Farmer may & usually does suffer several disappointments before the harvest. Does not despair--keeps on working & doing best that he can.

v.8 be ye also patient.--like the farmer--A G. Freed used to call it stick-to-it-iveness

establish your hearts--Become stout-hearted would be a good way to translate the verb. Means to confirm, strengthen or fix fast. Read 1 Thess 3:13 Faint-heartedness not only never won fair lady; it does not solve problems of life. Fixed purpose & stout hearts are necessary. Remember Gideon's 300.

Faint-heartedness

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(2) There was in this age an extraordinary amt. of oath-taking. This in itself was wrong. Value of oath depends to large extent on fact very seldom necessary to take one. Another thing, practice of frequent oaths was nothing other than proof of prevalence of lying & cheating & falsehood & swindling. look at today & compare w/30 years ~~am~~ ago.

N.T. teaches every word is spoken in presence of God & therefore, every word must be true; Christian must be such a person of honour that it is quite unnecessary ever to put him upon oath. read & comment on this verse.

Neither Jesus nor James prohibits solemn religious or civil oaths taken in God's name. Both condemn oaths taken any other way. It is to be done very sparingly. Deut.6:13; 10:20 prescribed that oaths should be by God's Name. Bro. J.W. Roberts has good research material on swearing--Greek & Heb. language

3/7/12

JAMES 5:13-15 A SINGING CHURCH

Read James 5:13-15. Here we have certain great characteristics of early church. They were a singing church. I Cor.14:15, 26--~~When Paul thinks of joyous sayings~~ ~~in Rom.15:9 I will confess to Thee among the Gentiles, & sing unto Thy name~~ Ps.18:49. Eph.5:19 & Col.3:16 is more than proof texts for non-instrumental music.

Another great characteristic of early church was its concern over the sick.

v.13. Is any among you SUFFERING? Verb here is somewhat more general than disease & illness.

let him pray: In trouble prayer is correct answer or solution to the problem.

Is any cheerful? Cheerful is better than KJ merry, which is more outward show than inward cheer & joy. Pray when in trouble & sing when happy. Let Him Sing Praise.

Bro. Roberts points out same Greek word used here as in Eph. & Col. and it means w/o an instrument. comment on this & singing at home?

v.14 Is any among you sick? General terms for suffering or trouble in verses 10 & 13 lead naturally to more specific word for suffering bodily ailments.

let him call for the elders of the church-congregation. Don't observe this every often do we? Usually don't call anyone--then it is the preacher. Please don't miss understand I don't mind being called but the elders have a responsibility here.

let them pray over him. Elders are to pray over him. Is this an ordinary prayer ~~xx~~ for recovery thru natural means as David prayed for recovery of his baby. I Sam.12, prayer in which Christians prayed for something to happen in providence of God or is this prayer in connection w/miraculous healing? No way ~~fx~~ of knowing for sure today. We do know they prayed for the non-mir. healing. Paul & Epaphroditus & God had had mercy on both Paul & him so that he recovered. Phil.2:25-27

nouncing him w/oil in the name of the Lord. There 2 common uses of anointing w/oil  
1) was medicinal--bodies of sick were rubbed w/olive oil--sometimes w/mixed w/  
ther ingredients. Good Samaritan's action Lk.10:34---This shows that God does  
pprove the use of medicine in healing as opposed to teaching of so-called Christian  
cientists & others.

2) Other use of oil is anointing was ceremonial. It was often used in ritual of  
ppointment I Sam.16:13 & seemingly in cases of miraculous healing. When Jesus  
ent disciples out to heal by His authority, oil was to be used. & they cast out  
any demons, & anointed w/oil many that were sick, & healed them. Mark.6:13.

as in case of prayer we cannot w/certainty say which was intended by James. We  
now for today. Prayer of providence & use of medical know how.

atholic church uses this verse for Extreme un-ction. Doctrine<sup>this</sup>/anointing is con-  
sidered a sacrament conveying spiritual grace--assuring pardon of unforgiven sins  
o sick in danger of death. Holy oil is applied by priest to organs of sense  
accompanied by a recital of prayers. Doctrine grew out of attempt to retain in  
hurch what had been a miraculous power.Council of Trent 1551 AD directed that  
nointing should take place only where recovery is not to be looked for.

n the name of the Lord: There is the power. The name of Jesus Christ. Thus Peter  
said to lame man Acts 3:6 In the name of Jesus Christ of Nazareth, walk.

.15 & the prayer of faith. Faith is probably that of both one calling for elders  
and those praying, but especially of elders, as they are the ones doing the  
raying.

shall save him that is sick--save here means heal & ought to be so translated.  
orgiveness of sins is mentioned later. This is conditional. Otherwise there  
ould never be any death.

& the Lord shall raise him up. Jesus will if this this the will of the Father.

if he have committed sins--James not taking stand that all sickness is caused  
y sin--Sickness has always made man more conscious of their spiritual condition  
llness has been turning point of many lives. Thus if the one calling for the  
lders turns out to be a sinner, he should be helped to realize that to  
onfess his sins & remove them is a condition of his being healed--REASON FOR  
ALLING THE ELDERS---overseers of the flock.

