

The Book  
of  
**JAMES**

God  
Honor

Do men still have trials and temptations to face?

Are difficulties ever found among brethren of differing economic or social levels?

Do some people want only to profess faith without actually living it?

Does anyone's tongue ever get out of control?

Is worldliness ever found among the people of God?

*So long as there are human beings living on this planet such problems as these will exist.*

*The book of James gives inspired counsel which will solve these difficulties.*

History calls him "the Just" - Many virtues  
(Knees "grew worn & hard, like those of  
a camel") - Eusebius

### Instructions -

1. Read the entire letter at least  
twice each week - (5 min)
2. Study each chapter carefully  
before attending class each week -
3. Pray for help in learning the  
great truths of the letter -
4. Look for daily opportunities to  
practice the "pure religion" described  
in James -

## STUDIES IN JAMES INTRODUCTION

**AUTHOR:** James, the Lord's brother, is thought to be the penman. He was a leader in the early Jerusalem church (Acts 15:12; 21:18; Galatians 1:19; 2:9,12). He was a witness of the resurrected Christ (1 Corinthians 15:7). He was one who awaited the Spirit (Acts 1:14). His authorship does not emerge until Origen in the first half of the 3rd century.

### OTHER JAMES' IN THE NEW TESTAMENT:

James, son of Zebedee, and brother of John (Matthew 10:2; Acts 12:2)  
James, son of Alphaeus (Matthew 10:3)

**DATE:** It is generally thought that James was the first book of the New Testament to be written (A.D. 45-50).

**THEME:** The theme of the book is the "Necessity of A Living Faith." It shows that intellectual perception must be coupled with practical application. It advocates the practical, ethical life of the Christian.

**KEY VERSES:** James 1:22,27.

### PURPOSE:

1. To exhort Jewish Christians to patience under trials to which they were exposed.
2. To warn Christians against various sins and evil tendencies of which they stood in danger.
3. To instruct the reader in Christian morality and faith.
4. To demonstrate the fact that the principles of the Christian faith, when properly applied, will meet the needs of every generation.

**ADDRESSEES:** The book is addressed to Christians, many of whom were of Jewish descent, and perhaps widely scattered from Jerusalem. The book is addressed to those of the "dispersion."

1. The entire tone of the book is "Jewish."
2. The place of ecclesiastical meetings is the synagogue.
3. The law is of supreme authority.

4. Anointing with oil is mentioned, and the special regard to be paid to orphans and widows finds its basis in the Mosaic law;
5. The error refuted is such as naturally arose out of Pharisaic pride and formalism.

PLACE OF WRITING: The place of origin is not specifically mentioned nor indicated by the author. However, the reference to "early and latter rains" (5:7) is a strong intimation that it was written in the land of Palestine. It was also a land that suffered droughts with following famines (5:7,8); there were springs which produced sweet or salt water (3:11); the land produced figs, wine and oil (3:12); it was located near the sea (3:4,6)

These things point to Palestine as the land in which the author lived, and since James is closely connected with the Jerusalem church (Acts 15:13-21), we can draw the conclusion that the epistle was written from Jerusalem in Palestine.

CHARACTERISTICS: James is classified as a "general" epistle. This term is applied to all epistles in the New Testament which were not written by Paul. The general epistles were not written or addressed to single congregations, or individuals. They are of "general" interest to the church at large. Sometimes the term "catholic" epistle is used to describe "general" letters. "Catholic" is used in its general sense of "universal." This group of letters include James, 1 and 2 Peter, 1,2,3 John and Jude.

1. "Jesus" is mentioned twice in the book (1:1; 2:1).
2. It is intensely practical in nature.
3. It is written with a note of authority. Out of 105 verses, 58 contain imperatives, i.e., commands.
4. James is difficult to outline because of abruptness in the changing of subjects.
5. It has energy, vivacity and vividness of representation. Cf. chapter 3.
6. The writing is picturesque, fires rapid questions, and uses graphic similitude's.
7. There is an unusual number of references or parallels to other writings.
8. James uses questions to get across his point. Cf. James 2:4,5,14-16; 3:11,12; 4:4,12,14.
9. The book uses Old Testament characters as examples.
10. James addresses specific groups of people, i.e., rich, teachers, etc.

11. "My brethren," "brethren," "my beloved brethren" occurs 17 times.
12. It is called the "Gospel of Common Sense."
13. James teaches against formalism, fanaticism, fatalism, meanness, falsehoods, partisanship, evil speaking, boasting and oppression.
14. James is properly understood by the "faith tested" concept.

#### BRIEF OUTLINES:

##### "LIVING FAITH TESTED BY:

- Trials (1)
- Works (2)
- Conduct (3,4)
- Persecution (5)

OR--

##### "THE NATURE OF TRUE--

- Religion (1)
- Faith (2:1-3:12)
- Wisdom (3:13-5:20)

## OUTLINE OF JAMES

- I. SALUTATION
  - A. Greetings to Readers (*1:1*)
    - 1. To Jewish Christians scattered abroad.
    - 2. Known as the diaspora.
- II. TRIALS (*1:2-4*)
  - A. Joy of Trials (*1:2-4*)
    - 1. Gives you a chance to be tested (*1:2-4*)
    - 2. Victory if you pass the tests (*1:2-4*)
    - 3. Results of trials — makes you complete (*1:2-4*)
  - B. Wisdom of Trials (*1:5-8*)
    - 1. Source of true wisdom — from God (*1:5*)
    - 2. The promise of wisdom from God (*1:5*)
    - 3. Asking for wisdom (Must ask in faith) (*1:6*)
    - 4. Results if you doubt — no wisdom (*1:6-8*)
  - C. The Poor and Rich Need Trials (*1:9-11*)
    - 1. Promise to the poor (*1:9*)
    - 2. Promise to the rich (*1:10, 11*)
  - D. Reward for Those Who Endure Trials (*1:12*)
    - 1. Crown of life.
    - 2. Promised to those who love Him.
  - E. Right View of Trials and Temptations (*1:13-16*)
    - 1. Wrong to blame God (*1:13*)
    - 2. Each person is responsible (*1:14*)
    - 3. It is a gradual process (*1:14*)
    - 4. The end results of following the flesh (*1:15*)
    - 5. Know the truth (*1:16*)
  - F. Right View of the Giving God (*1:17*)
    - 1. Gives only good gifts.
    - 2. He never changes
- III. ATTITUDE TOWARD THE WORD (*1:18-27*)
  - A. Know That We are Begotten by the Word (*1:18a*)
    - 1. The word of truth (*1:18b*)
    - 2. Results of — "firstfruits" (*1:18c*)
  - B. Physical Attitude Toward the Word (*1:19, 20*)
    - 1. "Swift to hear" (*1:19a*)
    - 2. "Slow to speak" (*1:19b*)
    - 3. "Slow to wrath" (*1:19c*)
    - 4. Why? (*1:20*) Wrath of man cannot work righteousness.

- C. Spiritual Attitude Toward the Word (1:21)
  - 1. Lay aside sin (1:21a)
  - 2. Humble yourself (1:21b)
  - 3. Receive the word (1:21c)
  - 4. Why? Will save your soul (1:21d)
- D. Believer's Attitude Toward the Word (1:22-25)
  - 1. Be a doer as well as a hearer (1:22a)
  - 2. Don't fool yourself (1:22b-25)
- E. A Test for Your Attitude Toward the Word (1:26-27)
  - 1. Proper speech (1:26)
  - 2. Proper help for the needy (1:27a)
  - 3. Proper conduct (1:27b)
- IV. RESPECT OF PERSONS (2:1-13)
  - A. Must Not be a Respector of Persons (2:1)
    - 1. Jesus did not practice respect of persons
    - 2. They were not following Christ's example
  - B. Practiced by Some (2:2, 3)
    - 1. Partial toward the rich (2:2, 3)
    - 2. Prejudiced toward the poor (2:3, 4)
  - C. Riches of Poverty, and Poverty of Riches (2:5-7)
  - D. The Royal Law (2:8-11)
  - E. The Law of Liberty and Mercy (2:12, 13)
- V. FAITH AND WORKS (2:14-17)
  - A. Profession and Practice (2:14-17)
  - B. Not a Matter of One or the Other, But Both (2:18, 19)
  - C. Proof of our Faith (2:20-26)
- VI. ADMONITION TO TEACHERS (3:1-18)
  - A. Peril of Being a Teacher (3:1-2)
    - 1. Think before assuming this responsibility
    - 2. You will receive heavier judgment
  - B. Problem of the Tongue (3:3-6)
    - 1. Small but powerful
    - 2. Like a destructive fire
    - 3. Results of inward corruption
  - C. Problem of Taming the Tongue (3:7, 8)
  - D. Inconsistent Use of the Tongue (3:9-12)
    - 1. Blessing and cursing
  - E. Those Who Shouldn't Teach (3:13, 14)



- F. Wrong Kind of Wisdom (3:15, 16)
- G. True Wisdom (3:17, 18)
- VII. WORLDLINESS AMONG BELIEVERS (4:1-10)
  - A. Source of Wars and Strife (4:1-7)
    - 1. Man does his will, not God's (4:1-3)
    - 2. Results of pleasure-filled life (4:1-3)
    - 3. Infidelity toward God (4:4-7)
    - 4. Fellowship with the world and enmity with God (4:4-7)
    - 5. God is a jealous God (4:4-7)
    - 6. The glory of humility in contrast to the tragedy of pride (4:8-10)
  - B. Godly Attributes Needed to Overcome (4:8-10)
    - 1. Godly purity
    - 2. Godly sorrow
    - 3. Godly humility
- VIII. SIN OF JUDGING OTHERS (4:11-12)
  - A. It is evil — There is only one Judge and Law-giver
  - B. You are subject to judgment, too
- IX. MISTAKE OF CONFIDENCE IN SELF (4:13-17)
  - A. Prevalent Attitude (4:13)
  - B. Mistaken Attitude (4:14)
  - C. Proper Attitude (4:15)
  - D. Rebuke of Attitude (4:16, 17)
- X. SIN AND SHAMEFUL WEALTH (5:1-6)
  - A. Admonition to Rich (5:1)
  - B. Condition of Wealth (5:2, 3)
  - C. Selfishness and its Ends (5:4-6)
- XI. ATTITUDE TOWARD MISTREATMENT (5:7-11)
  - A. Be Patient (5:7-11)
    - 1. Because the Lord is coming (5:7)
    - 2. He will come in due season (5:7, 8)
    - 3. Be strong because of the promise (5:9)
    - 4. Abstain from sin (5:9)
    - 5. Patience has always been triumphant (5:10, 11)
  - B. Swearing Forbidden (5:12)
    - 1. Oaths are needless
    - 2. Oaths are folly
    - 3. Just say yes, or no.
- XII. THE BELIEVER IN ILLNESS AND SIN (5:13-20)
  - A. Prayer and Singing (5:13)
  - B. Sickness and the Power of Prayer (5:14-18)
  - C. Helping the Erring Brother (5:19-20)

## A MAN CALLED JAMES

### Introduction:

It has been said that "to know all of the characters of the Bible is to know the Bible." In this lesson we want to study one of the Bible characters called James. Since more than one James is mentioned in the Bible, it is necessary first to identify the one who is the subject of the lesson.

1. WHAT CAN WE KNOW OF HIS "ROOTS"? (James was a common name. The one mentioned in Luke 6:16 is not very prominent, with no further record of him, so we will not devote more attention to him. There are three others who are prominent whom we need to differentiate.)

