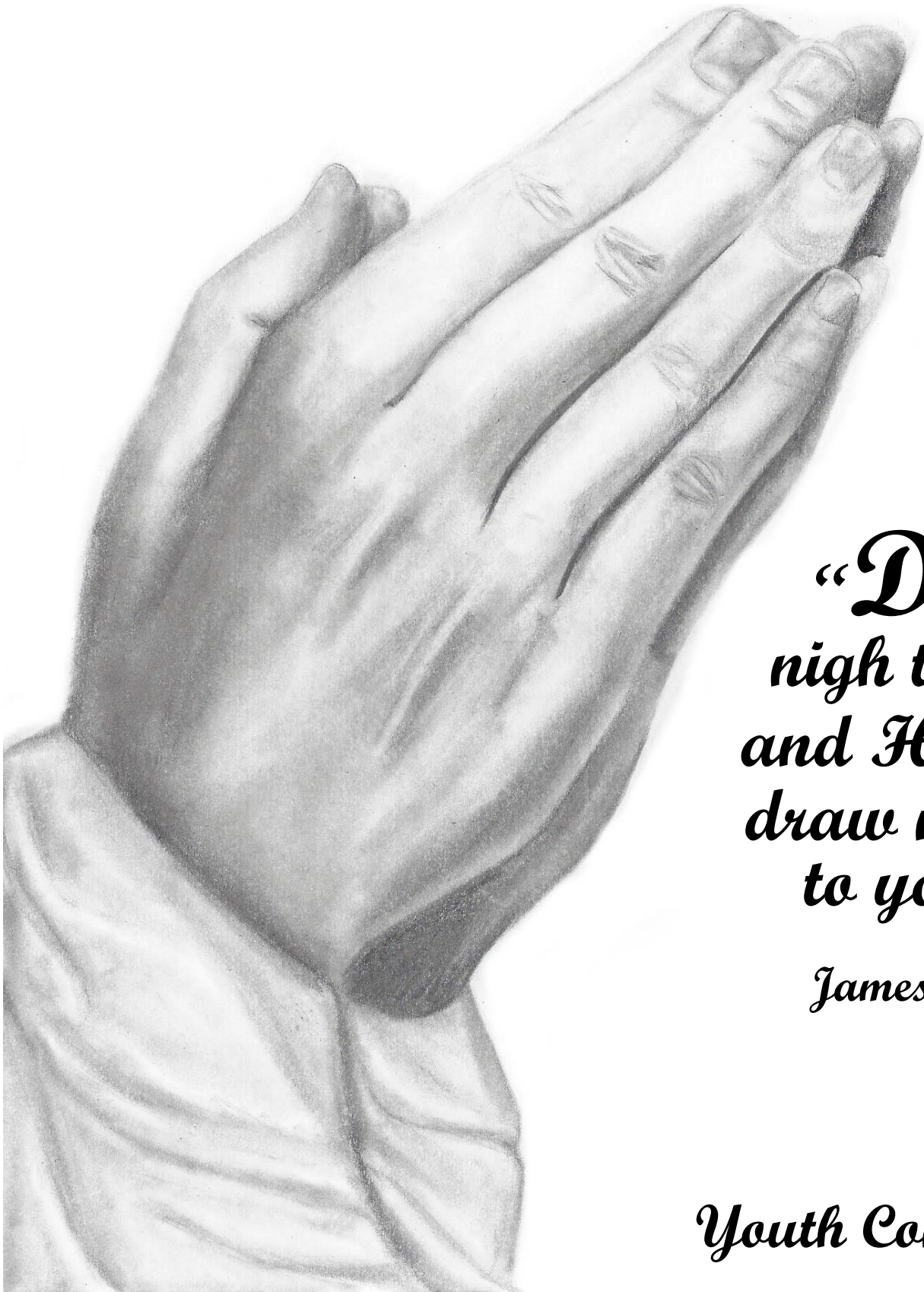


# *The Epistle of James*



*“Draw  
nigh to God,  
and He will  
draw nigh  
to you.”*

*James 4:8*

*Youth Conference*



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## INTRODUCTION

Dear Young Person,

If you are reading this now, it is because you have sat down for the first time to peruse the 2025 Youth Conference Workbook. We are excited that this moment has come for you!

Only months from now if our Lord remains away you will find yourself sitting in a circle in God's wondrous creation discussing the epistle of James with other Bible students. Excitedly, an expositional point will be shared by one person, while someone else will echo with a practical application. Later, another voice will pipe in asking a question, followed by myriads of bible passages called out to help provide a solution. This goes on for an hour or so, until the mid-morning break. It is then, that the small groups make their way to a common area where all others slowly gather to talk with one another about the discussions of the past hour. At this time, while there is a blur of voices all around, you will find yourself immersed in your own conversation sharing your favourite point with another who will in turn do the same to you. **Malachi 3:16** comes to mind, "Then they that feared the LORD spake often one to another: and the LORD hearkened, and heard it, and a book of remembrance was written before Him for them that feared the LORD, and that thought upon his name." It is humbling to think that there in the midst of all the young people that God is listening to those very conversations that are centred on his name.

