

**BOOK OF JAMES**  
**CLASS STUDY NOTES**  
*Goebel Music*  
**1984**

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## DEDICATION

THIS LITTLE BOOKLET WE DEDICATE TO  
OUR FOUR WONDERFUL CHRISTIAN CHILDREN:

*Angela Gowns*  
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*Gaylon Music*

IT IS OUR SINCERE PRAYER THEY WILL  
BE DEDICATED AND LOYAL TO THE LORD  
AND TO HIS WORD. OUR DESIRE IS FOR  
THEM TO BE DILIGENT STUDENTS OF THE  
WORD, AND TRULY BE UNASHAMED OF THE  
FAITH. MAY THE PRACTICALITY FOUND  
IN JAMES GUIDE THEM INTO PRACTICAL  
NEW TESTAMENT CHRISTIANITY.

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**INTRODUCTORY MATERIALS:**

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# SURVEY OF JAMES

## Introduction:

The term "General Epistle" is applied to all of those epistles in the New Testament, except Hebrews, which were not written by the apostle Paul. The term applies to most of these letters because they were not addressed to single congregations or individuals, hence, they are letters of "general" interest to the church at large.

Sometimes the term "catholic epistle" is used to describe these books (the word "catholic" being taken in its primary sense of "universal"). This group includes James, I and II Peter, I, II and III John and Jude. For purposes of study they are sometimes grouped somewhat differently:

### A. When studied in a chronological order:

James

I & II Peter

Jude

I, II, & III John

### B. When studied according to content:

1. Ethical Books: James and I Peter.

2. Eschatological Books: II Peter and Jude.

3. Christological and Ethical: I, II and III John.

We shall introduce this study by their New Testament order, so it is natural that James is first.

## BACKGROUND MATERIAL

It is generally thought that the book of James was the first book of the New Testament to be written, the date usually being placed about A.D. 45-50. The author has traditionally been regarded as James, the brother of the Lord. Read Acts 15 to see James in action at the Jerusalem Meeting (Conference). Some people think that the results of the Jerusalem meeting may have influenced the writing of this epistle. Mr. Tenney, on page 277 says, "He may have feared that with release from the system of the law there might come lax and careless behavior that that would dishonor the name of the Christian believers. His epistle was written to foster a practical ethical life just as Paul wrote the practical applications of his epistle for the same reason."

Jesus is mentioned only twice in the book (1:1; 2:1). But the connection between the book of James and the Sermon on the Mount is pointed out by most writers. Read the following parallels:

- 1) Matthew 7:7 with James 1:5.
- 2) Matthew 7:11 with James 1:17.
- 3) Matthew 7:24 with James 1:22.
- 4) Matthew 5:3 with James 2:5.
- 5) Matthew 7:12 with James 2:8.
- 6) Matthew 5:7 with James 2:13.
- 7) Matthew 7:16 with James 3:12.

- 8) Matthew 5:9 with James 3:18.
- 9) Matthew 7:1 with James 4:11.
- 10) Matthew 6:19 with James 5:2.
- 11) Matthew 5:12 with James 5:10.
- 12) Matthew 5:34-35 with James 5:12.

It is almost impossible to refrain from commenting on the so-called contradiction between James and Paul. Because of this seeming contradiction, Martin Luther was led to call the book of James an "Epistle of Straw." Paul in Romans and Galatians says that man is "justified by faith," and not by works of the Law. James (2:24) says "ye see that by works a man is justified and not by faith only."

Hendriksen, page 328, comments: "Paul and James are not at all in conflict. They faced different issues. James values genuine faith very highly: 1:3, 6; 2:1, 5, 22-24; 5:15. The 'faith' which he condemns is that of dead orthodoxy and, of demons, 2:19. Paul would condemn that just as readily. And, on the other hand, Paul is a firm believer in the necessity of good works as a fruit of faith, Romans 2:6-10; II Corinthians 9:8; Ephesians 6:23; Colossians 1:4; I Thessalonians 1:3; II Thessalonians 2:17." We might add the following scriptures to the above list: Galatians 5:6; Romans 6:17; Ephesians 2:8-10. Compare also Titus 3:5 with Titus 2:11-14 and 3:8, 14.

### OUTLINED THOUGHTS

- I. Introduction-----1:1.
  - II. The Nature Of True Religion-----1:2-27.
  - III. The Nature Of True Faith-----2:1-3:12.
  - IV. The Nature Of True Wisdom-----3:13-5:17.
  - V. Conclusion: The purpose of true religion, true faith and true wisdom is the salvation of sinful souls-----5:19-20.
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- I. Trials and Temptations-----1:1-18.
  - II. Hearing and Doing-----1:19-27.
  - III. Respect of Persons-----2:1-13.
  - IV. Faith and Works-----2:14-26.
  - V. Control of the Tongue-----3:1-12.
  - VI. False and True Wisdom-----3:13-18.
  - VII. Worldly Lusts-----4:1-10.
  - VIII. Censoriousness-----4:11-12.
  - IX. Self-Confidence-----4:13-17.
  - X. The Doom of the Oppressor-----5:1-6.
  - XI. Patience in Suffering-----5:7-11.
  - XII. Profanity-----5:12.
  - XIII. Prayer for the Sick-----5:13-18.
  - XIV. Saving Souls-----5:19-20.

## OUTLINE OF THE BOOK OF JAMES

- I. Blessing Of Temptation-----1:2-4.  
Prayer For Wisdom-----1:5-8.  
Contrast Of Rich And Poor-----1:9-11.  
Source Of Temptation-----1:12-18.  
Doers Of The Word-----1:19-27.
- II. Respect Of Persons-----2:1-13.  
Faith And Works-----2:14-26.
- III. The Tongue-----3:1-12.  
Earthly And Heavenly Wisdom Contrasted-----3:13-18.
- IV. Spiritual Adultery-----4:1-10.  
Judge Not-----4:11-12.  
God's Will In Daily Affairs-----4:13-17.
- V. Warning Vs Riches-----5:1-6.  
Patience-----5:7-11.  
Swear Not (Truth)-----5:12.  
Sing And Pray-----5:13-18.  
What A Converted Sinner Means-----5:19-20.

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BOOK OF JAMES  
SYLLABUS  
AMERICAN STANDARD  
VERSION



# BOOK OF JAMES

## LESSON I: Background Material

1. The book of James is classified with the "Catholic Epistles". Discuss.
2. Discuss the book of James in connection with its Jewish characteristics.
3. Who is the author of the book? What about its canonicity?
4. To whom is the epistle addressed? Discuss.
5. Discuss the background and destination of the letter.
6. What was the occasion that brought forth the writing of this book? Date? (When was the letter written?)
7. Discuss the purpose and plan of this epistle.
8. Make a short outline of the book.
9. James is aiming at those who profess Christianity and fail to live up to their profession. Write a short theme on the subject of religious hypocrisy.

For further study use Barnes, pp. 1-15, Erdman, pp. 9-13, and Thiessen, pp. 271-274.

## LESSON II: James 1:1-27

1. "Count it all joy my brethren, when you meet various trials." Discuss.
2. Define and locate (scripture) the following words, giving their meaning in connection with their usage:  
Trials, steadfastness, perfect, wisdom, "doubleminded man," mirror and law of liberty.
3. If one lack wisdom he is to ask God who generously gives to those who ask for help. Discuss.
4. One of the characteristics of James as a writer, is his use of figures of speech or examples to illustrate his teaching. For example, in James 1:6, the writer likens a man without faith to the "waves of the sea that is driven and tossed." What about other figures of speech in chapter 1?
5. "Let the lowly brother boast in his exaltation, and the rich in his humiliation." Discuss.
6. Discuss temptations as to origin and as to the chain of development that leads to sin.
7. "For the anger of man does not work the righteousness of God." Discuss this passage in relationship to its context.
8. Discuss hearers and doers.
9. What is pure religion?

For further study read Barnes, pp. 15-33, and Erdman, pp. 15-22.

LESSON III: James 2:1-26

1. Define and locate (scripture) the following words, giving their meaning in connection with their usage:  
"Royal law," transgressor, shudder, and partiality.
  2. "Show no partiality as you hold the faith of our Lord." Discuss
  3. Explain the statement, "for whosoever keeps the whole law but fails in one point has become guilty of all of it."
  4. Explain being "judged under the law of liberty."
  5. Explain how faith can save.
  6. Distinguish between faith and works.
  7. In the fourth chapter of Romans, Paul used Abraham as an example of one who was saved by faith, and in the second chapter of James, the writer used Abraham as an example of one who was saved by his works. Harmonize these teachings.
  8. Identify: Rahab, demons, and Isaac.
  9. Characterize the rich and poor, using chapter 2:5-7 as your source of information.
- For further study read Barnes, pp. 34-53, and Erdman, pp. 23-28.

LESSON IV: James 3:1-4:10

1. Identify the following words in connection with their usage: "fig tree," forest, bits, and reptiles.
  2. "Let not many of you become teachers." Explain.
  3. James uses figures of speech or examples to illustrate his teaching. For example, in James 3:3, the writer likens the tongue to bits put into the mouths of horses. What about other figures of speech in chapter 3?
  4. Discuss the power of the tongue.
  5. Discuss the inconsistency incurred when the tongue is used for both blessing and cursing.
  6. Describe wisdom which comes down from above.
  7. Describe earthly wisdom.
  8. "What causes wars, and what causes fightings among you?"
  9. From verses 7-10 in the fourth chapter, James, beginning his exhortation each time with a verb, makes a list of things for weak Christians to do. Discuss.
- For further study read Barnes, pp. 53-75, and Erdman, pp. 29-37.

LESSON V: James 4:11-5:19

1. "Do not speak evil against one another." Why?

2. What was wrong with those men who said, "today or tomorrow we will go into such and such a town and spend a year there and trade and get gain."?
3. Why are the rich to weep and howl?
4. Discuss the injustice and violence done by the rich.
5. Discuss patience, using James 5:7-11 as the basis for your remarks.
6. "Do not swear, either by heaven or by earth." Discuss.
7. Discuss divine healing in light of James 5:13-18.
8. How may one cover a multitude of sins? Explain.
9. Identify the following words in connection with their usage: (Mist(vapor), garments, Job, farmer, elders, and Elijah).

For further study read Barnes, pp. 75-100, and Erdman, pp. 28-50.

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BOOK OF JAMES  
STUDY SHEETS  
AMERICAN STANDARD  
VERSION

# LESSON I

## (Chapter 1:1-27)

1. James, a \_\_\_\_\_ of God and of the \_\_\_\_\_ Jesus Christ, to the \_\_\_\_\_ tribes which are of the \_\_\_\_\_, greeting.
2. Count it all \_\_\_\_\_, my brethren, when ye fall into \_\_\_\_\_; knowing that the proving of your \_\_\_\_\_ worketh \_\_\_\_\_.
3. We are to let patience have its perfect work that we may be \_\_\_\_\_ and \_\_\_\_\_ and lack nothing.
4. The word "perfect" means \_\_\_\_\_.
5. If a man lacks \_\_\_\_\_ he is to ask it of \_\_\_\_\_, because he gives it to all men \_\_\_\_\_.
6. If we do ask for wisdom we are to ask in \_\_\_\_\_ nothing doubting.
7. If a man doubts he is likened unto the \_\_\_\_\_ of the \_\_\_\_\_.
8. A man who does not ask of God in faith is a \_\_\_\_\_ man and he is \_\_\_\_\_ in all his ways.
9. The low brother is to glory because he has a \_\_\_\_\_ estate and the rich is to glory in that he is made \_\_\_\_\_.
10. The rich man and his goings is likened unto the \_\_\_\_\_ of the \_\_\_\_\_ that fadeth, falleth, and perisheth when the hot sun comes.
11. A man is called \_\_\_\_\_ if he overcomes temptation and he is to receive the \_\_\_\_\_ of \_\_\_\_\_.
12. Why cannot a man say when he is tempted, he is tempted of God? (a statement) \_\_\_\_\_.
13. Each man is tempted when he is drawn away by \_\_\_\_\_ and \_\_\_\_\_.
14. Lust brings forth \_\_\_\_\_, and sin brings forth \_\_\_\_\_ when it is fullygrown.
15. God is called the \_\_\_\_\_ of \_\_\_\_\_, from whence every good and \_\_\_\_\_ gift comes.
16. With God there can be no \_\_\_\_\_.
17. Every man is to be a kind of \_\_\_\_\_ of his creatures.
18. All men should be (1) \_\_\_\_\_, (2) \_\_\_\_\_, & (3) \_\_\_\_\_.
19. The \_\_\_\_\_ of man worketh not the \_\_\_\_\_ of God.
20. Man should put away all \_\_\_\_\_ and \_\_\_\_\_ and receive with \_\_\_\_\_ the \_\_\_\_\_ word which is able to save his \_\_\_\_\_.

21. We are to be \_\_\_\_\_ of the word and not hearers \_\_\_\_\_.
22. What is the mirror of verse 23? \_\_\_\_\_.
23. We will be blessed in our doing if we look into the \_\_\_\_\_ law, which is the \_\_\_\_\_ of \_\_\_\_\_ and continue in the things that every Christian should do.
24. When is a man's religion vain? \_\_\_\_\_  
\_\_\_\_\_
25. Pure \_\_\_\_\_ and undefiled before our God and \_\_\_\_\_ is this, to \_\_\_\_\_ the \_\_\_\_\_ and widows in their \_\_\_\_\_, and to keep oneself unspotted from the \_\_\_\_\_.

## LESSON II

### (Chapter 2:1-26)

1. Christ is called the \_\_\_\_\_ of \_\_\_\_\_ in verse 1.
2. We are not to hold the \_\_\_\_\_ of our Lord Jesus Christ with \_\_\_\_\_ of \_\_\_\_\_.
3. What two things characterize the rich man who comes into the synagogue?  
(1) \_\_\_\_\_ & (2) \_\_\_\_\_.
4. List with reference to each the two verbs of verse 3 that would distinguish between the rich and the poor. By listening to these two verbs a blind man could tell which was which. (1) \_\_\_\_\_ & (2) \_\_\_\_\_.
5. If we have respect of persons we make distinctions among ourselves and become \_\_\_\_\_ with \_\_\_\_\_ thoughts.
6. God chose the \_\_\_\_\_ as to the \_\_\_\_\_ to be \_\_\_\_\_ in faith and \_\_\_\_\_ of the kingdom which he promised to them that \_\_\_\_\_ him.
7. The rich have \_\_\_\_\_ the poor man.
8. Name three things from verses 6-7 that the rich do to the poor.  
(1) \_\_\_\_\_  
(2) \_\_\_\_\_  
(3) \_\_\_\_\_
9. What is the royal law according to the scripture? \_\_\_\_\_
10. If we have respect of persons we commit \_\_\_\_\_ and are convicted by the law as \_\_\_\_\_.
11. If we keep the whole law and yet offend in one point we have become guilty of \_\_\_\_\_.
12. Name two of the ten commandments that are listed in the second chapter.  
(1) \_\_\_\_\_  
(2) \_\_\_\_\_
13. We are to speak and do as men that are judged by a law of \_\_\_\_\_.
14. \_\_\_\_\_ glorieth against \_\_\_\_\_.
15. \_\_\_\_\_ if it have not \_\_\_\_\_ is \_\_\_\_\_.
16. The \_\_\_\_\_ believe and shudder.
17. \_\_\_\_\_ apart from \_\_\_\_\_ is \_\_\_\_\_.
18. What is the Book, chapter and verse of the scripture that James uses about Abraham?  
\_\_\_\_\_.
19. How, according to James, is a man justified? \_\_\_\_\_.
20. Another case of justification by works as listed by James was \_\_\_\_\_ the \_\_\_\_\_ who is now being called the \_\_\_\_\_.
21. The body cannot live without the \_\_\_\_\_ and faith cannot live without \_\_\_\_\_.

# LESSON III

## (Chapter 3:1-18)

1. \_\_\_\_\_ will receive heavier \_\_\_\_\_.
2. We all \_\_\_\_\_ at one time or another.
3. Who is a perfect man according to verse 2? \_\_\_\_\_  
\_\_\_\_\_.
4. Name five names used in this chapter to describe the tongue. Some require more than one word.
  - a. \_\_\_\_\_.
  - b. \_\_\_\_\_.
  - c. \_\_\_\_\_.
  - d. \_\_\_\_\_.
  - e. \_\_\_\_\_.
5. List three figures of speech that can be found in reference to the power of the tongue in the first five verses.
  - a. \_\_\_\_\_.
  - b. \_\_\_\_\_.
  - c. \_\_\_\_\_.
6. The tongue boasteth of \_\_\_\_\_ things.
7. The tongue is a \_\_\_\_\_ of \_\_\_\_\_ among our members and it defiles the whole body and setteth on \_\_\_\_\_ the \_\_\_\_\_ of \_\_\_\_\_ and is set on fire by \_\_\_\_\_.
8. Can the tongue be tamed? \_\_\_\_\_. (yes or no)
9. We, with the tongue, bless the \_\_\_\_\_ and \_\_\_\_\_; and \_\_\_\_\_ men who are made in the \_\_\_\_\_ of God.
10. Out of the same mouth cometh forth \_\_\_\_\_ & \_\_\_\_\_.
11. What is brackish water? \_\_\_\_\_. How is this used in reference to the tongue? \_\_\_\_\_  
\_\_\_\_\_.
12. List five adjectives which describe heavenly wisdom.
  - a. \_\_\_\_\_.
  - b. \_\_\_\_\_.
  - c. \_\_\_\_\_.
  - d. \_\_\_\_\_.
  - e. \_\_\_\_\_.
13. List three adjectives which describe the wisdom from this earth.
  - a. \_\_\_\_\_.
  - b. \_\_\_\_\_.
  - c. \_\_\_\_\_.
14. For where \_\_\_\_\_ and \_\_\_\_\_ are, there is \_\_\_\_\_ and every \_\_\_\_\_ deed.
15. The fruit of \_\_\_\_\_ is sown in peace for them that make \_\_\_\_\_.
16. If we have bitter jealousy and faction in our hearts, we should glory not and \_\_\_\_\_ not against the \_\_\_\_\_.



## LESSON IV

### (Chapter 4:1-17)

1. Wars and fightings come from the \_\_\_\_\_ that \_\_\_\_\_ is our \_\_\_\_\_
2. Name five things that these Jewish Christians are doing and yet they still have not because they are asking not.
  - a. \_\_\_\_\_.
  - b. \_\_\_\_\_.
  - c. \_\_\_\_\_.
  - d. \_\_\_\_\_.
  - e. \_\_\_\_\_.
3. Why do these people receive nothing when they ask? (two reasons)
  - a. \_\_\_\_\_.
  - b. \_\_\_\_\_.
4. Ye \_\_\_\_\_, know ye not that the \_\_\_\_\_ of the world is \_\_\_\_\_ with God?
5. A \_\_\_\_\_ of the world is an \_\_\_\_\_ of God.
6. What is the scripture of Proverbs 3:34? \_\_\_\_\_
7. From verse 5 we know that we have a \_\_\_\_\_ given to us by God.
8. If we are subject to God; resist the devil he will \_\_\_\_\_ from us.
9. If we \_\_\_\_\_ ourselves in the sight of the \_\_\_\_\_ he will \_\_\_\_\_ us.
10. If we speak against a brother or judge a brother we are speaking against the \_\_\_\_\_ and \_\_\_\_\_ the law.
11. One only is the \_\_\_\_\_ and \_\_\_\_\_, even he who is able to \_\_\_\_\_ and \_\_\_\_\_.
12. Our life is described by James as a \_\_\_\_\_.
13. These people should have said, \_\_\_\_\_, we shall both \_\_\_\_\_, and do this or that.
14. If we glory in our \_\_\_\_\_: all such glorying is \_\_\_\_\_.
15. To him that knoweth to do \_\_\_\_\_ and doeth it not, to him it is \_\_\_\_\_.
16. From verses 8-9 list five verbs that are given to help weak Christians.
  - a. \_\_\_\_\_.
  - b. \_\_\_\_\_.
  - c. \_\_\_\_\_.
  - d. \_\_\_\_\_.
  - e. \_\_\_\_\_.

LESSON V  
(Chapter 5:1-20)

1. The rich are to weep and howl for their \_\_\_\_\_ that are coming upon them.
2. Their riches are \_\_\_\_\_, their garments are \_\_\_\_\_, their gold and silver are \_\_\_\_\_. and that rust shall be for a \_\_\_\_\_ against them.
3. They have laid up their treasures for the \_\_\_\_\_ days.
4. The word "hire" has reference to \_\_\_\_\_ given to laborers.
5. The words "Lord of Sabaoth" means \_\_\_\_\_ of \_\_\_\_\_.
6. They have lived \_\_\_\_\_ and taken their pleasure; have nourished their \_\_\_\_\_ on a day of \_\_\_\_\_.
7. Who is the righteous person of verse 6? \_\_\_\_\_.
8. We are to be patient until the coming of the \_\_\_\_\_.
9. List four examples of patience as given by James.
  - a. \_\_\_\_\_.
  - b. \_\_\_\_\_.
  - c. \_\_\_\_\_.
  - d. \_\_\_\_\_.
10. Those that endure are called \_\_\_\_\_.
11. The coming of the Lord is at \_\_\_\_\_.
12. The \_\_\_\_\_ is standing at the \_\_\_\_\_.
13. The prophets are an example of \_\_\_\_\_ and of \_\_\_\_\_.
14. We are to swear not by \_\_\_\_\_ nor by earth nor by any other \_\_\_\_\_.
15. Our speech is to be \_\_\_\_\_ and \_\_\_\_\_.
16. What two items of worship are mentioned in verses 13-16?
  - a. \_\_\_\_\_.
  - b. \_\_\_\_\_.
17. If sick we should call for the \_\_\_\_\_ of the church.
18. What shall save the man that is sick? \_\_\_\_\_.
19. Verse 16 refers to \_\_\_\_\_ confession of sins.
20. The \_\_\_\_\_ of a righteous man availeth much in its working:
21. \_\_\_\_\_ was a man of prayer. He prayed for it not to rain and it did not for \_\_\_\_\_ years.
22. A man who converts a sinner from the error of his way does two things. Name them.
  - a. \_\_\_\_\_.
  - b. \_\_\_\_\_.

## CHAPTER ONE:

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## ADDED THOUGHTS ON LUST, TEMPTATION & SIN

James 1:14-15

### I. Thoughts On Verse 14.

- A. One is tempted when:
  - 1. He is drawn away
  - 2. By his own lust and
  - 3. Enticed.
- B. The term "enticed" literally means to bait, figuratively, as used here, to trap by enticing delights.
  - 1. Desire, seeking satisfaction, prompts to sin; and the individual is caught, trapped, ensnared, or, as we sometimes say, hooked!
  - 2. Forbidden pleasure must be excluded from our lives, else we will be caught in Satan's snare.
  - 3. The illustration which James uses of enticement is that of the blandishments of a harlot; and the means used, those common to fishermen and hunters.
    - a. Satan tempts us by means of those things which are to us most desirable.
    - b. Fisherman: most attractive bait; most alluring fly to induce...
- C. Desire must first be "drawn away" before there can be enticement.
  - 1. It is the function of the fisherman's fly to induce the fish to forsake the safety of the rock, etc.
  - 2. We should never go to those places, do those things, where we can be hooked (actual evil and appearance of evil, as well as evil companionships).
- D. The influence of Satan is universal.
  - 1. Every man-every one.
  - 2. Drawn away by evil desire induced by desirable bait which Satan dangles before us.
  - 3. We must "first" be "drawn away" from our "rock of safety." Without this, the other steps could not follow.
  - 4. This is the threshold Satan must first invade, our shelter of safety.
  - 5. No man should be drawn away from his spiritual defenses, as he will then be headed downward.
- E. It is so sad to be "drawn away" - from God, from the church, from the Bible, from the road to heaven, from all that is good. But this is Satan's first step for us on the course of positive evil. Few there are who stop when drawn away from the good.

### II. Thoughts On Verse 15:

- A. Lust is evil desire:
  - 1. This desire conceives.
    - a. The hapless individual, his defenses abandoned by being drawn away from them, and hooked by his evil desires, discovers that from the union of:
      - (1) Improper desire and
      - (2) His yielding will -

- b. A conception has occurred.
        - (1) The will yields to lust and when it has conceived,
        - (2) A monstrous offspring is born.
    - 2. Lust, evil desire, becomes the mother of sin because the will surrendered to the desire and suffered seduction.
  - B. Sin did not spring into life the moment desire was experienced.
    - 1. Fleeting desires, improper thoughts, questionable ideas will sometimes appear unwanted and without prior notice.
    - 2. We must, when such occur, rigidly exclude them (never harbor and entertain them).
    - 3. Does the appearance itself constitute sin?
    - 4. The appearance of sin is described by the inspired writer under the figure of a conception and birth.
      - a. Two people are required before a normal conception and birth can take place, so it is here.
      - b. There must be the action and concurrence of two parties operating in the individual before the conception and birth of sin can follow (desire is the one; influence of Satan over the will is the other). When the will surrenders, through the prompting of evil desire, and Satan moves into the heart, conception takes place and the natural fruit is sin.
  - C. So long as we are in the flesh it is impossible to avoid all sin.
    - 1. 1 John 1:8 "...no sin,...the truth is not in us..."
    - 2. 1 John 1:10 "...have not sinned,...his word is not in us."
    - 3. It is adding "sin to sin" in denying sin (sin to say that one does not sin).
      - a. The remedy (1 John 1:9).
      - b. These words are for the obedient, those who have fallen into sin after obeying the gospel. Two laws are evident:
        - (1) Alien sinner.
        - (2) Member sinner.
          - (a) 1 Peter 5:8.
          - (b) 2 Corinthians 2:11.
          - (c) 2 Corinthians 11:2-3.
          - (\*) It should grieve the hearts of Christians when they sin, and should prompt them to strenuous efforts in the future to avoid similar lapses.
          - (\*) "He who falls into sin is a man, he who grieves at sin is a saint, but he who boasts of sin is a demon."
  - D. It is well to note the word "beareth sin."
    - 1. Lust-conception-sin, here we have evil progeny.
    - 2. "Beareth" is from tiktei (tikto), the ordinary word for bringing one into the world in childbirth.
    - 3. Such a birth is a natural result and it is not possible to hide evil desire in the heart-it must ultimately spring forth into life, fullborn.
  - E. Sin proceeds to maturity.
    - 1. The figure of birth is continued-beginning, progress and full maturity to sin (conception, birth and growth).

2. "Fullgrown" is from apoteleo and means complete, fully developed.
3. The last act is "death."
  - a. "Bringeth forth" is from apokuei (apo and kueo)-to be pregnant.
  - b. This is a medical term often used in Greek literature of unusual or monstrous births.
  - c. At the consummation of birth, the child is dead (the birth results in death).
  - d. Death is thanatos and means separation from God and all that is good.
    - (1) James 2:26 (physical death).
    - (2) Death in sin (1 Timothy 5:6); sep. from that which is good.
    - (3) Death to sin (Romans 6:1-4); sep. from practice of sin.
  - e. Sin, when it becomes fully developed, produces death in the individual who harbors it.

### III. A Most Remarkable Picture Of Sin.

- A. Improper desire has seduced the will and tempted it to submit to impure contact.
  1. From this wicked union sin is conceived, and ultimately born.
  2. From babyhood it develops into vigorous manhood and slays eternally him who harbored it.
- B. We need to contemplate this genealogy before launching out into a life of sin.
  1. We cannot blame God with the result of sin.
  2. He who sins needs to recognize the fact that he is the begetter of his own sin and the ancestor of his own demise!
- C. Let us note very carefully the "steps" of sin:
  1. \_\_\_\_\_
  2. \_\_\_\_\_
  3. \_\_\_\_\_
  4. \_\_\_\_\_
  5. \_\_\_\_\_
  6. \_\_\_\_\_
- D. Evil desire leads to the birth of sin. Sin, in turn, gives birth to death. Death, the natural consequence of sin, is often dwelt upon by the sacred writers.
  1. Romans 6:16, 20-21.
  2. Romans 6:22-23.
  3. Ephesians 2:1ff.
  4. Romans 5:12.
- E. We must never dally with temptation nor entertain improper desire. He who dwells upon evil, nourishes it in his heart and suffers it to settle down in permanent abode, will eventually yield to his desires and translate them into action.