#### A. James the son of Zebedee:

1. Was the son of Zebedee and a brother of John: Matt. 4:21; Mark 1:19ff-Lk. 5:10
2. Was one of the original apostles: Matt. 10:2; Lk. 6:13-14; Acts 1:13
3. Was one of the inner circle with Jesus: Mk. 5:37; 13:3; 14:33; Lk. 8:51, as evidenced by his being with Jesus on the Mt. of Transfiguration: Matt. 17:1; Mk. 9:2; Lk. 9:28 (In every list of the apostles, this James is listed in the first three.)
4. Was from a fishing family (a partner of Simon, Lk. 5:10 and able to have hired helpers, Mk. 1:19-20) when called by Jesus: Mk. 1:19-20; Lk. 5:10
5. Was called (along with John) "Boanerges, which is, The sons of Thunder" Mk. 3:17, suggesting an impulsive energy and zeal. Cf. Lk. 9:51-56.  
Note: At one time the indignation of the others was aroused when these asked to sit on the right and left hand of Jesus (Mk. 10:35-45. Cf. Matt. 20:20-28) But at least they were optimistic that Jesus would have a kingdom! They were willing to die for Jesus--and did!
6. Was among those in the upper room following the Ascension and ready to serve at Pentecost: Acts 1:12-14
7. Was martyred by Herod Agrippa I in 44 AD: Acts 12:1-2 (This seems to be the only time this James is mentioned apart from John.)

#### B. James the son of Alphaeus:

1. Was one of the original apostles: Matt. 10:3; Lk. 6:13-15; Acts 1:13
2. Was called "James the less": Mk. 15:40
3. Was the son of Mary and a brother of Joseph (a Greek form of Joseph): Mt. 27:56; Mk. 15:40, 47; 16:1; Lk. 24:10
4. Was the son of Alphaeus. (Alphaeus also seems to have been called Cleopas, as variant names of the same Aramaic original: John 19:25; Matt. 10:3. Cf. Lk. 24:18 (?). Barclay, in The Master's Men conjectured on this basis that this James and Matthew may have been brothers, based on Mark 2:14.)

#### C. James the brother of Jesus:

1. Was not one of the original apostles. Some have thought Gal. 1:19 may suggest that the term apostle was applied to James, at least in a broad sense as unto Adronicus and Junia in Rom. 16:7. Barclay suggests it could, however, have been translated: "I saw Peter, and no other apostles but only James." (Cf. Guy Woods CA Commentary on James, p. 15)
  2. Was the son of Mary and Joseph: Matt. 13:55-56 (This is refuted by some due to the doctrine of the "perpetual virginity of Mary", a doctrine without Biblical foundation. It would have been contrary to Biblical requirements of husband/wife relationships had Mary remained a virgin.)
  3. Was possibly married, if included in the "brethren of the Lord" of 1 Cor. 9:6.
- Note: Since this is "The Man Called James" being studied in this series of lessons, we will note more about him under the following headings:

RSVP

© 1984, Jack Wilhelm. RSVP NEWSLETTERS are compiled by Jack Wilhelm for the personal non-commercial use of subscribers. For information about participation, without obligation, send your name and address to: RSVP NEWSLETTER, BOX 22515, KNOXVILLE, TN 37933.

162-2-84-39

## II. WHAT CAN WE KNOW OF JAMES' RELATIONSHIP TO JESUS?

- A. He was his earthly brother: Matt. 13:55-56
- B. He was not a believer in Jesus during His early ministry (John 7:5) though he apparently was exposed to opportunity to believe, being present at Cana and Capernaum (John 2:1-12); in the synagogue of his own country (Mt. 13:53-58) and in crowds that followed Him (Lk. 8:19-21; Mt. 12:46-50). It is possible they were embarrassed and tried to subdue Jesus' strange behavior (Mk. 3:21, 31ff; John 7:3-5, 10) Could this explain why Jesus committed the care of His mother to John instead of them? (John 19:26)
- C. He was a believer by the time of the Ascension and Pentecost: Acts 1:14. Due apparently to an appearance of the resurrected Christ: 1 Cor. 15:7
- D. He was subsequently an active leader in the early church:
  - 1. Among the first to whom Peter sent word when released: Acts 12:17
  - 2. Presided at the Jerusalem assembly to suggest a solution to their controversy: Acts 15:13ff
  - 3. Prominent upon Paul's first visit to Jerusalem following his conversion, Gal. 1:19
  - 4. One of the "pillars" of the church when Paul returned 14 years later, Gal. 2:1,9. (Messengers at times seemed to be dispatched by James, Gal. 2:12)
  - 5. Received Paul upon his arrival with bounty for the poor: Acts 21:18 (Cf. Gal. 2:9-10)
- E. He was "a servant of God and Jesus", used to write the epistle of James (Jas. 1:1) He did not capitalize on his earthly kin ship to Jesus but was a servant.

## III. WHAT CAN WE KNOW OF HIS BELIEF AND MESSAGE?

- A. Acts 15:13-29 contains some clues to suggest:
  - 1. He knew his "Bible" and how to apply it: (v. 15-18)
  - 2. He was objective and free from prejudice: (v. 19) Cf. Gal. 2:12
  - 3. He resisted the tendency to be so "broadminded" as to approve everything and condemn nothing: (v. 20, 29)
  - 4. He was a "detail" person who believed in "follow through": (v. 23, 30-31)
  - 5. He did not "major on minors" but he did not overlook "necessary things": (v. 28)
- B. The book of James contains more of his beliefs and message (and will be studied in more detail in later lessons in this series).
  - 1. The book is believed by some to be the first NT book written (between 44 and 62 AD. About 60 AD is a prevailing date assigned to it.) Written to dispersed Jewish Christians.
  - 2. Martin Luther regarded it as a "right strawy epistle" due to an inferred conflict between Paul in Romans and James regarding works/faith. (Discuss)
  - 3. The book makes use of many metaphors: e.g. 1:6, 10, 17, 18, 21, 23; 3:5, etc.
  - 4. It is regarded as very practical for Christians, as well as doctrinal.

## IV. WHAT CAN WE KNOW OF HIS DEATH?

- A. The Bible does not record any details of his death. Secular references are of interest but always have to be considered with caution:
- B. Barclay quotes Josephus (Antiquities Of The Jews, 20.9.1): "So Ananus, being that kind of man, and thinking that he had got a good opportunity, because Festus was dead and Albinus not yet arrived, held a judicial council; and he brought before it the brother of Jesus, who was called Christ-- James was his name--and some others, and on the charge of violating the Law he gave them over to be stoned."
- C. Eusebius is credited with passing along a story by Hegesippus that James was urged to stand on a wing of the Temple to persuade the people not to follow Jesus, since it was felt they would listen to one of such integrity. When he proclaimed instead a strong exhortation of faith in Jesus, it was reported that they hurled him from the Temple pinnacle and stoned him to death.

### Conclusion:

Something changed James the unbeliever into James the believer--even to the point of dying for his faith. It had to be the power of the Cross and belief in the Resurrected Jesus. May your faith be the same--but remember, he also said: "Faith without works is dead" (James 2:20)

Theme: Spiritual Maturity

Key Verse: James 1:4b

The Marks of the Mature Christian:

- I. HE IS PATIENT IN TESTING—chapter 1
  1. Trials on the outside—1:1-12
  2. Temptations on the inside—1:13-27
- II. HE PRACTICES THE TRUTH—chapter 2
  1. Faith and love—2:1-13
  2. Faith and works—2:14-26
- III. HE HAS POWER OVER HIS TONGUE—chapter 3
  1. Exhortation—3:1-2
  2. Illustrations—3:3-12  
six pictures of the tongue
  3. Application—3:13-18
- IV. HE IS A PEACEMAKER, NOT A TROUBLEMAKER—chapter 4
  1. Three wars—4:1-3
  2. Three enemies—4:4-7
  3. Three admonitions—4:8-17
- V. HE IS PRAYERFUL IN TROUBLES—chapter 5
  1. Economic troubles—5:1-9
  2. Physical troubles—5:10-16
  3. National troubles—5:17-18
  4. Church troubles—5:19-20

# JAMES

Applying → Doers of the Word

Heeding → Half-hearted into  
consecrated, dedicated  
disciples

① James, Son of Zebedee Mt 4<sup>21</sup> Mk 1<sup>19</sup> Lk 5<sup>10</sup>  
(brother of John)  
Died as a martyr in AD 44 (Ac 12<sup>1,2</sup>)

② James, Son of Alphaeus Mt 10<sup>3</sup> Mk 3<sup>18</sup> Lk 6<sup>15</sup>  
(apostle) Ac 1<sup>13</sup>

③ James, the brother of Jesus Mt 13<sup>55</sup> Mk 6<sup>3</sup>  
(also, brother of Jude - Jude 1)  
Jesus had 4 brothers - James, Joses, Judas, Simon  
Mt 13<sup>55</sup> Mk 6<sup>3</sup>

cf. John 7<sup>3-5</sup>

→ 1 Cor 15<sup>7</sup> Ac 1<sup>14</sup> 12<sup>17b</sup>  
Ac 15<sup>13 ff</sup>  
Ac 21:18-25 Ga 2<sup>9</sup>

### ITS STYLE:

called the Christian book of "Proverbs"  
(moves quickly from subject to another)

Contains literary device where a word at the end  
of one clause is repeated at the first of the  
next clause (1:2-6)

of Jewish flavor

12 tribes (1')

synagogue (2')

Law (2'')

OT worthies (2', 25, 5, 17)

SALVATION (1)  
TRIALS (2-4)  
WISDOM (5-8)  
Poor/Rich (9-11)

Reward (12)  
RIGHT VIEW (13-16)  
(TRIALS)  
RIGHT VIEW (17)  
(GOD)  
RIGHT ATTITUDE (18-22)

ABSOLUTE OBEDIENCE  
LOYALTY

James 1:1 James, a servant of God and of the Lord Jesus Christ, To the twelve tribes scattered among the nations: Greetings. "Joy To You"

James 1:2 Consider it pure joy, my brothers, whenever you face trials of many kinds.

"BROTHERS" - ἀδελφοί - "FROM THE SAME womb",  
i.e., fellow believers joined to each other

James 1:3 because you know that the testing of your faith develops perseverance.

NOT "IF" "SUDDENLY" "UNEXPECTEDLY"  
OUTWARD OR INWARD

TO TEST TO SEE the quality of the object tested,  
i.e., a young bird testing its wings

James 1:4 Perseverance must finish its work so that you may be mature and complete, not lacking anything.

"TO PURGE"  
→ Real conviction

→ steadfastness; constancy; endurance

James 1:5 If any of you lacks wisdom, he should ask God, who gives generously to all without finding fault, and it will be given to him. The certainty

→ "not being left behind by another" Has all parts; normal in every respect  
(racing term - "not outdistanced by any")

James 1:6 But when he asks, he must believe and not doubt, because he who doubts is → "inner debate; torn by conflicts" like a wave of the sea, blown and tossed by the wind.

James 1:7 That man should not think he will receive anything from the Lord; → The one who eliminates himself from blessings

James 1:8 he is a double-minded man, unstable in all he does. → "Two minds; Two souls"

James 1:9 The brother in humble circumstances ought to take pride in his high position. 3 John 2 MK 10:24 PV 30:7-9 "undistinguished; doesn't amount to much"

James 1:10 But the one who is rich should take pride in his low position, because he will pass away like a wild flower. The frailty of our nature

James 1:11 For the sun rises with scorching heat and withers the plant; its blossom falls and its beauty is destroyed. In the same way, the rich man will fade away even while he goes about his business. "To extinguish a light" 15 40:6-8 Job 14:1,2 Psalm 103:15,16

✓ James 1:12 Blessed is the man who perseveres under trial, because when he has stood the test, he will receive the crown of life that God has promised to those who love him. 1 John 5:3; 2:4 → "Doesn't Give in" → "wreath of victory"

James 1:13 "To solicit to do evil" (verb - outward)  
When tempted, no one should say, "God is tempting me." For God cannot be tempted by evil, nor does he tempt anyone.

GOD IS BEYOND THE AREAS OF TEMPTATIONS  
He has no experience with evil

→ God never wants to do wrong

# V.14 - TEMPTATION IS:

1. Common to all - "each one"
2. Subtly Progressive - "dragged"
3. Personal / Unique - "own desire"
4. Attractive - "enticed"

James 1:14

but each one is tempted when, by his own evil desire, he is dragged away and enticed.