There is a great deal that happens at conference, from the early morning hot breakfasts, crazy Olympics, sports tournaments, evening programs, interactive seminars, and finally to the Friday evening choir presentation which is based on the youth conference themes. However, the engine of youth conference is the morning discussion groups and the foundation of the discussion groups is Bible study and the meditation of God's word. Whether this is your first study or one of many we commend you for setting aside the time to enter the very mind of God Almighty. As we study scripture and meditate upon it, we not only develop a richer understanding of the many faithful men and women of old, but we grow closer to our God. We learn about His existence, about His character, about His plan and purpose, about His love, about His judgement, about His son and about his work of redemption. What more could we want then to understand and to develop a relationship with the all-powerful being that created us. The theme of this year's conference comes from **James 4:8** "Draw nigh to God and he will draw nigh to you". The context of this verse is submission to God's will. This can only done by a prayerful and consistent diet of His word.

In the epistle of James, we are told that Abraham was the friend of God. This wasn't an ordinary friendship, but a friendship between a man who was put through great trial to purify an active faith that his Father in heaven counted to him for righteousness. It is a privilege for us to endeavour to have such a bond with our almighty heavenly Father. This bond can become so powerful, it will direct your every step and the very course of your future as you aspire to be at one with Him.

On a personal level, we have been blessed to go through this remarkable book and hope that it will impact you as much as it has us. It has been a long but prosperous journey as we entered the mind of God through

the epistle of James. As with any journey, it has had its peaks and valleys, its slow parts and its fast parts, but it has been nothing short of incredible.

We are in great debt to the brethren that have gone before us in their studies as well as all those who have encouraged us and aided in the writing process. Specifically, we would like to thank bre. Luke Foley, David Michael, & Nick Hanns in their involvement with editing and reviewing the workbook, as well as sis. Hannah Young for her artwork. We encourage you to reference other Christadelphian works when you get stuck. Of course, we would love to hear from you as well, whether it be to share some of your own findings or to ask a question.

May God be with you in your studies,

Bro. Josh Hodge ([joshannahodge@gmail.com](mailto:joshannahodge@gmail.com)) & Bro. David Styles ([dave.k.styles@gmail.com](mailto:dave.k.styles@gmail.com))

## TIPS FOR STUDY

Many of the tips below have been adapted from the *New Zealand Youth Conference 2010 Study Guide*. Additional tips have been added that specifically apply to the present workbook.

- When we begin Bible study the answers don't automatically come to us. **Proverbs 25:2** says, "It is the glory of God to conceal a thing: but the honour of kings is to search out a matter". The Bible is designed to stimulate our thoughts as we study to know God and His ways. We will never have an end to learning about His purpose no matter how long we are in the Truth. Preparation is important. We will only get into the Kingdom if we have prepared our minds beforehand. The same applies to study. Here are some tips:
- Have a specific time set aside for study each week when you will not be disturbed or interrupted. Try to complete your workbook in chunks. For example, try and complete *Section 1. Part A. Author* in one sitting and then *Section 1. Part B. Setting* in another sitting etc. You will find that this is helpful to garner an entire set of thoughts and keep in flow with the epistle itself.
- Have a specific place where you do your study. Preferably choose a permanent quiet place away from any distractions.
- Utilize the goal chart to finish the workbook in plenty of time before youth conference begins.
- Before you start, have everything you need close by - Bible, pens, notebook, reference books etc. This way you won't get distracted when you need to get up to find them.
- Always begin Bible study with prayer. It is God's Word revealed to us and we should thank Him for the opportunity of being able to study it and the privilege of coming to know God and His Son Jesus Christ. Therefore the best way of thanking Him and asking Him to help us to understand His thoughts is through a sincere and fervent prayer before opening your Bible to study.
- Initial Reading - The next thing to do is to sit down and read the whole letter through all in one sitting. Read it out loud, slowly and carefully with emphasis. Read it as if James has written this as a personal letter to you. Figure out what he is trying to get across to you and try to compare your life with how he portrays you should be living it. If possible, read it as many times as you can, and as you progress through your study, repeat the exercise so that you can keep the epistle's flow of thought in perspective. As you read, note verses that you find interesting or confusing. Note key words. Write down words or themes that continue to appear.
- Use different versions like Rotherham's, RSV, Young's Literal, RV, and New King James to get a richer understanding of the verse. Other versions of the Bible as well as helpful tools can be used by downloading e-sword to your computers. This can be found here: <http://www.e-sword.net/>.



- Bible study is all about asking questions - Who? What? When? Where? Why? How? God wants us to be inquisitive, and to ponder about Him and His Word. Think of questions to ask your friends, especially if you can't figure them out. Talk to them about your study. Sharing is a most rewarding part of Bible study. We would love to hear from you too. Ask us questions or send your thoughts.
- Star questions that you were not able to answer so that you can come back to them later. Some questions that you get stuck on may be good questions for the discussion group. Keep track of these and other discussion group worthy questions or points by highlighting them in your workbook.
- Remember that as you go through the workbook that there may be more than one question in a row asking something similar? This was done to try and clarify what is being asked, not for the purpose of having you answer the question twice.
- Mark up your Bible: A well-known marking system uses different coloured pens to highlight various notes - analysis in blue, comments in black, references in red, reference numbers to the text in green. Ask experienced brethren how they mark up their Bibles and choose a method that suits you. It doesn't matter what method you use. What does matter is that you can understand what you have written.
- Read through the relevant appendices as you go through the epistle of James.
- Have a look at the table of contents. It can be helpful to navigate through the workbook. You will also notice that it gives you a breakdown of the entire book. It is helpful to put this or something similar into the margins of your bible. If you work through the workbook on the computer, the table of contents will become out of date as questions and summaries move onto subsequent pages. This can easily be **solved** by right clicking on the table of contents and selecting 'up-date field' and finally clicking 'ok'. Another easy method for you to navigate while you write the workbook (if done in Word) is to hit *ctrl + f* which pulls up the navigation pane. On the left side of your page under the headings option you will notice the breakdown for the book. Any of these can be selected.
- MOST IMPORTANTLY - ask yourself how it applies to you. What lessons are there which will change your character to be like God's? Write them down so you don't forget them. This is the whole purpose of your study. Your efforts will be fruitless without meditating on what you have learnt and actually applying it to your life, therefore "receive with meekness the engrafted Word, which is able to save your souls" (**Jam 1:21**).