Sin does not begin with normal desire.

1. Desire gets out of bounds, clamors for satisfaction.
2. This then leads the possessor into a course of action the design of which is that the evil offspring of sin is spawned.
3. Illustrations:
  - a. Eve (Genesis 3:6-7)---saw (good for food, delight to the eyes, it was to be desired), took, ate, gave (and he ate)---misery loves company!
  - b. Achan (Joshua 7:20-21)---saw, coveted, took (command clear-vs. 15).
  - c. Blessed man (Psalms 1:1)---walketh, standeth, sitteth.
  - d. Peter (Matthew 26:58ff)---followed afar off, sitting without, denied, lied, denied with an oath, began to curse and to swear. (Luke's account in 22:54ff ought to be noted also).
  - e. 1 John 2:15-17---all that is in the world!

## JAMES 1:13-15

"Let no man say when he is tempted, I am tempted of God; for God cannot be tempted with evil, and he himself tempteth no man: but each man is tempted, when he is drawn away by his own lust, and enticed. Then the lust, when it hath conceived, beareth sin: and the sin, when it is fullgrown, bringeth forth death" (American Standard Translation).

### EPITHUMIA:

<u>Lust:</u>	<u>Concupiscence:</u>	<u>Desire:</u>	<u>Lust After:</u>
Mk. 4:19.	Rom. 7:8.	Lk. 22:15.	Revelation 18:14.
Jn. 8:44.	Col. 3:5.	Phil. 1:23.	
Rom. 1:24; 6:12; 7:7; 13:14.	1 Thess. 4:5.	1 Thess. 2:17.	
Gal. 5:16,24.			
Eph. 2:3; 4:22.			
1 Tim. 6:9.			
2 Tim. 2:22; 3:6; 4:3.			
Tit. 2:12; 3:3.			
Jas. 1:14,15.			
1 Pet. 1:14; 2:11; 4:2,3.			
2 Pet. 1:4; 2:10,18; 3:3.			
1 Jn. 2:16,16,17.			
Jd. 1:16,18.			

#1939, p. 143 of J. B. Smith's Greek-English Concordance-King James----38 total times.

### EPITHUMEO:

<u>Desire:</u>	<u>Covet:</u>	<u>Lust:</u>	<u>Lust After:</u>	<u>Fain:</u>
Mt. 13:17.	Acts 20:33	1 Cor. 10:6.	Mt. 5:28.	Lk. 15:16.
Lk. 16:21; 17:22; 22:15.	Rom. 7:7; 13:9.	Gal. 5:17.		
1 Tim. 3:1.		Jas. 4:2.		
Heb. 6:11.				
1 Pet. 1:12.				
Rev. 9:6.				

#1937, p. 143 of J. B. Smith's Greek-English Concordance--King James--16 total times.

### OTHERS:

epipotheo (1) James 4:5 (also: greatly desire, long, earnestly desire, long after, greatly long after, desire, longed after--8 times).  
hedone (2) James 4:1,3 (also: pleasure--3 times).  
orexis (2) Rom. 1:27.  
pathos (1) 1 Thessalonians 4:5 (also: inordinate affection, affection -- 2 times).  
epithumetes (1) 1 Corinthians 10:6.



## INTERESTING THOUGHTS

### I. NOTE WHAT JAMES SAYS:

- A. James says, "each man..."
- B. He then says, "is tempted when..."
- C. He also tells me the "when" of temptation----"when drawn away by his own lust..."
- D. Now watch carefully----"Then the lust - when it hath conceived..."
- E. It now "beareth sin."
- F. Then it "grows, matures...fullgrown."
- G. Last of all it brings forth "death."

### II. OBSERVATIONS:

- A. Each man-----Question: "Was Christ a man?" \_\_\_\_
  - 1. Hebrews 2:9-14.    3. 1 Timothy 2:5.
  - 2. Hebrews 5:1-9.    4. John 1:14.
- B. Is tempted-----Question: "Was Christ tempted?" \_\_\_\_
  - 1. Matthew 4:1-11.
  - 2. Hebrews 4:15.
- \*. Question: "Can a man be tempted without lust?" (Another Word \_\_\_\_).
  - 1. What does James say? \_\_\_\_\_.
  - 2. Would this contradict any other teaching of the New Testament? \_\_\_\_\_.

### III. NOTE THE USAGE OF THE GREEK WORD, EPITHUMEO, LUST:

- A. In a good sense: (Note these three verses under epithumia).
  - 1. Philippians 1:23, "have a longing for something."
  - 2. Luke 22:15, "eagerly desire."
  - 3. 1 Thessalonians 2:17, "great longing."
- B. In a bad sense: (desire for something forbidden).
  - 1. 1 Timothy 6:9; 2 Timothy 2:22, "many foolish desires; youthful desires."
  - 2. Galatians 5:16,14, "gratify the cravings of the flesh."
  - 3. 1 Peter 1:14, "the desires that ruled over you formerly, when you were ignorant."
- C. As a neutral term:
  - 1. Mark 4:19, "desires for other things."
  - 2. Revelation 18:14, "the fruits which thy soul lusted after."

### IV. OTHERS:

- A. 1 Timothy 3:1 "an elder is to \_\_\_\_\_ the office (same word as used in James 1:13-15; 4:2 (verb form)).
- B. Matthew 5:28 "but I say unto you that every one that looketh on a woman to lust after her hath committed adultery ( \_\_\_\_\_ ) with her already in his heart."
  - 1. Lust is where? \_\_\_\_\_.
  - 2. What is the heart? \_\_\_\_\_ (Luke 8 or Matthew 13, etc).

V. ADDED THOUGHTS:

- A. Epithumia denotes strong desire of any kind, usually described by some adjective.
1. In Romans 6:12 the injunction against letting sin reign in our mortal body to obey the lust thereof, refers to those evil desires which are ready to express themselves in bodily activity.
  2. They are equally the lusts of the flesh (Romans 13:14; Gal. 5:16,24; Eph. 2:3; 2 Peter 2:18; 1 John 2:16).
  3. Such lusts are not necessarily base and immoral, they may be refined in character, but are evil if inconsistent with the will of God.
- B. Adjectives: "of the mind" (Eph. 2:3); "evil" (Col. 3:5); "in the passion of" (1 Thess. 4:5); "foolish and hurtful" (1 Tim. 6:9); "youthful" (2 Tim. 2:22); "divers" (2 Tim. 3:6; Tit. 3:3); "their own" (2 Tim. 4:3; 2 Pet. 3:3; Jude 16); "worldly" (Tit. 2:12); "his own" (Jas. 1:14); "your former" (1 Pet. 1:14); "fleshly" (1 Pet. 2:11); "of men" (1 Pet. 4:2); "of defilement" (2 Pet. 2:10); "of the eyes" (1 John 2:16); "of the world" (1 John 2:17); "their own ungodly" (Jude 18).
- C. "Since in modern English the word lust is used exclusively in a bad sense, it is unsuitable as a translation of epithumeo, where the word is used in a good sense."

RESOURCES:

- W. F. Arndt & F. W. Gingrich, Greek-English Lexicon, p. 293.
- J. B. Smith, Greek-English Concordance, pp. 143, 145, 166, 241, 271, etc.
- J. H. Thayer, Greek-English Lexicon, p. 238.
- W. E. Vine, Expository Dictionary of New Testament Words, Vol. 3, pp. 25-26.

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## MATTHEW 5:28

- I. The 7th Commandment Of The Decalogue (Ex. 20:14; Deut. 5:18).
- A. Punishment by law was death by stoning (Lev. 20:10; Deut. 22:22-27).
  - B. If the woman a slave, whipped, and the man was to bring a trespass offering (Lev. 19:20-22).
  - C. If a wife is suspected of adultery by her husband...trial by ordeal... only case known to Jewish law (Num. 5:11-31).
  - D. The law punished the overt act of sin and went no further.
- II. Note The Contrast: "Ye have heard" but "I say unto you."
- A. They---external act; Jesus---in the heart.
  - B. Jesus goes behind the act and legislates against the thoughts which precede to the act.
    - 1. The looking one, with impure thoughts, desires, gazing with a view to feed a lustful desire---an intentional and conscious desire to gratify the lust.
    - 2. The lascivious look and the intending or enkindled passion constitute the roots of the sin of adultery.
    - 3. It is here, in the looking that kindles passion, that the sin begins and takes its root and it is here that it must be resisted and rooted out.
    - 4. The desire must not be developed into overt action.
  - C. Only the "overt act" was that to which the Jew applied "Thou...adultery."
  - D. The look of admiration is not condemned, only the look of lust. This is a principle which may be applied to both sexes.
    - 1. The Bible goes behind the overt act.
    - 2. It proposes to stifle the first emotions of sin and check the impulses...it.
    - 3. The feeling in the heart is charged with guilt and condemnation.
- III. Questions And Thoughts To Ponder:
- A. Does Jesus distinguish between the act and the disposition that produces the act? Yes or No \_\_\_\_\_.
  - B. Can Matthew 5:28 be taken separate and apart from the context of verses 27-32? Yes or No \_\_\_\_\_.
  - C. Is the "plucking out of the eye" and the "cutting off of the hand" to be taken literally? Yes or No \_\_\_\_\_.
  - D. Can a person so lust without eyes or without hands? Yes or No \_\_\_\_\_.
  - E. Is what here said of a man equally true of a woman? Yes or No \_\_\_\_\_.
  - F. Does "every man" include the bachelor? Yes or No \_\_\_\_\_.
  - G. Is the teaching of Matthew 5:28 "heart adultery"? Yes or No \_\_\_\_\_.
    - 1. Isn't this the committing of the sin, as far as the heart can do it? \_\_\_\_\_.
    - 2. Does the Scripture teach the eye to be both the "inlet" and the "outlet" of much wickedness? Yes or No \_\_\_\_\_ (Gen. 39:7; 2 Sam. 11:2; Judges 16:1).
    - 3. Man should not "feed" the eye with "forbidden fruit." Right? \_\_\_\_\_.
    - 4. Perhaps man should "make a covenant" with his eyes? (Job 31:1).
    - 5. Isn't there to be such a thing as "heart purity"? Yes or No \_\_\_\_\_ (Mt. 5:8).
  - H. Is the teaching here, in context, that is, "keeping the body in subjection, living a life of self-denial, watching over our hearts, suppressing the first rising of lust and corruption, resisting the beginnings of sin, walking in the Spirit and not fulfilling the lusts of the flesh, etc., etc."? Yes or No \_\_\_\_\_. (Romans 8:13; Gal. 5:24; Col. 3:5-8; 1 Thess. 4:3-4; etc.).
  - I. Is there another kind of adultery besides fleshly and heart adultery? Yes or No \_\_\_\_\_. (Ez. 16:15; 23:43; James 4:4).

- J. How is 2 Peter 2:14 to be understood? \_\_\_\_\_
- K. What about 1 John 3:15? \_\_\_\_\_
- L. What is meant by the word "heart" in this passage? \_\_\_\_\_
- M. Is Matthew 5:28 the sin of Matthew 19:9? Yes or No \_\_\_\_\_
- N. Can a person "sin in thought"? Yes or No \_\_\_\_\_. (cf. Acts 8:22-24).
- O. What about the person who "causeth" one to do such a sin? (cf. 2 Kings 9:30; Matthew 5:32; Psalms 50:18; Pro. 6:25) \_\_\_\_\_
- P. The world consists of what? \_\_\_\_\_  
(1 Jn. 2:15-17).
- Q. Hell is terrible and we must do whatever we can to keep from going there. Right? \_\_\_\_\_ (Matthew 18:8ff; Mark 9:43ff).
- R. Besides this verse, that is, this paragraph (verses 31-32 included), only Matthew 19:3-9; Mark 10:2-12; Luke 16:18; Romans 7:1ff; 1 Cor. 7:1ff teach on the subject of marriage, divorce and remarriage in the New Testament. Yes or No \_\_\_\_\_ (write in the others) \_\_\_\_\_
- S. What is the only ground for divorce? \_\_\_\_\_
- T. How many are "involved" in this "adultery" when the thoughts of Matthew 5:31-32; etc., are fulfilled? \_\_\_\_\_
- U. "If a man earnestly wishes to commit an evil, but cannot, because God puts time, place, and opportunity out of his power, he is fully chargeable with the iniquity of the act, by that God who searches and judges the heart...If voluntary and deliberate looks and desires make adulterers and adulteresses, how many persons are there whose whole life is one continued crime!" (Clarke, Vol. 5, p. 73).
- V. The Lord nowhere taught: "As long as you do not do the act all is well." It is not a matter merely of the actions and deeds, but that something within the heart that leads to the action..." (Lloyd-Jones, Vol. 1, p. 237 of Studies in the Sermon on the Mount).

# THAT WHICH IS PERFECT

## Introduction:

- A. The termination point for charismatic activity heavily depends upon a proper understanding of I Corinthians 13:8-13, especially the phrase "that which is perfect."
- B. The proponents of current charismatic claims must, of necessity, in order to "keep their teaching," make it ("perfect") refer to the end of earthly life.
- C. However, many others, some among "us," think this to be "future" in reference to our time.
- D. Others think it to be rather "ambiguous."

## I. SPIRITUAL GIFTS WERE TO CEASE:

- A. Supernatural endowments from the Holy Spirit were foretold by Jesus (Mark 16:17-18) and described as a fact in the New Testament (Mark 16:20; Acts 2:1-4, 43; 8:6; 10:44-46; 14:3; Hebrews 2:3-4; etc.).
- B. Paul specifies nine such gifts (I Corinthians 12:4-22, 31), and each was called a "spiritual gift" (Romans 1:11).
- C. He singles out tongues, prophecy, knowledge and faith. Three of these gifts are contrasted with the representative Christian virtues of faith, hope and love (vss. 8-13). The contrast has to do with their duration. As long as this earth shall last, faith, hope and love will abide (vs. 13).
- D. However, spiritual gifts, i. e., tongues, prophecies and knowledge would cease or "be done away" (v. 8).
- E. The termination of gifts would be "when that which is perfect is come" (v. 10).

## II. WHAT "PERFECT" DOES NOT MEAN:

- A. Does it mean "Jesus"?
  - 1. The Greek construction denies this possibility, for the word "perfect" is neuter and cannot refer to the mature Christ.
    - \*. brephos & paidion (Luke 2:16-17).
    - \*. Luke 1:3; Cf. Mt. 1:20 - "the holy thing."
    - \*. Upon reaching maturity, he would be referred to in masculine terms.
    - \*. Not "that which," but a "he who."
  - 2. 1 John 1:1,3 is no exception because the writer refers not to Jesus but to "things about, concerning, etc."
- B. Others have thought Paul refers to a "perfect" state of existence which will come to us in heaven at the dawn of eternity.
  - 1. Adam Clarke and Lenski for examples among those "not of us," and there are some "among us" who have suggested this.

2. Heaven or eternity is not mentioned anywhere in this context. The chapter discusses virtues and gifts "in this world." Cf. vss 1-8. The contrasts of gifts is as far as this life is concerned (temporary with permanent). The word "perfect" never refers to the sinless, lawless state of heaven.

C. Does it mean "Christian maturity" or "love"?

1. Carroll Osburn takes the former view and Jim McGuiggan is with the latter.
2. The arguments ignore the immediate context (a contrast in duration-vss 8-13, rather than value-vss 1-7) and they also ignore the definite statement of vss 9-10 (a contrast in quantity).

\*. Note: a. The gifts of prophecy and knowledge were for the purpose of providing information - I Corinthians 13:2; 14:3-6, 19;

b. Tongues were for a sign to unbelievers-I Corinthians 14:22 (not to mature the love of Christians);

c. The spiritual gifts of the Corinthians were contributing to personal immaturity, not to maturity - I Corinthians 3:1; 14:20;

d. Spiritual gifts were needed because Christians were still childish in the level of knowledge - I Corinthians 13:11 (not in attitude);

e. Paul was certainly mature but he still had spiritual gifts (I Corinthians 2:1-6) and he spoke in tongues more than they (I Co. 4:18).

f. People today are just as immature and unloving as ever, yet spiritual gifts have ceased. Why?

\*. Getting Christians to love one another was neither the sole purpose of the Lord's dealing with his people nor of Paul's letter to the Corinthians. Cf. I Corinthians 7:1-questions. In Chapters 12-14 (Cf. 12:1) he gives information about the purpose, diversification, estimation, regulation and, (13:8-13) termination of spiritual gifts. He does not hint about love as their purpose - he wants them to have love and gifts (12:31; 14:1).

III. WHAT DOES "PERFECT" MEAN?

- A. The Greek word is teleios and means "having attained the end or purpose, complete." It may be applied to people with the

meaning of "full-grown, mature." Cf. James 1:4. Or it may refer to the finality of anything which has been "brought to its end, finished."

B. The word occurs about twenty times:

1. Christians are to be perfect in the sense of full grown or mature - Mt. 5:48;
2. In loving both friends and enemies - Mt. 5:44-47; Cf. Lk. 6:36;
3. In commitment to Christ - Mt. 19:21;
4. In spiritual discernment - I Cor. 2:6,14;
5. In attitude - I Cor. 14:20;
6. In knowledge of the way of salvation - Phil. 3:15;
7. In union with Christ - Col. 1:28;
8. In remaining true to God's will - Col. 4:12;
9. In being able to distinguish between good and evil - Heb. 5:14.

- \*. One does not have to reach heaven before having this kind of perfection (Cf. Phil. 3:15).
- \*. God's system of salvation has perfection in its earthly processes (Cf. his gifts are complete as seen in James 1:17 - perfect); patience has its perfect work (James 1:4) and faith is "perfected" by its works (James 2:22). So some things are, in this world, perfect in the Biblical sense of the word.

C. What about I Corinthians 13:10? What is it that is contemplated here as being complete?

1. The answer is to be found in verse 9, since verses 9-10 go together as one sentence.
2. They represent a contrast between something that is incomplete "in part" (ek merous) now, but will be, later, complete (teleion).
3. The identification of the "perfect" is stated precisely in the words "we know in part, and we prophecy..." (vs. 9). His subject was the receiving and dispensing of divine knowledge...the proclamation...
4. Whatever is partial in verse 9 is partial in verse 10.
5. The Holy Spirit was to guide the apostles into all the truth (John 16:13), but at this time of Paul it had not been fully received and proclaimed. However, by John's time on Patmos...(Cf. Rev. 22:18-21).

IV. THE APPLICATION OF AN ILLUSTRATION IN PAUL'S LIFE.

- A. I Corinthians 13:11, the only illustration in this context, is used to emphasize the contrast between infancy and maturity.
- B. Nothing could be further from the truth than the claim of having spiritual gifts is a mark of Christian maturity. Cf. I Cor. 3:1; 14:20.

C. As Paul left behind childish ways, so must spiritual gifts be left behind when the revelation is complete (Cf. Eph. 4:8ff).

1. Build up the body - vs. 12.
2. Unity of the faith - vs. 13 (note the words "knowledge" of the Son of God and "teleios" man).
3. When the revelation became perfect (13:10), the body of Christ became full-grown (Cf. 4:14 and 4:15 of Eph.). In this sense, they would be no longer "children" but discard the "things of the child" (literal).

V. DOES I CORINTHIANS 13:12 REFER TO HEAVEN OR "THE FINAL END"?

- A. This "mirror darkly - face to face" is Paul's explanation of the illustration he has just given.
- B. The "then" (of seeing "face to face") is not "at the final end or in heaven."
- C. "To see in a mirror" was a figurative expression which meant to "receive a revelation from God." In Hebrew "mirror" is the same word as "vision." Cf. Numbers 12:6-8 - Moses in contrast to others who had "dark speeches."
- D. The revelation is still incomplete (we see in a mirror darkly "now" - GGM), but when all spiritual knowledge and prophecy were to be finished, the image would be "face to face." It is well to note that the "obscurity" is what is done away.
- E. The term "face to face" is used in Gen. 32:20; Ex. 33:11, and Deut. 34:10; Deut. 5:4-5.
  1. Not a literal term - Deut. 34:23.
  2. So also Paul in 1 Cor. 13:12; Cf. 1 John 3:2; Rev. 22:4.
  3. Refers to the here and now - with unveiled face - II Cor. 3:18.
  4. Note II Cor. 4:6.
- \*. We receive with meekness the implanted word (James 1:21f, when we "look into the mirror" (James 1:23) of the "perfect law of liberty" (James 1:25). That mirror reflects, it tells us, God's word is finished, complete.

VI. WHAT ABOUT THE SECOND PART OF II Corinthians 13:12?

- A. Does the "then" point to "eternity"? (the time when spiritual gifts will no longer be needed). Is it "heaven"?
- B. The argument is made that it is since we can never know fully here on earth. However, the word used means to know accurately, thoroughly or completely. There is no need to try and deny the thought is "thorough knowledge." There is nothing here to picture "a future scene" ...
- C. The above thoughts come to us from the intensified word, in the Greek (epiginosko), and we can note its use in Mt. 7:16; Luke 1:3-4; Romans 1:32; I Cor. 14:37; Col. 1:6; 1 Tim. 4:3; II Pet. 2:21; II Peter 1:2. (All of these passages tell us that we are able to "know fully" right now in this life).



- D. Paul said nothing in this about "knowing anything as well as God knew him" or "that he was going to know God that well." He made no illusion to some greater knowledge to be gained in heaven. He simply wrote "in contrast" to two eras. He did look forward to the day when he would know all of God's revealed truth. At this time he would "know it fully," just as he was "fully known" by others (I Cor. 13:12; II Cor. 1:14; 6:9). We can "know fully" in this life.

#### VII. FAITH, HOPE AND LOVE REMAIN.

- A. I Cor. 13:13 is a contrast between the temporary and the permanent as far as this life is concerned.
1. Spiritual gifts...would be done away (v. 8).
  2. Inner Christian qualities would remain (v. 13).
- B. Paul does not say that faith, hope and love will all be eternal - he does not say how long they will remain.
- C. Note the New English Bible just here, as it adds the word "forever." We know that "faith" and "hope" have a temporary character (Heb. 11:1; II Cor. 5:7; Romans 8:24-25; etc.).
- D. Love alone, of these three qualities, goes on into eternity, as "God is love" (I John 4:16; I Cor. 13:8; Romans 8:39).

#### Conclusion:

- A. The purpose of miracles needs to be clearly defined and understood. These verses might help:
1. Hebrews 2:3-4.
  2. II Peter 1:21; Luke 24:49; Mark 16:20.
  3. Acts 14:3 and compare Zech. 13:1-2 and vss. 3-4 as to the fact of the "passing away" and lies "to deceive."
  4. Matthew 24:24.
- B. Once miracles were performed and attested by credible witnesses they were to stand as evidence for all time (John 21:24; I John 1:1-4; II Peter 1:16-21; John 20:30-31).
- C. Paul foretold the passing away of the age of miracles (I Corinthians 13:8 and they were fulfilled by the written record - vss 9-10.
- D. It is up to us to accept that record "once and for all delivered to the saints" (Jude 3).
- \*. "Let us not look for the things of childhood but the things of manhood; not the dark but the clear; not the partial but the total; not the temporary but the permanent, not spiritual gifts but faith, hope and love."

# BOOK OF JAMES WORD STUDY

## (Chapter 1)

### Vs. 1 "Servant."

- \*. This is from the Greek word doulos and refers to "one who gives himself wholly to another's will." Our English term weakens this word. It would be better translated by the word "slave" if you had the "unwillingness" out of it.

### Vs. 1 "Dispersion."

- \*. This is our Greek word diaspora and simply means scattered, or dispersed.

### Vs. 1 "Greeting."

- \*. The word chairo means "to rejoice." However, this is the infinitive, chairein, and means "joy to you." Cf. 2 Jn. 10; Acts 15:23; 23:26. Our "cheer up" indicates this meaning.

### Vs. 2 "Brethren."

- \*. Adelphoi, brethren, are those who are fellow-believers and who are joined to each other in love and form the family of God. Note: 1:19; 2:1, 5, 14; 3:1, 10; 4:11; 5:7, 12 and 19. "From the same womb" (delphos) as in 1:16.
- \*. All New Testament words such as disciple, brother, saint, etc., manifested characteristics and dispositions. It is well to note that all titles were avoided, as there were no distinctions among them.
- \*. Cf. Hebrews 13:23; Colossians 4:7, 12, 14, etc.

### Vs. 2 "Temptations."

- \*. Peirasmois may mean either "outward or inward" temptation, but here seemingly refers to "outward."

### Vs. 3 "Knowing."

- \*. Ginosko is the word from which we get "knowing" and we are to "come to understand, to learn to know, knowledge which comes from experience. "Continuing to find out..."

### Vs. 3 "Proving."

- \*. Dokimion from dokimos and this is the crucible through that which ore is made to pass so that the heat separates, from the dross, the genuine ore! This is the test to which our faith is subjected, therefore, trials become our furnace to prove the genuineness of our faith.

### Vs. 3 "Faith."

- \*. We only have one word for "faith," and it is the word, pistis. It denotes real conviction about our relationship to God, and is enjoined with trust. It tells us what "obedience" is!

Vs. 3 "Patience."

- \*. This is our word hupomone (hupo, under; meno, to remain).
- \*. Cf. Luke 21:19. Exhibit steadfastness & constancy...!

Vs. 4 "Perfect."

- \*. Faith is to have its (teleion) perfect work, that is, accomplish its purpose, achieve its end and denotes completeness, wholeness, maturity.

Vs. 4 "Entire."

- \*. Holokleroi is herein used for the word "entire." It means the thing to which it is applied has all of its parts, as a baby with all its parts, normal in every aspect. When we are thus "equipped" we will be "lacking in nothing."

Vs. 4 "Lacking in nothing."

- \*. En medeni leipomenoi (the last word is the one which has much meaning packed in it) means "not being left behind by another." It is from leipo, to leave, and is a racing term. Cf. I Corinthians 9:24. Those who mature in Christ will not be outdistanced by any. Cf. Hebrews 12:1-2. There is no place to stop, not in this race!!

Vs. 5 "God, who giveth."

- \*. Tou didontos Theou is literally "The Giving God!" God is truly a giver! He does not cast our requests into his teeth (this is from me oneidizontos, to cast into one's teeth), that is, he does not "upbraid us."

Vs. 6 "Nothing doubting."

- \*. Doubting is from diakrinomenos and the chief idea seems to be that of "inner debate," or one "torn by conflicts," or one who is "at variance with one's self," to hesitate, to doubt.

Vs. 7 "That man."

- \*. This is the fellow who eliminates himself from all the blessings and favors of God. Cf. Genesis 49:4.

Vs. 8 "Doubleminded man."

- \*. This is the term dipsuchos, a man with two minds or souls. The word occurs only here and in James 4:8 in the New Testament. Cf. Matthew 6:24, therefore, unstable, wavering in attitude!

Vs. 9 No particular word here, but it is hard to resist not listing the thought of 3 John 2 and also the warning of Mark 10:24. Proverbs, especially 30:7-9, needs to be remembered as well.

Vs. 10 "Shall pass away."

- \*. The verb is pareleusetai (para, besides; erchomai, to come, go) and tells of the impressive fashion ... frailty of our nature.

Life is "but for a moment!" "The things of this life are so transient in nature that it is of little consequence whether we have abundance or are in want, provided we 'put first...' and enthrone the Lord Jesus Christ in our hearts and lives." (Woods, p. 49).

Vs. 11 "Fade away."