A DRIVING PASSION

James 1:15

Then, after desire has conceived, it gives birth to sin; and sin, when it is full-grown, gives birth to death.

✓ James 1:16

Don't be deceived, my dear brothers.

"To STRAY OR wander from the  
RIGHT COURSE OF THINKING" - DON'T BLAME GOD!  
1 Co 6:9; 15:33; GA 6:7

James 1:17

SPEAKS OF THE  
ACT OF GIVING

Every good and perfect gift is from above, coming down from the Father of the heavenly lights, who does not change like shifting shadows. → no change OR TURNING - cf. eclipse

VS 16-18 - PIVOTAL POINT

JOB 38:24 2 Co 1:7 CP 1:17

MT 3:6 JOB 38:33 DT 32:14

James 1:18 "WILLINGLY BROUGHT FORTH" - Ep 1<sup>12</sup>

He chose to give us birth through the word of truth, that we might be a kind of firstfruits of all he created. → A Pledge of that which was to follow

→ BIRTH - AN ACT OF GOD - of birth affirmed by God

1 PT 1:22-25 1 Jo 5:1 1 Co 4:16

✓ James 1:19

My dear brothers, take note of this: Everyone should be quick to listen.

"Speedy; Ready disposition"

slow to speak and slow to become angry.

A SPIRIT OF DEEP BITTERNESS;  
hostile resentment - EC 7<sup>9</sup> PV 16<sup>32</sup> 14<sup>17,29</sup>

(Ready disposition of mind)

CAN'T LISTEN WELL  
when we are talking!

EC 5:1,2

PV 10:19; 13:3; 17:27,28

James 1:20 → Premeditated maliciousness

for man's anger does not bring about the righteous life that God desires.

→ Right relationship with God

James 1:21 "STRIP COMPLETELY" - (snake)

over abundance

Therefore, get rid of all moral filth and the evil that is so prevalent and humbly accept the word planted in you, which can save you.

putaplav = Dirty, disgusting, sickening,  
Polluting, unclean

↳ Teachable Spirit

↳ rooted, fixed

James 1:22

"To AUDIT A COURSE"

Do not merely listen to the word, and so deceive yourselves. Do what it

→ ΠΙΩΛΕΩ (poem) - Poetize the word (creative action)

says. - "Keep on demonstrating"

✓ James 1:23

used of lectures

Anyone who listens to the word but does not do what it says is like a man

who looks at his face in a mirror → to regard attentively; take careful scrutiny of

↳ ourselves as we really are

James 1:24

and, after looking at himself, goes away and immediately forgets what he looks like. - unaffected by what he sees

The hearer has a tremendous responsibility

James 1:25 The man who doesn't treat the word casually

But the man who looks intently into the perfect law that gives freedom, and continues to do this, not forgetting what he has heard, but doing it--he will be blessed in what he does. - emphatic - only he

→ "intently" - stoops, to gaze intently, to get the  
closest look possible, full attention

UK 24:12; Jo 20:15

→ "stays close"

James 1:26 "to appear according to one's own estimate - just fooling himself

If anyone considers himself religious and yet does not keep a tight rein on his tongue, he deceives himself and his religion is worthless.

EXTERNAL RELIGION

↳ "tongue in cheek"

Critical and condemning

↳ outward expression  
of formal religion

15 1 11-18



James 1:27

"Cleansed" "no contamination"

Religion that God our Father accepts as pure and faultless is this: to look after orphans and widows in their distress and to keep oneself from being polluted by the world. → a deep spiritual concern  
To inspect with a view of helping

"To Keep on"

women who have  
lost their husbands

"distress/affliction"

burden, anguish,  
trouble, persecution,  
tribulation

"under pressure"

Practical Christianity

v 26 speaking

v 27a sharing

v 27b separating

STUDIES IN JAMES  
QUESTIONS - CHAPTER 1

1. James is classified as a "catholic" epistle. What does this mean?
2. Name the three James' found in the New Testament. What did they do?
3. Which James is thought to be the author of this book?
4. To whom is the epistle addressed?
5. What is the "theme" of James?
6. One figure of speech James uses in chapter 1 is "waves of the sea that is driven and tossed." What other figures of speech can you find in chapter 1?
7. What is "pure" religion?
8. If a person lacks \_\_\_\_\_ he is to ask it of \_\_\_\_\_, because He gives it to all men \_\_\_\_\_.
9. If we ask for wisdom we are to ask in \_\_\_\_\_, nothing doubting.
10. We are to be \_\_\_\_\_ of the word, and not hearers \_\_\_\_\_.
11. When is a man's religion vain?
12. How does James identify himself?
13. Is there an inconsistency between Matthew 6:13 and James 1:2?
14. What should a Christian rejoice in trials?
15. Patience alone is not sufficient. Why?
16. The thought of "perfection" leads into a discussion of it in verses 5-8 and possibly through verse 11. What must every man have if he becomes "perfect and entire?"
17. What help is there for an unwise person?
18. Using a word suggested in verse 5, describe the nature of God.
19. What condition of acceptable prayer is found in chapter 1?
20. What is the wavering person like?

21. Is the "man" of verse 7, and the "double-minded man" of verse 8 the same man?
22. What is meant by "low degree?"
23. In what is he to rejoice?
24. To what is he exalted?
25. Is a person righteous just because he is poor? Or unrighteous just because he is rich?
26. Is the emphasis to be placed on the rich losing his money and social standing, or on the character of his love and faith in Christ?
27. What fact does James cite that sets the loss of earthly fortune in proper perspective?
28. Why is the one who endures temptations said to be blessed?
29. What is assumed of the man who is tried?
30. Why are we not to say we are tempted of God?
31. What is the difference to be recognized between the occasion and the inclination of temptation?
32. What is the true origin of the temptation?
33. At what point does temptation pass into sin?
34. When sin has become full-grown it becomes the parent of what?
35. Instead of being deceived and thinking that God is the Author of sin, what must we realize?
36. How are God's gifts described?
37. What free gift is cited in verse 18?
38. What means did God use in regeneration?
39. What is signified by "firstfruits?"
40. Why be slow to wrath?
41. What is to be laid aside?

42. What is "filthiness?" What is "superfluity of naughtiness?" (KJV)
43. If one receives the word with "meekness," how does he receive it?
44. Of what parable does "the implanted word, which is able to save your souls" remind you?
45. Who did Jesus commend in Matthew 7:24-27?
46. What is the person like who hears the word but does not do it?
47. What is the "perfect law of liberty?"
48. Describe a man who seems to be religious.
49. What is the truly religious man like?

#### QUESTIONS ABOUT SIN FROM JAMES 1

- ✓ 1. What is sin? *Rebellion - Failure - Messing Up - Stepping over God's Limits - Perversion - Projecting what is false*
2. What do you think of when you hear the word "sin?"
3. Why is sin so terrible?
4. How does sin affect God? *IT wrongs Him*
5. How does sin affect your life? *Proverbs 28:13 - influence; soul; hardens; fall away; discourages*
6. What was David's sin? How did it affect his life?
7. Name some "common" sins. *Pride - jealousy - Greed - unbelief*
8. Before we can have forgiveness of our sins, what must we do?
9. Why do men sin? *John 3:19-21*
10. Why do men want to "hide" their sins? Name some who tried to hide their sins.
11. Can a person "hide" their sins? *No - Hebrews 4:12,13*
12. What are some wrong ways to "hide" sins?  
*Lying - hypocrisy - justifying - denying - the passing of years*  
*("IF I'VE FORGOTTEN IT, God surely has!")*  
*1 Co 4:5 2 CoR 5:10*

# TEN ESSENTIALS FOR SUCCESSFUL CHRISTIAN LIVING

James 1

## Introduction:

In an earlier lesson ("A Man Called James"), we studied about the man God used to write the book of James. (Several good commentaries contain background material about the book, regarding who wrote it, when and to whom it was written, e.g. Guy Woods, Homer Hailey, et al).

A common observation made about the book is that it is practical as well as doctrinal--though the two qualities really cannot be separated. True doctrine from God is always the most practical message for Christians!

In this lesson, we will note ten topics James included in Chapter 1 which are essential for practical, successful Christian living:

## I. SUCCESSFUL CHRISTIANS NEED PATIENCE:

(\*Cf. v. 19)

- A. (v. 3-4) "Knowing this, that the trying of your faith worketh patience. But let patience have her perfect work, that ye may be perfect and entire, wanting nothing." (See Woods on James, pp. 36-37 on this and other items listed later.)
- B. Rom. 5:3-4 "...tribulation worketh patience; And patience, experience..."
- C. Rom. 2:7 Those who patiently continue in well-doing receive eternal life.
- D. Franklin: "He that can have patience, can have what he will." Shakespeare: "How poor are they who have not patience! What wound did ever heal but by degrees." George Eliot: "It's easy finding reasons why other folks should be patient." Patience is not passive; it is active; it is concentrated strength.

## II. SUCCESSFUL CHRISTIANS NEED WISDOM:

- A. (v. 5) "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him."
- B. Knowledge is generally defined as the possession of facts; wisdom as the right use of those facts.
- C. Cf. 1 Kings 3 Solomon requested a wise and understanding heart.
- D. The wisdom of the world must never be substituted for the simplicity of God: 1 Cor. 1:18-31; James 3:13-18; Col. 2:21-23
- E. "God gives men wisdom as he give them gold: his treasure house is not the mint, but the mine." Socrates: "The Delphic oracle said I was the wisest of all the Greeks. It is because that I alone, of all the Greeks, know that I know nothing."

## III. SUCCESSFUL CHRISTIANS NEED PRAYER:

- A. (v. 5-6) "...let him ask of God...But let him ask in faith, nothing wavering."
- B. Cf. James 4:2-3: "...ye have not because ye ask not. Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts."
- C. Mark 11:24 "What things soever ye desire, when ye pray, believe that ye shall receive them, and ye shall have them." (Cf. Matt. 7:7, 21-22)
- D. 1 Tim. 2:8 "I will therefore that men pray everywhere, lifting up holy hands, without wrath and doubting."

Illust. Hegesippus, an early historian, reported that James lived a life of such holiness and piety that he was respected by all. He came to be regarded as "the man with camel's knees" because his knees were as hard as a camel's due to his being so constant in prayer, and in entreaty to God for pardon for the people.

## IV. SUCCESSFUL CHRISTIANS NEED FAITH:

- A. (v. 6) "...let him ask in faith..." (Cf. v. 8: "A double minded man is unstable in all his ways" and v. 21: "...receive with meekness the engrafted word, which is able to save your souls...") This is more than mere mental assent; it is the faith that stabilizes the wavering, doubting mind.
- B. Cf. James 2: v. 1: "have not the faith...with respect of persons"... v. 19-20: "Thou believest that there is one God; thou doest well...But...faith without works is dead..."
- C. Heb. 11:6 "Without faith it is impossible to please him, for he that cometh to God must believe that he is...."
- D. Cf. Heb. 11:1; 12: 2; 1 Cor. 16:13; 2 Cor. 13:5; Rom. 10:17

RSVP  
163-2-84-39

© 1984, Jack Wilhelm. RSVP NEWSLETTERS are compiled by Jack Wilhelm for the personal non-commercial use of subscribers. For information about participation, without obligation, send your name and address to: RSVP NEWSLETTER, BOX 22515, KNOXVILLE, TN 37933.

#### V. SUCCESSFUL CHRISTIANS NEED HUMILITY:

- A. (v. 9-11) "Let the brother of low degree rejoice in that he is exalted; But the rich, in that he is made low: because as the flower of the grass he shall pass away...the rich man shall fade away in his ways."
- B. Cf. v. 21: One must first lay aside arrogance and receive the word with meekness in order to have salvation. That same humility must be maintained.
- C. Matt. 18:3-5 "Except ye...become as little children, ye shall in no wise enter into the kingdom of heaven.; Whosoever ...shall humble himself as this little child, the same is the greatest in the kingdom of heaven."
- D. Franklin: "After crosses and losses men grow humbler and wiser."  
Augustine: "It was pride that changed angels into devils; it is humility that makes men as angels."