## GOAL CHART

The goal chart has been designed to help you complete the workbook on time. In the first column, you will find the section/part which divides up the workbook. Use this in conjunction with the table of contents to see how many pages each part is, and give yourself a 'due date' in the second column. When you have completed each portion, write in the completion date and don't forget to select the check box or give yourself a tick. We encourage you to finish each part of the workbook in one sitting, as much as possible.

<b>Goal Chart</b>			
<b>Section/Part</b>	<b>Due Date</b>	<b>Completion Date</b>	<b>Check</b>
<b>Section 1. Background to the Epistle of James (James 1:1)</b>			
A. Author (v.1)			<input type="checkbox"/>
B. Setting (v.1)			<input type="checkbox"/>
<b>Section 2. Trial (James 1:2-12)</b>			
A. Perfected Through Trial (v.2-4)			<input type="checkbox"/>
B. Understanding Trial (v.5-7)			<input type="checkbox"/>
C. Exalted in Trial (v.8-11)			<input type="checkbox"/>
D. Reward for Enduring Trial (v.12)			<input type="checkbox"/>
<b>Section 3. Man's Own Lust vs. God's Own Will (James 1:13-21)</b>			
A. Man's Own Lust (v.13-16)			<input type="checkbox"/>
B. God's Own Will (v.17-21)			<input type="checkbox"/>
<b>Section 4. Be ye Doers of the Word (James 1:22-2:13)</b>			
A. Doers of the Word of Truth (v.22-25)			<input type="checkbox"/>
B. Pure Religion and undefiled (v.26-27)			<input type="checkbox"/>
C. Respect of Persons (v.1-13)			<input type="checkbox"/>
<b>Section 5. Faith without Works is Dead (James 2:14-26)</b>			
A. Faith Must Profit (v.14-20)			<input type="checkbox"/>
B. Faith Profiting in Abraham (v.21-24)			<input type="checkbox"/>
C. Faith Profiting in Rahab (v.25-26)			<input type="checkbox"/>
<b>Section 6. The Tongue (James 3.1-12)</b>			
A. Leadership (v.1-2)			<input type="checkbox"/>
B. The Power of the Tongue (v.3-12)			<input type="checkbox"/>
<b>Section 7. The Fruit of the Spirit (James 3:13-18)</b>			
A. Fruit of the Spirit (v.13-18)			<input type="checkbox"/>

<b>Section 7. Wisdom from Above vs. Earthly Wisdom (James 3:13-18)</b>			
A. Heavenly vs. Earthly Wisdom (3:13-18)			<input type="checkbox"/>
<b>Section 8. Fruit of Earthly Wisdom (James 4:1-17)</b>			
A. Envy and Strife (v.1-10)			<input type="checkbox"/>
B. Judging our Brothers (v.11-12)			<input type="checkbox"/>
C. Boasting About Tomorrow (v.13-17)			<input type="checkbox"/>
<b>Section 9. Warning to Rich Oppressors and Exhortation for the Oppressed (James 5:1-11)</b>			
A. Warning to Rich Oppressors (v.1-6)			<input type="checkbox"/>
B. Exhortation for the Oppressed (v.7-11)			<input type="checkbox"/>
<b>Section 10. But Above All (James 5:12-20)</b>			
A. Avoid making Oaths (v.12)			<input type="checkbox"/>
B. Develop Relationship with God (v.13-18)			<input type="checkbox"/>
C. Save Your Brethren (v.19,20)			<input type="checkbox"/>

## RESOURCES

### Translations

The entire workbook, including questions and quotes, is based on the King James Version (KJV) unless otherwise noted. Other versions used are as follows:

- ❖ Rotherham's Bible (ROT)
- ❖ Revised Version (RV)
- ❖ Revised Standard Version (RSV)
- ❖ Young's Literal Translation (YLT)
- ❖ New King James Version (NKJV)

### Reference Books

- ❖ Theological Wordbook of the Old Testament (TWOT)
- ❖ New International Dictionary of New Testament Theology (NIDNTT)
- ❖ Theological Dictionary of the New Testament (TDNT)
- ❖ Unger's Bible Dictionary
- ❖ Englishman's Lexicon
- ❖ Strongs Concordance
- ❖ Louw-Nida, Greek English Lexicon of the New testament
- ❖ *New Zealand Youth Conference 2010 Study Guide*
- ❖ James Study Guide - Bro. Michael Lewis
- ❖ Elpis Israel - Bro. John Thomas
- ❖ Blood of Christ- Bro. Robert Roberts

### Further Reading

- ❖ "From James to Jude", H. P. Mansfield, Logos Publications
- ❖ "The Epistle of James", J. Martin, C.S.S.S. Study Notes
- ❖ "The Epistle of James", N. Smart, The Christadelphian

### Suggested Audio Recordings

- ❖ Carl Parry → 2012 Mid-Atlantic Bible School, Epistle to James - *Be Ye Doers of the Word*
- ❖ Roger Lewis → James the Just – *Story of the Lord's Brother & the Jerusalem Ecclesia* (date and location unknown)
- ❖ John Martin → Sydney, *James The Brother of Our Lord* (date unknown)

# THE EPISTLE OF JAMES

## SECTION 1. BACKGROUND TO THE EPISTLE OF JAMES (JAMES 1:1)

### **A. AUTHOR (v.1)**

*v.1 "James a servant of God and of the Lord Jesus Christ"*

We read in this first verse that the author of this book goes by the name of James and he considers himself a servant of God and of the Lord Jesus Christ. There appears to be at least 4 individuals with a possible 5<sup>th</sup> by the name of James in the New Testament.