- \*. Cf. Isaiah 40:6-8; Job 14:1-2; Psalms 103:15-16.
- \*. The term is maranthesetai and means to extinguish a light. It is future passive indicative of maraino.

Vs. 12 "Blessed."

- \*. The term is makarios and is the word which begins the great "beatitudes" (Matthew 5:2-11), and describes one in a state of blessing. Note that happiness is from hap, chance, and is derived from external circumstances. Not so with this beautiful thought.

Vs. 12 "Endureth."

- \*. Hupomenei is present active indicative of hupomeno (recall a study of this word from verse 3) and means one who patiently submits to the trials of life knowing they are a furnace of fire which proves our faith. Cf. Luke 8:13 for contrast.
- \*. Note also 1 Peter 4:15; Hebrews 12:5-8; 1 Cor. 11:19; 1 Peter 4:12-13. Passed the test of faithfulness!

Vs. 12 "Crown."

- \*. This crown, stephanos, wreath of victory, is to be given to the faithful, not at the beginning, but at the end of the examination.
- \*. Cf. Mark 10:30; 1 John 2:25; Titus 1:2; Revelation 2:10; II Timothy 4:8; 1 Peter 5:4; 1 Cor. 9:25; Prov. 1:9; 2 Sam. 12:30; 1 Tim. 2:5; 1 Tim. 2:11.

Vs. 12 "Love."

- \*. We must take special note that this is the Greek word agape, the form being agaposin (from agapao). Not love, but loving!
- \*. Cf. 1 John 5:3; 1 John 2:4. (Those who say they know him and refuse to obey him are said to be liars).

Vs. 13 "Tempted."

- \*. It is well to observe (look at verse 2) that James now has a change from "outward" to "inward" temptation. He now uses, instead of the noun, a verb (peirazomenos), to solicit to do evil, Cf. Matthew 4:1ff; Genesis 3:12.
- \*. God is beyond the area of temptation. No one can say, "From God I am tempted." He has no experience with evil!

Vss. 14-15 have already been covered by one of our handouts, # 5. It, therefore, is not needful to study those words again here.

Vs. 16 "Be not deceived."

- \*. The word is planasthe, and the brethren are told not to stray or wander from the right course of thinking! Don't ever try to blame God! Cf. 1 Cor. 6:9; 15:33; Gal. 6:7 about "being deceived." I have read where there are more than 2,500 different warnings about such possibility.
- \*. We need to be familiar with: 2 Cor. 4:4; Hebrews 3:12-13; II Corinthians 11:2; 2:11; Galatians 5:25-26; 1 John 3:14-15.

Vs. 17 "Gift...gift."

- \*. Note the word "gift" is used twice in this verse. Both come from didomi, to give. The first is dosis (the act of giving signified) and the second is dorema (the result of the act of giving, that is, the gift). The gift is "complete" because of the goodness of the giver.

Vs. 17 "Father of lights."

- \*. These gifts descend (katabaino), come down, from above (same word as in John 3:3), from heaven, their divine source.
- \*. The word "Father" is used in the sense of creator, therefore we are speaking of God as the author of lights, meaning, of course, the heavenly bodies (sun, moon and stars). Cf. Job 38:24, II Cor. 1:3; Ephesians 1:17).
- \*. However, let us hasten to say that God is the originator of all light-1 John 1:5-literal and figurative. Cf. 2 Cor. 4:18.

Vs. 17 "Variation...shadow cast by turning."

- \*. Here is a tremendous thought! Lights differ, but with God we can rest assured there is no change (Mal. 3:6) and there is no turning (Job 38:33; Deut. 33:14). There is no "day to day and no season to season" with God as he is constant always!

Vs. 18 "Of his own will."

- \*. Bouletheis is from boulomai and is a participle; God willingly brought us forth (He, too, is a parent). A contrast...

Vs. 18 "He brought us forth."

- \*. The word apekuesen, from apokueo, occurs in 1:15 as well.
- \*. King James has "begat" and it is an act of birth-affirmed by God. Cf. 1 Peter 1:22-25; 1 John 5:1; I Cor. 4:16.

Vs. 18 "Firstfruits."

- \*. Firstfruits were a pledge of that which was to follow (Leviticus 23:10; Deuteronomy 26:2), the fuller harvest.

- \*. The figure is employed in the New Testament. Cf. I Corinthians 16:15; Rev. 14:4; I Cor. 15:20. Could mean the Jews, as in Jeremiah 2:3.

Vs. 19 "Swift to hear." ("let...be" is imperative)!

- \*. The word "swift" is tachus and occurs only here in the New Testament. We need to be quick, speedy, etc., with a very fast and attentive mind, a ready disposition to listen.
- \*. The three thoughts will, to a great extent, reveal how very stable a man's character is.

Vs. 20 "Righteousness of God."

- \*. The word is dikaiosunen Theou; a right relationship to God.
- \*. It denotes the state acceptable to God which becomes sinners (a sinner's) possession through that faith by which he embraces the grace of God offered him in the death of the Christ.
- \*. This is a full conviction and trust of and about Jesus, and is joined in obedience.
- \*. Acts 10:34-35; Psalms 119:172; 1 John 2:29; 1 John 3:7 and also Psalms 32:1,2.

Vs. 21 "Putting away."

- \*. The term is apothemenoi and is middle. It indicates that a person strips himself completely of every evil (thought, act, etc.).
- \*. Remember that the middle voice indicates that this is what we do ourselves! God will not; others cannot...

Vs. 21 "Filthiness."

- \*. The word is ruparian, dirty, and occurs only here and in (a form of the word) Zech. 3:3-4. That which is filthy is also disgusting, sickening, polluting and renders the soul unclean. Cf. Matthew 13:15, classical Greek in medicine!

Vs. 21 "Overflowing of wickedness."

- \*. The wording is perisseian kakias; superabundance of evil & the heart is full of evil and exhibits the same in life.

Vs. 21 "In meekness."

- \*. The wording is en prauteti and refers to the manner of our approach toward a study of the Word. Our disposition that we manifest should be that characteristic of little children (Cf. Matthew 18:3-5).

Vs. 21 "Implanted word."

- \*. Ton emphuton logon-rooted, fixed, etc., Cf. Romans 6:5.

Vs. 21 "Is able."

- \*. The word "able" is our word for dynamic, powerful, dynamo, dynamite, etc. and is from dunamis (dunamenon is the form here).
- \*. Cf. Romans 1:16; I Corinthians 1:18.

Vs. 21 "Save."

- \*. This is from sosai and is an aorist active infinitive and means much more than just "forgiveness of past sins, alien etc." The word preserves us from a life of habitual sin.
- \*. Cf. Psalms 119:11; 1 Timothy 2:4; John 5:40. Note: It is able, but we must "receive" it. Here is both the divine & the human principle of salvation.

Vs. 21 "Soul."

- \*. This is from the Greek psuche, a generic term.
- \*. It may mean:
  - a. The whole person---Acts 2:41.
  - b. The life which ends at death---Psalm 78:50.
  - c. The immortal spirit---Acts 2:27

Vs. 22 "Doers, Be Ye!"

- \*. "Be ye" is ginesthe and is present middle imperative--means that we are to "exhibit" ourselves as...the tense shows a continuous action and we are to "keep on demonstrating..."
- \*. The word "doer" is from poietai, derived from poieo, a term that shows creative action.
- \*. We get our English word "poem" from this word. Cf. Chapter 2:8-10 of Ephesians. Had James meant that we were just to be active, the word prasso, seemingly would have been used. The child of God is to poeitize the Word!

Vs. 22 "Hearers."

- \*. This is the word akroatai. It is like a person auditing a course; not taking it for "credit." The "auditor" doesn't walk across the stage to receive the diploma!!
- \*. Cf. Matthew 7:21-27; Romans 2:13; Luke 11:28; etc.
- \*. This person evidently thinks the blessing comes from being a "listener only."

Vs. 23 "Beholding."

- \*. This is not just an idle glance, as the word is from kata-noeo, to fix, to regard attentively, take careful note of, etc. Not an idle look, but he "turned from" the mirror!

Vs. 24 "Forgetteth."

- \*. We are to take heed "how" we hear, "what" we hear and we are to "give the more earnest heed" to what we have heard from the Word (Cf. Luke 8:18; Mark 4:24; Hebrews 2:1ff).
- \*. The hearer has a tremendous responsibility! He is to put (internalize) into his life what he has heard! Cf. Matt. 13:1-9, 19-23; Luke 8:4-15; Matthew 11:21-24; 2 Peter 2:20-22.

Vs. 25 "Looketh."

- \*. This is from parakupas (from parakupto) and it means that we stoop, look, gaze intently and try to get the closest, finest look possible. Cf. John 20:5,11.

Vs. 25 "Perfect."

- \*. This is our very famous word teleion (from telos) and it tells us that the law of Christ is complete, whole, indicating that it embodies all that is necessary to accomplish its purpose. Cf. 2 Peter 1:3

Vs. 25 "Continueth."

- \*. Parameinas means to "stay close." It is not enough just to "peer" into the Word!
- \*. Cf. Psalms 1:1-3. We forget more than we ever retain of what we hear!

Vs. 25 "Doer of work."

- \*. Here again is the word poietaes but the whole phrase is--- alla poietaes ergon. This person's characteristic is to "work." Contrast: The hearer who forgets and the one who puts into practice what he hears. Only the latter is the one who is promised "the blessing." Cf. John 13:17.

Vs. 26 "Religious."

- \*. Threskos is derived from threskeia and denotes external devotion. This includes public prayer, attendance, etc.
- \*. The "outward" forms are no good if the tongue is not...

Vs. 27 "Pure and undefiled."

- \*. Kathara is pure (cleansed) and amiantos, undefiled, without contamination. Cf. Mt. 5:8; Micah 6:6-8

Vs. 27 "To visit."

- \*. Episkeptesthai is from episkeptomai (it is present middle infinitive) and means to inspect, with a view of helping! It certainly means more than a social call, as there is no solace for an orphan in such. Cf. Luke 1:68. "Keep on..."



Vs. 27 "Fatherless."

- \*. Orphanos, bereft of parents and the cause could be that of death, divorce, disease, desertion, etc. It is a case of "children without parents" (to put it simply). These are children whose parents will not or cannot provide...

Vs. 27 "Widows."

- \*. Cheras, are the women who have lost their husbands, and as such have no means of support. Used metaphorically in the Revelation letter (18:7) of abandonment: Death/Desertion?

Vs. 27 "To keep."

- \*. Terein is present active infinitive and means to "keep on" keeping oneself unspotted from the world.

Vs. 27 "Unspotted...world."

- \*. The world is kosmos and shows us what is peculiar to its own nature.
- \*. Don't allow the "spots" of the world to be transferred on us. Cf. Ephesians 5:11; 1 Timothy 5:22; 2 Corinthians 7:1; 1 Peter 1:15-16; Romans 12:1-2; etc., etc.

#### RESOURCE MATERIALS:

Arndt & Gingrich, A GREEK-ENGLISH LEXICON OF THE NEW TESTAMENT AND OTHER EARLY CHRISTIAN LITERATURE.

Nathan E. Han, A PARSING GUIDE TO THE GREEK NEW TESTAMENT.

J. B. Smith, GREEK-ENGLISH CONCORDANCE TO THE NEW TESTAMENT.  
(A tabular and statistical Greek-English concordance based on the King James Version with an English-to-Greek index).

Joseph H. Thayer, A GREEK-ENGLISH LEXICON OF THE NEW TESTAMENT.

W. E. Vine, AN EXPOSITORY DICTIONARY OF NEW TESTAMENT WORDS.

Guy N. Wood, A COMMENTARY ON JAMES.

\*In addition, of course, was some primary sources. I followed the American Standard in the study.

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## CHAPTER TWO:

GRACE, FAITH, WORKS AND LAW.....	8
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# GRACE, FAITH, WORKS & LAW

- I. It Is Perhaps Evident that James 2:14-26 is one of the most controverted passages in this five chapter book, yea, perhaps even of the New Testament itself.
- A. It was this passage of scripture that led Martin Luther to speak of this book as "a right strawy epistle." He thought the idea that "faith justifies" and "faith does not justify" to be nothing but a contradiction.
  - B. It was Luther who, in Romans 3:28, added "faith only." He does not stand alone in his view, and it is an ever constant battle for those who maintain there is no conflict between Paul and James.
  - C. The Pauline statement is found in Romans 4:1ff, in which a multitude believe that Paul is saying that justification is "by faith without any works." While James, in this section says, "there is no justification apart from works," (2:21-23 specifically).
  - D. The difficulty that arises is due to an erroneous doctrine taught by many, which is, "salvation is by faith alone."
    - 1. This means "faith without any further acts of obedience."
    - 2. It is saying that man is saved "at the point" of his faith without that faith manifesting itself in any action whatsoever.
  - E. It seems incredible that people cannot clearly see there are two kinds of works. Simply stated, they are:
    - 1. Works excluded from God's plan, and
    - 2. Works included in God's plan.
  - \*. Paul in Romans 4 uses Genesis 15:6 to prove that the "father of the faithful" was not justified by works, but James (2:20-22) uses the same scripture to prove that he was justified by works.
  - F. Today, even among "our own," there are those who maintain various thoughts relative to the above. To prove the same let me give just one example. This is one with whom I had a short written discussion.

*"Since man cannot save himself regardless of how much he tries, I think I'd be a little hesitant about fighting 'grace only'... The matter of 'grace only' was settled about 2000 years ago by our Lord, so you see there is nothing to debate---all we have to do is to be willing to accept what the Holy Spirit said ... this leaves no room for argument--just belief."*

II. Let Us Note Some Introductory Thoughts relative to the caption of this brief paper.

- A. God, himself, is the "father" of the second mile religion, as God loved man in spite of his sin (Rom. 5:12). God was not obligated to man, but set in motion a plan to redeem man. Oh, the magnanimity of God!
- B. God is the source, the origin, of divine grace (John 3:16). Indeed, every good gift comes from God (Jas. 1:17) and we know that "love is of God" (1 John 4:7; Romans 8:35-39).
- C. All accountable people sin (Romans 3:23; cf. 1 John 3:4; 1 John 1:8-10). This simply means that all are in need of grace and that God has extended it to all men. This is the "must" of the subject (cf. 1 Kgs. 8:46; Ecc. 7:20; etc.).
- D. These scriptures need to be noted very carefully:
  - 1. John 1:17.
  - 2. 2 Corinthians 8:9.
  - 3. Romans 5:15.
  - 4. Galatians 2:20-21.
  - 5. Romans 3:21-24.
  - 6. Titus 2:11-14.

III. Salvation Is By Grace.

- A. It is a gift, unearned and unmerited (Luke 17:10).
- B. "For by grace have ye been saved through faith; and that not of yourselves, it is the gift of God; not of works, that no man should glory. For we are his workmanship, created in Christ Jesus for good works, which God afore prepared that we should walk in them" (Eph. 2:8-10).
- C. When we speak of "salvation by grace, a gift," we are speaking of the love of God for man. We do not pay for this gift. It is unearned and unmerited.

IV. Saving Grace Is Through Faith.

- A. This is clearly and beautifully seen in the verses quoted above, along with Titus 2:11-12. God owes us nothing and all that God did in order for our salvation he did by grace. God acts by grace.
- B. Let us now note that there are two sides to salvation:
  - 1. God's side can be easily seen in the following:
    - a. Christ is the gift of God's grace, 2 Cor. 3:9.
    - b. His death is an act of God's grace, Heb. 2:9.

- c. The gospel is a matter of grace, Acts 20:24,32.
  - d. His teaching is a part of grace, Tit. 2:11-12.
2. Man's side is viewed through faith. As God acted by grace, man acts by faith. We do it through faith, but not faith without action (Eph. 2:8).
- a. It is conditional on man's part.
  - b. Both grace and faith are necessary to salvation!!
    - (1) Romans 4:16 "...of faith, ... by grace."
    - (2) Romans 5:1-2 "...justified by faith..by faith into this grace..."
    - (3) Cf. John 8:21,24; Mark 16:16; Acts 2:38; Rom. 10:10.
    - (4) It is man that does the "believing," but God, who acts by grace, provides the "what."
    - (5) God provides "what" we are to hear, but we do the "hearing." (Same with testimony of faith).
    - (6) God grants repentance, but we do the repenting. Man does the hearing, the believing, the repenting and man confesses the Christ. God has performed what man could not do. Grace makes obedience valid!
  - c. This is a live, active and working faith as is seen by Galatians 5:6; 1 Cor. 15:10.

#### V. Saving Grace Is In Christ.

- A. 2 Timothy 2:1 says, "...in the grace that is in Christ Jesus."
  - 1. Redemption is in Christ, Romans 3:24.
  - 2. Salvation is in Christ, 2 Tim. 2:10.
  - \*. Man must get "into" Christ and God does not leave us in the dark about this. Note Gal. 3:27; Romans 6:3-4, Gal. 3:28.
- B. God, by grace, provided salvation in Christ. Man, by faith is moved to be immersed into Christ where we are partakers, participants, of his grace. Indeed, we are "saved by grace through faith." We cannot save or pardon ourselves. In no way can we pay for it.

#### VI. Saving Grace Is Not By Grace Or Faith Alone.

- A. This was the mistake that Martin Luther made on Romans 3:28. "We reckon therefore that a man is justified by faith apart from the works of the law." He should have known that a man was not to "add" to the message (Deut. 4:2; 12:32; 18:20).

- B. I would not debate the issue as to whether or not a man is saved "by grace" or saved "by faith." However, I would... "when" is a man saved by grace or by faith. God provides but man is not saved by provisions only. Note very carefully that in each of the following examples you have the grace, the instructions, the man's faith and then obedience and, of course, then the blessing.
1. Genesis 6:14-22; Hebrews 11:7.
  2. Numbers 21:1-9.
  3. Joshua 6:1-21.
  4. II Kings 5:1-14.
- C. The Bible does not contradict! "Ye see that by works a man is justified, and not only by faith" (Jas. 2:24). Faith moves us to do "according to all that God hath commanded." Even though the Methodist Discipline says, "The doctrine of faith, and faith only, is a most wholesome doctrine, and very full of comfort," it is not found in the Bible. In no place does the Bible ever say "by faith without any further acts of obedience."

#### VII. Saving Grace Involves Works.

- A. The ones on the part of God have already been discussed in a previous section.
- B. Since the Bible says "saved by works" (James 2:24-26), and "not by work" (Titus 3:3-5), obviously there must be two kinds of works.
1. There are works that are excluded:
    - a. Those which have ground for boasting, Eph. 2:9f; Tit. 3:5; Rom. 3:27-28. These involve human ways or schemes and for human glory.
    - b. We are not saved by works of the law, Gal. 2:16; Rom. 3:20; Acts 13:39.
    - c. Note: Gal. 5:19; 1 John 3:8; John 8:44; etc.
  2. There are works that are included:
    - a. It needs to be pointed out that "faith" is a work (John 6:28-29). This is not the works that God did, but the works that God outlined for us to do (Thayer, p. 248, "works required and approved by God" in the phrase ta erga tou theou). They were to do the believing, and no one can do that for us.
    - b. There are works of the gospel, that is, works of faith (Gal. 5:6; Jas. 2:14, 24-26; Heb. 11:30-31).
    - c. There are works of obedience of faith (Heb. 11:6) and until faith obeys it is dead! Cf. Rom. 16:25f). This is set forth in such verses as: Acts 2:38ff; 10:34-35; 1 John 3:7; Phil. 2:12; 1 Cor. 15:58; & John 8:30-44. We can note that Cornelius had to

(5)

hear (Acts 11:23-24) and that comes by the word (Romans 10:17). A person is not saved first and then obeys (1 John 3:23; Acts 16:30-31). Man also has to repent (Acts 17:30). If baptism is not necessary because it is a command, then we can say neither is faith or repentance! Man is (must) to obey (obey) to be saved (1 Peter 1:22; Rom. 6:17-18; Heb. 5:8-9; 2 Thess. 1:7-9), and he must obey to remain saved (Mt. 24:13; Jas. 1:12; 2 Tim. 4:7-8; Rev. 2:10). God will not do for man that which man can do. God performed what man could not do. However, this means there are some obligatory works upon man (Rom. 2:13; Jas. 1:22).

- d. We can note that the commands are of grace, and then they are obeyed by faith (this was devised in the mind of our infinite God and demanded of man). Read Hebrews chapter eleven and note the "verb of action" following faith. For example:

- (1) Abel offered.
- (2) Enoch walked.
- (3) Noah moved.
- (4) Abraham obeyed, went out, looked & offered.
- (5) Isaac blessed.
- (6) Moses led.
- (7) Israelites compassed.
- (\*) Works perfect faith, otherwise faith is dead, that is, in and of itself. It is inoperative (1 John 5:4-5).

#### VIII. Saving Grace And Law Are Inseparable.

- A. In Titus 2:11-12 we have a very clear-cut statement which says "grace teaches us." It instructs us and tells us both the negative and the positive for fine Christian living. I need to point out again that God's word is a law of grace, Acts 20:24,32; James 2:12. The law of God is the means of appropriating God's grace. Twice we have the expression - "obedience of faith" (grace is also mentioned) (Romans 1:5; 16:26).
- B. When we think of the church, we sometimes think of her as a purified people, thus she is called the "bride." Sometimes we think of her as a spirit-filled people, and thus she is called the "temple." We also refer to her as a united people, and thus she is called a "body." However, we also think of her as a "ruled" people; we find her being called a "kingdom." The church is a "ruled" people and the church does have a law, a rule (Gal. 6:11-16; Greek KANON, and NOMOS). As a ruled people, let us be aware that she does have a law. This law is called:

1. Perfect law (James 1:25).
  2. Law of liberty (James 2:12; 1:25).
  3. Law of Spirit of life in Christ (Rom. 8:2).
  4. Law of faith (Romans 3:27).
  5. Law of Christ (Galatians 6:2).
  6. Royal law (James 2:8).
  7. Law of righteousness (Romans 9:31).
  - \*. This tells us that we must be an "obedient" people (John 14:15,21,12; 15:10,14; 1 John 2:3-6; 5:1-3; Luke 6:46; Mt. 7:21; Heb. 5:8-9; 1 Pet. 1:22; Rom. 6:17-18; Lk. 8:19-21; 11:27-28; etc.).
- C. We also note that the church is termed a "reborn" people, and for this reason it is called a "house." As we look at the church at Ephesus, we note she was called:
1. House of God (1 Tim. 1:3-4; 3:14-15).
  2. Church of the living God (1 Tim. 3:15).
  3. Church of the Lord (Acts 20:28).
  4. Church (Acts 20:7; Revelation 2:1).
  - \*. It was to these Ephesians that Paul said, "Ye are saved by grace." However, before he said this, they had:
    - a. Heard (Ephesians 1:13).
    - b. Believed (Ephesians 1:14).
    - c. Repented (Acts 20:20-21).
    - d. Confessed (1 Timothy 6:20-21).
    - e. Been Immersed (Acts 19:1-7; Ephesians 5:25-27).
    - f. Remission of sins (Ephesians 1:7).
    - g. The Holy Spirit of promise (Ephesians 1:13).
  - \*. These last two "imply" baptism (Acts 2:38). Therefore, baptism does not make void God's grace, in fact, people saved by grace are people who have been baptized! The way to make void the grace of God is for people to try and justify themselves by the law.



IX. If There Is No Law, then I have great difficulty with the teachings of the Scriptures.

- A. Some say, "Jesus was not a lawgiver; not a Moses." Others do about the same when they say, "the gospel is not a law, does not involve law, excludes and dispenses with law." Still some others say that "grace" and "works" are mutually exclusive or antagonistic to each other. Then they reach the grand conclusion that all will be saved, as there is absolutely no work to do, as we are under grace and not under any law.
- B. All the grace in the world will not void the teaching of the Master in John 12:48! You cannot make the sinner "inactive," separate the "man" and "the plan" and rule out any conditions that man has to meet to be saved by the God of all grace.
- C. Today there is a kind of a mingle-mangle, a confused mass, relative to the subject of "salvation by grace." We are, seemingly, confused on:
  - 1. Works of obedience.
  - 2. Grace versus gospel.
  - 3. Love versus law.
  - 4. Positive versus negative.
  - 5. Christ, not the Church.
  - 6. The Man, not the Plan.
- \*. Consequently, this state of confusion has left us with some things that are most difficult, that is, for those who are teaching the above thoughts.

D. Please note the following:

- 1. There is no sin. You see, if there is no law, there is no sin and Jesus died for nought (Col. 2:14; Rom. 4:15; 5:13; 1 John 3:4; 1:8-10; Eph. 1:7; Rom. 8:2).
- 2. Grace is nullified (Romans 5:20).
- 3. God acts arbitrarily (Romans 11:4-5. How? If not obeyed?).
- 4. Universalism faces us (Tit. 2:11-12; Mt. 7:21ff; 25:46; 2 Thess. 1:7-9). There must be some law!
- 5. If no norm or standard, why cannot we do what we are big enough to do (Judges 17:6; 21:25).
- 6. There is no place for remission of sins (Acts 2:38; 8:22; James 5:16).

7. Faith must be crossed out (John 6:28-29; Mark 16:16; Acts 16:30-31; 1 John 3:23).

8. We have no New Testament (1 Cor. 9:21; James 2:12).

\*. It has the nature of law (Mt. 7:21; Rev.22:14).

E. If grace dispenses with law, then it is most difficult to explain some scriptures. In fact, I CANNOT EXPLAIN:

1. James 2:12.

2. 1 Corinthians 9:21.

3. Romans 6:17-18; 1:5; 16:26.

4. Galatians 5:19-21.

5. Isaiah 2:3.

6. Matthew 7:21; Mt. 7:24; Mark 3:35.

\*. In fact, we become "antinomian" advocates!

X. We Must Never Mollify The Message!

A. We need to understand there are false teachers in the world, 1 John 4:1.

B. If a man speaks, he ought to speak as revealed in 1 Pet. 4:11.

C. "And for this cause we also thank God without ceasing, that, when ye received the word of the message, even the word of God, ye accepted it not as the word of men, but, as it is in truth, the word of God, which also worketh in you that believe" (1 Thess. 2:13). Cf. Romans 10:1-4

### Conclusion:

I have only meant to just give us a "glimpse" into this very meaty subject. However, even though this is brief, I trust it will help better prepare us as diligent students of the word and workmen who will be unashamed (Acts 17:11; 2 Tim. 2:15).

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# BOOK OF JAMES WORD STUDY

## (Chapter 2)

Vs. 1 "The faith."

- \*. The whole construction is "the faith of our Lord Jesus Christ" (ten pistin tou kuriou hemon Iesou Christou). It is synonymous with the "Scheme of Redemption," "The System of Christianity," "The Faith," etc. It doesn't refer to the faith in our hearts created by Christ.

Vs. 1 "Respect of persons."

- \*. This is a most interesting word, coming from the Greek en prosopolepsiais (prosopon, meaning face, or countenance and lempsia, derived from lambano, to receive). I am safe in saying it means "to receive face," "to show regard or favoritism" and on external grounds.

- \*. Cf. Romans 2:11; Ephesians 6:9; Colossians 3:25; Acts 10:34-35; etc.

Vs. 2 "Synagogue."

- \*. This is from sunagogen (sun, with; ago, to gather) and means to "assemble" or a congregation "assembled."
- \*. Note the way we say the word "church" is used. Here is the "third" meaning!

Vs. 2 "Gold ring."

- \*. From the wording of aner chrusodaktulios, we get our thought of a "gold ringed man." The word chrusos, is the word "gold," and the word daktulos, a finger.
- \*. W. E. Vine, p. 299.

Vs. 2 "Vile clothing."

- \*. Note the term, en ruparai estheta. Remember it from a thought in James 1:21, therefore, it is clothing that is soiled, dirty. This man is literally a beggar. Cf. Matthew 19:21 (ptochos).