#### VI. SUCCESSFUL CHRISTIANS NEED TRIALS AND TEMPTATIONS:

- A. (v. 12-16) "Blessed is the man that endureth temptation..." (See v. 2: "Count it all joy when ye fall into divers temptations.")
- B. It may seem odd to say we need to be tried, but we need the strength and patience that come only by such tests.
- C. Robert Browning: "Was the trial sore? Temptation sharp? Thank God a second time! Why comes temptation but for man to meet and master, and make crouch beneath his feet and so be pedestalled in triumph?"
- D. Cf. 1 Pet. 1:6-7; Matt. 5:12; Acts 5:41-42; Heb. 12:5-6

#### VII. SUCCESSFUL CHRISTIANS NEED GRATITUDE:

- A. (v. 17) "Every good gift and every perfect gift is from above, and cometh down from the Father of lights..."
- B. We brought nothing with us into this world and have nothing but what God has provided: John 3:27; 1 Cor. 4:7; 1 Tim. 6:7-8
- C. C. Simmons: "Our thanks should be as fervent for mercies received, as our petitions for mercies sought." Charron: "He who receives a benefit should never forget it; he who bestows one should never remember it."

#### VIII. SUCCESSFUL CHRISTIANS NEED OBEDIENCE:

- A. (v. 22-25) "But be ye doers of the word, and not hearers only...he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed."
- B. Matt. 7:21 "Not everyone that saith...Lord, Lord...but he that doeth...."
- C. 1 John 3:7 "... he that doeth righteousness is righteous..."
- D. The continuous action of the verb in v. 22 means "keep on demonstrating yourselves as doers of the word." Christians need continuing obedience.

#### IX. SUCCESSFUL CHRISTIANS NEED GENUINENESS:

- A. (v. 26) "If any man among you SEEM to be religious, and brideth not his tongue, but deceiveth his own heart, this man's religion is VAIN." This strikes a blow at the tap root of hypocrisy, whether one intentionally pretends before others or has merely deluded himself. The missing genuineness still hurts the Lord's cause.
- B. As valuable as sincerity is, it is no test of truth or proof of correctness. Deadly poison still kills the one who takes it believing it to be good medicine. Cf. Mr. 7:21ff
- C. Young Christians, are you a "hypocrite in reverse", pretending to be worse than you really are? Do you want to "seem to be worldly" to ease peer pressure?

#### X. SUCCESSFUL CHRISTIANS NEED COMPASSION:

- A. (v. 27) "Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction..."
- B. Matt. 25:34-46 "I was hungry...thirsty...a stranger...naked...sick...in prison..." The way we treat these is interpreted by Jesus as how we would treat Him.
- C. Jeremy Taylor: "God is pleased with no music below so much as with the thanksgiving songs of relieved widows and supported orphans; of rejoicing, comforted, and thankful persons."
- D. The confusion about "the best way" to do benevolence never excuses our failure to find a way to do it! "At the judgment, it is never our compassion that we have to repent of, but our sternness."

#### Conclusion:

Christianity is always intensely practical and in the best interest of humanity. The world is a better place when people put these qualities into practice. Let us do our part.

# 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 difilement" (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.

By Goebel Music

### 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 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.

## 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.

James 2:1

My brothers, as believers in our glorious Lord Jesus Christ, don't show favoritism.

James 2:2

Suppose a man comes into your meeting wearing a gold ring and fine clothes, and a poor man in shabby clothes also comes in.

James 2:3

If you show special attention to the man wearing fine clothes and say, "Here's a good seat for you," but say to the poor man, "You stand there" or "Sit on the floor by my feet,"

James 2:4

have you not discriminated among yourselves and become judges with evil thoughts?

James 2:5

Listen, my dear brothers: Has not God chosen those who are poor in the eyes of the world to be rich in faith and to inherit the kingdom he promised those who love him?

James 2:6

But you have insulted the poor. Is it not the rich who are exploiting you? Are they not the ones who are dragging you into court?

James 2:7

Are they not the ones who are slandering the noble name of him to whom you belong?

James 2:8

If you really keep the royal law found in Scripture, "Love your neighbor as yourself," you are doing right.

James 2:9

But if you show favoritism, you sin and are convicted by the law as lawbreakers.

James 2:10

For whoever keeps the whole law and yet stumbles at just one point is guilty of breaking all of it.

James 2:11

For he who said, "Do not commit adultery," also said, "Do not murder." If you do not commit adultery but do commit murder, you have become a lawbreaker.

James 2:12

Speak and act as those who are going to be judged by the law that gives freedom,



James 2:13  
because judgment without mercy will be shown to anyone who has not been merciful. Mercy triumphs over judgment!

James 2:14  
What good is it, my brothers, if a man claims to have faith but has no deeds? Can such faith save him?

James 2:15  
Suppose a brother or sister is without clothes and daily food.

James 2:16  
If one of you says to him, "Go, I wish you well; keep warm and well fed," but does nothing about his physical needs, what good is it?

James 2:17  
In the same way, faith by itself, if it is not accompanied by action, is dead.

James 2:18  
But someone will say, "You have faith; I have deeds." Show me your faith without deeds, and I will show you my faith by what I do.

James 2:19  
You believe that there is one God. Good! Even the demons believe that--and shudder.

James 2:20  
You foolish man, do you want evidence that faith without deeds is useless ?

James 2:21  
Was not our ancestor Abraham considered righteous for what he did when he offered his son Isaac on the altar?

James 2:22  
You see that his faith and his actions were working together, and his faith was made complete by what he did.

James 2:23  
And the scripture was fulfilled that says, "Abraham believed God, and it was credited to him as righteousness," and he was called God's friend.

James 2:24  
You see that a person is justified by what he does and not by faith alone.

James 2:25  
In the same way, was not even Rahab the prostitute considered righteous for what she did when she gave lodging to the spies and sent them off in a different direction?

James 2:26  
As the body without the spirit is dead, so faith without deeds is dead.

STUDIES IN JAMES  
JAMES 2

WARNINGS AGAINST RESPECT OF PERSONS (1-13)

1. What two things characterize the rich man who comes into the synagogue?
2. Name three things from verses 6 and 7 that the rich do to the poor.
3. Name two of the Ten Commandments that are listed in James 2.
4. Where is another reference that says God is no Respector of persons?
5. Could what is described in verses 2 and 3 happen in our assemblies today? How?
- ✓6. Has God chosen the "poor of this world" because they are poor?
7. Why would God reject a rich man?
8. What are the names of some wealthy men who have pleased God?
9. Is there virtue in poverty, and vice in riches?
10. What is the "royal law?"
11. Where else does the Bible teach that one must forgive in order to be forgiven?

FAITH AND WORKS (VERSES 14-26)

1. How does an "alien sinner" show his faith?
2. How does the Christian show his faith?
3. What two Old Testament characters serve as examples?
4. How was their faith made perfect?
5. How is a man justified according to James 2?
6. What does Paul say about "availing" faith? (Galatians 5:6)
7. In what verse is the phrase "faith only" found? Is it used by denominational groups to teach "faith only?"
8. How are we saved by faith?

## SOME MISTAKES CHRISTIANS MUST AVOID

James 2

### Introduction:

In our study of the book of James, we have learned that the book has many practical admonitions for Christians to help them live the Christian life successfully.

An example: James exhorts: "Do not err, my beloved brethren", (James 1:16)

It is possible for Christians to err: 1 Cor. 9:27; 10:1-13; 2 Tim. 4:10; Heb. 3:12

### I. WHY ARE CHRISTIANS EXHORTED NOT TO ERR?

#### A. Christians must not err so their own salvation will not be jeopardized.

1. James 5:19-20 "Brethren, if any of you do err from the truth, and one convert him; Let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins."
2. 2 Tim. 4:16 "Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself and them that hear thee."

#### B. Christians must not err so they will not lead others to jeopardize their salvation.

1. 2 Tim. 2:17-18 "...Hymenaeus and Philetus...concerning the truth have erred, saying that the resurrection is past already; and overthrow the faith of some."
2. 1 Tim. 6:20-21 Timothy was to resist profane and vain babblings and "oppositions of science falsely so called" of those who "have erred concerning the faith." Those who had erred were a threat to Timothy's faith unless he refused to follow their example. \*Cf. 1 Tim. 1:6, 19-20.

Since James has said, "Do not err, my beloved brethren", let us note:

### II. SOME MISTAKES IN JAMES CHAPTER 2 THAT CHRISTIANS SHOULD AVOID:

- A. (v. 1-9) It is a mistake to show respect of persons. "Have not the faith of our Lord Jesus Christ...with respect of persons...if ye have respect to persons, ye commit sin..."
  1. The world holds distorted values and we are tempted to become caught up in them:
    - a. (v. 2-4) We are tempted to accept and promote people on the basis of outward appearance, apparel, jewelry, etc. rather than character. "Clothing does not determine character but character will determine clothing." Cf. John 7:24
    - b. (v. 5-6) We are tempted to accept and honor people on the basis of wealth, while ignoring the greater value of being "rich in faith." There are "true riches" that have nothing to do with money: Lk. 12:21; 16:11; Cf. 1 Tim. 6:17-19. (Parents: Which counts most to us: a son or daughter marrying a faithful Christian or marrying into worldly wealth?)
    - c. (v. 6-7) We are tempted to choose as friends (or as benefactors to exploit) those who have power and fame, even though they may personally "blaspheme that worthy name by which ye are called." It is a nauseating insult to righteousness to fawn over the rich, the powerful and the immoral.
  2. Question for thought: If Jesus and Paul were alive today, would brotherhood promoters consider them to be suitable choices for the lectureship circuit and as boosters of ambitious projects? Would their resumes be given serious thought by "pulpit search committees"?

RSVP  
164-2-84-39

© 1984, Jack Wilhelm. RSVP NEWSLETTERS are compiled by Jack Wilhelm for the personal non-commercial use of subscribers. For information about participation, without obligation, send your name and address to: RSVP NEWSLETTER, BOX 22515, KNOXVILLE, TN 37933.

B. (v. 10-13) It is a mistake to place unequal emphasis on truth. "For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all."

1. One does not have to break every commandment of God to be lost--any more than he has to have every fatal disease to die. (Illustr. To the question about which poisonous snake is the most deadly, an expert answered, "They all have what it takes to kill you!")
2. Human nature makes us want to be selective about which commandments of God to obey, but all that He commands is important. "Cf. Matt. 23:23 regarding "weightier matters": "These ought ye to have done, and not to leave the other undone."
3. James 4:17 "Therefore to him that knoweth to do good, and doeth it not, to him it is sin."
4. Caution: We must not press the point here to distort the nature of God's grace and His mercy. But neither must we impose on God's grace as an excuse to try to justify our refusal to submit to His will and obey His commandments.
5. Some areas we need to think about regarding unequal emphasis on truth:
  - a. Do we stress authority vs. tradition for denominationalists while drifting ourselves?
  - b. Do we stress worshipping "in truth" more than our own worshipping "in spirit"?
  - c. Do we sin ourselves in the way we discuss and deal with others' sins, etc?

C. (v. 14-26) It is a mistake to think that "faith alone" is adequate for salvation. "...faith, if it hath not works, is dead, being alone....Ye see then how that by works a man is justified, and not by faith only."