- 1.) Distinguish between the individuals named James from the following verses and suggest which one is likely to have written the epistle James.
  - a. **Mathew 4:21**
  - b. **Mathew 10:3**
  - c. **Mathew 13:55**
  - d. **Mark 15:40**
  - e. **Luke 6:16 (see also Acts 1:13)**

As we progress through the study we will find that the author is likely James the half-brother of Christ. This is likely because James the son of Zebedee dies very early (**Acts 12:2**) while the others do not have the prominent role of James the brother of Christ. We will see his important role in due time. Furthermore, much of James's writing is couched in the 'discourse on the mount' which James, the Lords brother would have been familiar with, but didn't put into action (**Matt. 12:46-50**). It would be fitting that having turned his life around he speaks of being a 'doer' of the word and not a hearer only in his epistle (see [Appendix 1](#) for parallels). Additionally, James appears to be very learned in the law as a number of connections can be made to **Leviticus 19** (again, see [Appendix 1](#) for parallels). This fits nicely as James the brother of Christ would have been steeped in Jewish tradition and law. Finally, the connections between the speech that James gave at the Jerusalem conference (**Acts 15**) and the epistle are striking.

2.) Consider the following connections and fill in the empty boxes.

<b>Epistle of James</b>	<b>Jerusalem Conference Acts 15:13-21</b>
<b>1:1</b> "greeting"	<b>15:23*</b>
<b>1:27</b> "visit the fatherless and widows... and keep himself unspotted from the world"	<b>15:14, 20, 29</b> "God did visit the Gentiles" "keep yourselves..." They were to keep themselves from immoral or unedifying deeds.
<b>1:16,19; 2:5</b> "beloved brethren"	<b>15:25**</b>
<b>2:5</b> "Hearken my beloved brethren"	<b>15:13***</b>
<b>2:7; 5:10,14</b> There is an emphasis on the "name"	<b>15:14,17,26</b>
<b>2:7</b> "that worthy name by the which ye are called"	<b>15:17****</b>
<b>5:19,20</b> "converteth" is used twice → Hint look at the Greek word	<b>15:19</b>

\*Only 3 occurrences of the Gk. word in contexts associated with introductory remarks in a letter, two of which are **James 1:1** and **Acts 15:23**. The other is **Acts 23:26**.

\*\*The only time the Gk. word for beloved is found in the book of the Acts of the Apostles.

\*\*\*The only other time the Gk. words are used together in a similar fashion like in **Acts 15:13**, is in the speech of Stephen **Acts 7:1**.

\*\*\*\*Only other occurrence of this particular phrase with the Gk. words for upon, name and called outside the epistle of James.

It appears that the author of this epistle has been identified as the half-brother of our Lord Jesus Christ. This should become more evident as we progress through the study. With this understanding, we will find that it wasn't an easy path for James, one who would have been so devoted to the law and its customs.

3.) Comment on the development of his life in the truth. The following verses will take you through some possible stages of his life prior to Christ's resurrection, after the resurrection and finally through to the maturation of the first century ecclesia. While you go through the verses write down what you find out about James. Try to jot down some lessons that we can apply in our own lives throughout this progression.

a. *Natural Relation to Christ:*

**Mark 6:3**

*b. Spiritual Relation to Christ:*

**Mathew 12:46; Mark 3:31-34; Luke 8:19-21** (Jot down the two words which give us a clue about the spiritual relationship James had with Christ.)

**Mark 6:4; Luke 4:24**

**John 7:5 cp. Psalm 69:8**

*c. Turning point in the life of James:*

**1 Corinthians 15:7**

*d. Change of mindset now evident:*

**Acts 1:14** (What two words in this verse now stand out in direct contrast to the two words in Q.3b?)

*e. Position in the Ecclesia:*

**1 Corinthians 9:5; Acts 12:17; Galatians 1:19, 2:9**

*f. Activity in the Ecclesia:*

**Acts 15:13-21**

*g. Stability in the Ecclesia:*

**Acts 21:18** (Look at a timeline and consider how much time has passed since the conversion of James.)

- 4.) After learning about the ebbs and flows in the life of James comment on **v.1** and his use of the word 'servant'. Why is this so amazing? Who else in a similar family situation called themselves the servant of Jesus Christ? (Hint: Recall the Lord's family **Mk.6:3**)



It is incredible to see the Lord's brother develop from one who had little to do with his brother and if anything opposed Christ, to an individual who became a leader and a shepherd in the largest, most predominant ecclesia in the first century. James who held so closely to law and abided by it, learnt that it was the spirit behind the law which needed to guide his life as well as those following him and that the salvation which is afforded to believers is also available to the Gentiles. We will find that the very words Christ spoke on behalf of his Father would become the words of James as he humbly submitted to them and embedded them into his epistle. He became such an example that the apostle Paul on more than one occasion mentioned him by name (see **Galatians 1:19**) and called him a pillar of the ecclesia (**Galatians 2:9**). Furthermore, Peter who appeared to be the foremost leader early on for the Jerusalem ecclesia recognized James as an authority by singling him out as the brother that should hear the report of his release from prison (**Acts 12:17**). Although we cannot be certain, Josephus says that at the end of his life he appeared before the Sanhedrin. Instead of disapproving of the Lord Jesus Christ which was the purpose of the Sanhedrin council, he boldly proclaimed that Jesus Christ was the 'Son of God and future Judge of the World'. There James was flung down to the court below and stoned to death. James is an incredible example of a man who genuinely converted to the truth and had every opportunity to use his status as brother of Christ in a lofty way. However, he recognized that it is the spiritual relationship which matters and so he humbly called himself a servant of God and the Lord Jesus Christ, now living and doing the words of Christ not just hearing them.