Vs. 3 "Ye have regard."

- \*. The term is epiblepsete, from epibelpe, and means that we "gaze, look with favor" upon this man.

Vs. 4 "Distinctions."

- \*. The verb "make distinctions" is from diekrithete (from diakrino, to separate). Note the footnote in the ASV, which adds to our English wording of the text.
- \*. It is translated "doubteth" in James 1:6; Acts 10:20; Romans 14:23.

Vs. 4 "Judges."

- \*. This word is from dialogismon (from dialogismos, reasoning), and is a legal term. It refers to the litigation resulting from their conflicting views. The conflict in their minds was caused by what the Lord taught on this subject and their desire to show favoritism. Opposing views, indeed!

Vs. 5 "Poor as to the world but rich in faith."

- \*. It is evident that far more poor people serve the Lord than do those that are rich. Cf. Luke 6:20; 1 Corinthians 1:26ff.
- \*. The poor are much more likely to obey than the rich are. God does not, however, choose people because they are poor.

Vs. 5 "Heirs of the kingdom."

- \*. This statement, kleronomous tes basileias, is in reference to those who, by right of descent, shall inherit the blessings.
- \*. The kingdom must be that referred to in I Corinthians 15:20-28. It is this kingdom that is promised to the poor.
- \*. Luke 6:20; 12:32; Matthew 5:3. There is an eternal life expressed in the Scriptures: Mark 10:30; Titus 1:2; 1 John 2:25. "An everlasting kingdom" (2 Peter 1:5-11, esp. vs. 11).

Vs. 6 "Dishonored."

- \*. Etimasate, dishonored, is from atimazo (aorist active indicative) and means to degrade, disregard and signifies they had withheld from them their proper respect.
- \*. Psalms 68:10; 69:33; 140:12; 9:18; 72:12-13; 109:31; Job 36:15; 5:15-16; Jeremiah 10:13; Proverbs 14:21.
- \*. Note the "BUT"... "YOU!" Most emphatic!

Vs. 6 "Oppress."

- \*. It is from katadunasteuousin (from kata, down; dunastes, to rule, or better yet, a ruler or potentate). It seems that the rich "lord it over" the poor.
- \*. The only other occurrence of this word is in Acts 10:38. It is most worthy to observe this, as their actions were comparable to those of the devil himself.

Vs. 7 "Blaspheme."

- \*. This word is from blasphemousin (present active indicative) and comes from blasphemeo (derived from blasphemos), which is "evil speaking." They slandered the name over and over!

Vs. 7 "Honorable."

- \*. Kalos means excellent, noble, good, etc.

- \*. The footnote in the American Standard gives the literal translation: "which was called upon you" referring, of course, to the "name." The verb here is epiklethen and is from epikaleo (aorist passive participle) and tells us this name was "assigned" or placed upon them.
- \*. Cf. Acts 11:26; 26:28; 1 Peter 4:14,16; Matthew 28:19f; Acts 2:38. However, of special importance is the wording in Acts 15:17 "upon whom my name is called." (Amos 9:12 is the Old Testament reference).

Vs. 8 "Howbeit."

- \*. This is the Greek word mentoi. It shows the connection in that which follows with that which has preceded it.
- \*. This word has been omitted in the King James, as it begins with "If..." It perhaps is used adversatively. It is well to compare Deut. 16:19-20.

Vs. 8 "Fulfil."

- \*. Teleite is present indicative of teleo and means to perfect, bring to completion, and shows just whose responsibility it is to let the law work to fulfil its purpose. When the law is completed, "ye do well."

Vs. 8 "Royal law."

- \*. This is nomon basilikon (you will recognize the latter word as having been in verse 5 as "kingdom"), therefore, it is a kingly law. Cf. Galatians 6:2.
- \*. This law is found in Leviticus 19:18. Cf. Matthew 22:35-40; Luke 10:25-28; Mark 12:28ff; etc.

Vs. 9 "But if ye have respect of persons."

- \*. Ei de prosopolepteite indicates what they were doing. (I refer us back to verse one where this was also used). It literally means "face-accepting."
- \*. We need to really be aware of allowing the circumstances of life (fame, wealth, social positions, etc.) in our honor of people more than the enduring qualities.

Vs. 9 "Commit sin."

- \*. Hamartian ergazesthe is literally "ye work sin." This latter word is our Greek word for "work." This places a different meaning than we would normally get, as they were engaging in it and were "in sin." The word "sin," as used here, has no article in front of it.

Vs. 9 "Transgressors."

- \*. This is from the word parabates (parabatai) and Vine is perhaps correct when he says, p. 150, "one who stands

beside, then, one who oversteps the prescribed limit, a transgressor (akin to parabaino, the verb, to go beyond."

- \*. "To transgress" is to "cross over." It was the law, the law that told them to love..., that was convicting them of their deeds. Cf. 1 John 3:4.

Vs. 10 "For."

- \*. Gar seems to introduce the reason for the conclusion we are now given.

Vs. 10 "Shall keep."

- \*. Tereo (second meaning by Vine, p. 287) is "to observe, to give heed to, as of keeping commandments," adhere to very carefully.

Vs. 10 "Stumble."

- \*. This word is from ptaio, to trip (ptaisei is first aorist active subjunctive) and since the word "point" is in italics it is literally "and yet trip in one." There is needed a word, it seems, to complete the thought. It might be such a word as "precept."

Vs. 10 "Guilty."

- \*. Gegonen is the word and it comes from ginomai. This one "stands guilty."
- \*. A lawbreaker is one who "breaks the law." There needs to be only one law involved (any infraction of the law). He is a law violator.
- \*. All of the law of God "is a must." No one can "take or not take, this or that precept!" Do not seek to judge the law as "valid or not." Obedience involves submission!! It is easy to repudiate the will of God by just choosing... "Speak, Lord;...command and I will obey."

Vs. 11 "For he that said."

- \*. Man's duty to man is herein pointed out; second table.
- \*. The law is one, source is one---one God!
- \*. Cf. Exodus 20:13-14; Luke 18:20; Romans 13:9. (Why?)
- \*. Any sin is a violation of God's will!

Vs. 12 "Speak and do."

- \*. These are present active imperative verbs, thus: "ever speak..." We are to "keep on keeping on!"
- \*. Cf. Daniel 12:2; Romans 14:12; 2 Corinthians 5:10; Mat. 12:36-37.
- \*. "Implanted word" (1:25); "word of gospel" (1 Pet.1:25).

Vs. 13 "Mercy."

- \*. Eleos means pity for those in and under distress. There will be a judgment "with" and "without" mercy.
- \*. Judgment---Acts 17:30; 2 Corinthians 5:10; Mt. 25:41-45.
- \*. The merciful shall obtain mercy is the teaching of Jesus in Mt. 5:7, as well as the thought of Mt. 6:15; 7:1; 18:23-25; etc.
- \*. This mercy will "rejoice," or "triumph" over judgment. I believe we need to be aware of this great teaching!! The reason is simple: "For the judgment shall be merciless.. .worketh no mercy."

Vs. 14 "Profit."

- \*. Ophelos means increase, blessing, good, etc., and it is saying to us, "What good is to be derived by the man who has faith but not works?" To show mere profession without obedience is seen in the fact the verbs here are in the present active subjunctive..."keeps on saying he has faith, but keeps on not having works..."

Vs. 15 No word is listed from this verse.

Vs. 16 "Go in peace."

- \*. This seems to have been the customary Jewish expression of farwell (Luke 7:50; 8:48; Acts 16:36; 1 Sam. 1:17 and 20:42).
- \*. The words "the things" is useful in our study of benevolence. Just what do you think it would include?

Vs. 17 "In itself."

- \*. Kath' heauthen means according to itself, of itself and shows the utter absence of any work (the commandments of the Lord, Acts 10:34-35; Psalm 119:172).

Vs. 18 Be it shown here that faith cannot actually be seen. It is evidenced only through the works it produces!

Vs. 19 "God is one."

- \*. The Greek word for "God" is theos, denoting deity. That is to say that there is but one divine nature. There are three who share in this divine nature (Gen. 1:26; 1 Pet. 1:3; Gen. 1:1; Acts 5:3-4; etc.). Cf. Ex. 34:14; Psalms 90:1; Jeremiah 43:3,10-13; John 4:24; 1 John 4:6.

"Kalos poieis" is "thou doest well."

"Demons" is from the Greek daimon and its derivative, which is, daimonion.

Vs. 20 "Barren."

- \*. This seems to be the best word (dead is used by some in this passage). Argos is barren, denoting idle, yielding no return; nekra is dead. Cf. 2 Peter 1:8; Mt. 12:36, as shown by Vine, on pages 98-99.

Vs. 21 "Justified."

- \*. Edikaiothe is first aorist passive indicative of dikaio, to pronounce or declare one to be just (counted, reckoned, declared, etc.). Acquitted is the idea here. Compare Mt. 12:37; Acts 13:39; etc. The Greek ex ergon, seems, to me to be important, as it was "out of works" that he was justified. God is the one who justifies.

Vs. 22 "Made perfect."

- \*. Eteleiothe is aorist passive indicative from teleioo, as given by Han on page 413. It means to consummate, complete, finish. Faith was continually exercising itself, with works, and out of these was perfected.

Vs. 23 It is good to observe that Abraham was regarded, as found in 2 Chron. 20:7, God's friend (not the idea that Abraham.. as his friend). Cf. John 15:14.

Vs. 24 We just want to note here the scripture that is mentioned - Genesis 15:6 (Cf. Genesis 22:1ff).

Vs. 25 "Rahab."

- \*. We are not to assume that she was a harlot at the time of her justification (Joshua 2:1-24). Cf. Hebrews 11:31; & Matthew 1:5.

Vs. 26 "Body."

- \*. This is our Greek word soma (Cf. 2 Cor. 5:1; 2 Peter 1:13-14; Gen. 2:7; Ecc. 12:7; etc.).
- \*. The term for "flesh" is sarx.
- \*. The term for "spirit" is pneuma, the principle of animation of the body.
- \*. The term "soul" is not herein mentioned, and the context must tell us of its meaning (Cf. Acts 2:41; Ps. 78:50; as well as Acts 2:31).

Vs. 26 We need to see the application of the examples herein used by James. Two things are dead, lifeless! Only those who work righteousness are acceptable to God (1 John 3:10).

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BOOK OF JAMES STUDY



### CHAPTER THREE:

THE TONGUE.....	5
WORD STUDY ON CHAPTER THREE.....	6

# THE TONGUE

(James 3:1-12)

## I. GOSSIP WOUNDS DEEP.

A. Col. 4:6--"let your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer every one." Before relating something that may be detrimental, ask the following questions: Is it necessary that I tell this? Will it profit me or him about whom I am speaking? Have I considered every possible angle? An earnest endeavor to answer these queries may check the flow of harmful words. If that bit of gossip has made nothing of you... you make nothing of it!

B. Gossip does the Following things:

1. Gossip wounds--"The words of a talebearer are as wounds, and they go down into the inner most parts of the belly" (Prov. 18:8, 22). Such can tear open and cause to bleed wounds that may have been healed. Hate gives way to whispering: "All that hate me whisper together against me: against me do they devise my hurt" (Ps. 41:7).
2. Gossip separates friends--"He that covereth a transgression seeketh love; but he that repeateth a matter separateth very friends" (Prov. 17:9). "A whisperer separateth chief friends" (Prov. 16:28). You have witnessed it. Bosom friends have become hateful enemies because of superfluous talk.
3. Gossip sows strife and digs up evil--"An ungodly man diggeth up evil; and in his lips there is a burning fire" (Prov. 16:27). One who is eager to talk...he who must whisper...will find something to talk about! He will literally dig it up!
4. Gossip ensnares the gossipers own soul--"A Fool's mouth is his destruction, and his lips are the snare of his soul" (Prov. 18:7). He is digging his own grave. He is killing his own soul. He not only is harming others, but bringing condemnation to himself as well.
5. Gossip is classed with the worst of evil. It is mentioned with such sins as fornication, wickedness, covetousness, maliciousness, murder, deceit, malignity, haters of God, etc. (Rom. 1:28-32).
6. Gossip is, indeed, dangerous--"He that goeth about as a talebearer revealeth secrets; therefore meddle not with him that flattereth with his lips" (Prov. 20:19). Such a one is not of a "faithful spirit" (Prov. 11:13). The apostle wrote the Corinthian brethren his desire to find them free from whispering, gossip, or talebearing (2 Cor. 12:20).

C. The door of my heart is my lips--"Set a watch, O Lord, before my mouth; keep the door of my lips" (Ps. 143:3). The Psalmist was having difficulty in guarding his words. David's weakness is quite common with us today.

1. The lips serve as a door to one's heart. Through that door the heart lets one see what is within. Too frequently those ugly thoughts barge through the door. Heed should be taken in keeping the door tightly closed at the proper time.
2. Through that door march words that will either cut or cure--harm or help--condemn or comfort--slash or soothe--seclude or save! Your heart stands guard to your mouth. Train the heart to guard properly!

D. The following verses deal, not only with gossip, but slander and evil speaking.

1. Lev. 19:16--Thou shalt not go up and down as a talebearer among thy people.

2. I Tim. 5:13

Prov. 10:18

Ps. 52:4

Tit. 2:3

I Tim. 3:11

Ps. 34:13

I Pet. 3:10

Eph. 4:29 & 31

Tit. 3:1-2

I Cor. 4:13

Mt. 5:11

I Pet. 2:12

I Pet. 4:4

I Pet. 3:16

I Sam. 24:9

Prov. 25:23

Prov. 26:22

Ps. 101:5

Prov. 10:18

I Pet. 2:1

2 Pet. 2:10

3. The Bible speaks frequently about "evil speaking."

Ps. 35:21

Ps. 41:5-9

Ps. 52:2-4

Ps. 59:12

Ps. 64:2-5

Ps. 106:33

Ps. 120:1-7

Ps. 140:3 & 11

Prov. 4:24

Prov. 8:13

Prov. 12:5, 6, 13, 17-19

Prov. 13:3

Prov. 14:25

Prov. 15:1, 4, 28

Prov. 18:21

Prov. 19:1 & 22

Prov. 26:20, 21, 22, 23, 28

## II. SINS OF THE TONGUE.

- A. There are several sins of the tongue mentioned in the Bible. Any one of them could condemn your soul. James says, in James 1:27, "If any man thinketh himself to be religious, while he bridleth not his tongue, but deceiveth his own heart, this man's religion is vain."
- B. Various sins itemized:
1. Cursing--Ex. 22:28; James 3:10; 2 Pet. 2:10; Jude 8.
  2. Flattery--Ps. 12:3: "Jehovah will cut off all flattering lips, the tongue that speaketh great things."
  3. Evil speaking--Eph. 4:31; Ps. 34:13; James 4:11; I Pet. 2:1.
  4. Lying--Rev. 21:8; Prov. 6:17-19; Eph. 4:25.
  5. Frowardness--Prov. 4:24: "Put away from thee a wayward mouth, and perverse lips put far from thee."
  6. Talebearing--Prov. 6:26: "For on account of a harlot a man is brought to a piece of bread; and the adulteress hunteth for the precious life."
  7. "Thou fool" (harsh criticism)--Mt. 5:22.
  8. Whisperers--Rom. 1:29.
  9. Backbiters--Rom. 1:30; Gal. 5:15.
  10. Boasting--Rom. 1:30.
  11. Deceit--Rom. 3:13.
  12. Reviling--I Cor. 6:10.
  13. Foolish talking--Eph. 5:4.
  14. Jesting--Eph. 5:4.
  15. False teaching--Tit. 1:11.
  16. Idle words--Mt. 12:36.
  17. Blasphemy--Col. 3:8.
  18. Filthy speech--Col. 3:8.
- C. Excuse making is also a sin and is condemned under "lying." The dictionary says an excuse is a sham reason; a pretext; a subterfuge. That is an educated man's way of saying that it is a lie.

## III. UNHEALTHY HABITS, SPIRITUALLY SPEAKING.

- A. I have a certain amount of dubiousity in covering this material, but believe it to be of colossal importance to those who want to be "pure" in the type of speech that should characterize us who follow the Master. However, without dubitation this is one of our "weak" points in...
- B. Euphemism: "A mild or agreeable expression substituted for a realistic description of something disagreeable" (p. 438 of the Britannica World Language St. Dictionary, ed. by Funk & Wagnalls). We call them "by-words."
- C. Mr. Webster refers to this as "slang." "Language comprising certain widely current terms having a forced, fantastic, or grotesque meaning," and "to use slang or vulgar abuse."
- D. It is hardly possible these days to engage anyone in conversation without... that do not belong in the Christian's vocabulary. These words take on different forms...I just am going to list some "mince" words that are used in the place of "cuss" words. Many people who would not think of cursing ...

"by-words" that are merely "mince" words for the original.

1. My lordy or lordy or lawe me-repeating the name of the Lord in vain.
  2. Gee Whiz-Gee is an euphemistic contraction of the name Jesus. It is slang, and has no proper use in our language. Whiz-is slang for anything excellent...something or someone of exceptional ability or quality. Gee Whiz is an oath in which Jesus and something extraordinary or unusual are joined together. (Cf. jeez for Jesus).
  3. Gosh-an interjection and used euphemistically, and for God. A softened form of God and used in mild oaths. (Cf. Gosh-awful).
  4. Golly-an exclamation of surprise, a euphemism for God. It is often used in conjunction with the word "by."
  5. Gad, Egad-interjections and used euphemistically for the word God.
  6. Good gracious, Good grief, My goodness, etc.-these are all mild form of oaths and are used euphemistically for God. (Cf. Goodness knows, Goodness sake, Thank Goodness---goodness of God).
  7. Heavens, Good Heavens, For Heavens's sake-all are of exclamatory ... in which the heavens are called to witness to the truth...
  8. Darn-simply means dam. (Cf. Dang and Dern).
  9. Dickens-a mince word for the devil. (Cf. What the deuce...what the devil?).
  10. Heck-a mince word for hell.
- \*. Slang: goly dang, goly dern, gee whiz, oh heck, gosh awful, oh my gosh, wherein the heck, jeez that's great, etc., etc.
- \*. References: Webster's New World Dictionary, Webster's Unabridged Dictionary, American English Usage, Nicholson, Funk and Wagnalls Practical Dictionary, Webster's New Intercollegiate Dict.
- \*. Matthew 5:34; 23:20ff; Jer. 23:10; etc.

#### IV. A WARNING FOR US ALL AGAINST SEVEN "MISSES."

- A. Miss-information.
  - B. Miss-quotation.
  - C. Miss-representation.
  - D. Miss-interpretation.
  - E. Miss-construction.
  - F. Miss-conception.
  - G. Miss-understanding.
- \*. It is an unquestioned fact that these "Misses" are responsible for most of our trouble.

#### V. WORTHY OF SPACE.

- A. "Let not your tongue cut your throat."
- B. "The tongue is but three inches long, yet it can kill a man six feet tall."

- C. "Confine your tongue, lest it confine you."
- D. "The fellow who thinks by the inch, talks by the yard, ought to be removed by the foot."
- E. "Teach your child to hold his tongue, he'll learn fast enough to speak."
- F. "A bit of love is the only bit that will bridle the tongue."
- G. "Of a learned and distinguished, but very cautious general, it was said he could be silent in ten languages."
- H. "The most untamable thing in the world has its den just back of the teeth."
- I. "If wisdom's ways you widely seek, five things observe with care: of whom you speak, to whom you speak, and how, and when, and where."
- J. "There are three things that ought to be considered before some things are spoken-the manner, the place and the time" (Southey).
- K. "Never rise to speak til you have something to say; and when you have said it, cease" (Witherspoon).
- L. "Think all you speak, but speak not all you think. Thoughts are your own; your words are so no more" (Delany).
- M. "Speech is great, but silence is greater" (Carlyle).
- N. "Learn to hold thy tongue. Five words cost Zacharias forty weeks of silence" (Fuller).
- O. "They think too little who talk too much" (Dryden).
- P. "Great talkers are like leaky vessels; everything runs out of them" (Simmons).
- Q. "Nature has given us two ears, two eyes, and but one tongue, to the end that we should hear and see more than we speak" (Socrates).
- R. "It is with narrow-souled people as with narrow-necked bottles; the less they have in them, the more noise they make in pouring it out" (Pope).

VI. SOME STUDY THOUGHTS.

- A. Make a list of adjectives that describe the tongue.
- B. What is "God's law of a good life"?
- C. What is Paul's principle for "marital" disorders?
- D. What is it that women "have to learn"?
- E. What two things does inspiration say are in the "power" of the tongue?
- F. What does it mean to speak "unadvisedly" with the lips?
- G. What is it that we are not to let proceed from our mouths?
- H. What can the "hiding" of God's word in our hearts do for us?

\*. *"He that is wont to slander absent men  
May never at this table sit again."*

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# BOOK OF JAMES WORD STUDY

## (Chapter 3)

Vs. 1 "Be not."

- \*. This is me ginesthe (you will remember we had this employed in chapter 1:22, but in the positive), a present middle imperative (with the negative), "stop becoming many teachers."

Vs. 1 "Teachers."

- \*. Didaskalos (plural is didaskaloi) is rendered "teacher" and refers to an instructor of the truth in the church (Acts 13:1; Eph. 4:11; Heb. 5:12; 1 Tim. 2:7; 2 Tim. 1:11; Mt. 23:8; John 3:2; etc.).
- \*. 2 Tim. 4:3; 1 Tim. 4:13-16; 2 Tim. 2:2.

Vs. 1 "Heavier judgment."

- \*. Meizon krima, is here translated "greater condemnation" by the King James. This word krima is from krino (you may remember the word used in chapter 2:4, as being from this one word), and it means condemnation, separation, etc.

Vs. 2 "Stumble."

- \*. Cf. James 2:10 where this word is used. We "keep on stumbling," as per the tense of the verb. The word is used twice in this verse.

Vs. 2 "In word."

- \*. En logo simply refers to what we say.
- \*. You will note the change from "teachers" to "if any one" in this thought, therefore, the scope is broadened.

Vs. 2 "Perfect man."

- \*. Teleios aner refers to maturity in spiritual growth and also includes full development, but not sinlessness.

Vs. 2 "Bridle."

- \*. The word is chalinagogesai and you will remember the figure from James 1:26. "...control the bridle and control the..."

Vs. 3 The verse is an illustration of the teaching preceding it.

Vs. 4 The verse is also an illustration of the teaching relative to the tongue.

Vs. 5 The application is herein set forth. Megalaauchei is from our word megala (great things) and aucheo (to lift up the neck). It might be well to compare Acts 5:36.

- \*. Indeed, the tongue is capable of the greatest good and also the most far-reaching harm. (Woods).

Vs. 5 This is our third illustration of the power of the tongue. The

writer is still showing the relation of the size to the cause and effect. (Cf. Proverbs 26:18-25).

Vs. 6 "Fire."

- \*. Phlogizo means to set on fire, burn up and is herein used figuratively. Note it is used twice in this verse.

Vs. 6 "The world of iniquity."

- \*. Ho kosmos tes adikias is "the world of unrighteousness" or "iniquity." Dike is right, but this word has the negative "a" on it, therefore, a condition of not being right...
- \*. Cf. Luke 16:8; 18:6; Romans 9:14; etc.

Vs. 6 "Defileth."

- \*. This is the word spilo and refers to making a spot or perhaps a stain, so as to defile. (Cf. Jude 23).
- \*. You may remember this thought from James 1:27. However, it is aspilos here (note the negative "a"), "unspotted."

Vs. 6 "Setteth on fire."

- \*. Phlogizousa is a present active participle of phlogizo (as used above; first word in verse 6 we listed), to ignite. It is from phlox, a flame.

Vs. 6 "Hell."

- \*. It seems to me to be important that this is the only time, as far as I know, that the word gehenna, hell, is used except by the Master himself. Indeed, the tongue has power!
- \*. The fire which results from the tongue is comparable only to that which arises in hell! (Woods).

Vs. 7 "Kind."

- \*. This is from phusis and means "nature." Cf. Gen. 1:27-28 & Gen. 9:1-2. (Note Vine, p. 291).

Vs. 7 "Beasts."

- \*. Therion means four legged animals. (Cf. Acts 28:4).

Vs. 7 "Birds."

- \*. Petomai means "to fly." (Cf. I Cor. 15:39; Mt. 6:26).

Vs. 7 "Creeping things."

- \*. Herpeton means "to crawl." (Herpo, to creep; Acts 10:12).

Vs. 7 "Is Tamed."

- \*. Damazetai (from damazo) means to subdue, tame and is used naturally (James 3:7) and metaphorically (James 3:8). We have here a present passive participle "is continually being tamed."



Vs. 7 "Hath been tamed."

- \*. Dedamastai is perfect passive indicative and indicates a past fact in general. Same word as just above in James' 2:7. (Enalion is the word for "things in the sea" and is literally "belonging to the sea.")

Vs. 7 "Mankind."

- \*. Anthropinei (anthropinos from anthropos) means "human" & belonging to man or "the human nature," as is given by the R.V. The A.V. has "nature of man." (Cf. I Cor. 4:3; I Pet. 2:13 and even I Cor. 10:13).

Vs. 8 "Tongue."

- \*. Glossa, among other uses, is used of the tongue, as an organ of speech (Cf. James 1:26; 3:5,6,8, I John 3:13).
- \*. To relate the seriousness of the "little member" we have only to observe the sins of which it is capable. The devil (the word) comes from diabolos (accuser, false witness, slanderer) and is the father of lies (John 8:44) & liars will be lost (Rev. 21:8).

Vs. 8 "Restless evil."

- \*. Akatascheton kakon (akatastatos is unsettled, unstable & also means disorderly. Kathistemi is to "set in order," but we have the "a" negative. Katecho means to "hold it down" but it, too, has the "a" negative on it, therefore it is "unruly." Kakos stands for whatever is evil, base and is antithetic to kalos, fair, good in character) is here rendered "restless evil," as it is continually doing what it can to keep from being "cornered."

Vs. 8 "Full of deadly poison."

- \*. Meste iou thanatephorou is the Greek and it really means "full of death-bringing or death-dealing poison." Ios is the word for poison and denotes something active as rust acting on metals and affecting their nature (Cf. James 5:3) or poison, as of asps, acting destructively on living tissues (used figuratively of the evil use of the lips in Romans 3:13, as well as here). The word thanatephorou is from thanatos and phero, bringing or causing death, fatal, deadly, mortiferous. (Cf. Ps. 140:3).

Vs. 9 "Bless."

- \*. This is from eulogeo (eulogoumen is a present active indicative) and means "to speak well of." (Cf. Mat. 26:26 and I Cor. 14:16).

Vs. 9 "The Lord and Father."

- \*. Ton kurion kai patera is herein used and it refers to the same person. It is God who is our Father. Note the article "the" is only in front of the first word clearly...

Vs. 9 "Curse."

- \*. Katarometha (present middle indicative of kataraoimai) and indicates a rather habitual practice. (Note: The wording is the same, that is, the tenses, relative to "bless" and to "curse"). (Cf. Psalms 62:4; Romans 12:14). This word is from kata, down, and araomai, to curse. Katara, is a curse and is made up of kata and ara (a prayer). (Cf. for example, Gen. 3:14; 4:11; 15:1-6).

Vs. 9 "Likeness."

- \*. Homoiosin is the word used and we can note Gen. 1:26; 5:1 & 2 Cor. 3:18 (Cf. Gen. 9:6; Ps. 8; Eph. 4:24; Col. 3:10; 1st Peter 1:15-16 and 2 Peter 1:4). It refers to "godlikeness." Man was made in and "continues" to be made in the likeness, image, of God (the word gegonotas is perfect from ginomai).

Vs. 10 The statement is used to show the absurdity of what we do in our speech and from our hearts. (Cf. Mt. 26:33, 69-75). This is something that should not "begin" to come into existence.