3/14/72  
t shall be forgiven him. It is conditional as shown in v.16

.16 for this reason confess your sins one to another---very important.Kj has  
aults should be sins. James is thinking of unburdening our lives to ea others  
here to the elders in particular in order that we may intercede for one another

pray one for another Pray in behalf of one another as well as confess to one  
imon the Sorcor asked Peter to pray for him that he not perish w Acts 8:24

hat ye may be healed--For the one who is ill &also in sin, sin stands between  
im & being healed. If he is willing to confess his sin & seek forgiveness, elder  
ay pray for him as they were called to do.

he supplication of a righteous man--entreaty. Petition, begging or imploring of  
od for what one desires. It is generally used of prayer, but of a particular kind  
f prayer. An earnest ~~entreaty~~ entreaty for something for which one longs. It is not  
necessarily selfish to let God know our wants so long as we are sincere and  
desires are not evil. James 4:3 What a privilege Christian have in being able  
to pray one for another. DO WE DO IT????

The righteous man is the one endeavoring to please God in life, though suffering  
persecution. The word is a virtual synonym of a Christian as opposed to those  
that are evil & disobedient. Matt.13:43-49.

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avaiileth much: this is a very strong expression. Verb means to have strength to be powerful or mighty. and then to prevail, to win out. Acts 19:20 & the word of God mightily grew and prevailed. Here in James meaning is some thing like is able to do much and is is ill. by Elijah's prayers.

IN ITS WORKING. Verb here is an intransitive verb and means to work, be at work be effective. James means that a prayer which is working, operative or doing is the prayer which is ver strong or prevailing w/God.

Petition of a righteous man avails when it is doing its work, which is petitioning, pleading, begging. The action of prayer must be earnestly and persistently engaged in. God does not want to interpret our own desires and thoughts; He want us to express them.

turns to Elijah.

v.17 a man of like passions w/us. Similar feelings or sensations. Elijah had same kind of feelings, circumstances & experiences as we. The idea is that basically he was no different from us.

If God answered his prayer, why not ours? But why this statement? Jews had elevated Elijah to a mysterious heavenly figure--did not die, was he really a man?

Felt that his prayers were more valuable than ours.

& he prayerd fervently---literally, he prayed w/prayer. Emphatic construction suggesting intensity or earnestness.

that it might not rain--& it rained not on earth for 3  $\frac{1}{2}$  years.

v.18 & he prayed again--Story of this prayer & its results is told in detail in story of contest on Mt. Carmel. I Kings 18:20-45. After Elijah began praying he prayed 7 times before the servant reporte a small cloud coming up over the sea. After this the heavens grew black w/clouds & wind, & there was a great rain. I Kings 18:45.

I wonder what would have happened if it had been you and I doing the praying? would we have prayed 7 times? Do we give up too soon? Not if we are really interested in what we are praying about.

CONVERTING ERRING BRETHREN 5:19-20

In this final section James is still shinging of praying for the erring bro. In v.15 mentioned forgiveness of sin which sick bro. may have in his life. But the touching of such a bro. & turning him fr his way may be a difficult task. W/so many erring & backsliding brethren in the churches, this is a lesson for all to ponder.

v.19 My brethren--5 times in admonitions of this chapter James address his readers affectionately as brethren. He is in deep earnest, as we ought to ber over the lost.

James is think of sinning Christian, as in 5:15-16

Many have quit Lord after having been overtaken in a trespass. Gal.6:1ff. Serious illness & admonition & pleading of brethren have often rescued such To err from truth is to be deceived & thus led away from truth, truth being the gospel of Christ.

It is possible for one to deceive himself or be deceived by others. Shows that Calvinism is wrong. One who is a child of God can sin and be lost. Cannot err from truth unless you had been in the truth.

and one convert him. Word means to turn someone back in a religious or moral sense. John the Baptist was to turn men to God Lk.1:16. conversion is from the error of his way next verse. How? Bring sinner to his sense through word of God by teaching, warning, pleading, admonishing, & showing an interest in him and by praying for him.

v.20 let him know. Trying to show us what it means to do v.19 shall save a soul from death--eternal death, 2nd death. Repentance will not save a man's soul from dying any other death. We are our brothers keeper.

and shall cover a multitude of sins.

James breaks off letter with any farewell. Signed letter at start. What a way to end the letter and the study of book of James.

THE SOURCES FOR THE LATER LIFE & DEATH OF JAMES. Stories of later life & death of James are given mainly in accounts of Josephus & of Eusebius the historian.

Josephus Antiquities of Jews, II, 20,1. Younger Ananias took high-priesthood was bold man in his temper, & very insolent. Was of sect of Sadducees; who are very rigid in judging offenders above all the rest of Jews. He assembled the Sanhedrim of judges & brought before them the brother of Jesus who was called Christ, whose name was James, & some of his companions & when he had laid an accusation against them as breaking of the law, he delivered them to be stoned.

Eusebius, a church ~~xxx~~ historian, published in 311 A.D. 1st edition of his history of church. gives quite an account of his death.