1. In these verses, James uses several illustrations to show the necessity of an obedient faith:
  - a. (v. 15-16) Faith by itself cannot save any more than a naked, destitute brother or sister can be filled on sympathy and good wishes alone without action.
  - b. (v. 19) If faith alone saves, then the devils will be saved, because they believe and tremble. Yet there can be no salvation for those for whom hell is prepared, Cf. Matt. 25:41; 2 Pet. 2:4; Jude 6
  - c. (v. 21-23) Abraham's acceptance by God was completed by his obedience--not by his faith alone.
  - d. (v. 25) Rahab was justified by her works, not by inactive faith.
  - e. (v. 26) Faith alone cannot save one anymore than a dead body can have life and move about without the spirit of life.
2. The hastily presumed contradiction between Paul's teaching in Romans 4 and James' teaching in James 2 is easily understood by noting the contexts carefully. Paul was stressing that one can be saved by faith in Jesus Christ without the works of the OT law--on the same principle that Abraham was saved by his faith that was effective without keeping the OT law that was not given for several centuries after Abraham lived. The Law had not been given during Abraham's life. It came hundreds of years later. Yet Abraham's faith was still obedient. James picks up at this point to say that even if one has faith in Christ, (without having to keep the works of the OT law) that faith must still be an obedient faith. God has always had the same plan of salvation: faith and obedience. To Abraham, God spoke; he believed and obeyed. To us, he speaks through Jesus Christ; we must believe and obey. The commands and the spokesman differ but the formula is the same.
3. Many other scriptures teach the essentiality of obedience in addition to faith:
  - a. Luke 6:46 Jesus said, "And why call ye me, Lord, Lord, and do not the things which I say?"
  - b. John 14:15 "If ye love me, keep my commandments."
  - c. Heb. 5:9 Jesus is "the author of eternal salvation unto all them that obey him."
  - d. Rom. 6:16-18 We are made free from sin when we obey from the heart the form of the doctrine delivered.

Conclusion:

Obedience to God is the unquestioned proof of our love for Him. It is better to obey prompted and drawn by love than driven by fear. With love and submission, we urge you to obey God today and avoid the mistakes we have studied in this lesson.

James 3:1

Not many of you should presume to be teachers, my brothers, because you know that we who teach will be judged more strictly.

James 3:2

We all stumble in many ways. If anyone is never at fault in what he says, he is a perfect man, able to keep his whole body in check.

James 3:3

When we put bits into the mouths of horses to make them obey us, we can turn the whole animal.

James 3:4

Or take ships as an example. Although they are so large and are driven by strong winds, they are steered by a very small rudder wherever the pilot wants to go.

James 3:5

Likewise the tongue is a small part of the body, but it makes great boasts. Consider what a great forest is set on fire by a small spark.

James 3:6

The tongue also is a fire, a world of evil among the parts of the body. It corrupts the whole person, sets the whole course of his life on fire, and is itself set on fire by hell.

James 3:7

All kinds of animals, birds, reptiles and creatures of the sea are being tamed and have been tamed by man,

James 3:8

but no man can tame the tongue. It is a restless evil, full of deadly poison.

James 3:9

With the tongue we praise our Lord and Father, and with it we curse men, who have been made in God's likeness.

James 3:10

Out of the same mouth come praise and cursing. My brothers, this should not be.

James 3:11

Can both fresh water and salt water flow from the same spring?

James 3:12

My brothers, can a fig tree bear olives, or a grapevine bear figs? Neither can a salt spring produce fresh water.

James 3:13

Who is wise and understanding among you? Let him show it by his good life, by deeds done in the humility that comes from wisdom.

**James 3:14**

But if you harbor bitter envy and selfish ambition in your hearts, do not boast about it or deny the truth.

**James 3:15**

Such "wisdom" does not come down from heaven but is earthly, unspiritual, of the devil.

**James 3:16**

For where you have envy and selfish ambition, there you find disorder and every evil practice.

**James 3:17**

But the wisdom that comes from heaven is first of all pure; then peace-loving, considerate, submissive, full of mercy and good fruit, impartial and sincere.

**James 3:18**

Peacemakers who sow in peace raise a harvest of righteousness.

STUDIES IN JAMES  
JAMES 3

1. How is James 3:1 harmonized with Hebrews 5:12?
2. What is the most common thing in which we may offend? Why is this?
3. What is the description of the person who is able to control his tongue?
4. Give two illustrations James uses of little things controlling the whole unit.
5. What type of tongue is intended in verses 5 and 6?
6. The perilous power of the tongue is portrayed by what figure in verses 5b and 6?
7. What is the source of the raging fire of evil speech?
8. If no man can tame the tongue, why does James say, "These things ought not so to be?"
9. Who is a wise man and endued with knowledge?
10. What is the source of false wisdom?
11. What exists where envy and strife are?
12. Describe the wisdom which is from above.
13. What one lesson have you learned from James 3?

SPECIAL SECTION ON GOSSIP

***Read Colossians 4:6 -***

1. "Is it necessary that I tell this?"
2. "Will it profit me or him about whom I am speaking?"
3. "Have I considered every possible motive?"

***Gossip does the following--***

Wounds; separates friends; sows strife and digs up evil; ensnares the gossip's own soul; is classed with the worst of evil; dangerous.

Read Psalm 143:3

### *Sins of the tongue--*

Cursing; flattery; evil speaking; lying; forwardness; talebearing; harsh criticism; whisperers; backbiters; boasting; deccit; reviling; foolish talking; jesting; false teaching; idle words; blasphemy; filthy speech

### *Warning against seven "misses"--*

Miss-information; miss-quotation; miss-representation; miss-interpretation; miss-contruction; miss-conception; miss-understanding.

### *Worthy of quoting--*

"Let not your tongue cut your throat"

"The tongue is but three inches long - yet it can kill a man 6 feet tall"

"Confine your tongue, lest it confine"

"The fellow who thinks by the inch, talks by the yard, ought to be removed by the foot"

"Teach your child to hold his tongue, he will learn fast enough to speak"

"A bit of love is the only bit that will bridle the tongue"

"The most untamable thing in the world has its den just back of the teeth"

"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"

"There are three things that ought to be considered before some things are spoken: the manner, the place and the time" (Southey)

"Never rise to speak til you have something to say; and when you have said it, cease"

"Think all you speak, but speak not all you think. Thoughts are your own; your words are so no more" (Delany)

"Speech is great, but silence is greater" (Carlyle)

"Learn to hold thy tongue. Five words cost Zacharias forty weeks of silence" (Fuller)

"They think too little who talk too much" (Dryden)

"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)

"He that is wont to slander absent men, may never at this table sit again"



James 4:1

What causes fights and quarrels among you? Don't they come from your desires that battle within you?

James 4:2

You want something but don't get it. You kill and covet, but you cannot have what you want. You quarrel and fight. You do not have, because you do not ask God.

James 4:3

When you ask, you do not receive, because you ask with wrong motives, that you may spend what you get on your pleasures.

James 4:4

You adulterous people, don't you know that friendship with the world is hatred toward God? Anyone who chooses to be a friend of the world becomes an enemy of God.

James 4:5

Or do you think Scripture says without reason that the spirit he caused to live in us envies intensely?

James 4:6

But he gives us more grace. That is why Scripture says: "God opposes the proud but gives grace to the humble."

James 4:7

Submit yourselves, then, to God. Resist the devil, and he will flee from you.

James 4:8

Come near to God and he will come near to you. Wash your hands, you sinners, and purify your hearts, you double-minded.

James 4:9

Grieve, mourn and wail. Change your laughter to mourning and your joy to gloom.

James 4:10

Humble yourselves before the Lord, and he will lift you up.

James 4:11

Brothers, do not slander one another. Anyone who speaks against his brother or judges him speaks against the law and judges it. When you judge the law, you are not keeping it, but sitting in judgment on it.

James 4:12

There is only one Lawgiver and Judge, the one who is able to save and destroy. But you--who are you to judge your neighbor?

James 4:13

Now listen, you who say, "Today or tomorrow we will go to this or that city, spend a year there, carry on business and make money."

James 4:14

Why, you do not even know what will happen tomorrow. What is your life? You are a mist that appears for a little while and then vanishes.

James 4:15

Instead, you ought to say, "If it is the Lord's will, we will live and do this or that."

James 4:16

As it is, you boast and brag. All such boasting is evil.

James 4:17

Anyone, then, who knows the good he ought to do and doesn't do it, sins.

STUDIES IN JAMES  
CHAPTER 4:1-17

1. Comment on the statement - "Worldliness is one of the continual problems in the church."
2. Comment on the statement - "The sins mentioned in James 4:1-10 can exist among those who would be identified as Christians."
3. From where do "wars and fightings" come?
4. What is the result of internal strife?
5. What does it mean to "ask amiss?"
6. Instead of having the peace and righteousness of 3:18, what is the spiritual condition of those to whom James is writing? What sins are named?
7. What reason does James give for their troubles? What would you say is their goal in life?
8. "The world is that order of things about us, or that spirit within us, which is blind to the value and the reality of spiritual things." (TNBC) Between what two friendships in life must each of us choose?
9. Compare Romans 6:13; Colossians 3:2,3. What happens to our relationships with God and our fellowman when our goal is the fulfillment of our own desires?
10. James accuses these Christians of adultery. What does he mean by this accusation?
11. Compare James 4:4 with Matthew 6:24. How can we test ourselves to discover whom we serve?
12. What does verse 5 mean? Put in your own words what you think the writer means.
13. What is God's attitude toward the proud? What must be our attitude toward God?
14. List the actions that must be taken for the recovery of spiritual health. Describe what this might mean in a specific situation. What results are promised?
15. What does it mean to "cleanse your hands" and "purify your hearts?"
16. James does not use the word "repent," but verses 9 and 10 clearly spell out what repentance involves. How does James urge his readers to express their change of attitude toward God and toward their own conduct?

17. What does it mean to "humble yourselves?"
18. Explain why it is foolish for a man to sit outside the law, judging the law and his fellow man.
19. What practical examples of humility in action does James give in verses 11 and 12?
20. Why is judging another an infringement upon God's rights? (Romans 14:4, 10-13).
21. What attitude is condemned in verses 13-16? Why? What attitude toward life does James recommend? In whose hands does the future lie? What kind of man ignores this truth?
22. What warning concludes this chapter? What in particular do you think James is referring to? From this chapter what is the right that a man must do?
23. Which of the points made by James in this chapter are most important, or most applicable, to your own situation?

# 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."

- \*. Hupsos is the word from which the word of our text, hupsosai 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."

- \*. Krino (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. femine 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. } Cf. Acts 18:21; I Co. 4:19; 16:7.
- \*. "That" is from ekeino. } 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"?  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

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.

By Goebel Music

James 5:1

Now listen, you rich people, weep and wail because of the misery that is coming upon you.

James 5:2

Your wealth has rotted, and moths have eaten your clothes.

James 5:3

Your gold and silver are corroded. Their corrosion will testify against you and eat your flesh like fire. You have hoarded wealth in the last days.

James 5:4

Look! The wages you failed to pay the workmen who mowed your fields are crying out against you. The cries of the harvesters have reached the ears of the Lord Almighty.

James 5:5

You have lived on earth in luxury and self-indulgence. You have fattened yourselves in the day of slaughter.

James 5:6

You have condemned and murdered innocent men, who were not opposing you.

James 5:7

Be patient, then, brothers, until the Lord's coming. See how the farmer waits for the land to yield its valuable crop and how patient he is for the autumn and spring rains.

James 5:8

You too, be patient and stand firm, because the Lord's coming is near.

James 5:9

Don't grumble against each other, brothers, or you will be judged. The Judge is standing at the door!

James 5:10

Brothers, as an example of patience in the face of suffering, take the prophets who spoke in the name of the Lord.

James 5:11

As you know, we consider blessed those who have persevered. You have heard of Job's perseverance and have seen what the Lord finally brought about. The Lord is full of compassion and mercy.

James 5:12

Above all, my brothers, do not swear--not by heaven or by earth or by anything else. Let your "Yes" be yes, and your "No," no, or you will be condemned.



**James 5:13**

Is any one of you in trouble? He should pray. Is anyone happy? Let him sing songs of praise.