## B. SETTING (v.1)

5.) Consider **James 1:1**.

- a. To whom was this epistle written?
- b. Who are the twelve tribes which are mentioned in the first verse?
- c. Look up the words 'scattered abroad' in the Greek (state the Strong's number and word below). What do you find? Who is James referring to when he says 'scattered abroad'? Find two passages in the book of Acts which help to explain your answer (Hint: search for the related word too: Strong's **1289 διασπείρω** diaspeiro).
- d. Which ecclesia was being persecuted and where were those who were persecuted travelling? Use the map below to indicate your answer.



- 6.) When was this epistle written? Your response can be general (Hint: think of your answers for question 5).
- a. What relationship controversy is not mentioned in the book of James as it is all the way through the latter portions of Acts and through many of Paul's epistles? (Hint: see **Acts 15:12-21** and **21:17-26**) Consider the conversations in which James was involved.
  - b. The word 'assembly' in **James 2:2** can give us another clue as to when this book may have been written. Look up the Greek word and jot down how it is most commonly translated. What does this word typically describe? This will tell us who the book was written to, and when the book was written?
  - c. What major event that we have already looked at is not discussed in the epistle of James (see **Acts 15**)?
  - d. Consider your answers for question 4 thus far. Around what chapter in the book of Acts do you think James started writing this epistle? What would the approximate date be? Try to be more specific this time. You may want use a Christadelphian insert or reference book to help.
- 7.) What was the state of the ecclesia at this time and hence the reasoning for the epistle? Think about the substance of what James is saying which should translate to the state of the ecclesial world. The following verses can be used to direct your answers. Also consider **Acts 8:1-4; 11:19** in your responses as well as your answers to questions 5&6.
- a. **James 1:2,12; 2:6; 5:1-6**
  
  
  
  
  
  
  
  
  
  
  - b. **James 1:19,26; 3:6-9; 4:11**

c. James 1:22; 2:12,17; 4:8

d. James 1:10,11; 2:2; 4:2,5; 5:1,2,5



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A thorough investigation of this book seems to suggest that the twelve tribes which are scattered abroad, whom James was addressing, are referring to Jewish Christian converts. As there is no mention of the Jew and Gentile controversy, it is likely that this book is written early on before his involvement at the Jerusalem conference in **Acts 15**, and when few Gentiles had been converted. While the Gentile controversy had nowhere near reached its peak there were still many struggles within the ecclesia. James had to exhort them on this manner, to endure the trials that rich Jewish leaders and opposition hurled their way. James encouraged them to continue working in the truth and not allow a passive faith to take over while at the same time remaining pure from the world and maintaining a bridled tongue in the ecclesia. It would have been so easy to lash out in a time which we can barely even imagine, as Christians such as Stephen were stoned for holding to the truth. Although we are living in a different time period, we too must endure the trials that we are presented with and continue to live in purity working out our salvation.

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## SECTION 2. TRIAL (JAMES 1:2-12)

### **A. PERFECTED THROUGH TRIAL (v.2-4)**

#### **V.1 "Greeting"**

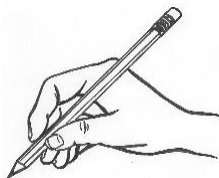
Before we move on to **v.2** we want to consider one other element in **v.1**. In the opening verse we read of the author, the recipients and the greeting. The word 'greeting' in the Gk. is the word **χαίρω** chairō. It is a salutation wishing one joy. It is most commonly translated as rejoice as seen in **Matt. 5:12** "Rejoice (chairō) and be exceeding glad for great is your reward in heaven: for so persecuted they the prophets which were before you."

- 1.) Why does this greeting seem strange under the circumstances? Remember the ecclesial setting at this time.

#### **V.2 'My brethren'**

- 2.) Who is James calling brethren? Why is this significant when remembering his relationship with his natural brother, Jesus Christ (**Mathew 12:46-50**)? Does James truly understand what family is all about now?

- 3.) How can we apply this in our daily lives?



All illustrations  
done by Sis.  
Hannah Young

**BIBLE MARKING:** James has come a long way with his understanding of true family. Christ taught that those who put family or blood relatives before himself or his heavenly Father were not worthy of the Kingdom (**Luke 14:25-27; 8:21; Mark 10:29-30**). James took this to heart as he recalled the time when Christ said, 'my brethren are these which hear the word of God, and do it'. As a result, James embraces his true brethren, those 'of the household of God' (**Eph. 2:19**) and emphasizes this over and over again. You may find it helpful to highlight, or underline all the occurrences where James refers to the Jewish Christians as 'brethren'.