Vs. 11 An illustration of showing how contrary to nature such as is this use of the tongue. Nature is consistent in its bestowal of blessings...the laws of God are not mocked.

- \*. Sweet is from glukus, from which we get our word glucose.

- \*. Bitter is from pikron, the root meaning is to "cut" or to "prick" and shows the effect on the tastebuds.

Vs. 12 A further illustration from nature, as "in nature like begets like." (Cf. Mt. 12:33-35; 7:16-18). In fact, we have two illustrations in this verse.

Vs. 13 "Wise."

- \*. This is from the word sophos, a teacher, one learned.

Vs. 13 "Understanding."

- \*. This is from the word epistemon, meaning one skilled, or "to know well."

Vs. 14 "Bitter jealousy."

- \*. Zelon pikron are our study words here and you will observe the second from verse 11 above. Zealously is from zelos, and is used in both a "good" and a "bad" sense (Cf. John 2:17; Acts 5:17). Note Heb. 12:15 and Eph. 4:31 relative to "bitterness."

Vs. 14 "Faction."

- \*. This is from eritheian, which is from erithos, a hireling and in turn comes from eritheuo, to spin wool. It has a long list of meanings, but in the text refers to the disposition of selfishness which motivates the possessor.

Vs. 14 "Glory not and lie not against the truth."

- \*. Glory not is me katakauchasthe (present middle imperative) and refers to "exulting over," showing superiority over... "Stop your glorying and stop your lying..." Kata, down, and kauchaomai, to boast is the basis of the word. "I push me up and I pull you down!"
- \*. Pseudesthe kata tes aletheias means to be false to the truth and you will note the first word here is our word pseudo.

Vs. 15 "This wisdom."

- \*. Haute he sophia is a clear indication of "this wisdom," the one those have who have such in their hearts as indicated in the verses above. (Cf. James 1:5, 17 as a contrast).

Vs. 15 "Earthly, sensual, devilish."

- \*. Earthly is epigeios, of the earth. (epi, on; ge, earth).
- \*. Sensual is psuchike, of animal life. (pneumatikos, sp.).
- \*. Devilish is daimoniodes, of demon-like nature.
- \*\*\*. Cf. Col. 3:1-3 & I Jn. 2:15 for earthly; I Cor. 2:14 and Jude 19 for sensual and I Tim. 4:1ff for devilish.

Vs. 16 "For."

- \*. Gar is "for" and introduces the reason why this is not a wisdom "from above."

Vs. 16 "Confusion."

- \*. This is from akatastasia (kata, down; stasis, a standing & it has the "a" negative on it), which denotes disorder, or disturbance, tumult. (Cf. I Cor. 14:33).

Vs. 16 "Vile."

- \*. This is the word phaulon (phaulos means trivial, blown about by every wind and came to mean bad, worthless, belonging to a low order, contemptible, etc. (Cf. John 5:29, and the contrast of phaula and agatha, evil and good; Rom. 9:11 and 2 Cor. 5:10). In many mss. phaulos for kakos is used.

Vs. 16 "Deed."

- \*. This is from pragma, something done, a thing, a matter, an affair, etc. and is the division & disruption...it is here, accomplished! (Cf. Rom. 16:17-18; Titus 3:10f).

Vs. 17 "From above"

- \*. Note what we said on James 1:5 about "the giving God."

Vs. 17 "Pure."

- \*. Hagnos is from hagios, wholly good, uncontaminated, etc. and hagios is holy. (Cf. Phil. 4:8; I Tim. 5:22; 1 Jn. 3:3).

These shall see God - Mt. 5:8.

Vs. 17 "Peaceable."

- \*. Epeita eirenike is "then peaceable." This is a peace-loving individual who tries to maintain peace. (Cf. Heb. 12:11, and note the order of Mt. 5:8 and then Mt. 5:9). The Hebrew ... shalom, peace! (Cf. John 14:27; Col. 3:15--observe the word "rule" meaning to "arbitrate" or "umpire.").

Vs. 17 "Gentle."

- \*. Epieikes, from eikos, means fair, reasonable and indicates a disposition of forbearance (from epi, unto and eikos, which means fitting, equitable, fair, etc.). It is consideration!

Vs. 17 "Easy to be entreated."

- \*. Eupeithes (from eu, easy, and peithomai, to persuade), therefore, means "willing to consider." "Ready to obey" is Vine's definition (p. 269). This word is no where else used.

Vs. 17 "Full of mercy and good fruits."

- \*. Both "mercy" and "good" have been before discussed (2:13; 1:17 and 3:13,16). (Cf. James 1:27; 2:15).

Vs. 17 "Without variance."

- \*. We had this word used back in 2:4. It is adiakriots and is from diakrino with the "a" negative, and carries the meaning of partiality, to doubt, to hesitate. However, this wisdom, the one from above, is "without doubt." (Cf. 1:6 also, then note the contrast with the man of James 1:8).

Vs. 17 "Without hypocrisy."

- \*. Anupokritos is from hupokrino with the "a" negative. A hypocrite was originally a play-actor (hypokrites, a stage, or theater actor), and shows pretence and this is why it is, as we have it, hypocrisy, hupokrisis. (Cf. Mt. 13:1ff).

Vs. 18 "And."

- \*. De is "moreover" and shows that "something else" is considered; a reference to the "good fruits."

Vs. 18 "Fruit of righteousness."

- \*. Karpos de tes dikaiosunes is the fruit coming out of, growing out of, righteousness. (Cf. James 1:20 for righteousness and then note Isa. 32:17; Luke 3:8; Eph. 5:9 for thoughts on "fruit" or "work" of...).

Vs. 18 "Sown in peace."

- \*. En eirene speiretai (note verse 17) perhaps means the realm of peace, as it is conducive to the spread of the truth. It might be well to compare James 3:18 with Matthew 5:9.

Vs. 18 "For them that make peace."

- \*. Tois poiousin eirenen is the phrase---makers of peace, making peace (poieo), an author of peace, etc. (Cf. Eph. 2:15).

## CHAPTER FOUR:

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# DESCRIPTIONS OF DEITY

The following are various descriptions of deity as employed by the Old and New Testament writers. The special meanings applied to our God is most important and should deepen our love and appreciation. This will not be an exhaustive list, neither will the names listed be given their meanings "in full." It is just an attempt to help us in our understanding relative to God.

1. Genesis 1:1 begins with the first description: "In the beginning 'Elohim, God..." (Employed some 2,570 times).
  - a. In this context, it refers to God being the only worshipful being. ('Alah "to go to and fro in fear.")
  - b. The word is plural. In Hebrew the plural is not formed by adding "s," but "im." When it refers to the one true and living God, the translators rendered it in the singular, our English word "God." In Ex. 20:3, where the context is different, it is "gods."
  - c. Other designations referring to God are also found in the plural forms (singular word is 'eloah...57 times):
    - (1) Lord in Genesis 15:1.
    - (2) Holy One in Proverbs 9:10.
    - (3) Creator in Ecclesiastes 12:1.
    - (4) Maker in Isaiah 54:5.
  - d. 'Elohim is connected with the Hebrew, bara, create, and is, therefore, all powerful, mighty, creating, etc. He is:
    - (1) Creator, 'Bore' (Isaiah 40:28).
    - (2) Maker, 'Oseh' (Isaiah 54:5).
    - (3) Molder or Fashioner, 'Yotser' (Isaiah 45:11).
2. Genesis 1:2 has Ruach 'Elohim, the Spirit of God. It is used some 94 times and the context must tell us the meaning of the word ruach, as sometimes it means (as a noun):
  - a. Breath in Genesis 6:17; Psalms 146:4.
  - b. Air as in Job 41:16.
  - c. Wind as in Genesis 8:1.
  - d. Spirit as in Psalms 31:5.

\*. In one sense animals have a ruach (Ecclesiastes 3:21), but not immortality, meaning life.
3. Genesis 2:4 uses Yahweh 'Elohim. Yahweh is an attempt to translate the letters YHWH. This is why some translations like the R.S. has the word Lord (in all caps); the A.S.T. uses the word Jehovah. Yahweh represents the personal name of God and appears about 6,823 times in the O.T. Note Exodus 3:15.
  - a. The word "God" was used by Moses 34 times in Gen. 1:1-2:3, and then Moses introduced the name Yahweh and it was used 19 times in Gen. 2:4-3:24 (coupled with God).

- b. It is explained in Exodus 3:14 as being the self-existent one: "I exist because I exist."
  - c. Note Exodus 6:2 as to when God revealed his personal name. Deity is self-existence (THE VERY NATURE OF).
  - d. In this sense, Jesus is Yahweh (John 8:58). Cf. John 1:1-3; Micah 5:2; Isaiah 40:3; Mt. 3:3
  - \*. Jesus Christ, being the express image of his Father, is himself Yahweh, the self-existent one.
4. Genesis 5:22 has Ha'Elohim, with the definite article the in front of it, indicating the one true and living God.
- a. Before the use of the definite article, references are made to deity some 71 times.
  - b. Monothoism preceded polytheism!
5. Genesis 14:18 has 'El 'Elyon, God Most High.
- a. For the first time in the biblical text deity is now described as 'el.
  - b. This refers to the strong one, the powerful one. Since we saw that 'Elohim meant the "worshipful one," we now see that 'El means "the one of strength."
  - c. Coupled with 'el, the strong one, is an added description, 'elyon, high, exalted, most high, supreme. This now means God Most High.
6. Genesis 15:2 has 'Adonai Yahweh, My Lord Jehovah.
- a. For the first time, as far as record shows, God is now called Lord or Master.
  - b. This reflects the dignity and majesty and respect that is due to him who is Lord and master of all things.
7. Genesis 16:7 has Malak Yahweh, the Angel of Jehovah.
- a. The angel may also be called Malak 'Elohim, Judges 6:20-21.
  - b. This was the personal representative of God, Exodus 23:21; Ex. 33:2-3; Jud. 2:1. He refused to be worshipped in Judges 13:6. He was a special angel.
8. Genesis 16:13 has 'El Ro'i, the God Who Sees Me. You remember this from the story of Hagar.
9. Genesis 16:14 has Hai Ro'i, the Living One Who Sees Me. This is still from the story of Hagar.
10. Genesis 17:1 has 'El Shaddai, God Almighty.
- a. We now have a new term with the word 'el.
  - b. Here is employed for the first time, Shaddai, which is showing God's ability to do what he said (Cf. Gen. 17:6), therefore, Almighty. No power is as great as the one from God. Cf. Romans 4:17-21.
  - c. From a verb that has given difficulty in its meaning, as it meant to deal violently, to ruin.

11. Genesis 18:25 has Shophet, Judge.
  - a. He is the Judge of all the earth and he will always do the right thing.
  - b. Man may not think so, but God is right in what he does and when he does it. Human reasoning is inadequate and cannot understand all that God has in mind. At times, then, we are to have the faith of Abraham.
12. Genesis 21:33 has 'El 'Olam, God Everlasting.
  - a. No limit can be placed on God, Isaiah 57:15; Psalms 90:1-2; 1 Tim. 6:16; Isaiah 26:4; Daniel 7:9.
  - b. No limit can be placed on God's attributes, Jer. 31:3; Ps. 103:17; 104:31; 117:2; 119:142; etc.
  - c. No limit can be placed on his Son, Mic. 5:2; Isa. 9:6 and others like Hebrews 1:10-12; 38:8.
  - d. No limit can be placed on the life which God bestows, as the life is as eternal as the Son, 1 Jn. 5:11; John 3:16; Luke 20:36; 1 Cor. 15:51-55.
  - e. No limit can be placed on the duration of misery to the disobedient, Mt. 25:41,46; 2 Thess. 1:7-9.
  - \*. However, sometimes 'Olam is limited (Num. 10:8):
    - (1) Circumcision, Genesis 17:3; Galatians 6:15.
    - (2) Sabbath, Exodus 31:16; Colossians 2:16.
    - (\*) Jonah's stay in the fish's stomach, Jonah 2:6.
13. Genesis 22:14 has Yahweh Yir'eh, Jehovah Provides. (This we well remember from the statement of Genesis 22:8).
  - a. General providence, Acts 14:17; Mt. 6:25-32; Mt. 5:45; etc.
  - b. Special providence (1 Timothy 4:10):
    - (1) Sometimes prosperity is provided, Ps. 84:11; 2 Cor. 9:8,10.
    - (2) Sometimes adversity is provided, Heb. 12:2-6,11; & recall that David never saw a beggar (Ps. 37:25f), but Jesus did (Luke 16:19-31).
    - (3) Sometimes temptations are removed, 1 Cor. 10:13. I want you to note James 4:7ff--God does not force this.
  - c. Special providence need not be miraculous, James 1:5ff.
  - d. The prime example of special providence is Jesus as our sin-bearer. God provided a ram for Abraham, and a lamb for us!
14. Genesis 32:42 has Pahad, Fear.
  - a. Reverence or godly fear is yir'ath.
  - b. This word refers to terror and dread. Recall this as from Isaac in Genesis 27:33. Dread and terror filled his heart when he realized that he had tried to change the purpose of the unchangeable God.
15. Genesis 33:20 has 'El 'Elohe'Yisra'el, God, the God of Israel. This comes from the story of Jacob (Genesis 34:3; 32:11; 32:28; 48:16; etc.). God called Jacob Yisra'el, which is Israel, an expression meaning a wrestler with God. Later it came to mean "a prince of God."



16. Genesis 34:7 has 'El-Beth'el, the God of Bethel.
  - a. You will recall Luz was renamed by Jacob as Bethel.
  - b. He then built an altar and called it 'El-Beth'el.
17. Genesis 49:24 has 'Abir Ya'akob, the Mighty One Of Jacob.
  - a. We have had two names previously to this one for this, a special designation.
  - b. Before we have had the word 'El, the Strong One, and, also Shaddai, the Almighty.
  - c. Note how the word is elsewhere used:
    - (1) To bring the Messiah, Ps. 132:11; Acts 2:30.
    - (2) To purge and restore Jerusalem, Is. 1:25f; Gal. 4:26; Heb. 12:22.
    - (3) To make wrongs right, Isaiah 49:24-26; Rev. 16:4-7; Ecc. 5:8.
    - (4) To bring in heaven, Isaiah 60:11; 19-20.
18. Genesis 49:24 has Ro'eh, Shepherd.
  - a. Note especially, Ps. 80:1; 100:3; Psalms 23.
  - b. Note also Ex. 34:2, 6, 11, 15, 23; John 10:11; Hebrews 13:20; 1 Peter 2:25---Eph. 4:11; Acts 20:28; 1 Pet. 5:1ff.
  - c. Isaiah 40:10-11.
19. Genesis 49:24 has 'Eben Yisra'el, the Stone of Israel.
  - a. Here is depicted strength (Job 6:12) and solidity (Job 38:30).
  - b. Remember Ebenezer, the Stone of Help (1 Sam. 7:12)?
  - c. Herein we can see Jehovah as the Rock of Ages (Isa. 26:4); rock and fortress (Ps. 71:3); etc.
  - e. Cf. Ex. 17:6; Ps. 78:15; 1 Cor. 10:4-5; Deut. 32:15 and Isaiah 28:16 (also Ps. 118:22).
20. Isaiah 6:1-6, esp. vs. 6, Melek, The King.
  - a. Read Ps. 10:16; 29:10.
  - b. In the New Testament, Rev. 15:3; Mt. 28:18; Jn. 18:36; 37; Mt. 4:9; Ps. 24:7; 1 Tim. 6:15.
21. Exodus 17:15-16 has Yahweh Nissi, Jehovah My Banner.
  - a. This is a beautiful figure. It all began with the rod or staff that the shepherd Moses used as he tended the flock of Jethro.
  - b. Then it was used before Pharaoh, before the crossing of the Red Sea, water from the rock, sign for victory in Israel (Aaron and Hur) and here Moses built an altar, named Yahweh Nissi.
  - c. Nes was a sign or banner (Isa. 11:10) over sin and the Christ was to be that sign (Isa. 11:112; Num. 11:8-9; John 3:14; John 12:32).
22. Judges 6:24 has Yahweh Shalom, Jehovah Is Peace. This is used in reference to Gideon in Judges 6:22-24. This is our assurance, as this one gave us the Prince of Peace, and so we read verses like Ephesians 2:13ff; Heb. 13:20-21.

23. James 5:4; Romans 9:29 (Isaiah 1:9) has Yahweh Tseba'oth, Jehovah of Hosts. In English we have the Lord of Sabaoth.
  - a. Read 1 Samuel 17:45--the God of the armies of Israel.
  - b. Note in Deut. 4:19; Ps. 33:6, "the hosts of heaven."
  - c. It is used of innumerable angels in Gen. 32:1-2; Psalm 103:20-21; 148:2; Rev. 5:11.
  - d. Our God is unlimited in resources, he is able...therefore, is no restraint with the Lord.
24. Job 19:25-27 has Go'el, The Vindicator, The Redeemer.
  - a. Note Pro. 23:10-11, as an Avenger or Vindicator.
  - b. However, he is a Ransomer, Redeemer, as seen in verses like Ez. 36:26; Jer. 50:34; Isa. 35:8-10; Isa. 43:1.
  - c. In the New Testament we remember Col. 1:14; Mt. 20:28 and a host of verses like 1 Pet. 1:18-19; Heb. 9:15; etc.
25. Isaiah 7:14; 8:8, 10 has 'Immanu'el, God With Us. (In the first three scriptures it is to punish). Mt. 1:23 it is to "bless."
26. Exodus 4:22-23 has 'Ab, The Father (nourisher, begetter).
  - a. Note Hos. 11:1 and Hos. 11:3.
  - b. Cf. Isaiah 63:9; Ps. 103:13-14.
  - \*. The paternal illustration not only means a direct relation between parent and child, but also a direct relation between child and child. We have "one father" as taught in Mal. 2:10, therefore, treacherous dealing is unthinkable in the family (1 John 4:20). Cf. Jas. 1:18.
27. Isaiah 6:3; Revelation 4:8 has Kedoshim, The Holy One.
  - a. Note Psalms 5:4; Hab. 1:13. (Used in plural form).
  - b. Cf. 1 Peter 1:16 (his appeal to Israel in Lev. 11:44f).
28. Jeremiah 23:6 has Yahweh Tsidkenu, Jehovah Our Righteousness.
  - a. Note Titus 3:5; Isa. 64:6--do not trust in myself.
  - b. Christ becomes my righteousness, 1 Cor. 1:30; 2 Cor. 5:21; Isa. 53:6, 10; Phil. 3:9.
29. Jeremiah 23:5 has Tsemah, The Branch.
  - a. From botany God selected an illustration to set forth his Son, Tsemah, the Shoot, Sprout, Branch.
  - b. Cf. Isa. 11:1; Zech. 6:12; Ps. 45:2; Jer. 23:5; Zech. 6:13; Jn. 18:36; Heb. 7:24; Heb. 8:1,4; etc., etc.
30. Exodus 34:14 has Kanna', The Jealous One.
  - a. From a root meaning to become intensely red, as with a dye...resulting from deep feeling. Zelos is from the root meaning to boil. Therefore, deep emotion is contained in God's being called Kanna', The Jealous One.
  - b. Cf. 2 Cor. 11:1; Gal. 4:18; Deut. 6:4-6; Isa. 42:8, and Acts 5:29; Luke 14:26; Heb. 12:29; 10:31.

31. Psalms 2:2 has Mashiah, The Anointed One.
- This is a person on whom oil has been poured, 1 Samuel 10:1 and 16:13.
  - This idea must have pleased God as he used this title for his Son. Daniel was privileged to picture Jesus as a person of royalty, a Mashiah (9:25).
  - The Hebrew Mashiah comes into English as messiah, and the Greek equivalent Christos becomes Christ. Cf. John 4:35; John 1:-1; Mt. 16:16; Ps. 45:6-7.
32. Isaiah 42:1 has 'Ebed, The Servant.
- This word was earlier applied to Israel, Isa. 43:4. God's 'ebed was a disappointment (Isa. 42:19; 44:21-22; 49:4 and 41:14).
  - God selected another 'Ebed in whom his soul delighted, and this 'Ebed would redeem the other 'ebed (Isa. 42:1; 49:6; 42:4; 52:13; 43:5-6).
  - The ideal 'Ebed lived in heaven (John 1:1) and became the one earthly 'ebed who considered not his status (Phil.2:6; Mt. 20:25-28; Heb. 5:8-9; etc.).
33. Hosea 2:16 has 'Ishi, My Husband ('Ish, Husband).
- This is the most intimate and personal illustration which God has used of himself in regard to humans. The oneness so necessary, profitable, enjoyable between husband & wife and the companionship, make the 'ish - 'ishshah, husband and wife, illustration the most endearing of all.
  - Cf. Hos. 2:15; Jer. 2:2; Jer. 3:1; Jer. 31:32; Hos. 1:2, 13 and Ez. 16:30, 32, 33, 38.
  - Israel was reclaimed, Jer. 3:1, 14; Hos. 2:14-15, 19-20.
  - In the New Testament we see this figure with:
    - Christ as a husband, Rev. 19:7-9, a wooing lover,...
    - Christ as a husband, Eph. 5:22ff; Rom. 7:4, married to Christ at baptism.
34. Isaiah 43:3-7, esp. vs. 3, has Moshia', The Savior.
- Indeed, it must have been thrilling for the Jews in Babylon to read of a Savior.
  - God effected his work as Moshia' through Jesus, Isa. 49:6; 62:2. His mission was to save souls from the bondage of sin and guilt.
35. Isaiah 65:16 has 'Elohe 'Amen, The God Of Amen.
- Herein is God's dependability revealed. In the LXX, also in the A.S.T., it is rendered as The God Of Truth.
  - Only one being would say "I am the truth," as He changes not (Mal. 3:6).
  - Cf. James 1:17; 2 Tim. 2:13; Heb. 13:8; Isa. 40:28; Ps. 27:10; 2 Cor. 1:20.
  - Note this term used in Revelation 3:14f.
36. Others:
- Yahweh Rapha is Jehovah heals, Exodus 15:26.

- b. Yahweh Shammah, Jehovah is there, Exodus 40:34-38.
  - c. Yahweh Qadesh, Jehovah who sanctifies, Exodus 13:2.
37. In the New Testament, we need to be familiar with:
- a. Theos, God, occurs over 1,000 times and corresponds to the Hebrew, 'El', 'Elohim'. Cf. John 20:28; Romans 9:5.
  - b. Kurios, Lord, occurs about 600 times and corresponds to the Hebrew Yahweh and 'Adonai', Cf. James 1:1; Jude 4; etc.
  - c. Patér, Father, equivalent to the Hebrew 'Ab' and occurs in such verses as James 1:17; Mt. 23:9.
  - d. Others:
    - (1) Hupsistos, Most High, Luke 1:32, 35, 76; 2:14.
    - (2) Pantokrator, Almighty, 2 Cor. 6:18; Rev. 1:8.
    - (\*) King of kings, Lord of lords, Potentate, Master, Shepherd, Bishop (1 Tim. 1:17; 6:15; Rev. 17:14; 19:16; Ep. 6:9; 2 Peter 2:1; Rev. 6:10; 1 Peter 2:25).

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Sources:

Hugo McCord's Getting Acquainted With God.

James Orr's International Bible Standard Encyclopedia, Vol. II.

Samuel Fallows' The Popular And Critical Bible Encyclopedia And Scriptural Dictionary.

William Smith's The New Smith's Bible Dictionary.

Robert Young's Analytical Concordance To The Bible.

Rudolf Kittel's Biblia Hebraica.

Other minor works were employed, but I adhered closely to that material, indeed, so valuable, by brother McCord.

# BOOK OF JAMES WORD STUDY

## (Chapter 4)

Vs. 1 "Whence."

- \*. The word pothen, an interrogative adverb, means "from what source?"

Vs. 1 "Wars."

- \*. The word "war" is from polemos, a quarrel, fight, etc. You will observe from it our English polemics.

Vs. 1 "Fightings."

- \*. Mache is "to fight, strife, conflict and it is always used in the plural, therefore, it is this series which seemingly always produce the "wars."

Vs. 1 "Pleasures."

- \*. Hedonon is usually used in a bad sense of pleasure, lust, fulfilling the senses and their gratification (Arndt & Gingrich, pp. 344-345). (Cf. I Peter 2:11; Romans 7:23).

Vs. 2 "Lust."

- \*. This word is epithumeite (present active indicative of epithumeo from epi and thumos) has already been discussed in our "handout" on James 1:13-14-15. (Cf. 2 Samuel 11:1ff; 1 Kings 21:2-4; Luke 16:19ff).

Vs. 2 "Kill."

- \*. Phoneuete (present active indicative of phoneuo, to murder; phoneus is a murderer) is always rendered "to kill." I find this word used twice in James 2:11 and then, besides this listing, James 5:6. \*I must ascertain if he is using it literally or saying that their motive was "murderous in nature." The thought is they were "continuously..."

Vs. 2 "Covet."

- \*. This is the word zeloute, from zeloo and is translated in the King James as "desire to have." It is rendered "covet earnestly" (I Cor. 12:31) and "desire earnestly" (I Cor. 14:39), depending on the translation you are reading.

Vs. 2 "Obtain."

- \*. Tunchano means to "meet with, light upon, to attain to, also to reach, get, etc.," and the word here is epitunchano, & is from epi, upon and the base root. (Cf. Romans 11:7; Heb. 6:15; 11:33).
- \*. Brother Woods says: "They wish for that which they do not have and they seek to obtain it improperly and by force and this results in strife and war." (P. 204).

Vs. 3 "Ye ask."

- \*. Aiteite simply means "to request," or "to beg" from one inferior to one superior. (Cf. Acts 12:20; Mt. 7:9; I John 3:22).

Vs. 3 "Because you ask amiss."

- \*. Dioti kakos aiteisthe is the phrase and we need to observe that the word "ask" is in the middle, which, of course, has the meaning to "ask for one's self."
- \*. The word kakos (Vine, p. 54) "akin to kakos, evil, is..., "evil, grievous, miserable, sore."

Vs. 3 "That ye may."

- \*. Just let me say here that this is hina with the subjunctive (in this case aorist subjunctive) and is a "purpose" clause. This indicates the "how" they would use such.

Vs. 3 "Spend."

- \*. Dapanesete is the word for "spend" and it comes to us from the word dapanao and means "to consume, squander." (Cf. Lk. 15:14). We think of the word "waste," and God is not going to give us that which is going to be "wasted."

Vs. 3 "Pleasures."

- \*. This is from the same word that we listed in verse 1. The pleasures are the desires for the fleshly, sensual nature. (Cf. 3 John 2). Examine Our Motives In Praying!

Vs. 4 "Adulteresses."

- \*. Moichalides (femine from of moichoi, adulterers) is this word and "a word" needs to be herein stated.
- \*. The King James has "adulterers and adulteresses." Nestle's Novum Testamentum Graece has "in the text" only the word moichalides and in the "critical apparatus" the other words which are moichoi kai (page 579), where they should be (GM).
- \*. Joseph H. Thayer says, "As the intimate alliance of God with the people of Israel was likened to a marriage, those who relapse into idolatry are said to commit adultery or play the harlot..." (page 417). Therefore, figuratively used.
- \*. Cf. Psalms 73; Isaiah 57; Ezekiel 23; Hosea 3; Romans 7:1-4; Ezekiel 15:16; 23:43; Ephesians 5:22-32; etc.

Vs. 4 "Know ye not."

- \*. Ouk oidate indicates that their "sense of sin" had perhaps been dulled, and so with us today when... (Cf. Heb. 5:14; Phil. 1:9).
- \*. The difference between ginosko and oida is important (Vine gives a good discussion on pages 298-299), and our word is here telling us they should have know by "reflection." The other deals with "observation."

Vs. 4 "Friendship with the world."