**James 5:14**

Is any one of you sick? He should call the elders of the church to pray over him and anoint him with oil in the name of the Lord.

**James 5:15**

And the prayer offered in faith will make the sick person well; the Lord will raise him up. If he has sinned, he will be forgiven.

**James 5:16**

Therefore confess your sins to each other and pray for each other so that you may be healed. The prayer of a righteous man is powerful and effective.

**James 5:17**

Elijah was a man just like us. He prayed earnestly that it would not rain, and it did not rain on the land for three and a half years.

**James 5:18**

Again he prayed, and the heavens gave rain, and the earth produced its crops.

**James 5:19**

My brothers, if one of you should wander from the truth and someone should bring him back,

**James 5:20**

remember this: Whoever turns a sinner from the error of his way will save him from death and cover over a multitude of sins.

STUDIES IN JAMES  
JAMES 5

1. How does James emphasize the ultimate uselessness of putting confidence in riches?  
(1-3)
2. What effect should this reminder have upon Christians?
3. What three accusations are made against the wicked rich in verses 4-6?
4. How does James regard social injustice?
5. What specific illustrations would James add, do you think, if he were writing today?
6. How does James regard those who live in luxury and seek only their own comfort when others are in need?
7. James addresses those oppressed by the rich. What does he call upon them to? Why?
8. What effect should remembering that the Lord is coming have--
  - (1) Upon our faith?
  - (2) Upon our attitude toward our brethren?
  - (3) Upon our attitude toward our oppressors?
9. Why is grumbling so bad?
10. What example or standard does James set before his readers in verse 10?
11. What is the virtue which Job demonstrates?
12. What does James want us to understand about the Lord?
13. Write James 5:12 in your own words. How did the Lord deal with this issue?
14. What do verses 13-16 reveal about the early Christians and their fellowship? How are these elements of fellowship manifest in the church today?
15. What is the point of the illustration of Elijah? When is prayer effective?
16. What do verses 19,20 add to the list of a Christian's responsibilities?
17. If you have only verses 13-20 as a description of Christian fellowship, what activities and attitudes should you expect to find?

## REVIEW:

1. What have you learned about:
  - (1) Dealing with temptation?
  - (2) Doing the will of God?
  - (3) Loving other people?
  - (4) Controlling the tongue?
  - (5) Suffering and patience?
  - (6) Prayer?
2. How important is the practical expression of our faith?
3. What difference is the book of James going to make in your life?

QUESTION: "Is the promise of James 5:13-15 applicable to us today?"

"Is any among you suffering? Let him pray. Is any cheerful? Let him praise. Is any among you sick? Let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall save him that is sick, and the Lord shall raise him up; and if he have committed sins, it shall be forgiven him."

1. Sickness is a universal affliction of mankind. It is the most common kind of affliction to which we are subjected.
2. "Suffering" often appears in Scripture, being a generic term to designate sickness, bereavement, disappointment and trials. James used a term designed to include every type of human affliction. Whatever the nature of this burden, his readers were instructed to pray. (A natural inclination).
3. "Cheerful" - "sing praise" - In contextual apposition to "suffering". It denotes the disposition characteristic of a mind free of trouble. Those in such a state are to sing praise. (Springs up from a grateful heart.)
4. Christians are, therefore, in affliction, to pray; in contentment, to sing praise; and, in either, to feel and express their innermost thoughts and desires to God. It is apparent there is no circumstance in which God's people are removed from him. Affliction encourages prayer; prosperity excites praise; and, since life consists of either pain or pleasure in some measure always, they are never without an awareness of need for him and for his blessing.
5. In the event of the sickness mentioned by James, we note the following:
  - (1) The elders of the church were to be called;
  - (2) They would anoint the sick with oil in the name of the Lord;
  - (3) They would then pray;
  - (4) This prayer of faith would lead to the recovery of the afflicted one;
  - (5) The Lord would raise him up from his sick bed;
  - (6) If he had committed sins, they would be forgiven him.
6. It is evident that New Testament churches when fully organized, had a plurality of elders whose duty it was, in addition to that set out here, to feed the flock of God and to superintend the work of the church. Cf. Acts 14:23; 15:2; Acts 16:4; 1 Peter 5:1-4. To these elders Christians were instructed to submit because the elders watched for their souls. Cf. Hebrews 13:7,17.
7. It is obvious these men were of necessity miraculously endowed, otherwise, in the absence of a written revelation, they would have been without instructions touching their duties as overseers of the flock.
8. It would appear that all of them, in some measure, were qualified by the Lord for the duties assigned them, before the New Testament was completed.
9. In view of these statements, let's note some considerations in view of the question asked:
  - (1) The men sent for were elders, and not physicians. Had the healing art, through the usual means, been under consideration here, the inspired writer would have bidden, "Send for the doctor."

- (2) These elders were to anoint the sick with oil in the name of the Lord. It would seem clear the oil was to be regarded as "symbolic" of the power which was to be miraculously exercised.

NOTE: While oil palliates and is thus beneficial in some instances, it is of no use whatsoever in other cases.

It was the "prayer of faith" and not the oil which was given credit for the healing.

- (3) The one sick is said to have been healed following the prayer "of faith." (The faith being exercised by the elders who prayed, and not simply that of the individual being healed).
- (4) No conditions are asserted other than those indicated herein; it is simply said, "The prayer of faith shall save the sick, and the Lord shall raise him up."

NOTE: If this practice was applicable in our day, and the elders of the churches did their duty, none in the church would ever die. But, not Hebrews 9:27 - "It is appointed unto men once to die."

NOTE: It would seem obvious that this passage deals with, and was limited to the period of miraculous measures in the church when the gifts of healing were exercised.

NOTE: Then healing was accomplished miraculously. Such healing was done WITHOUT means; the Lord still heals his people; but, he does so BY means today. (Medicine, surgery, various techniques in use today).

NOTE: It is as unrealistic and unreasonable to ask God to heal today, INDEPENDENTLY OF MEANS, as it would be to bid him to send down from heaven a loaf of bread, already baked and wrapped!

#### CONCLUSION:

1. Evidently, for a limited time, and for a special purpose, God ordained that when the foregoing conditions were met, healing, in the apostolic age, occurred.
2. That it was not widely followed or even then intended to apply to all saints, is clear from the fact that dear ones sickened and died, and others suffered great continuing affliction. Cf. Acts 9:32-43; Philippians 2:19,20; I Timothy 5:23.
3. Is it proper to pray for the afflicted today? Certainly. Will God hear and answer such prayers? Yes. Does your answer suggest that he will answer every prayer precisely in the manner in which we request it? What then, may we expect?
4. Our loving Father will, in harmony with his divine plan, and for our good, work out every situation, to the ultimate triumph of his people, and to the glory of his name among men.

## 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. 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."

Given By Goebel Music



James 4:10

Humble yourselves before the Lord, and he will lift you up.

James 4:11 "STOP SPEAKING AGAINST"

Brothers, do not slander one another. Anyone who speaks against his brother or judges him speaks against the law and judges it. When you judge the law, you are not keeping it, but sitting in judgment on it.

ANYONE WHO PASSES  
JUDGEMENT ON ANYONE

James 4:12

There is only one Lawgiver and Judge, the one who is able to save and destroy. But you--who are you to judge your neighbor?

TO CRITICIZE THE LAW  
IS TO PRESUME TO TAKE  
GOD'S PLACE

→ "TO RUIN, SUFFER LOSS"

James 4:13

Now listen, you who say, "Today or tomorrow we will go to this or that city, spend a year there, carry on business and make money."

James 4:14

Why, you do not even know what will happen tomorrow. What is your life? You are a mist that appears for a little while and then vanishes.

James 4:15

Instead, you ought to say, "If it is the Lord's will, we will live and do this or that."

James 4:16

As it is, you boast and brag. All such boasting is evil.

CAUSES PAIN AND SUFFERING; DESTRUCTIVE

James 4:17

Anyone, then, who knows the good he ought to do and doesn't do it, sins.

"FROM WHAT SOURCE?"

James 4:1 <sup>Polemics STRIFE; CONFLICTS</sup>

What causes fights and quarrels among you?

Don't they come from your desires that battle within you? "HEDONON" - PLEASURE; LUST

James 4:2

✓ You want something but don't get it. You kill and covet, but you cannot have what you want. You quarrel and fight. You do not have, because you do not ask God.

"MURDEROUS IN NATURE?"

"DESIRE EARNESTLY"

"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 WARS." (WOODS)

James 4:3 TO REQUEST; TO BEG - FROM ONE INFERIOR TO ONE SUPERIOR.

When you ask, you do not receive, because you ask with wrong motives, that you may spend what you get on your pleasures.

James 4:4 "PLAY THE HARLOT"

"BY REFLECTION"

SENSES ARE DULLED

You adulterous people, don't you know that friendship with the world is hatred toward God?

Anyone who chooses to be a friend of the world becomes an enemy of God.

"A WAR WITH GOD"  
"ADVERSARY"

TO PURPOSE; TO WILL

OF THE ORDER  
IN THE POWER

Philia  
"COMMON INTEREST WITH THE WORLD"

OF EVIL OF SATAN } TO 7 - ALL THAT IS OPPOSED TO GOD

Ps 73 15 57 E2 23  
Ho 3 Ro 7:4 E2 15:16 23 48

James 4:5

Or do you think Scripture says without reason that the spirit he caused to live in us envies intensely?

NO VALUE

SIX (NT) - REFERENCE TO OT

LIT - "TO ENVY YEARS"

James 4:6

"GREATER"

But he gives us more grace. That is why Scripture says: "God opposes the proud but gives grace to the humble."

"SCRIPTURE" - NOT IN VERSE

"TO SET IN BATTLE ARRAY"

James 4:7

"TO STAND AGAINST"

Submit yourselves, then, to God. Resist the devil, and he will flee from you.

"SLANDERER"

10  
ADRIST IMPERATIVES

VS 7-10

"ONCE AND FOR ALL"

James 4:8 "STAY CLOSE"

Come near to God and he will come near to you. Wash your hands, you sinners, and purify your hearts, you double-minded.

BE SUBJECT } 7  
RESIST

DRAW NEAR } 8  
CLEANSE  
PURIFY

BE AFFLICTED } 9  
MOURN  
WEEP  
Be turned  
Humble - 10

✓ James 4:9 "TO BE WRETCHED"

Grieve, mourn and wail. Change your laughter to mourning and your joy to gloom.

"LOUD LAUGHTER"  
(COMES FROM WICKEDNESS)

"LAMENT OVER THE DEAD"  
ANY GRIEF THAT IS  
SO GREAT

"DOWNCAST LOOK"  
TRUE SORROW

KEEN AND TRUE SENSE  
OF THE WEIGHT OF SIN  
AND GUILT

STUDIES IN JAMES  
CHAPTER 4:1-17

1. Comment on the statement - "Worldliness is one of the continual problems in the church."
2. Comment on the statement - "The sins mentioned in James 4:1-10 can exist among those who would be identified as Christians."
3. From where do "wars and fightings" come?
4. What is the result of internal strife?
5. What does it mean to "ask amiss?"
6. Instead of having the peace and righteousness of 3:18, what is the spiritual condition of those to whom James is writing? What sins are named? (1-3)
7. What reason does James give for their troubles? What would you say is their goal in life?
8. "The world is that order of things about us, or that spirit within us, which is blind to the value and the reality of spiritual things." (TNBC) Between what two friendships in life must each of us choose? (3, 4)
9. Compare Romans 6:13; Colossians 3:2,3. What happens to our relationships with God and our fellowman when our goal is the fulfillment of our own desires?
10. James accuses these Christians of adultery. What does he mean by this accusation?
11. Compare James 4:4 with Matthew 6:24. How can we test ourselves to discover whom we serve?
12. What does verse 5 mean? Put in your own words what you think the writer means.
13. What is God's attitude toward the proud? What must be our attitude toward God? (6)
14. List the actions that must be taken for the recovery of spiritual health. Describe what this might mean in a specific situation. What results are promised? (6-10)
15. What does it mean to "cleanse your hands" and "purify your hearts?" (8)
16. James does not use the word "repent," but verses 9 and 10 clearly spell out what repentance involves. How does James urge his readers to express their change of attitude toward God and toward their own conduct?