**Jas. 1:2, 16, 19; 2:1, 5, 14; 3:1, 10, 12; 4:11; 5:7, 9, 10, 12, 19.** James uses this endearing term repeatedly in this short epistle to be direct, but loving in his approach to dealing with the matters that were at hand. NOTE: The word 'brethren' (**G80 ἀδελφός** adelphos) is not necessarily limited to 'males' and it is certainly not in the context of the epistle of James.

**V.2** *"Count it all joy when ye fall into divers temptations"*

4.) What are two ways the word temptations (**3986 πειρασμός** peirasmos) can be used? Look up the word in Strong's or a lexicon to find the two main ways it is used. Then look up the verses provided below to show how context determines what way it is used. How is the Gk. word used in 4a. and then 4b.?

a. **Mathew 26:41; Luke 4:13; 1 Corinthians 10:12-14**

b. **Luke 8:13; Acts 20:19; 1 Peter 4:12,13; 1 Pet 1:6**

5.) Why does James use the words 'when ye fall'? The other two cases of the word are found in **Luke 10:30 and Acts 27:41**. The one case talks about a certain man who 'fell among' thieves while the other talks about a ship striking the ground at a crosscurrent. Did these situations arise naturally? Could either situation be avoided or were they inevitable?

6.) What is the lesson for us when facing trial? Could it have been avoided? What is the false doctrine found in the book of Job and how does this relate?

7.) Was James expressing that joy can be found in the trial itself? Why would James say this? Use **Hebrews 12:11** to help understand this concept?

**V.3** “*knowing this, that the trying of your faith worketh patience*”

- 8.) What does it mean to have your faith tried? Can you think of any examples in scripture where an individual’s faith was tried?
  
- 9.) What is the lesson for us? Consider **1 Peter 1:7** in your answer (Note that the word ‘trial’ is the same Greek word).
  
- 10.) What is significant about the word ‘worketh’ as it relates to this epistle (**cp. V.22**)? Why is this an important connection word with the word faith (**cp.2:17**)?
  
- 11.) Patience is the work of a tried faith. Explain the concept of patience as James is portraying it in **V.3**.

**V.4** “*But let patience have her perfect work, that ye may be perfect and entire, wanting nothing*”

Note: The Gk. Word for patience is **5281 ὑπομονή** hupomone.

- 12.) Look up the following passages where the word hupomone occurs and state how patience is more than clenching our fists and bearing through a trial until it is finished. In other words what is the work of patience?

Connecting Passage	Relevant Word	Lesson based on the context
<b>Luke 8:15</b>	<i>Patience</i>	
<b>Hebrews 10:36</b>	<i>Patience</i>	
<b>Romans 2:7</b>	<i>Patient continuance</i>	

James is telling those going through trial that the result of a tried faith is patience. This is not just any patience but the kind that produces, that works and that is fruitful. This is a kind of patience where God can see a mind developing and becoming mature through pressure and trial. Again, notice the word work! Faith worketh and patience has a perfect work. This is someone with a faith that is not dead but very much alive.

Thus, as a result of an alive faith an individual may be regarded as ‘perfect and entire’ as James goes on to say. The two words and their Strong’s definitions are given below:

- **“perfect” 5046 τέλειος** teleios {tel'-i-os}
  - Grown up, brought to its end, finished
- **“entire” 3648 ὁλόκληρος** holokleros {hol'-ok'-lay-ros}
  - Complete in all its parts, in no part wanting or unsound

13.) Describe the type of individual who is styled ‘perfect and entire’. What is the difference between the two words?

14.) James uses the word ‘perfect’ (and other forms of this word) many more times in his epistle. Comment on its uses in the following chart.

Passage & Thought Questions	Word	Comment and Lesson
<b>James 1:17</b> What is a gift that God gives that is complete and is about an end goal?	Perfect → <b>5046</b> <b>τέλειος</b> teleios Adjective	
<b>James 1:25 &amp; 2:8</b> What is the end goal of the law? This will tell you what the law of liberty is all about. <b>Hint: Read 2:8</b>	Perfect → <b>5046</b> <b>τέλειος</b> teleios Adjective & Fulfill → <b>5055</b> <b>τελέω</b> teleo	
<b>James 2:22</b> What is made perfect? How is this brought to perfection?	Made Perfect → <b>5048 τελειώω</b> teleioo Verb	
<b>James 3:2</b> Note: The context is those who are teachers. How is an individual man ‘teleios’ who bridles the whole body? What is his end goal?	Perfect → <b>5046</b> <b>τέλειος</b> teleios Adjective	
<b>James 5:11</b> What is the end of the Lord in this context?	End → <b>5056</b> <b>τέλος</b> telos Noun	

\*Another form of the word is used in **James 1:15** but that will be discussed in more detail later.

15.) Thinking back on **James 1:1-4** what is the purpose of trial? What is the lesson for us?



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Trial is bound to happen to all of us! It may happen in different ways, it might happen at different times, it might challenge us in a unique manner, but we will all go through trial. It is a matter of being prepared, and if we are completely committed to our God and have a full conviction, then we will be ready. We will be ready to withstand the pressures these trials bring and our faith will work the required patience. This patience will produce fruit and as a result, we can be perfected through trial by our Lord Jesus Christ [{See Bonus Material → Perfection In Hebrews \(Law, Christ & Us\)}](#).

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**BONUS MATERIAL → PARABLE OF THE SOWER**

It is remarkable how much of the epistle of James is rooted in the words of Christ. One such example is the early verses of the epistle of James and the parable of the sower, which James was likely present for (**Luke 8:20**). Note that underlined words below are connector words. The Greek is often provided with a connector word to show that it is either the exact word or one that is cognate.