- \*. He philia tou kosmou is the Greek, but note that the word, philia, love, is translated "friendship." "Love for the world," "common interests with the world," etc. (Cf. 1 Jn. 2:15-17; 1 Jn. 3:13; 1 Jn. 4:4; 1 Jn. 5:19).

- \*. The word for world is kosmos and may mean:
  - a. The material universe.
  - b. The external framework in which we live.
  - c. The earth.
  - d. In a moral and ethical way those who are alienated from God...(Cf. Colossians 3:1-4).
- \*. Note how it is used in John 7:7 ("The world cannot hate you; but me it hateth, because I testify of it, that its works are evil."), meaning all that is opposed to God.
- \*. Obviously, then it does not include verses like Ps. 19:1ff, the handiwork of God. We do appreciate these, as they "witness" for God.
- \*. However, that which is of the order of evil and lies in the power of Satan (John 14:30; 1 Jn. 5:19; 2:17; Eph. 5:1) we are to oppose and "love not."

Vs. 4 "Enmity with God."

- \*. Echthra tou theou indicates a war with God, since those in the world have "arrayed" themselves against God. This is (that is, echthra) from the adjective echthros and is rendered "enmities" in Gal. 5:20 (hatred by some) and "enmity" in Luke 23:12; Rom. 8:7; Eph. 2:15-16). Hostility would be a good way to remember "enmity." (Cf. Gal. 4:16).
- \*. This word is used of the devil in Mt. 13:39; Luke 10:9; of death in I Cor. 15:26); of the professed believer (in our text); of men who are opposed to Christ (Mt. 13:25,28; 22:44; Mk. 12:36; Lk. 19:27; Acts 2:35; Phil. 3:18; etc.); of the unregenerate in their attitude toward God (Colossians 1:21); of believers in their former state (2 Thess. 3:15); of foes (Mt. 5:43-44; 10:36; Luke 6:27,35); etc.(Vine, p.30).

Vs. 4 "Whosoever."

- \*. Hos ean is all inclusive; including any and every body!

Vs. 4 "Would be."

- \*. Boulethe is from boulomai and is first aorist passive subjunctive and means "to purpose," "to will" and shows that one does not have to "participate" ... if the "desire" ... "A state of mind" as well as "manner of life," eh?

Vs. 4 "Maketh himself."

- \*. The King James has "is."
- \*. The word is kathistatai (present tense, indicative and I am not for sure if it is middle or passive, perhaps middle), therefore, one declares "himself" to...

Vs. 4 "Enemy."

- \*. Note our word echthros, an adversary, above on this page.

Vs. 5 "Or Think Ye."

- \*. This is he dokeite and it perhaps could be translated as "Do you seem to think or suppose...?"

Vs. 5 "Scripture."

- \*. This is a most important word to the studious child of God. It is the word graphe (J. B. Smith, p. 74), and it is used 51 times in the New Testament. It is, as far as I know, always used in reference to the Old Testament. I list Mt. 21:42; 22:29; John 5:39; etc., as examples. Cf. Gal. 3:8; James 2:23 for "personality" given to Scrip.

Vs. 5 "Vain."

- \*. The Greek word for vain is kenos (a good place to find a listing of how this word is used and where, is the book by J. B. Smith, pp. 201-202), and may simply, here, just mean "meaningless," or "no value" (valueless).

Vs. 5 "Spirit."

- \*. This is our word pneuma, and remember that in the Greek it was not in caps. A translator problem is here seen.
- \*. There is a variation in the manuscripts on this verse, so please note various translations and marginal notes, as the one at the bottom of the American Standard.

Vs. 5 "Long unto envying."

- \*. The words are pros phthonon epipothei and is "to envy yearns," literally.

Vs. 6 "But he giveth more grace."

- \*. This is meizona de didosin charin and is "and he gives greater grace." Cf. Romans 5:20.

Vs. 6 "Wherefore..."

- \*. The Greek is dio legei, literally, "wherefore it saith." The word "scripture" is not in the passage. It could be "wherefore he saith," referring to God.

Vs. 6 "God resisteth the proud."

- \*. This is ho theos huperephanois antitassetai.
- \*. Antitasso is our word "resist" and means to set in battle array. (Thayer, p. 615).
- \*. Huperephanois is proud and is from huper and phainomai, to show oneself above, to be elevated, etc., as is seen from the words meaning "above" and "to show."

Vs. 6 "Giveth grace to the humble."

- \*. Tapeinois de didosin charin is the phrase here translated as in the quotation marks above. Cf. Mark 10:28-30. God has, indeed, given us more, yea, much more than we deserve to receive and much more than we are asked to "give up."



## Vs. 7 "Be subject."

- \*. This is hupotagete, second aorist passive imperative, and comes from hupotasso (Han, p. 415), hupo, under, and tas-so, to place or set onself. Note, for reference, the word used in verse six. This is an urgent action!!
- \*. There are ten of these words, aorist imperatives, used in verses 7-10! An urgent "once-and-for-all" act!
- \*. For the thought, compare 1 Peter 5:5ff; 2:21-23.

## Vs. 7 "But resist the devil."

- \*. Antistete de toi diaboloi is the Greek phrase.
- \*. Antistete is an aorist imperative from antihistemi (anti, against, and histemi, to stand). Cf. Ephesians 6:10-13.
- \*. Toi diaboloi is the slanderer, the devil. He has various names: Dragon, Evil One, angel of the bottomless pit, the prince of this world, prince of the powers of the air, the god of this world, Apollyon, Belial, Beelzebub, etc. Cf. II Corinthians 2:11 for his "tricks." We must heed the admonition of I Peter 4:8; II Corinthians 11:13-15.

## Vs. 8 "Draw nigh to God."

- \*. Enggisate, another aorist imperative, is from enggus, and means "near." Stay close to God! Cf. I Chron. 28:9.
- \*. God is not far away: Acts 17:28; Jer. 23:23f; Deut. 4:5-8; Phil. 4:5).

## Vs. 8 "And he will draw nigh to you."

- \*. Today God's children need this thought more than ever, it seems to me. Cf. II Chron. 15:2; Rom. 11:22; Isa. 55:7-8; Heb. 10:22; John 6:37. Note the condition!
- \*. Cf. Exodus 19:22 and I Peter 2:9.

## Vs. 8 "Cleanse."

- \*. This is the word katharisate, aorist active imperative of kathatizo, to cleanse. This is figurative. Cf. Isa. 1:15-17.

## Vs. 8 "Hands."

- \*. This word is cheiras. Cf. Mt. 23:24; 15:19-20. The hands are to be clean, as soiled hands indicate - guilty! Note Psalms 26:6-7.

## Vs. 8 "Sinners."

- \*. Hamartoloi is the word for "sinners." Note the very close relation to the word for sin, hamartia.

## Vs. 8 "Purify."

- \*. Hagnisate is an aorist imperative of hagnizo, meaning to "make clean." Cf. I John 3:3; I Peter 1:22.
- \*. There is no article in front of "hands" or "hearts."

## Vs. 8 "Hearts."

- \*. The word for heart is kardias and refers to the "seat of sin" in an individual. (Vine, pp. 206-207). It includes the "emotions, the reason and the will."

## Vs. 8 "Doubleminded."

- \*. This is the word dipsuchoi, dis is twice and psuche, as seen before, is soul, hence a two-souled individual. You will remember this word used in James 1:8.

## Vs. 9 "Be afflicted."

- \*. This is another aorist imperative, talaiporesate, and it means "to be wretched. It is from talaiporeo, and, Vine (p. 38) says it is middle voice, "afflict yourselves." It comes from tlao, to bear, undergo, and poros, a hard substance, a callus, which metaphorically came to signify that which is miserable. Cf. Romans 7:24; 3:16; James 5:1; Revelation 3:17.
- \*. When this wretchedness is felt, in a godly way, it will result in actions like those of Peter in Luke 22:54-62. I also list the actions of the sinful woman in Luke 7:27-50. Klausate, weep, is from klaio, loud grief; Cf. 5:1.

## Vs. 9 "Laughter."

- \*. Gelos is laughter and gelao is "to laugh." It may signify "loud laughter" in contrast to weeping. Cf. Luke 6:21,25 and also Job 8:20-21. There is, however, the kind that comes from wickedness (Luke 6:25).

## Vs. 9 "Mourning."

- \*. Penthesate is an aorist active imperative from pentheo, a word which once meant to "lament over the dead" (Vine, p. 87), Mark 16:10. It came to mean "any grief that is so great" and is akin to the word in Mt. 5:4, the second of the beatitudes.

## Vs. 9 "Joy."

- \*. This is chara, joy, delight, and is akin to chairō, to rejoice. You will observe we had this in James 1:2.

## Vs. 9 "Heaviness."

- \*. Katepheian is from kata, down, and phae, eyes. Thus it signifies and denotes a downcast look, expressive of the true sorrow, hence, heaviness. Cf. Luke 13:13. This is not a gloomy attitude or disposition, but a keen and true sense of the weight of sin and guilt.

## Vs. 10 "Humble."

- \*. Tapeinothete (from tapeinos) is a passive aorist imperative and is really "be humbled." However, sometimes the sense of the passive is reflective, thus, the meaning is "humble yourselves." (Han, p. 415, thus has it). Cf. 1st Peter 5:5 and note especially the word "gird," which is engkombomai (from kombos), and refers to a garment which is tied on. Cf. John 13:10-17.

Vs. 10 "In the sight of the Lord."

- \*. The word for "sight" here is enopion and is often given as "before." It comes from en, in, and ops, the eye (Vine, p. 108 has a good statement as to how this is used). It has to do with "having a person present to the mind. Cf. Luke 12:6; 15:18; 16:15; Acts 7:46; 10:33; 19:19; I Tim. 5:4 and 21; 2 Tim. 2:14; 4:1; Rev. 13:12.

Vs. 10 "Exalt."

- \*. Hupsoo is the word from which the word of our text, hupso-sei is derived. It is akin to hupsos, height. Cf. John 3:14; 8:28; 12:32,34. Here it means a spiritual uplifting, a revival.
- \*. I mentioned there were ten imperatives in verses 7-10, and it might be wise to list them:
  - a. Be subject, vs. 7.
  - b. Resist, vs. 7.
  - c. Draw nigh, vs. 8.
  - d. Cleanse, vs. 8.
  - e. Purify, vs. 8.
  - f. Be afflicted, vs. 9.
  - g. Mourn, vs. 9.
  - h. Weep, vs. 9.
  - i. Be turned, vs. 9. (metatrapeto from metatrepo-A. 2:20).
  - j. Humble, vs. 10.

Vs. 11 "Speak not."

- \*. Katalaleite is another imperative (present active), and it seems that me katalaleite allelon is teaching us to "stop speaking against one another." The habit is condemned and so is the "will" that entertains such thoughts. Whether I say "against" or "about" the thought and meaning is almost the same. Cf. Psalms 15:1-3.

Vs. 11 "Judges."

- \*. Krinon (from krino) is a present active participle and we first learned of this word in James 2:4. You will observe that it is applied to the Word of God in James 4:12. This is one who passes or arrogates to himself judgment on anything.

Vs. 11 "Law."

- \*. This is our word nomou (from nomos), and it is not the first time we have it used. It was employed in James 2:9, 12, yea, in the very first chapter, 1:25

Vs. 11 "Doer."

- \*. Once again we note the word poietes, from which we get our English word "poem." It is used in James 1:22, 23, 25, as well as in Romans 2:13 and it is translated as "poet" also (See Acts 17:28).
- \*. The word poiema is used in Romans 1:20 and Ephesians 2:10.

- \*. It is impossible to have a right relationship with God and an improper one with our brethren! Cf. 1 John 4:20; 2:10-11.

Vs. 12 "Lawgiver."

- \*. The word here is nomothetes, a lawgiver, and refers to God the sole Lawgiver. To criticize the law is to presume to take his place, with the presumption of enacting a better, greater, law.
- \*. Nomothesia denotes legislation, lawgiving; Cf. Romans 9:4! Nomotheteo signifies to make laws, to be furnished with... or to ordain by law, to enact; Cf. Heb. 7:11; 8:6.

Vs. 12 "Able."

- \*. Dunamenos is a present passive participle and is from our word dunamai, power. You will recall it being used in ch. 1:21.

Vs. 12 "To save."

- \*. This is the word sosai (first aorist active infinite) from sozo. Cf. Matthew 10:28.

Vs. 12 "To destroy."

- \*. Apolesai is also first aorist active infinitive and is from apollumi and means "to ruin, suffer loss, etc." The idea is not extinction! Cf. Luke 5:37; 15:4, 6, 24; John 6:27; 1 Peter 1:7; etc. Also, Cf. Mark 9:42-50; Rev. 20:10-15.

Vs. 12 "Neighbor."

- \*. Ton plesion is the "neighbor" of our translation in English and might not be clearly understood. It is from the word, in Greek, pleas, near. Therefore, the one near us.
- \*. Cf. for "judging," Romans 14:4, 10-13.

Vs. 13 "Come now."

- \*. Age nun is phrase designed to gain attention and simply in our language means "see," "listen," etc. Note, if you will its use in James 5:1.

Vs. 13 "Ye that say."

- \*. Hoi legontes (from lego) indicates their plans were well laid out and adopted without thinking of God.

Vs. 13 "Today..."

- \*. The word is semeron for "today" and aurion is the word for "tomorrow." Used again, this latter word, in 4:14. It may be translated "this day," and "next day."

Vs. 13 "Such."

- \*. This is the word tende (tende ten polin is such a city). It is rendered as "this" in some translations. Tende is acc. feminine singular from hode.

Vs. 13 "We will go."

- \*. This is the word poreusometha (future middle indicative) and is from poreuomai. Simply "we may go."

Vs. 13 "Spend a year."

- \*. The word poiesomen (may spend) is from poieo, a word we have noted many times before. The word year is from eniauton. It means a "cycle of time." Cf. James 5:17; Pro. 27:1.

Vs. 13 "Trade."

- \*. This is the word emporeusometha and comes from emporeuomai. I list it to make this sentence complete with all its words. It is a future middle indicative. It refers to buying, trading, merchandise.

Vs. 13 "Gain."

- \*. Kerdesomen is also future, but its active indicative. It is from kerdaino and means "to get gain," "make a profit."

Vs. 14 "Whereas...morrow."

- \*. Hoitines ouk epistasthe tes aurion is the phrase and it has reference with "certainty" about that which they cannot know for certain. I say this because epistasthe is from epistamai and means "to know," "to be certain."

Vs. 14 "Life."

- \*. Zoe is not the word we have had before. We have had the one word psuche, individual life. This word is the life of that individual. Cf. Psalms 66:9; John 10:10-11. (The New Testament also uses the words bios and pneuma as "life.")
- \*. In the passage of John 10, we have "zoe" in verse 10 and the word psuche in verse 11. This beautifully illustrates this difference of "individual life" and "life of..."

Vs. 14 "Vapor."

- \*. This is the word atmis, it is used of "smoke" in Acts 2:19.

Vs. 14 "Little."

- \*. The word is oligon (from oligos) and means little, few. It is the opposite of polus, much. We had the word "little" in James 3:5, but there it is the word mikros. Note the idea found in "James the less."

Vs. 14 "Appears."

- \*. The word is phainomene from phaino and is a present middle participle. It means to be brought into appearance, to become evident, etc., and is so used of the res. of Christ.

Vs. 14 "Vanisheth away."

- \*. This is the same word, but the form is aphanizomene. It is "appears" and then "disappears." It is from aphanizo, and means "unseen."

- \*. The transitoriness of life should be herein discussed with all solemnity. Cf. Job 7:6-10.

Vs. 15 "Lord."

- \*. This is the word kurios, and it signifies one who has power, authority, etc. It is used here with the article.

Vs. 15 "Will."

- \*. This is the word thelese from thelo and is aorist active & is subjunctive. There are other words for the word "will" and sometimes James employs the word boulomai, such as in James 3:4 and 4:4, even in James 1:18. "To will," "willingly," and sometimes the idea of "purpose" is herein found.

Vs. 15 "Live..."

- \*. This is the same word as we had earlier (verse 14, zoe); a different form, being zesomen (future active indicative), & is from zao, to live.
  - \*. "Do" is from poiesomen (note verse 13).
  - \*. "This" is from touto. }
  - \*. "That" is from ekeino. }
- Cf. Acts 18:21; I Co. 4:19; 16:7.  
Every act is herein included!  
Cf. Pro. 3:5-6.

Vs. 16 "Glory."

- \*. Kauchasthe is present middle indicative from kauchaomai. I just need here to point out that this is "boast" or "boasting" but is always translated as "glory" in the A. S. T.

Vs. 16 "Vauntings."

- \*. The word here is alazoneiais. The word alazon, a boaster, (Romans 1:30; 2 Timothy 3:2) comes from a word that means a wanderer about the country, from ale, wandering, hence, an impostor. One who is insolent and it denotes empty assurance. One who ignores God in life's affairs. Its only other appearance is found in I John 2:16 and is given here as "vainglory."

Vs. 16 "Evil."

- \*. Evil is from the word ponera. "Kakos stands for whatever is evil in character, base, in distinction from poneros... evil in influence and effect, malignant. Kakos is the wider term... is antithetic to kalos, good, and agathos, useful, good in act... poneros is essentially antithetic to chrestos, kind, gracious, serviceable; hence it denotes... destructive, evil... causes pain, sorrow, etc." (Vine, page 50). Cf. I Th. 2:19 and I Co. 5:6; also Gal. 6:14.

Vs. 17 "Knoweth."

- \*. This is eidoti and is a perfect active participle from the word oida. Therefore, oun, is in view of the foregoing... and so we compare the thoughts found in such passages: Jn. 9:41; Luke 12:47-48; Jn. 15:22; 13:17. To know what is right, and then not to do it, aggravates one's sin, and enhances one's guilt. (Woods, p. 253).

Vs. 17 "Good."

- \*. This is the word kalos, and we mentioned it earlier, verse sixteen, as in contrast to kakos, evil. Cf. James 2:3.
- \*. The word used in James 1:17 was the word agathe, in referring to the gifts from God.

Vs. 17 "Doeth it not."

- \*. The word "doeth" is from the word we have used many times before. In fact, "to do" is poiein (present active infinitive) and here we have poiounti, a present active participle. Cf. Romans 14:23.
- \*. Compare: Many hear and seldom heed!! Matthew 21:19; Lk.13:6-9; Matthew 25:31ff; etc.
- \*. "Every judgment parable in the New Testament reveals that the punishment meted out was not for something bad the individual involved did, but something good he did not do." I took this from Woods, p. 255. Why was the one talent man "wicked"? \_\_\_\_\_

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Vs. 17 "Sin."

- \*. This is the regular word used in the New Testament, which is hamartia, for sin and, according to J. B. Smith, p. 16, it is used 172 times as "sin" and once as "sinful" and once as "offence." The way it is used is most meaningful, and here it is suggested that one read Vine, p. 32 as a good, brief, clear way it is so used.

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# PRAAYER

I. Our Example Is Jesus (1 Peter 2:21) and we look to him as the "author and perfector" of our faith (Hebrews 12:2).

A. In the prayer life of Jesus, I note that he prayed at every decision in his life. Note some of these:

1. Beginning of his ministry, Luke 3:21-22.
2. Last moment of his ministry, Luke 23:46.
3. Highest exaltation, transfiguration, Luke 9:28-31.
4. Lowest depth of humiliation, Luke 22:39-46.
5. Apostles he chose, Luke 6:12-13.
6. For his murderers, Luke 23:34.
7. Before Peter confessed him, Luke 9:18-20.
8. Before Peter denied him, Luke 22:31-34.
- \*. I read where there were seventeen (17) accounts of the Master's prayer life, but I also read that in his life there were twenty-six (26) prayer instances mentioned.

B. We, too, are to pray:

1. Luke 18:1-8.
2. 1 Thessalonians 5:17.
3. Acts 2:42.
4. Colossians 4:2-4.

II. When Praying We Need To Remember:

A. The motivating power for prayer:

1. Natural instinct of a grateful heart, John 3:16.
2. Why this is so, 1 John 4:19.
3. Sense of dependence on God, Hebrews 11:6.
4. God is the only source of forgiveness, John 14:6; Mt. 6:15.

B. Prayer is both a:

1. Privilege, Luke 11:9; Matthew 21:22.
2. Command, 1 Thessalonians 5:17; Luke 18:1.

C. The place for prayer:

1. Matthew 14:23, \_\_\_\_\_.
2. Matthew 26:36, \_\_\_\_\_.
3. Matthew 6:6, \_\_\_\_\_.
4. Mark 1:35, \_\_\_\_\_.
5. Mark 6:36, \_\_\_\_\_.
6. Luke 3:21, \_\_\_\_\_.
7. Luke 5:16, \_\_\_\_\_.
8. Luke 9:18, \_\_\_\_\_.
9. Luke 22:14ff, \_\_\_\_\_.
10. Acts 10:9, \_\_\_\_\_.

D. The "How" and "When" of prayer:

1. How: 1 Corinthians 14:15; Luke 22:14ff; James 5:16; Matthew 6:6.
2. When: 1 Thessalonians 5:17; Luke 18:1; Ephesians 6:8 and Acts 6:4.

E. What constitutes an acceptable prayer:

1. Offered in faith, James 1:6; 5:16; Heb. 11:6; Rom. 14:23.
2. Offered in repentance, Proverbs 28:9; 2 Corinthians 7:10.
3. Offered in humility, James 4:6.
4. Asked according to his will, 1 John 5:14-15.
5. Asked with the right motive in mind, James 4:1-3.
6. Asked in Christ's name, John 14:13f; 16:23-24 and Colossians 3:17.

III. There Is A Pattern For Framing An Acceptable Prayer.

A. The pattern is found in Matthew 6:5-13.

B. The principles are easily understood:

1. We must not pray to be seen of men.
2. We must not use vain repetitions.
3. We must follow the pattern of praying, as it is a perfect model for us:
  - a. In brevity, as it contains only 69 words and can be spoken in less than a minute.
  - b. In scope, for it deals with both spiritual & the physical concerns.
  - c. In simplicity, as there is no word in it that a child would fail to understand.
  - d. In directness, for there are no vague, highflown expressions in it.

C. The prayer of Christ informs us of these elements:

1. We should address God, "Our Father..."
2. We should praise God, "Hallowed be thy name."
3. We should request "thy kingdom come," into the hearts of all and into all the world and that God reign supreme.
4. We should pray according to his will, "Thy will be done."
5. We should include a petition, "Give us..."
6. We should request God's help, "Forgive us..."

7. We should request God's help to save us, "Lead us not..."
8. We should recognize the greatness of God, "For... and the glory, for ever."
9. We should end it, "Amen," may it be fulfilled.
- \*. When Jesus was upon the earth, it was not possible to pray through him to the Father. However, once he ascended to heaven, it became necessary for our prayers to be offered through his name. He is our intercessor (Hebrews 7:25; 9:24) and our mediator (1 Timothy 2:5). Just prior to his leaving the earth, Jesus said "If ye shall ask anything in my name, that will I do" (John 14:14; 16:23-24).

#### IV. There Is A Holiness In Prayer.

- A. Prayer is a beautiful thing. It literally brings me to the throne of heaven. If I reviewed in my thinking what transpires when I pray, I would be more appreciative of it.
  1. We are privileged to pray to God, Mt. 6:6-8; Luke 11:2; Matthew 7:7-11.
  2. We gain his ear by Jesus Christ, Colossians 3:17; 1st Timothy 2:5-6; Ephesians 2:14-18.
  3. We are abetted by the Holy Spirit, as he is our supporter, encourager, Romans 8:26-27; Eph. 6:13-18.
  - \*. We will never have another audience like that of the creator before whom we pray. No audience is like God. With the crucified Christ being there and the help of the Spirit, how can we take it so lightly?
- B. Impression should be further made on us when we consider a few reasons why we pray.
  1. Our own insufficiency, Jer. 9:23-24; Phil. 4:19; Jno. 3:27; 2 Cor. 3:5.
  2. That I may receive every good gift, James 1:17.
  3. A comfort when I am sick, James 5:13ff.
  4. A boon to the broken hearted, Psalms 147:3.
  5. That I may have mercy and grace, Heb. 4:14-16.
  6. I ask for forgiveness, 1 John 1:8-9.
  7. I express my thanks, 1 Thessalonians 5:17ff.
  8. I obtain his help, Luke 22:31-32.
- C. Surely with these abundant blessings awaiting us, we ought to be moved to pray more readily, more often. Let's:

1. Pray for all men, 1 Timothy 2:1-2.
2. Pray at all times, 1 Thessalonians 5:17.
- \*. There is a restriction, 1 John 5:14.

V. There Are Hindrances To Prayer.

A. These things block the proper prayer life:

1. No faith, Hebrews 11:6.
  - a. Can there be prayer in its absence? \_\_\_\_\_
  - b. We may ask, "increase it." Then we may be moved to say, "Lord, teach us to pray."
  - c. Read: Proverbs 3:5-6; Mark 9:23; Luke 17:5; 11:1.
2. Not a doer of the law, Proverbs 28:9.
  - a. This may manifest itself in different ways.
  - b. I am to seek first the kingdom. Do I? \_\_\_\_\_
  - c. Read: Deuteronomy 8:11-20.
3. Have iniquity in my heart, Psalms 66:18.
  - a. This has the latitude of coverage from the blackest of sin to the thoughtlessness of irreverance, Mark 7:21-23.
  - b. What did God tell some people to do about gifts brought to the altar (Mt. 5:23-25)? \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_.

B. Let's not end on a negative note. What would inspire me to pray more?

1. Inspiration is found in watching Jesus, our Master. Just read Luke's account of his prayer life and you will be amazed.
2. By him we are moved higher, Heb. 7:25; Zechariah 8:21.
3. In Jesus I see several things, Hebrews 5:7; Luke 6:12; Mk. 1:35; 9:29; Luke 5:15-16; Luke 23:46.

VI. The Timeliness Of Prayer Needs To Be Studied.

A. Note some more examples when Jesus prayed.

1. John 6:11, \_\_\_\_\_.
2. John 11:15, 22-26, 42, \_\_\_\_\_.
3. John 17:6-19, \_\_\_\_\_.
4. Mark 10:16, \_\_\_\_\_.
5. Luke 22:31-34, \_\_\_\_\_.
- \*. Do you recall other incidents when Jesus prayed? \_\_\_\_\_

B. May we learn from other Bible examples the potency of prayer:

1. Daniel 6:10, \_\_\_\_\_.
2. Psalms 42:1-2, \_\_\_\_\_.
3. Psalms 139:23-24, \_\_\_\_\_.
4. 2 Samuel 15:3, \_\_\_\_\_.
5. Romans 12:11-12, \_\_\_\_\_.
6. Psalms 145:18, \_\_\_\_\_.
7. 2 Chronicles 1:8-12, \_\_\_\_\_.
8. Acts 16:19, 23-26, \_\_\_\_\_.

\*. May we be moved to bow more often in Jehovah's awful presence.

C. May we learn to "wait upon the Lord" as it is so beautifully, and wonderfully portrayed by these Old Testament verses:

1. Psalms 62:5, \_\_\_\_\_.
2. Psalms 25:3; 40:1, \_\_\_\_\_.
3. Psalms 37:7, \_\_\_\_\_.
4. Psalms 33:20, \_\_\_\_\_.
5. Psalms 59:9, \_\_\_\_\_.
6. Genesis 18:22, \_\_\_\_\_.
7. Lamentations 3:20-21, \_\_\_\_\_.

\*. From these Old Testament passages we have seen silence, intensity, tenacity, charity, expectancy and unity.

#### VII. There Are Rewards Of Prayer (In Praying).

- A. I cultivate and educate my spiritual nature.
- B. I form a habit of having a close relationship with God. It is hard to talk "to a stranger."
- C. It preserves us from many evils.
- D. It fulfills a condition on which God has promised to bestow a (many) blessing (s).
- E. Read: Numbers 11:1-2; Deuteronomy 9:13-20; 1 Samuel 12:16-18; 2 Kings 20:1-6; Luke 11:5-13; Acts 12:1-9.