## TRIALS AND TEMPTATIONS

**Consider:** Luke 4:1-13; Hebrews 4:15; Genesis 3:1-6; 2 Corinthians 11:3; Proverbs 1:10-19; 1 Timothy 6:9,10; Proverbs 6:27,28; 1 Corinthians 7:5; Daniel 1:8; 1 Thessalonians 3:5

## QUESTIONS FOR CONSIDERATION

1. Define "trials" and "temptations."
2. In what ways was Jesus tempted? How did He handle these temptations? How would you reacted if you were in the same situation?
3. Cf. Hebrews 4:15 - Christ was tempted in every way. What is the explanation?
4. Cf. James 1:12-15. Explain the process of temptation.
5. Cf. 2 Corinthians 2:11; 1 Peter 5:8,9. Who tempts us with evil?
6. How do you seek to handle your temptations?
7. Cf. Hebrews 2:18; 4:15; 12:3-6; 2 Peter 2:9; 1 John 4:4. What do these statements have to do with understanding and overcoming temptations?
8. In what ways does Satan tempt us today? What temptations have you been victorious over this past week?

QUESTION: "Is the promise of James 5:13-15 applicable to us today?"

"Is any among you suffering? Let him pray. Is any cheerful? Let him praise. Is any among you sick? Let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall save him that is sick, and the Lord shall raise him up; and if he have committed sins, it shall be forgiven him."

1. Sickness is a universal affliction of mankind. It is the most common kind of affliction to which we are subjected.
2. "Suffering" often appears in Scripture, being a generic term to designate sickness, bereavement, disappointment and trials. James used a term designed to include every type of human affliction. Whatever the nature of this burden, his readers were instructed to pray. (A natural inclination).
3. "Cheerful" - "sing praise" - In contextual apposition to "suffering". It denotes the disposition characteristic of a mind free of trouble. Those in such a state are to sing praise. (Springs up from a grateful heart.)
4. Christians are, therefore, in affliction, to pray; in contentment, to sing praise; and, in either, to feel and express their innermost thoughts and desires to God. It is apparent there is no circumstance in which God's people are removed from him. Affliction encourages prayer; prosperity excites praise; and, since life consists of either pain or pleasure in some measure always, they are never without an awareness of need for him and for his blessing.
5. In the event of the sickness mentioned by James, we note the following:
  - (1) The elders of the church were to be called;
  - (2) They would anoint the sick with oil in the name of the Lord;
  - (3) They would then pray;
  - (4) This prayer of faith would lead to the recovery of the afflicted one;
  - (5) The Lord would raise him up from his sick bed;
  - (6) If he had committed sins, they would be forgiven him.
6. It is evident that New Testament churches when fully organized, had a plurality of elders whose duty it was, in addition to that set out here, to feed the flock of God and to superintend the work of the church. Cf. Acts 14:23; 15:2; Acts 16:4; I Peter 5:1-4. To these elders Christians were instructed to submit because the elders watched for their souls. Cf. Hebrews 13:7,17.
7. It is obvious these men were of necessity miraculously endowed, otherwise, in the absence of a written revelation, they would have been without instructions touching their duties as overseers of the flock.
8. It would appear that all of them, in some measure, were qualified by the Lord for the duties assigned them, before the New Testament was completed.
9. In view of these statements, let's note some considerations in view of the question asked:
  - (1) The men sent for were elders, and not physicians. Had the healing art, through the usual means, been under consideration here, the inspired writer would have bidden, "Send for the doctor."

- (2) These elders were to anoint the sick with oil in the name of the Lord. It would seem clear the oil was to be regarded as "symbolic" of the power which was to be miraculously exercised.

NOTE: While oil palliates and is thus beneficial in some instances, it is of no use whatsoever in other cases.

It was the "prayer of faith" and not the oil which was given credit for the healing.

- (3) The one sick is said to have been healed following the prayer "of faith." (The faith being exercised by the elders who prayed, and not simply that of the individual being healed).
- (4) No conditions are asserted other than those indicated herein; it is simply said, "The prayer of faith shall save the sick, and the Lord shall raise him up."

NOTE: If this practice was applicable in our day, and the elders of the churches did their duty, none in the church would ever die. But, not Hebrews 9:27 - "It is appointed unto men once to die."

NOTE: It would seem obvious that this passage deals with, and was limited to the period of miraculous measures in the church when the gifts of healing were exercised.

NOTE: Then healing was accomplished miraculously. Such healing was done WITHOUT means; the Lord still heals his people; but, he does so BY means today. (Medicine, surgery, various techniques in use today).

NOTE: It is as unrealistic and unreasonable to ask God to heal today, INDEPENDENTLY OF MEANS, as it would be to bid him to send down from heaven a loaf of bread, already baked and wrapped!

#### CONCLUSION:

1. Evidently, for a limited time, and for a special purpose, God ordained that when the foregoing conditions were met, healing, in the apostolic age, occurred.
2. That it was not widely followed or even then intended to apply to all saints, is clear from the fact that dear ones sickened and died, and others suffered great continuing affliction. Cf. Acts 9:32-43; Philippians 2:19,20; I Timothy 5:23.
3. Is it proper to pray for the afflicted today? Certainly. Will God hear and answer such prayers? Yes. Does your answer suggest that he will answer every prayer precisely in the manner in which we request it? What then, may we expect?
4. Our loving Father will, in harmony with his divine plan, and for our good, work out every situation, to the ultimate triumph of his people, and to the glory of his name among men.

## EVERYONE HAS HIS OWN SPECIAL PROBLEM.

Crisis to be faced; hard decisions to make; hurt to be absorbed;  
bills to be paid; some illness from which to recover; constant pressure of work; ulcers/heart attacks--  
Classes to meet; homework assignments; reports to give; exams to take; being "cut" from the squad; keeping up grades; practice sessions; performing at peak efficiency; not having many dates; not popular.

WHY DO THESE THINGS HAPPEN TO US? Cf. James 1:2,12.  
HOW DO WE REACT? Whine, gripe, despair?  
Celebrate, sing, rejoice?

TRIALS --External, that press upon us; everyday stresses and strains; ordinary events of life that deal with the reality of life. *sometimes called sufferings*  
Cf. Verses 2,312

PURPOSE - to discipline and improve our character (Hebrews 12:11)  
to test our moral and spiritual qualities  
grief - changing values - racial tensions - inflation - betrayal  
These trials are not evil in themselves, and God is not blameworthy for allowing them. Cf. High winds/storms - not evil, yet houses fall. Their structure is weak and without reinforcement.

"The process of testing qualities or performance by use and experience."  
(Oxford American Dictionary)

TEMPTATIONS - internal, designed to lead into sin; sinister; intended to do us harm. *PROMPTING TO EVIL*  
Enticements to sin that arise from uncontrolled desires.

Cf. Verse 13.

"To persuade or try to persuade (especially into doing something wrong or unwise) by the prospect of pleasure or advantage." (Oxford American)

SOURCE: James 1:14.

We do not like to take the responsibility for our problems. (Fate; society; circumstance) We CHOOSE to do wrong. Our "lusts", or improper uncontrolled desires, DRAW us to sin.

JAMES 1:13 --

God proves the real character of men by subjecting them to various tests of faith. Cf. Abraham - Genesis 22:1  
It is not true that He SEDUCES men into evil or the circumstances which lead to it.  
Not only...

## OVERCOMING TRIALS AND TEMPTATIONS

TRIALS must be endured with patience and grace.

TEMPTATIONS must be CONQUERED with FAITH and OBEDIENCE.

1. Be OPTIMISTIC - "Count it all joy"

Cf. I Corinthians 10:13

An attitude of PESSIMISM means failure!

2. PRAY - James 1:5 - in full confidence of answer (James 1:6-8)

We want God's blessings and power in our lives, but we do not want to make the necessary sacrifices, or changes, in our lives that are required to conform to His will.

3. REMEMBER THE OUTCOME OF SIN - James 1:15

There is no future in sin!

Uncontrolled desire becomes an evil deed which unforgiven brings spiritual death!

4. SEE BACK PAGE - "OVERCOMING"

## REWARDS FOR THOSE OVERCOMING--

1. SPIRITUAL MATURITY - James 1:3,4

2. Crown of Life - James 1:12b (The life promised in these verses in stark contrast to the death in verse 15.)

Cf. Romans 8:18

## HOMEWORK:

Concentrate on the greatest temptation which you have to overcome.

1. Why does this particular thing attract you?
2. In what category (I John 2:15-17) does it fall?
3. What have you done to strengthen yourself against it?
4. What do you need to do yet?
5. Are you willing to do it?

How ARE WE TO RESPOND TO TEMPTATION? vs. 2 ALL JOY

Why is it we count our testings a source of JOY? Rom 8:28

What should a Christian do in the midst of suffering? 1 PT 4:16

What strength enables us to overcome temptation?

Where lies the Real Root of temptation? MR 7 21-23

How SHOULD we treat our sinful desires? 1<sup>st</sup> CO 5<sup>5</sup>



#### LESSONS TO LEARN ABOUT TEMPTATION:

1. Temptation is not a sin within itself. Cf. Hebrews 2:17,18
2. All who would become strong must gain their power largely through victory over their temptations. Cf. I Corinthians 10:13; II Peter 2:9
3. No one can enter upon the great world of life and usefulness without being tempted and tried. Cf. Matthew 4:1; Mark 1:12,13; Luke 4:1
4. The purpose of temptation is to turn us aside from God's will.
  - (1) Matthew 4:3,4 - selfish purposes
  - (2) Matthew 4:5-7 Presumption of God's care
  - (3) Matthew 4:8-10 Gain power unlawfully
5. Though tempted we need not fall. Cf. John 16:33
6. God's Word is the remedy.
7. We learn that Satan is never far away. Cf. Jesus' baptism; Simon the Sorcerer
8. Temptation is not always detrimental. It can have a positive result. We know where Jesus stands!
9. Satan's attempts to keep us from God begin with doubt. (existence of God, inspiration of the Bible, heaven or hell reality; steadfastness, etc.)
10. We are not to expect spiritual rewards by using worldly tactics. The world says we are failures without wealth, beauty, intelligence, talent and agility. Note the issue of worldly rewards versus spiritual rewards as they existed in the lives of Moses and the rich fool.
11. The approach of Satan's attack is not always the same, and that we must answer accordingly.
12. That what worked for Jesus will work for us. The temptation of Jesus by Satan was without miraculous aid. He had resolved to be faithful to God - he knew the teaching of God's word, and He relied upon the Word and its promises. He was tempted as we are. He was victorious, as we can be!

#### OVERCOMING THE TEMPTATIONS:

1. Form the right determination
2. Develop the right attitude
3. Exercise the proper thinking (II Corinthians 10:5)
4. Choose righteous companions
5. "Continue instant in prayer".

## HANDLING TEMPTATION

Cf. Luke 4:1-13; Hebrews 4:15; Genesis 3:1-6; II Corinthians 11:3; Proverbs 1:10-19;  
I Timothy 6:9,10; Proverbs 6:27,28; I Corinthians 7:5; Daniel 1:8;  
I Thessalonians 3:5;

### QUESTIONS:

- EVE**  
**1JN**  
**2:15-17**
1. Define "temptation". *TRIALS with Beneficial purpose and effect - (see back)*  
(OUTWARD/INNER)
  2. In what ways was Jesus tempted? How did He handle these temptations? How would you reacted if you were in the same situations?
  3. Cf. Hebrews 4:15. Christ was tempted in every way. How do you explain this?
  4. Cf. James 1:12-15. The "process" of temptation - please explain.
  5. Cf. II Corinthians 2:11; I Peter 5:8,9. Who tempts us with evil?
  6. Do you think it can be to our advantage to be tempted? Why do you answer this way?
  - ✓ 7. How do you seek to handle your temptations?
  - ✓ 8. Cf. Hebrews 2:18; 4:15; 12:3-6; II Peter 2:9; I John 4:4. What do these statements have to do with understanding and overcoming temptations?
  9. In what ways does Satan tempt us today? What temptations have you been victorious over this week?
  10. Cf. the book of Job.