**Way side**

The Lord Jesus talks about how seed fell by the way side. This was likened to someone who having heard the word never allowed it to germinate. There was no belief and as a result this individual never took interest in the truth, but rather found solace in the wisdom of this world. Nevertheless, this parable talks of “they that hear” **Luke 8:12** and Christ would later say to James “my brethren are these which hear the word of God, and do it” **Luke 8:21**. Unfortunately, for this individual it was like the spirit of rebellion was the driving force and “taketh away the word (logos) out of their hearts, lest they should believe and be saved” **Luke 8:12**. James tells us that God begat us “with the word of truth that we should be a kind of firstfruits” (**James 1:18**). He also says it is the “engrafted word (logos) which is able to save your souls” (**James 1:21**). It is evident that James is drawing on the language of a seed which is planted and must grow and develop creating within in us a faith that produces fruit.

**Rocky Ground**

In his epistle, James speaks of falling into trial (peirasmos), which he gets from **Luke 8:13** “which for a while believe, and in time of temptation (peirasmos), fall away”. Christ speaks of someone who receives the word with joy and is glad to be a part of the truth, but when trial hits they fall away. This is because this individual has a shallow faith, a faith driven with the wind and tossed. James emboldens his listeners to not be like the seed that fell on the rocky ground, but to have a faith that ‘worketh patience’ (hupomone) or as Christ puts it with the seed that fell on good ground, someone that will ‘bring forth fruit with patience’ (hupomone) **Luke 8:15**.

**Thorny Ground**

Finally, James understands that riches are one of the primary factors for someone’s faith waning as it promotes trust in self. If an individual is to put trust in what seems to be powerful and fulfilling, then it leads itself to being doubleminded **James 1:8**. We must glory in trial or poverty, and be humble when rich, or as James states, “Let the brother of low degree rejoice in that he is exalted, but the rich (plousios) in that he is made low” **James 1:9,10**. Again, this is drawn from the parable in Luke where those that have heard are “choked with cares and riches (ploutos) and pleasures of this life” (**Luke 8:14**). The parable also says that the result of pursuing riches is that this individual will “bring no fruit to perfection (telephoreo)” **Luke 1:14**. This is the goal in a tried faith says James, that “ye may be perfect (teleios)” **James 1:4**.

**Good Ground**

This is the ground which is what we all strive to be. It is the ground which has an honest and good heart and speaks of those who “having heard the word (logos), keep it, and bring forth fruit with patience (hupomone)” **Luke 8:15**. As previously discussed, James says that we must go through trial to produce this fruit through endurance (hupomone), thereby saving our souls **James 1:21**. Getting through trial can only be achieved when a strong faith is present. This faith comes from the engrafted word of God **James 1:18**, which we all pray may work within us to yield the “peaceable fruit of righteousness unto them which are exercised thereby” **Hebrews 12:11**, and thus glorify our Heavenly Father.

## B. UNDERSTANDING TRIAL (v.5-7)

**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.”*

16.) At the end of **v.4** it says ‘wanting nothing’. The R.V. says ‘lacking in nothing’. What was James saying that the believers would not be lacking when found to be perfect and entire? Have a look at the next verse for the answer where the same Gk. word is found.

17.) Why is wisdom needed in a time of trial? Consider the men and women of faith. What did they have that allowed them to pull through and produce fruit during trial.

Read **Proverbs 24:10-12**.

18.) In **Proverbs 24** what excuse is not acceptable in the time of adversity or when there was work to be done during trial? Will man be held accountable even during difficult times?

19.) How can this excuse be overcome?

Read **Psalms 119:65-68**

20.) What did the Psalmist rely on during his time of afflictions and trials? What did he want to be taught? **See also vs. 71 and 72.**

21.) How can we apply what we have learned from the Psalms and Proverbs in our own lives during times of trial?

22.) Back in James we learn that we are to ask of God for wisdom which is a recurrent theme in the Bible (**Isa. 55:6; Matt. 7:7; Psa. 90:12**).

a.) Read **Job 28:12,20,22** for an example of someone who didn't understand why he was going through trial, yet recognized where wisdom came from. Did Job receive the wisdom to understand his trial immediately or did it take time before this request was answered?

b.) Read **Job 42:1-6**. Did Job come to an understanding?

c.) What is the lesson for us when looking for an answer to a trial in our life?

23.) We learn that God giveth liberally. Look up some other translations to see how else the word liberally is translated. What is the general idea behind this word? Is God giving half-heartedly?

24.) We are also told that God 'upbraideth not'. TDNT says that the words, scold, revile, bring reproaches against someone, lay something to a person's charge, or raise a complaint are concepts related to the Gk. word. The idea behind this word tells us that when we ask God to provide wisdom to understand the present trial, he won't scold us or see us as foolish for asking. How can we find encouragement from this now that we have a better understanding of the character of our God when it comes to giving?

25.) As we try to manifest our God what can we learn when giving to others?

James tells us that that a 'perfect and entire' individual does not lack wisdom. In other words, wisdom is required to 'count it all joy', to allow 'faith to work patience' and for 'patience to have her perfect work' when going through a period of trial. James knows that sometimes it can be difficult to understand why trials are given and how they can operate in such a way to create a matured individual and so he tells us that we must be diligent and ask for this wisdom. Sometimes, it may take a long time before we come to a full appreciation of a trial that may be before us, but it will come if we ask in faith. Later in the epistle, James discusses this wisdom again. He says that this wisdom 'is from above' (**3:17**) and if received with meekness can be manifested in such a way that works from a 'good conversation [life]' can be displayed (**3:13**). This wisdom can manifest itself in a number of ways as seen in **3:17**. Each of these manifestations, are discussed in other areas of the epistle. This will be further discussed later in the workbook.