#### VIII. Prayer Leaders In Public Need To Remember:

- A. The content of prayer.
- B. The conveyance of prayer.
- C. The conviction of prayer.
- \*. Read McGarvey, Acts, pp. 16-17 for his comments on the type and model of prayer found in Acts 1:24-25.

IX. To Whom Is Prayer Addressed?

- A. The only thing I am concerned about in the answer to this question is "divine authority." It matters not to me how this has been handled by any man or group of men, for if we do not have Bible authority for what we do in worship, then we cannot do it (Colossians 3:17). Therefore, let us immediately rule out our own personal whims and desires, Matthew 26:39.
- B. To answer the above question, we need to start with Jesus as he is our example (1 Peter 2:21).
  - 1. As far as I have been able to ascertain, he prayed to his Father. Note these verses:
    - a. Matthew 11:25-26.
    - b. Luke 10:21.
    - c. John 11:41.
    - d. John 12:28.
    - e. John 17:1ff.
    - f. Matthew 26:39-44.
    - g. Luke 23:34; Matthew 27:46; Hebrews 5:7-8.
    - \*. Make a listing of how many times our Lord Jesus, our example, prayed to his Father, yea, even in his death (Luke 23:46).
  - 2. Our Lord was the instructor of prayer, as we have, earlier in our outline, seen.
    - a. Matthew 6:6-15.
    - b. Matthew 7:7-11.
    - c. Luke 11:1-2 (note "when ye pray...").
    - d. John 14:16.
    - e. Luke 18:7,13.
    - e. Matthew 9:38 (Acts 4:24-30; Acts 12:5).
  - 3. Yes, Jesus may be worshipped. However, are we going to say then that he may be worshipped in every way? We worship because it is authorized, and we may only, in the manner it is authorized, worship. He may be worshipped, but is not one to whom prayer is offered.
  - 4. Have you noticed that it was near the very end of a perfect life, that of Christ's, when Jesus said how "they" (we) were (are) to pray? John 14:13-14; 15:16; 16:23-24. John 16:26-27 climaxes this idea! Do we really believe that our prayers go first to him? From this time on, they were to pray to God, but in his name. James (1:5) concurs in this completely.
- C. There are some who try to support their whims by going to various men, using emotional arguments, using the songs we sing, and then some try to find justification in some New Testament passages. To these passages we turn attention.
  - 1. John 14:14 "If you ask me for anything in my name, I will do it" (Good News For Modern Man, p. 249).

- a. The words "ask me," in connection with prayer, have been taken by some as a proof text...to Jesus.
- b. This only need I say, why it is excluded from the King James, the American Standard, etc.? This is an insertion that is unwarranted.
- c. If one will read John 15:16; 16:23-24, he will find what Jesus said, which is, "ask of the Father in my name."

2. Acts 1:24-25.

- a. The argument is made that this is a prayer to Jesus since he chose the other apostles (vs. 2). It is assumed that "the Lord" is Jesus.
- b. Paul's apostleship was appointed by God (Acts 22:14). (Cf. Eph. 1:1; Tit. 1:3; Gal. 1:1).
- c. The word "Lord" does sometimes refer to Jesus, but not always as seen in Acts 4:24-30.
- d. The word "heart-knower" is the Greek kardignostes, appearing only one other time and definitely refers to God (Acts 15:8).
- \*. Remember to whom it was Jesus spent the night in his prayer before he chose the apostles (Lk. 6:13-14).

3. Acts 9:13-17.

- a. Did Ananias actually pray to Jesus? If one will only read verses 10-12 he will find that this was a vision (cf. verse 17 in relation to Paul's vision).
- b. If we can base our prayers on extraordinary and supernatural experiences, then this would prove far too much. Cf. Luke 1:8-20, Gabriel, an angel.

4. Acts 22:17-21.

- a. Paul prayed and fell into a trance and saw Jesus, so for some this is another justifying thought.
- b. Peter prayed and fell into a trance and saw various things (Acts 10:10, 12, 11:5). What about Cornelius in Acts 10:30-31 (note vs 2-3)?

5. Romans 10:12.

- a. Since Jesus is "Lord" in this context (vs. 9), one may "call upon him" by praying to him.
- b. If verse 12 authorizes prayer in the name of Jesus, then verse 13 offers salvation to all who so pray.
- c. The answer is found in just what "call upon him" is and means. Cf. Acts 22:16; 1 Peter 3:21. This involves our obedience to God's will.

6. I Corinthians 16:22.

- a. Maranatha (Maran means "our Lord," and atha is from a verb form, "to come") is said to be the shortest prayer in the New Testament.

- b. This is the Greek spelling for two Aramaic words ...the first part, ending in 'n,' signifies 'Lord;' as to the second part, the 'Fathers' regarded it as a past tense, 'has come.' (Vine, p. 41).
- c. "An emphatic assertion of the apostle Paul, in Aramaic or Syriac, meaning 'Our Lord has come' (or 'will come')" (Young's Analytical Concordance, page 645). Many other sources place it in "past tense."

7. 2 Corinthians 12:8-9.

- a. Paul prayed "to the Lord," he answered, ... Paul... "the power of Christ" then must be Jesus to whom he prayed.
- b. Note the word for "my" in reference to "power" has been placed in italics. It might be that the verse (8) has reference to God's promise of Christ's power. However, compare 13:4, 13:7 and also note 1:3-5. Power is from both..."by God and through Jesus"

8. 1 Timothy 1:12.

- \*. This is not a proof text, as it deals with gratitude, thankfulness, gratefulness, etc., rather than prayer. Thanksgiving is rendered unto God (1 Thes. 3:9; Col. 3:17; Ephesians 5:20), not to the Christ.

9. 1 Timothy 2:5.

- a. Since Jesus is our mediator, some think we might to Jesus pray. We just need to better understand what the work of a mediator is (Heb. 9:15; 10:19; etc.).
- b. Christ mediated a covenant! We do not speak to the Son and have him to speak to God for us. Christ is the very one who said "pray to the Father" (Mt. 6:6-9; Luke 11:2). Ephesians 3:14 tells me the early Christians understood this, thus they lifted their voices to God (Acts 4:24).

10. 1 John 5:13-15.

- a. Since it is the Son of God in verse 13, then some say it must be the Son in verses 14-15.
- b. If this is the case, why did the translators of the American Standard insert "God"? (Vs. 16). The whole of the New Testament indicates that God is to be the receiver of prayer. Cf. 1 John 1:5, 9; 3:21-23 and also 1 John 5:11, 14-16.

11. Acts 7:59; Revelation 22:20.

- a. Stephen said, "Lord Jesus, receive my spirit" and in the latter verse John said, "Amen: come, Lord Jesus."
- b. If these requests authorize us to pray to Jesus, how about other requests to heavenly beings? Then, too, both of these inspired men were at the time in visions. Cf. Rev. 7:13-14; 10:8-9.



X. Prayer Is A Beautiful & Powerful Item.

- A. There is no doubt in my mind but we need to "study" this subject in depth (that is, a lot more than we do).
- B. Certain things must be remembered:
  - 1. Christ is our example, and he both authorized prayer, and gave us instructions on praying.
  - 2. There must be some items to constitute an acceptable, proper, prayer.
  - 3. The model prayer needs to be restudied and the principles instilled into us today.
  - 4. There is a reason for a person to pray, as well as hindrances to prayer.
  - 5. The rewards of prayer are worth the effort, if one is to be as God would have him be.
  - 6. Public leaders need to know how to direct the minds of those they are leading in prayer.
- C. Our instructions from our Instructor Jesus are very clear relative "to whom" should prayer be addressed.
  - 1. This means that we need to screen some of our songs.
  - 2. One should note that there is a difference in praise and in prayer. Cf. Phil. 4:6 (the Father).
  - 3. Jesus said "pray to the Father." This should be all that needs to be said on the subject. He said, "ask of the Father in my name" (John 15:16; 16:23-24; 14:13-14).
- D. Prayer is a beautiful and powerful item, yes, but we must have Bible authority or our worship is in vain.

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\*. Point # IX in this section has been adapted and outlined from material on this subject by Gary Workman. We are indebted to him for this study.

## DOES GOD HEAR SINNERS?

### I. The Question is often asked, "Does God hear sinners?"

- A. Let me hasten to say that we are very often "too fast" in our reply.
- B. We must first ask, "What do you mean by sinners?"
  - 1. There is the one alienated from God in alien sins.
  - 2. There is the child of God who understands, "If God hears not sinners, how will he hear me?" We, too, are sinners who have been redeemed by the blood of the Lamb.
  - 3. All prayers, except those offered by Jesus, are offered by sinful men.

### II. The Thought that gives us so much perplexing distress is that revealed to us in John 9:31.

- A. I want us to note that it was the blind man who made the statement: *"We know that God heareth not sinners: but if any man be a worshipper of God, and do his will, him he heareth."*
- B. The conversation of the blind man has:
  - 1. A major premise: "God hears not sinners."
  - 2. A minor premise: "God heard Jesus."
  - 3. A conclusion: "Therefore, Jesus was not a sinner as the Pharisees claimed."
- C. Let me hasten to say that this was a truth taught in the Old Testament:
  - 1. Proverbs 15:29, *"Jehovah is far from the wicked: but he heareth the prayer of the righteous."*
  - 2. Psalms 34:16, *"The face of Jehovah is against them that do evil,..."*
  - 3. Psalms 66:18, *"If I regard iniquity in my heart, the Lord will not hear."*
  - 4. Proverbs 28:9, *"He that turneth away his ear from hearing the law, even his prayer is an abomination"*

### III. The Conclusion drawn from all the above is:

- A. That there are two kinds of sinners:
  - 1. Those who have never know God in the forgiveness of sins.
  - 2. Those who are blood-washed members, but who still sin.
  - \*. Christians do sin, despite their holiest aspirations, & when they do they have an Advocate: *"My little children, these things write I unto you that ye may not sin. And if any man sin, we have an Advocate (Paraclete) with the Father, Jesus Christ the righteous: and he is the propitiation for our sins; and not for*

*ours only, but also for the whole world."* (1 John 2:1-2)

B. God will not hear the sinner who rebels against him:

1. Isaiah 59:1-2, *"Behold, Jehovah's hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear: but your iniquities have separated between you and your God, and your sins have hid his face from you, so that he will not hear."*
2. Proverbs 21:13, *"Whoso stoppeth his ears at the cry of the poor, he also shall cry, but shall not be heard."*
3. Proverbs 28:9, *"He that turneth away his ear from hearing the law, even his prayer is an abomination."*
4. Matthew 7:21, *"Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father who is in heaven." (Cf. Luke 6:46; Matthew 7:23).*

\*. This group would include:

- a. Sinners alienated from God.
- b. The uncharitable.
- c. The unteachable.
- d. The disobedient.

C. It behooves us to make sure that our attitude is in harmony with God and our efforts to do his will are genuine and sincere.

1. Psalms 51:17, *"The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise."*
2. Luke 18:13, *"But the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote his breast, saying, God, be thou merciful to me a sinner."*

IV. It Is Important that we study, understand and do the will of God in our lives that our prayers be answered.

- A. The case of Cornelius (Acts 10:1-2,22,31-35, 44-48) is somewhat different, however, it does show that he was righteous, and one seeking the truth (Cf. Ps. 119:172).
- B. When one is as was Cornelius, God, the instrument (man), and the truth will get together.
- C. Do you know that for which he was praying?
- \*. Many things have herein been omitted, but this was not to be a lengthy treatise on this subject. These thoughts, however, are worthy of our meditation.

## IS IT PERMISSIBLE TO TAKE A LEGAL OATH?

I. There Are Two Passages of scripture, one from our present study in James (5:12) and the other from Jesus (Sermon on the Mount in Matthew 5:33-37), that are relevant to our thought in this brief paper.

A. James 5:12, *"But above all things, my brethren, swear not, neither by the heaven, nor by the earth, nor by any other oath: but let your yea be yea, and your nay, nay; that ye fall not under judgment."*

B. Matthew 5:33-37, *"Again, ye have heard that it was said to them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths: but I say unto you, Swear not at all; neither by the heaven, for it is the throne of God; nor by the earth, for it is the footstool of his feet; nor by Jerusalem, for it is the city of the great King. Neither shalt thou swear by thy head, for thou canst not make one hair white or black. But let your speech be, Yea, yea; Nay, nay: and whatsoever is more than these is of the evil one."*

### II. Let Us Look At The Words "Swear Not."

A. This is me omnuete, which is a present active imperative with the negative (omnuete is from omnuo), literally "do not keep on swearing."

1. This word is used of affirming or denying by an oath, as is evidenced in such passages as:

- a. Matthew 26:74.
- b. Luke 1:73.
- c. Mark 6:23.
- d. Hebrews 3:11, 18; 4:3; 7:21.

2. It is, at times, accompanied by that by which one does swear, as used here in James 5:12.

- a. Hebrews 6:13, 16.
- b. Matthew 5:34, 36.
- c. Matthew 23:16.

B. To swear is to "utter an oath," and "to invoke the name of God." From what Matthew says, and history, it seems this was a very common practice in the first century.

1. An oath is a "solemn appeal to God, to a sacred thing, or person, etc." (Webster, New Collegiate Dictionary, p. 578).

2. Herein is involved a promise (affirmation) and an appeal to God.

### III. In The Old Testament Oaths Were Common.

- A. Agreement to perform certain acts, Genesis 14:22; 24:2, 8, 9).
- B. Allegiance to a superior, Ecc. 8:2; 1 Kgs. 13:10.
- C. Promises to a ruler, 1 Sam. 14:24.
- D. Vows made in the form of oaths, Deut. 23:21-22.
- E. Public and legal vows and oaths, Lev. 6:3; Deut. 19:6-9.
- F. These oaths took various forms:
  - 1. 1 Samuel 14:44, "God do so and more also..."
  - 2. 1 Samuel 14:39, "As Jehovah liveth..."
  - 3. 1 Samuel 20:23, "Jehovah is between thee and me forever..."
  - 4. Genesis 31:53, "The God of Abraham... judge between us."
- G. These oaths were regarded with high respect, and there were laws relative to their performance.
  - 1. Exodus 20:7.
  - 2. Leviticus 19:12.
  - 3. Deuteronomy 19:16-19.
  - 4. Zechariah 8:17.

IV. We Need To See This In Relation to the third commandment, as the Jews knew what it stated.

- A. *"Thou shalt not take the name of Jehovah thy God in vain: for Jehovah will not hold him guiltless that taketh his name in vain."* (Deuteronomy 5:11).
- B. One is profane who uses sacred things in an irreverent, blasphemous way. In the footnote of the American Standard on the above verse, the words "in vain" are given as "for vanity." (Cf. light, flippant, etc.).
- C. This is, indeed, a serious manner, and one not to be taken lightly! Let us never resort to fine-fingered, or to neat-handed technicalities to justify oaths just because the holy names, God, Christ, Jesus, etc., aren't there. Do we have to SPECIFICALLY mention the name of Deity??
- D. God has always forbidden, with greatest displeasure, a use of his name in a frivolous or profane way. Thus, we can see that any such use is absolutely forbidden.

V. It Is Not Wrong:

A. To use the name of God in our conversation, when we are speaking reverently and respectfully. We have numerous examples of such in the New Testament.

1. 2 Timothy 1:18, "The Lord grant unto him..."
2. Romans 6:2, "God forbid..."
3. Acts 18:21, "If God wills..."

B. To use the name of God in a judicial nature:

1. The third commandment implies that oaths are to be taken, but they are to be taken seriously and without trifling. (Cf. Deut. 6:13; 10:20).
2. For God to urge us not to take his name "in vain," is to say that we may take it but we must do so with due solemnity and proper reverence.
3. There are circumstances in which a direct and solemn appeal to God in support of truth of what we are affirming is perfectly lawful, scriptural.
4. There are times, when by a deliberate act, we may voluntarily recognize the divine presence and the divine authority, may declare that what we are saying we are saying with a distinct and vivid sense that God hears us, and may ask those who listen to us to listen as in God's sight. To do this is to take an oath.
5. The apostles took what were virtual oaths on various occasions:
  - a. Romans 1:9, *"For God is my witness, whom I serve in my spirit in the gospel of his Son, how unceasingly I make mention of you, always in my prayers."*
  - b. Romans 1:9, *"I say the truth in Christ, I lie not, my conscience bearing witness with me in the Holy Spirit."*
  - c. 2 Corinthians 1:23, *"But I call God for a witness upon my soul, that to spare you I forbore to come unto Corinth."*
  - d. Galatians 1:20, *"Now touching the things which I write unto you, behold, before God, I lie not."*
  - e. Philippians 1:8, *"For God is my witness, how I long after you all in the tender mercies of Christ Jesus."*

6. Christ before Caiaphas testified under oath. The high priest of Israel said unto him, "...I adjure thee by the living God, that thou tell us whether thou art the Christ, the Son of God." Jesus saith unto him, Thou has said: nevertheless I say unto you, Henceforth ye shall see the Son of man sitting at the right hand of Power, and coming on the clouds of heaven" (Mt.26: 63-64).
7. God swore by himself when he could swear by no greater, "For when God made promise to Abraham, since he could swear by none greater, he sware by himself,..." (Hebrews 6:13).
8. The Old Testament prophets often invoked the name of God in their solemn affirmations. "So that he who blesseth himself in the earth shall bless himself in the God of truth; and he that sweareth in the earth shall swear by the God of truth; because the former troubles are forgotten, and because they are hid from mine eyes" (Isaiah 65:16).

\*. Note carefully the expressions:

- a. God is my witness.
- b. I say the truth in Christ, I lie not.
- c. I call God for a witness upon my soul.
- d. I adjure thee by the living God...Thou has said.
- e. He sware by himself.
- f. Before God.

## VI. Conclusion:

Thus I conclude that an oath to tell the truth in court, the swearing as to the truth of a document, swearing of allegiance, etc., are permissible of the Christian.

This is not desecrating the name of God, but holding it up as the epitome of all that is good and reverent.

I would "to God" when we said something about someone else, we would, in essence, place our hand on the Bible and say, "Before the Almighty of the universe, the only one and true God, what I am about to say of this my brother (sister) is the truth."

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## A BRIEF NOTE ON JAMES 5:14-15

I have consulted all the commentaries and statements made by brethren I have in my personal library, and I find that the universal understanding of this passage is that it refers to bodily sickness or illness. It enjoins the prayer for the sick, through calling the elders of the church and coupling the fervent prayers of righteous men with the anointing with the medicinal purposes. Herod the Great is described by Josephus as having been given a bath in oil as one of the treatments administered in his final illness. Also, note Mk. 6:13 in which oil was used. Also, note the case of the good Samaritan in Luke 10:34. The medicinal properties of oil are extolled, by Philo, Pliny, the great ancient natural historian, and Galen, one of the great ancient physicians. This would represent, as A. T. Robertson says in his Word Pictures, simply God and medicine - God and the doctor. Whatever medicinal aid we can render to alleviate suffering and treat the patient, we should do as well as to pray for him.

Regarding the prayer of faith saving the sick, the word "save" has also the meaning of making well, or making whole or sound. The same word used here is used in Acts 4:9 concerning the lame man. The verb is sozo in the Greek. It undoubtedly refers here to physical ails, since if the saving of the sick referred to spiritual, the next expression, "and if he have committed sins, they shall be forgiven him" would be unnecessary, for his sins would already have been forgiven him since he was "saved" as a spiritually sick man. Some think that this prayer of faith refers to a miraculous healing through miraculous faith that did obtain during the apostolic period when (either apostles or those upon whom they laid their hands) men possessed



the power to heal the sick, as well as pray for the forgiveness of their sins.

Other think that it is a general statement regarding the need to pray for the sick. With this latter view I am in harmony. If this referred to a miraculous cure, then every time the elders came and anointed one with oil and prayed he would get well. Thus no person would ever die, since the promise absolutely would be for his recovery. As brother Lipscomb says on this, "I think he only meant to say that if the sick would send for the elders, and they would pray for them and anoint them with oil, those who could be cured at all would be cured in this way." Not all will be cured regardless of prayer or medical treatment. Yet, prayer plus medical treatment may cure many today as then.

This is just a general rule. In such prayer, confession and prayer for forgiveness would be included and sins would be forgiven. Although this does not give the conditions for forgiveness for the Christian, these conditions are understood here, for no forgiveness could come if a person were not penitent and made confession of his wrongs. So not everything is stated in this passage. Much is dependent upon other passages.

\*. The previous thoughts were written by Dr. Frank Pack. This was done several years ago at my personal request while I was a student at ACC.

\*. If you would like to read something perhaps in more detail and get another view, then I suggest you read Woods, pp. 299-304 under the section "Elders and the Sick."

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# BOOK OF JAMES WORD STUDY

## (Chapter 5)

Vs. 1 "Come now."

- \*. We noted this (age nun) in the previous chapter. Please note what is said in reference to 4:13.

Vs. 1 "Ye Rich."

- \*. This is hoi plousioi, and is plural.
- \*. It is well to say that one's inner state is often affected by outward circumstances, therefore, beware!
- \*. Read: Luke 12:16; 14:12; 16:1, 19; James 1:10; Mark 10:25 and also such verses as Luke 6:24; 1 Tim. 6:17; James 2:6; Rev. 6:15; 13:16-----contrast James 2:5; 2 Cor. 8:9; Eph. 2:4f; etc.

Vs. 1 "Weep."

- \*. Klausate is first aorist active imperative and is from klaio, which means to cry out, to cry out in grief, etc. This word, weep, was used in James 4:9.

Vs. 1 "Howl."

- \*. Ololuzontes is from ololuzo and is a present active participle, and is said to be an anomatopoetic term. This word signifies the natural sound associated with its object or action involved, in other words, it expresses, in its sound, its significance. It is to cry aloud and was used in reference of crying aloud to the gods.
- \*. Compare: Isa. 13:6; 15:3; Jer. 4:8; Ezek. 21:12.
- \*. The tenses here are paramount to our understanding. The first indicates "to begin to weep," and the second is "to continue to howl..."

Vs. 1 "Miseries."

- \*. Talaiporiais is hardship, suffering, distress (akin to the word for wretched in Rom. 7:24; Rev. 3:17, talaiporos, and also the word talaiporeo, in the middle voice, to afflict oneself as we saw used in James 4:9). (Vine, p. 77).

Vs. 1 "Coming upon you."

- \*. The phrase is tais eperchomenais and this is a present middle, a participle, from eperchomai and tells us that these things they could in no way avoid or escape. It came, and it IS COMING!

Vs. 2 "Riches."

- \*. Ho ploutos indicates that which is described as earthly possessions. It is "your" riches...indicative of a wrong attitude. Cf. Mark 10:23-24; 3 Jn. 2; Luke 3:14.

Vs. 2 "Corrupted."

- \*. Sesepen is perfect active indicative of sepo which signifies to make corrupt, to destroy, rotten, to perish. The material things of life, will eventually be as is herein described. It should be pointed out, however, that, for some, their ... is looked upon by God as corrupted or rotten.

Vs. 2 "Garments."

- \*. Himatia refers to an "outer garment," a mantle, thrown over the chiton, an inner garment or vest. Therefore, this could be easily "shown off."

Vs. 2 "Are moth-eaten."

- \*. The verb here is gegonen (perfect active indicative) from ginomai and is literally "have become."
- \*. The word for "moth-eaten" is setobrota and it comes to us from ses, a moth, and from bibrosko, to eat (Vine, p. 86). It is used in the LXX in Job 13:28. The word ses, moth, is used in Mt. 6:19-20; Luke 12:33. This is perhaps the only use of this word in the New Testament. Cf. Mark 9:43-48.

Vs. 3 "Gold."

- \*. Earlier we had the general term for "riches" used, but now we have the word chrusos, gold.
- \*. This word is used of coins (Mt. 10:9), of ornaments (Mt. 23:16-17), of images (Acts 17:29) and of metal in general (Mt. 2:11).

Vs. 3 "Silver."

- \*. This is the word arguros, akin to argos, shining, denotes to us, silver. The word follows the mention of gold in such N. T. passages as: Mt. 10:9; Acts 17:29; Jas. 5:3 & Rev. 18:12.

Vs. 3 "Rusted."

- \*. Katiotai is from katioo (perfect passive indicative), kata, down, and ioo, to poison. It simply means that it is rusted all the way down, all over, cankered. Cf. 2 Tim. 2:17, as it has the effect of gangraina, an eating sore which spreads... Figurative, indeed!

Vs. 3 "Rust."

- \*. This is the word ios; poison, denoting rust.

Vs. 3 "Testimony."

- \*. This is the word marturion, witness, testimony. Cf. Acts 4:33; 7:44; 2 Thess. 1:10; 1 Tim. 2:6; Rev. 15:5; etc. Yes, a "testimony" to their own destruction and of the improper use of their "riches."

Vs. 3 "Shall eat."

- \*. Phagetai is future middle indicative from esthio, to eat (and is distinct from pino, to drink) and is a lengthened form of edo, edible. Cf. Heb. 10:27; I Cor. 9:7; 11:22; Mk. 2:16, and other passages, i. e. Mt. 6:19-21; etc.

Vs. 3 "Your flesh."

- \*. It is interesting to note that the word "flesh" here is from tassarkas, and it is plural. It is, therefore, "your flesh-es." This, of course, must have reference to "every part of them" (Rev. 19:13,21).

Vs. 3 "As fire."

- \*. This is hos pur. Cf. Ez. 15:17; Isa. 10:16. "As illustrative of retributive judgment upon the luxurious and tyrannical ... James 5:3." (Vine, p. 102).
- \*. This word is the first word for fire in James 3:6. Also, you will remember we had the word phlogizo used in James 3:6.

Vs. 3 "Treasure."

- \*. The word is ethesaurisate (first aorist active indicative) and is from thesaurizo. Cf. Romans 2:5.
- \*. If is, of course, used figuratively, referring to their condemnation relative to their "manner of life and conduct."

Vs. 4 "Behold."

- \*. Idou is often used in the New Testament and it means "to take notice, consider" and means to hearken and observe.

Vs. 4 "Hire."

- \*. The word is misthos, with the article, ho. Cf. John 4:36 or 2 Peter 2:15 where it is thusly rendered.

Vs. 4 "Laborers."

- \*. Ergaton will readily be recognized as akin to ergazomai, to work, and ergon, work. This refers to workmen and is so given in Mt. 9:37-38; 20:1,2, 8; Luke 10:2; 1 Tim. 5:18; etc.
- \*. In such passages as Phil. 4:3; Philm. 1 and 24; Phil. 2:25; I Cor. 3:9; 3 Jn. 8 it is sunergos, fellow-worker, or worker with, fellow: labourer, etc.

Vs. 4 "Mowed."

- \*. Amesanton is from amao and is a first aorist active participle and refers to cutting or mowing.

Vs. 4 "Fields."

- \*. Choras is the word for "field," and refers to lands, country or region, space. Cf. John 4:35.

## Vs. 4 "Fraud."

- \*. Aphustereo is the word for "fraud" and the form used by James is aphusteremenos (the entire phrase is ho aphusteremenos aphumon). It is from apo, from, and hustereo, to be lacking, it means to deprive, to keep back. Cf. Deut. 24:14.
- \*. The rendering could be "having been held out by you." The Holy Spirit calls this "fraud," which is a vicious practice. Cf. Lev. 19:13; Jer. 22:13
- \*. For further application of this particular thought, note how the word apostereo is used in verses like I Cor. 7:5; 6:8. It is listed as a "commandment," one of the ten, in Mark 10:19.
- \*. It means to victimize, take by fraud, trick, bilk, deceive, as well as cheat, delude, beguile, outwit, etc. Cf. Col. 3:22-25; 4:1. The wrong is heard in heaven! Cf. Gen. 4:9-13; 19:13.
- \*. It is an "interesting observation, often made, that the withholding of that which is due others is one of the four sins which are said to cry out to heaven" (Cf. in addition to the above, Heb. 12:18-29; Job 16:18; 31:38; Rev. 6:6-9). (Woods, p. 265).