## 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.

### I. 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.

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."

Given By Goebel Music

Ro 2<sup>11</sup> Co 3<sup>25</sup>  
Ep 6<sup>9</sup> Ac 10<sup>34, 35</sup>

James 2:1

My brothers, as believers in our glorious Lord

Jesus Christ, don't show favoritism. "TO RECEIVE FACE" (EXTERNAL GROUNDS)

James 2:2

Suppose a man comes into your meeting wearing  
a gold ring and fine clothes, and a poor man in  
shabby clothes also comes in. (soiled; dirty = beggar)

→ synagogue

syn (with) + agw (to gather)

James 2:3

If you show special attention to the man wearing  
fine clothes and say, "Here's a good seat for  
you," but say to the poor man, "You stand  
there" or "Sit on the floor by my feet,"

→ "LOOK WITH FAVOR"

James 2:4

have you not discriminated among yourselves  
and become judges with evil thoughts?

"TO MAKE DISTINCTION"

Legal term - Litigation resulting  
from conflicting views = what the Lord taught  
plus their desire to show  
FAVORITISM

James 2:5

Listen, my dear brothers: Has not God chosen  
those who are poor in the eyes of the world to  
be rich in faith and to inherit the kingdom he  
promised those who love him?

MORE LIKELY TO OBEY  
LK 6:20

1 CR 15: 20-28

James 2:6

But you have insulted the poor. Is it not the rich  
who are exploiting you? Are they not the ones  
who are dragging you into court?

→ EMPHATIC WITH HOLD PROPER RESPECT  
DEGRADE; DISREGARD (Ps 68<sup>10</sup> 69<sup>33</sup> 140<sup>12</sup> 91<sup>8</sup>)

→ "RULE" (AC 10<sup>38</sup>) = LORD IT OVER

James 2:7

Are they not the ones who are slandering the  
noble name of him to whom you belong?

→ (excellence; noble; good)

"EVIL SPEAKING"

"ASSIGNED"

"WHICH WAS CALLED UPON YOU"  
AC 15:17 → AMOS 9:12

James 2:8

If you really keep the royal law found in  
Scripture, "Love your neighbor as yourself," you  
are doing right.

→ "TO BRING TO COMPLETION"

→ "KINGLY LAW" GA 6<sup>2</sup> "nomon basilikon"

(MT 22:35-40; LUKE 10:25-28; MARK 12<sup>28</sup>)

James 2:9

But if you show favoritism, you sin and are  
convicted by the law as lawbreakers.

"WORK SIN"

1 Jo 3<sup>4</sup>

(Parabates) → one who stands beside, then, one who oversteps the prescribed limit

James 2:10

For whoever keeps the whole law and yet  
stumbles at just one point is guilty of breaking all  
of it.

"TO GIVE HEAD TO"

→ "to trip"

"STANDS GUILTY"

James 2:11 *Present Active Imperatives*

For he who said, "Do not commit adultery," also said, "Do not murder." If you do not commit adultery but do commit murder, you have become a lawbreaker.

James 2:12

Speak and act as those who are going to be judged by the law that gives freedom,

James 2:13

✓ because judgment without mercy will be shown to anyone who has not been merciful. Mercy triumphs over judgment!

James 2:14 *→ INCREASE, BLESSING*

What good is it, my brothers, if a man claims to have faith but has no deeds? Can such faith save him?

James 2:15

Suppose a brother or sister is without clothes and daily food.

James 2:16

*CUSTOMARY JEWISH FAREWELL*

If one of you says to him, "Go, I wish you well; keep warm and well fed," but does nothing about his physical needs, what good is it? → "WHAT WOULD THIS INCLUDE?"

HOW DO WE SHOW OUR FAITH? BY--

1. DOING ALL THAT GOD REQUIRES
2. DOING JUST AS GOD SAID IT SHOULD BE DONE

James 2:17

*absence of any work*

In the same way, faith by itself, if it is not accompanied by action, is dead.

James 2:18

But someone will say, "You have faith; I have deeds." Show me your faith without deeds, and I will show you my faith by what I do.

FAITH CANNOT ACTUALLY BE SEEN. IT IS EVIDENCED ONLY THROUGH THE WORKS IT PRODUCES.

James 2:19

You believe that there is one God. Good! Even the demons believe that--and shudder. → "YOU DO WELL!"

James 2:20

You foolish man, do you want evidence that faith without deeds is useless?

"BARREN" ARGOS - "denoting idle, yielding no return"



James 2:21

Was not our ancestor Abraham considered  
righteous for what he did when he offered his  
son Isaac on the altar?

"JUSTIFIED" (ACQUITAL)

James 2:22

You see that his faith and his actions were  
working together, and his faith was made  
complete by what he did.

CONSUMMATE; COMPLETE; FINISH

James 2:23

And the scripture was fulfilled that says,  
"Abraham believed God, and it was credited to  
him as righteousness," and he was called God's  
friend.

2 CHRON 20:7

James 2:24

You see that a person is justified by what he  
does and not by faith alone.

GE 15<sup>6</sup>

James 2:25

In the same way, was not even Rahab the  
prostitute considered righteous for what she did  
when she gave lodging to the spies and sent  
them off in a different direction?

JOSHUA 2<sup>1-24</sup> HB 11<sup>31</sup> MT 1<sup>5</sup>

James 2:26

As the body without the spirit is dead, so faith  
without deeds is dead.

James 3:1 "STOP BECOMING"

Not many of you should presume to be teachers, → "INSTRUCTORS OF THE TRUTH"  
my brothers, because you know that we who  
teach will be judged more strictly. → "GREATER CONDEMNATION"

James 3:2

BROADENS THE SCOPE

We all stumble in many ways. If anyone is never  
at fault in what he says, he is a perfect man, able  
to keep his whole body in check.

"MATURITY IN SPIRITUAL GROWTH  
FULL DEVELOPMENT - BUT NOT SINLESS"

James 3:3

When we put bits into the mouths of horses to  
make them obey us, we can turn the whole  
animal.

ILLUSTRATION

James 3:4

Or take ships as an example. Although they are  
so large and are driven by strong winds, they are  
steered by a very small rudder wherever the pilot  
wants to go.

ILLUSTRATION

ARGUMENT OF  
CAUSE & EFFECT

James 3:5

Likewise the tongue is a small part of the body,  
but it makes great boasts. Consider what a great  
forest is set on fire by a small spark.

APPLICATION

ILLUSTRATION

James 3:6

- ✓ The tongue also is a fire, a world of evil among  
the parts of the body. It corrupts the whole  
person, sets the whole course of his life on fire,  
and is itself set on fire by hell.

→ "TO SET ON FIRE; BURN UP"

→ "TO MAKE A SPOT, OR STAIN - DEFILE"

"THE CONDITION OF NOT BEING RIGHT"

→ "TO IGNITE"

"GEHENNA" (only time used  
except by the Lord)

James 3:7

4-FOOT TO FLY TO CRAWL

All kinds of animals, birds, reptiles and creatures  
of the sea are being tamed and have been tamed  
by man,

→ "NATURE"

→ "TO SUBDUCE"

James 3:8

but no man can tame the tongue. It is a restless  
evil, full of deadly poison.

"GLOSSA" ORGAN OF SPEECH

"UNSETTLED; UNSTABLE; DISORDERLY"

"DOING WHATEVER IT  
CAN TO KEEP FROM BEING  
CORNERED"

James 3:9

"SAME PERSON"

With the tongue we praise our Lord and Father,  
and with it we curse men, who have been made  
in God's likeness. (HOMOLOGOSIN)

"TO SPEAK WELL OF" (EULOGEO)

"GOD LIKENESS"  
(CONTAINERS)

✓  
James 3:10

Out of the same mouth come praise and cursing.

SHOWS THE ABSURDITY OF WHAT WE DO

My brothers, this should not be. (SHOULD NOT BEGIN TO COME INTO EXISTENCE)

James 3:11 GLUKOS (GLUCOSE)

Can both fresh water and salt water flow from  
the same spring?

PIKRON - TO CUT; TO PRICK  
(effect on taste buds)

ILLUSTRATION

James 3:12

My brothers, can a fig tree bear olives, or a  
grapevine bear figs? Neither can a salt spring  
produce fresh water.

ILLUSTRATION

ILLUSTRATION

James 3:13 <sup>WISE</sup>  
SOPHOS - ONE LEARNED

Who is wise and understanding among you? Let  
him show it by his good life, by deeds done in  
the humility that comes from wisdom. → ONE SKILLED  
"TO KNOW WELL"

James 3:14

But if you harbor bitter envy and selfish ambition  
in your hearts, do not boast about it or deny the  
truth.

"FACTION" - disposition of  
SELFISHNESS

"EXULTING OVER"

TO BE FALSE TO  
THE TRUTH

James 3:15

Such "wisdom" does not come down from  
heaven but is earthly, unspiritual, of the devil.

OF THE EARTH      SENSUAL      DEVIL-LIKE NATURE

James 3:16

For where you have envy and selfish ambition,  
there you find disorder and every evil practice.

DISTURBANCE ; TUMULT

James 3:17

But the wisdom that comes from heaven is first  
of all pure; then peace-loving, considerate,  
submissive, full of mercy and good fruit,  
impartial and sincere.

"PURE" - UNCONTAMINATED (HAGIOS)

"PEACE LOVING" - MAINTAINS PEACE

"CONSIDERATE" - FAIR; REASONABLE; GENTLE

"SUBMISSIVE" - WILLING TO CONSIDER; READY TO OBEY

"MERCY / GOOD FRUIT" -

"IMPARTIAL" - WITHOUT DOUBT

"SINCERE" - WITHOUT HYPOCRISY

"MERCIFUL"

James 3:18

Peacemakers who sow in peace raise a harvest  
of righteousness.

STUDIES IN JAMES  
JAMES 3

1. How is James 3:1 harmonized with Hebrews 5:12?
2. What is the most common thing in which we may offend? Why is this?
- ✓3. What is the description of the person who is able to control his tongue?
4. Give two illustrations James uses of little things controlling the whole unit.
5. What type of tongue is intended in verses 5 and 6?
6. The perilous power of the tongue is portrayed by what figure in verses 5b and 6?
7. What is the source of the raging fire of evil speech?
8. If no man can tame the tongue, why does James say, "These things ought not so to be?"
9. Who is a wise man and endowed with knowledge?
10. What is the source of false wisdom?
11. What exists where envy and strife are?
12. Describe the wisdom which is from above.
13. What one lesson have you learned from James 3?

SPECIAL SECTION ON GOSSIP

***Read Colossians 4:6 -***

1. "Is it necessary that I tell this?"
2. "Will it profit me or him about whom I am speaking?"
3. "Have I considered every possible motive?"

***Gossip does the following--***

Wounds; separates friends; sows strife and digs up evil; ensnares the gossip's own soul; is classed with the worst of evil; dangerous.

Read Psalm 143:3

WOUNDS - PV 18<sup>8, 22</sup> (TEAL OPEN)  
PS 41:7

SEPARATES - PV 17<sup>9</sup> 16<sup>28</sup>

SOWS - PV 16<sup>27</sup>

ENSNARES - PV 18<sup>7</sup>

CLASSED - RO 1:18-22

DANGEROUS - PV 20<sup>17</sup> 11<sup>13</sup> 2CO 12<sup>20</sup>