## Vs. 4 "Crieth out."

- \*. Krazei is also an onomatopoetic word, used especially of the cry of a raven, etc. If I just understand this word to have the meaning of "weeping," I have missed the point. It is the cry (the yell) to heaven for vengeance!
- \*. Cf. for the usage, Mt. 15:22; Mt. 21:15; Mt. 27:23; Mt. 27:50 and John 7:28,37; 12:44.

## Vs. 4 "Cries."

- \*. This is not the same word as above, it is boai, from boao. It means to raise a cry, to speak with a strong voice and to cry out for help.

## Vs. 4 "Reaped."

- \*. Therisanton is first aorist active participle from therizo, to reap and is herein used literally, as in Mt. 6:26; 25:24, 26; Luke 12:24; 19:21,22; etc.
- \*. It is akin to theros, summer, harvest.
- \*. Thereistes is a reaper and is used of angels in Mt. 13:30,39.

## Vs. 4 "Ears."

- \*. This is ota and is nom. and acc. plural from ous and is used of the physical organ and here means to "enter into."

## Vs. 4 "Have entered."

- \*. Eiseleluthan is perfect active indicative and is from eiserchomai, to come into (eis, in, erchomai, to come).

Vs. 4 "Lord of Sabaoth."

- \*. Kuriou Sabaoth is herein used. The word Sabaoth means "hosts," and the word kuriou means "Lord." God is here identified with a term denoting power, might and glory. It is only used in one other place in the New Testament, Romans 9:29. It is a transliteration of a Hebrew word denoting hosts or armies, thus God is supreme over "the armies of heaven." Sometimes it is Kurios Pantokrator, Lord Almighty, as in Job.

Vs. 5 "Ye have lived."

- \*. Etruphesate is first aorist active indicative from truphao, and means "to lead a life of luxury or self-indulgence, reveal, carouse" (Arndt & Gingrich, p. 836). "Delicately" is supplied!

Vs. 5 "Earth."

- \*. The word ges is the word for "earth" (ge) and denotes the earth as arable land, the earth as a whole, the inhabited earth, the country or territory or just land.

Vs. 5 "Taken your pleasure."

- \*. Espatalesate is first aorist active indicative from spatalaw, to to live wastefully, wantonly and uselessly. Cf. (1 Tim. 5:6.  
(Luke 21:34f)

Vs. 5 "Ye have nourished."

- \*. Ethrepsate is also first aorist active indicative from trepho, to rear, feed, nourish and is so used of luxurious living here in our text (context). Cf. Amos 6:1-6 of animals fattened; the judgment is coming. Cf. 2 Cor. 5:10.

Vs. 5 "Slaughter."

- \*. This is the word sphages. It is used in Acts 8:32 from Isaiah, chapter 53:7 and then in Romans 8:36 from Psalms 44:22. Here is an illusion to Jeremiah 12:3, the luxurious rich, getting... by injustice, spending it on their pleasures, are fattening themselves like sheep unconscious of their doom" (Vine, p. 39).

Vs. 6 "Condemned."

- \*. Katedikasate is first aorist active indicative from katadikazo, and means to exercise right or law against anyone; hence, here to pronounce judgment, to condemn from kata, down, and dike, justice). Cf. Mt. 12:7,37; Luke 6:37.
- \*. "Ye condemned" is more nearly correct.

Vs. 6 "Killed."

- \*. Ephoneusate (same tense as condemned) from phoneuo, is to murder, kill, akin to phoneus, a murderer. You will recall this in James 2:11 (twice), 4:2 and now here in 5:6. It is almost always rendered by the verb "kill" (except in Mt. 19:18; 23:35).

Vs. 6 "The righteous one."

- \*. Ton dikaion is "the just one" or "the righteous one." This is used of Jesus in Acts 3:14; 7:52; Acts 22:14 and 1 John 2:1.

Vs. 6 "He doth not resist you."

- \*. Antitassetai, present middle indicative, of antitasso is to arrange (anti, against, tasso, to arrange) oneself against, and it is a military term, to range in battle against, that is, to "resist." It is used in James 4:6 (other places are Acts 18:6; Rom. 13:2; 1 Peter 5:5).

Vs. 7 "Be Patient."

- \*. Makrothumesate (first aorist active imperative) is the term herein translated "be patient," and is from makrothumeo. It is from makros, long, and thumos, temper and is usually given as "longsuffering." Cf. 1 Peter 3:20; Gal. 5:22; but is patient in verses like Heb. 6:12 and James 5:10.
- \*. This is not the word for "patience" that we had studied in chapter one (1:3-4). It was the word hupomone, to bear under. This latter word refers to having patience with persons, while the one in the first chapter deals with having patience with things. Cf. 2 Thess. 1:3-10.
- \*. Right will eventually triumph! Be Patient!

Vs. 7 "Until the coming of the Lord."

- \*. Parousias us the word for "coming," and is from para, with, and ousia, being (from eimi, to be), literally "a presence." When one's absence is spoken of it is the word apousia. One's arrival is expressed by the words eisodos and eleusis. Cf. 2 Peter 1:11 and Acts 7:52.
- \*. The Lord is tou kuriou and must undoubtedly refer to that which is so often spoken of in the New Testament. Cf. Acts 1:11; Heb. 9:28; 1 Thess. 2:19; 2 Peter 3:4; Mark 13:33ff.
- \*. Peter knew he would die before the coming, or at least the thought seems to be in his writing of 2 Pet. 1:12-15.
- \*. A verse to remember is 2 Peter 3:9-14.

Vs. 7 "Behold."

- \*. The word is idou (an earlier reference is verse 4) and the meaning is to see, look, beware, behold and should have an exclamatory mark after it! Ide and idou are both in imperative moods, active and middle voice respectively, of eidon (to see), a calling of attention to what may be seen...

Vs. 7 "The husbandman."

- \*. This is ho georgos (ge, earth, and ergo, to work), and is literally an earth worker, meaning, farmer, a tiller of the soil.

Vs. 7 "Waiteth."

- \*. Ekdechetai is from ekdechomai (present middle indicative) a word that simply means "to take or receive from." This is thus seen as it is from ek, from, and dechomai, to receive. Hence, it denotes to await or to expect. The idea is that of expecting to receive something.

Vs. 7 "The precious fruit."

- \*. Ton timion may also mean costly, dear. Cf. I Peter 1:19; 2 Peter 1:4; etc. (Reminder: earth is from ge).
- \*. Fruit is from the word karpon and is used of the fruit of trees, fields, the earth and is that which is produced with (or by) the inherent energy of a living organism.
- \*. Note Matthew 7:17 and also that James employs this word in verse 18 of this same chapter.
- \*. This word is also used of the fruit of the human body, our works and deeds, our converts, etc.

Vs. 7 "Being patient."

- \*. This is the same word, makrothumon (here the form is a present active participle), that we had in verse 7.

Vs. 7 "Receive."

- \*. This is labe (second aorist active subjunctive) from lam-bano and means "to take or receive."
- \*. Cf. 2 Cor. 9:10; Gen. 8:22; etc.

Vs. 7 "Early and latter rain."

- \*. Early is proimon, pertaining to the morning (pro, before).
- \*. Latter is opsimos, denoting late or latter.
- \*. Rain is huetos, and many of the mss. omit this word and in some we have the word "fruit."
- \*. This rain falls in March and April, just before the harvest and in contrast to the early rain, in October. (Vine, 312). Cf. Deut. 11:14; Jer. 5:24; Hos. 6:3; Joel 2:23; Pro. 16:15 and Zech 10:1.

Vs. 8 "Be ye patient."

- \*. Same word as before in verse 7, makrothumesate.

Vs. 8 "Establish your hearts."

- \*. Sterixate is present active imperative from sterizo, which is to make firm, to fix, make fast, to set. Cf. Romans 1:11; 16:25; 1 Pet. 5:10.
- \*. Hearts is our word kardias. Note verse 5.

Vs. 8 "Coming of the Lord is at hand."

- \*. Coming is from parousia. Note the first part of verse 7.
- \*. Lord is from kuriou, discussed before.
- \*. At hand, nigh, or draweth near is from engiken (perfect active indicative), which is from engizo (from engus, near) & may be used figuratively or used of a time element. Cf. 1st Peter 4:7; Hebrews 10:25.



Vs. 9 "Murmur not."

- \*. Stenazete is present active imperative from stenazo, to groan and denotes impatience with others and the disposition to be against, blame others for one's distresses. Vine says this is an inward, unexpressed feeling of sorrow and is used in Heb. 13:17 (with grief), Mark 7:34 (sighed), Romans 8:23 (groan) and here it is grudge or murmur.

Vs. 9 "One against another."

- \*. This is kat allelon and is simply "against one another."
- \*. He employs again one of the favorite expression of his book, which is adelphoi, brothers or brethren. Cf. Mt. 7:1.

Vs. 9 "That ye be not judged."

- \*. This is hina plus the subjunctive, which is a purpose clause in Greek.
- \*. Condemned is krithete, first aorist passive subjunctive, and is from krino, a word we have seen many times already. When we murmur, we pass judgment and thus we shall be condemned. It would be well to compare Mt. 7:1-5 just here.

Vs. 9 "Behold."

- \*. This is idou, which we saw used in verses 4 & 7.

Vs. 9 "Judge."

- \*. Krites (from krino) is "a judge" and is used of God, Heb. 12:23. The "judge" of the people is at the same time there God! Remember this in James 4:12.

Vs. 9 "Standeth before the doors."

- \*. Hesteken is perfect active indicative and is literally, (from histemi), "is standing." That is, he is "ready to execute.."
- \*. Before the doors is pro ton thuron (thura, a door, gate) to be understood as referring to the nearness of his advent. It may be used, at times, literally (Mt. 6:6) or metaphorically (Jn. 10:7,9). Cf. Rev. 3:20; Lk. 12:45-48.

Vs. 10 "Take."

- \*. Labete is second aorist active imperative from lambano, which we had used in verse 7.

Vs. 10 "Brethren."

- \*. Adelphoi, brethren, is used throughout the book and has been discussed many times, beginning in chapter 1:2.

Vs. 10 "An example of suffering."

- \*. Hupodeigma tes kakopathias is the phrase and is most interesting and enlightening. The word "example" means (from hupo and deiknumi, under and to show) a copy (Heb. 8:5; 9:23) and an example for copying (Jn. 13:15). Hence, one to be imitated by us. Kakopathias (from kakos, evil, and pascho, to suffer and is, therefore, suffering) is really "affliction."

- \*. Cf. Mt. 23:34; Acts 7:52; Mt. 5:12---never were men so persecuted! We have it so easy, but never forget 2 Tim. 3:12 on "our suffering." Remember Daniel, Isaiah, Jeremiah, etc.

Vs. 10 "Patience."

- \*. Makrothumias, patience, a word that we have now seen used four times in these last four verses.

Vs. 10 "Prophets."

- \*. Tous prophetas is "the prophets." Cf. I Pet. 4:12-16. This is a proclaimer of a divine message, one who speaks forth.

Vs. 10 "Speaks."

- \*. Elalesan (first aorist active indicative) is from laleo, to speak, therefore, to teach. (pro and phemi, speak for).

Vs. 10 "In the name of the Lord."

- \*. In to onomati kuriou refers to all that a name implies, such as authority, character, rank, majesty, power, excellence.
- \*. This is a "must" for a child of God to understand. Cf. Jas. 2:7; 5:14, as it means "by his authority."

Vs. 11 "Behold."

- \*. Our same word as before, idou, verse 7, for example.

Vs. 11 "Blessed."

- \*. Makarizomen, present active indicative, from makarizo, from a root mak-, meaning large, lengthy, found also in makros long, mekos, length, hence denotes to pronounce happy, and here, blessed, as in Luke 1:48. Hence, "to call" ...

Vs. 11 "That endured."

- \*. Hupomeinantas is first aorist active participle from hupo-  
limpano, a strengthened form of meno, to abide (Cf. 1 Peter 1:25; John 6:27). The term here denotes "to abide under." It deals with being courageous under suffering.
- \*. Remember James 1:12 where the words "blessed" and "endureth" are both used.
- \*. We need to read, and very often, Hebrews 11:32-38! We need to exhibit patience "in matters relating to things." Recall the thoughts found earlier, verse 7. Cf. Ps. 73:1-18.

Vs. 11 "Ye have heard."

- \*. Ekousate, first aorist active indicative, from akouo.

Vs. 11 "Job."

- \*. Iob is Job. Job and "patience" go together. Here is also the word hupomonen. Cf. Ezekiel 14:14,20; Job 1:22.

Vs. 11 "End."

- \*. This is telos and signifies "the limit..." Also, purpose.

Vs. 11 "Full of pity."

- \*. Polusplaychnos (polus, much, splanchnon, the heart) in the plural shows the Lord is "full of affections, pity."

Vs. 11 "Merciful."

- \*. Oiktirmon, pity, compassion for the ills of others, and, is used of God in 2 Cor. 1:3; Romans 12:1. It is also relative to brethren (men) and is used in Phil. 2:1; Colossians 3:12 in this sense.

Vs. 12 "But above all things."

- \*. Pro panton de is simply "before all things."

Vs. 12 "Brethren."

- \*. The same warm word as used many times before.

Vs. 12 "Swear not."

- \*. Me omnuete (present active imperative) is from omnuo, and is used of affirming or denying by an oath (Mt. 26:74; Lk. 1:73; Mk. 6:23; Heb. 3:11,18; 4:3; 7:21; etc.).
- \*. It is, at times, accompanied by that by which one swears, as here in James 5:12 (Heb. 6:13, 16; Mt. 5:34,36; 23:16; etc.). Cf. Matthew 5:34-37.
- \*. This is to "utter an oath" or "to invoke the name of God!" What does the 3rd commandment say?

Vs. 12 "Neither by the heaven, nor by the earth, nor by any other oath."

- \*. Ton ouranon is "the heaven."
- \*. Ten gen is "the earth."
- \*. Allon tina horkon is "any other oath." This is equivalent to herkos, a fence, an enclosure, that which restrains a person, hence, an oath. Cf. Mt. 5:33ff; Gal. 1:20 and 1st Thess. 5:27.

Vs. 12 "Yea...nay."

- \*. This is nai kai ou, "yes" and "no." Affirmations!

Vs. 12 "That ye fall not under judgment."

- \*. Here again is hina with the subjunctive, a purpose clause.
- \*. Fall is from pesete (from pipto) and is second aorist active subjunctive. "To fall" and is used of "coming under judgment" (this verse). It has other meanings as well.
- \*. Judgment is krisin (from krisis) and denotes the process of judging, that is, they will stand in judgment for the actions they are manifesting.

Vs. 13 "Is any among you suffering?"

- \*. I want us to observe that there are no punctuation marks in the Greek texts, the oldest ones. It must be supplied by translators. This may not should be a question.
- \*. Kakopathei tis en humin is the phrase and we will remember it being used, that is the first word, suffering, in verse 10. It is from kakos, evil, and pascho, to suffer, therefore, to suffer evil, of every kind.
- \*. Cf. 2 Timothy 2:3, 9; 4:5. Bodily pain, mental anguish, sickness, bereavement, sorrow, suffering, pain, all of the burdens of life, etc.

Vs. 13 "Let him pray."

- \*. Proseuchestho, present middle imperative, is from proseuchomai, to pray, and is always used of prayer to God. It is the most frequent word in this respect. The tense is thusly "let him keep on praying." Cf. 1 Thess. 5:17; Jude 20; Eph. 6:18; Phil. 1:9; 1 Tim. 2:8; etc.
- \*. This ought to be our pattern of life, as it was that Paul had, 2 Cor. 12:7-10; 2 Ch. 33:12; Ps. 34:4; 50:5; Mt. 7:7; etc.

Vs. 13 "Is any cheerful?"

- \*. Euthumei tis is our Greek and it is from eu, well; thumos for the soul, as the principle of feeling, therefore, it signifies "to make cheerful." Cf. Acts 27:22,25.
- \*. The King James has "merry," which is fine. This refers, I think, to a person's disposition in and of life. That is, a good frame of mind, free of disturbing elements, etc.

Vs. 13 "Let him sing praise."

- \*. Psalleto, present active imperative, is from psallo which word we have known for years. Originally it meant to twang or to twitch, to play a stringed instrument with the fingers.
- \*. In the New Testament "to sing a hymn, sing praise" (Eph. 5:19; Rom. 15:9; 1 Cor. 14:15. (Vine, p. 58).
- \*. "In the New Testament to sing a hymn, to celebrate the praises of God in song" (Thayer, p. 675 and he list James 5:13).
- \*. It could be here rendered, because of the tense, "let him keep on singing."
- \*. One thought: "If the instrument is 'in the word,' then no one can psalleto (to use the word here) without it!" Also it would eliminate all "wind" instruments, as they must be plucked to fulfil this word!
- \*. Please note: Deut. 4:2; 12:32; 18:20; Pro. 30:6; Rev. 22:18-19; 1 Corinthians 4:6; etc.

Vs. 14 "Is any among you sick?"

- \*. Asthenei tis en humin is the phrase (present active indicative), and the work for "sick" means to be weak, feeble and comes from the word sthenos (it has the "a" negative on it) which is strength, so this word means "without strength."
- \*. Mark 6:56; Mt. 10:8; John 5:7; Acts 9:37; Phil. 2:27; etc. It is often used of the sick, impotent ones.

Vs. 14 "Let him call."

- \*. Proskalesastho (first aorist imperative) from proseuchomai, is correctly translated "let him call." Pros is "to," and kaleo (from the root kal-call) is "call," therefore, it is to summon someone and it is always "middle" voice. There is more of an urgency in this than we think.

Vs. 14 "Elders."

- \*. This is our word presbuterous.
- \*. Elders are also termed as bishops (Acts 20:28), pastors, as seen in Eph. 4:11, and presbyters (1 Tim. 4:14). Cf. Acts 11:30.
- \*. There are three Greek words that have two meanings each and each one is vastly important. Each local church had a plurality (Acts 14:23; 15:2; 16:4; 21:18; 20:28; 1 Pet. 5:1ff).

Vs. 14 "Of the church."

- \*. The word here is ekklesias and it is used:
  - a. For the people of God as a whole-Mt. 16:18.
  - b. For the people within a geographical area-1 Cor. 1:2.
  - c. For the assembly of the saints-1 Cor. 14:28; etc., etc.

Vs. 14 "Let them pray over him."

- \*. Proseuzasthosam ep' auton, with the word for "pray" being first aorist middle imperative, is herein used. This word is from the same word for "pray" in verse 13. Prayer is to be made on behalf of the sick one.

Vs. 14 "Anointing him with oil."

- \*. Aleipsantes auton elaiο (anointing is a first aorist active participle) is the phrase and the anointing is usually with oil, onitment (Luke 7:38,46), etc. It is a general term, but here the word "oil" is used and could be olive.

Vs. 14 "In the name of the Lord."

- \*. This is now the second time in this chapter we have had a chance to look at this phrase, (verse 10), and here again it simply means "by his authority." (en to onomati tou...)
- \*. This is one of the difficult passages with which to deal in this book. I would suggest that you study it thoroughly.

## Vs. 15 "Prayer."

- \*. The words "and the prayer" are from the Greek kai he euche, and denotes a prayer (our text) and also a vow (Acts 18:18; 21:23).
- \*. This word is akin to euchomai, to pray (to God) and is thus used in James 5:16. Sometimes it is seen as "I would" as in Acts 26:29, or "wished for" (Acts 27:29); "could wish" is in Romans 9:3.

## Vs. 15 "Of faith."

- \*. Tes pisteos is "of faith" and simply refers to a firm persuasion, a conviction and is a prayer prayed because of the faith of the one praying.

## Vs. 15 "Shall save."

- \*. This is the verb sosei (future active indicative) from sozo meaning "to save," and "to make well."
- \*. We first saw this word, in James, used in 1:21.
- \*. The noun soteria is salvation and the word saviour is soter.
- \*. Sozo must be understood in the light of the context.

## Vs. 15 "The sick."

- \*. This is ton kamnonta and is from kamno, primarily, to work, hence, from the effect of constant work, to be weary, as in Heb. 12:3 and is thusly rendered as "sick" in this verse.
- \*. The "normal" (?) word for sick is astheneo (as used in the verse just above, 14, weak, feeble). However, this word is used to show us the weariness of the mind which sometimes hinders recovery. (The word is a pre. act. ptc.).

## Vs. 15 "The Lord."

- \*. Ho kurios has been previously discussed. But observe here who it is that will do the raising. Cf. Mk. 1:31; Mt. 8:15.

## Vs. 15 "Shall raise him up."

- \*. Egerei is future active indicative and is from egeiro. The action of this verb is seen in the verses listed in the above thought. It refers to the "lifting up" of a person, a person who has physical infirmity. Cf. Acts 3:7; 10:26.

## Vs. 15 "Sin."

- \*. Kan hamartias e pepoiekos is the whole phrase for "and if he have committed sins." (Pepoiekos is perf. act. ptc.-poieo).
- \*. The word for "sin" is no new word for us, James having used it before, beginning in James 1:15.
- \*. This is promised in addition to the healing, it seems, and we must remember it takes a "turning away from them" before there is forgiveness.

Vs. 15 "It shall be forgiven him."

- \*. Aphethesetai auto (the first word is future passive indicative from aphiemi) is the phrase herein used. Aphiemi is a verb primarily meaning (from apo, from, hiemi, to send) to remit, forgive, etc. James 5:15 is no different from 1 Jn. 1:9 or 2:12.

Vs. 16 "Therefore."

- \*. The word oun shows a close connection with the preceding.

Vs. 16 "Confess...one to another."

- \*. Exomologeisthe is a pres. middle imperative from exomologe-o, and comes from homologeo, to speak the same thing (homos, same, lego, to speak). With the ex (out) we have an intensified form and stronger than the word homologeo. Vine, on page 225 says, "to confess forth, freely, openly, is used of a public acknowledgment or confession of sins" and here he gives Mt. 3:6; Mark 1:5; Acts 19:18 and James 5:16.
- \*. The "confession" of verse 15 implies it is "to God," but in this case "to one another." The word allelouis is very important here!
- \*. "There is nothing in the word "confess" itself which indicates whether the confession is public or private; but the context in which it appears does, inasmuch as it is to one another; and this, by implication, means that the confession is to be a public as the sins committed." (Woods, p. 305).
- \*. The tenses of these two major verbs (pray and confess) is "keep on praying and keep on confessing..."

Vs. 16 "Pray...another."

- \*. Proseuchesthe is present middle imperative from proseucho-mai (keep on praying) and is always used of prayer to God.
- \*. We noted a form of the word in verse 15.
- \*. Would to God we were as those in the early church in this matter of "praying for one another" (Phil. 1:3; 2 Thess. 3:1; Acts 12:5; etc.

Vs. 16 "That ye may be healed."

- \*. This is hopos iathete (the latter word is first aorist passive subjunctive from iaomai). This word is used of physical treatment about 22 times and is sometimes given as "made whole." Cf. Acts 9:34.

Vs. 16 "Supplication."

- \*. The word is deesis and is always translated as supplication and means petition or entreaty; a wanting, a need, etc.

Vs. 16 "Righteous."

- \*. Dikaiou is this word and means just, therefore, a just man, one who does right and keeps the commandments (dike, right).

\*. Cf. 1 John 2:19; 1 John 3:7.

Vs. 16 "Availleth much."

\*. Polu ischuei (ischuei is present active indicative from the word ischuo) has reference to being strong and having power and is, therefore, one of great force. His prayer, that is, the prayer of the righteous man, keeps on having power!

Vs. 16 "In its working."

\*. Energoumene is present middle and a participle from energeo. You will observe this is our word for energy! It is so used in reference of the power of God in the resurrection of Christ (Eph. 1:19; Col. 2:12), as well as in other meanings.

\*. Therefore, to put forth power, be operative, to work, and, is thusly rendered in the King James as "effectual," and the word "fervent" has been added.

Vs. 17 "Elijah."

\*. Elias is the way it is in the koine and his great life is to be found in 1 Kings. Cf. 1 Kings 19:10.

Vs. 17 "A man."

\*. Anthropos is our "general" word for man.

Vs. 17 "Of like passions."

\*. Homoioopathes is from homoios, like, and pathos, affection, and is, therefore, of like feelings, affections. It denotes whatever one suffers or experiences in any way; Acts 14:15.

Vs. 17 "Prayed."

\*. Proseuxato (first aorist middle indicative of proseuchomai) and proseuchai are both used and it is "he prayed a prayer." This shows, in this emphatic statement, earnestness.

\*. Vine, p. 91, has James 5:17, fervently, under the word zeo, which means "to be hot, to boil" and is akin to zeal, so it is fervent.

Vs. 17 "Rain."

\*. This is from the word brexai (from brecho), which is first aorist active infinitive. "It rained not" is ouk ebrexen, (ebreken being first aorist active indicative).

\*. In James 5:7 we had the word (by some) huetos (from huo, to rain). Cf. Acts 14:17; Heb. 6:7; etc.

\*. Here it is "to send rain" as in Mt. 5:45; to rain as in Lk. 17:29 (fire and brimstone).

Vs. 17 "Upon the earth."

\*. Epi tes ges (we have had the word for earth used before, vs. 5 and a form of it in verse 7). This usage may be similar, to that of Luke 2:1, meaning land of Israel. Cf. Lk. 4:25.



Vs. 17 "Three years and six months.

- \*. This is Eniautous treis kai menas hex.
- \*. Eniautous is "year," and we had it used in 4:13.
- \*. Treis is "three."
- \*. Hex is "six." (hextos is sixth, as in Lk.1:26,36).
- \*. Menas (men) is months.

Vs. 18 "And he prayed again; and the heaven gave rain, and the earth brought forth her fruit." Cf. 1 Kings 18:41-45.

- \*. Actually, there are no new (to speak of) words in this one verse for us.
- \*. The word "again" is polin.
- \*. The word for "rain" is hueton.
- \*. "Gave" is from didomi (Greek is edoken, first aorist active indicative).
- \*. "Brought forth" is eblastesen, first aorist active indicative from blastano (to bud, spring up).

Vs. 19 "My brethren, if any among you err from the truth."

- \*. Err is from planethe (first aorist passive subjunctive), & the whole phrase is planethe apo tes aletheias. It means, as in James 1:16, to cause to wander, lead astray, deceive and so, in 1:16, is "be not deceived." Cf. Mt. 22:29.
- \*. "The truth" is tes aletheias (Cf. John 8:31-32), that which is real, genuine. Remember James 1:18, where it is stated we are "begotten by the word of truth."

Vs. 19 "And one convert him."

- \*. Kai epistrepse tis auton (epistrepse is first aorist act. sub. from epistrephe) is the wording and it means "to turn about, turn towards (epi, towards, strephe, to turn) it is translated "be converted" also in Mt. 18:3. Cf. Acts 3:19; 28:27.

Vs. 20 "Let him know, that he who converteth a sinner from the error of his way."

- \*. Ginoskete (pre. act. ind.) from ginosko, let him keep on knowing.
- \*. The word convert means the same as in vs. 19. Hamartolon, sinner, we have had before in the word "sin," as in 5:16ff and "error" is from planes, a wandering, a forsaking...

Vs. 20 "Shall save a soul from death, and shall cover a multitude of sins."

- \*. Soul is psuchen and save is sosei (1:8; 4:8 is dipsuchos). Cf. James 2:26 for the meaning of the term.
- \*. Death is the Greek thanatou, opposite of life, separation.
- \*. Kalupsei is from kalupto and is fut. act. ind., cover, or to hide. Plethos is a large company, fulness.

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