**V.6** *"But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed."*

26.) How is a believer supposed to ask God for wisdom? What should his mindset be? Use **Proverbs 2:1-7** in your answer. In contrast, how is an individual not to ask God for wisdom?

27.) Who is else is characterized as a troubled sea? **Isa. 57:20** What is the result of their way of life? **Isa. 57:21**

28.) Our faith needs to be solid unlike a wave that is driven with the wind. How else can we be likened to a wave that is tossed to and fro? **Eph. 4:14**

**V.7** *"For let not that man think that he shall receive anything of the Lord."*

*"faith opens the divine hand, doubt closes the divine hand" - Bro. Carl Parry*

29.) Why should that man be thinking he will not receive anything of the Lord? What element of **Matthew 21:22** is missing from the man who will not receive anything of the Lord?



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It is a part of God's purpose that he relays to us his wisdom especially in time of trial. God gives us this wisdom with singleness of heart, but he expects that we are devoted to him in singleness of mind. When we ask for this wisdom to understand and get through trial we must do so unswervingly, knowing that how we ask should reflect how God gives. We cannot expect to receive anything when we either doubt God's desire to give or lack the faith that God can give. Thanks be to God for his generosity in providing us the wisdom we need to get through the difficulties of life.

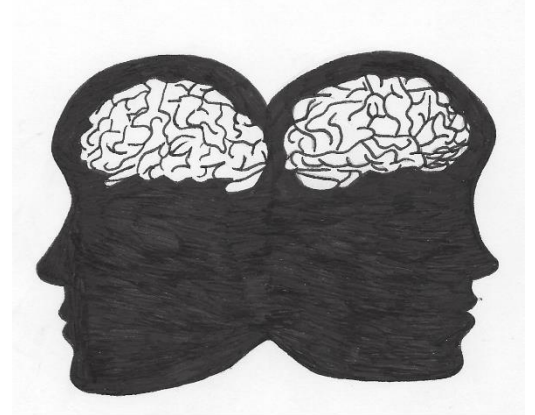
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## C. EXALTED IN TRIAL (v.8-11)

**V.8** "A double minded man is unstable in all his ways."

30.) How does this verse contrast to the way in which God giveth in **v.5**? Why should this impact the way we think?



31.) There are many other instances in scripture which elude to those who are double minded:

- a. **I Ki. 18:21** → "How long halt ye between two opinions?"
- b. **Psa. 12:2** → "with a double heart do they speak"
- c. **II Cor. 6:14** → "Be ye not unequally yoked together with unbelievers"
- d. **II Ki. 1:33,41** → "They feared the LORD, and served their own gods"
- e. **Matt. 6:24** →

Fill in the quote which is missing above. What does Christ say we cannot serve alongside God? Read the whole verse again. What is the reason Christ gives? How is this a temptation for us today?

32.) James brings up this idea of making requests a couple more times in his epistle (Chapters 4 & 5). One case appears in **chapter 4:3**. Comment on how this verse relates to our discussions on being double minded.

33.) State the number one thing which takes you away from God. In other words, what causes you to be double minded? How will you combat this spirit of doublemindedness?

### BONUS MATERIAL → SINGLE MINDED

In the world in which we live, and having the nature that we bear, we find that it is a huge challenge to remain single-minded in the worship of our heavenly Father. We are to be single-minded because God is single-minded. We can be encouraged and moved to be unified in our thinking towards our God based on the principles and examples laid out below.

**Deut. 6:4** “Hear, O Israel: The LORD our God is one LORD:” This emphasizes the unity and singlemindedness of God. We are to reflect his unity of mind and “love the LORD thy God with **all** thine heart, and with **all** thy soul, and with **all** thy might,” **Deut. 6:5**.

Christ picks up on this and understands that the love for God should be reflective of his Father’s unity. When Christ explains to the scribe what the first commandment is he starts off by saying, “The Lord our God is one Lord:” before going on to state, “and thou shalt love the Lord thy God with **all** thy heart, and with **all** thy soul, and with **all** thy mind, and with **all** thy strength:” **Mark 12:29,30** This demonstrates that our love should be ‘one’ or ‘all’ as God is ‘one’. Later in the context of Mark 12 there are two examples; one shows a double-mind while the other shows a complete unity of mind. **Mark 12:41** tells us how Jesus observed that the “rich cast in much” while in **v.44** a poor widow “of her want did cast in **all** that she had, even **all** her living.”

Scripture gives us many other examples of individuals who were wholly dedicated to God serving him with singleness of mind. It also gives us many powerful verses with a similar sentiment. Here are a couple of examples:

**Noah** → **Gen. 6:22; 7:5** “Noah did according unto **all** that the LORD commanded him”

**Hezekiah** → **II Chron. 31:21** “And in **every** work that he began in the service of the house of God, and in the law, and in the commandments, to seek his God, he did it with **all** his heart, and prospered.”

**Josiah** → **II Chron. 34:31,33** “And the king...made a covenant before the LORD, to walk after the LORD, and to keep his commandments, and his testimonies, and his statutes, with **all** his heart, and with **all** his soul to perform the words of the covenant which are written in this book...And Josiah took away **all** the abominations out of **all** the countries that pertained to the children of Israel, and made **all** that were present in Israel to serve, even to serve the LORD their God. And **all** his days they departed not from following the LORD, the God of their fathers.”

**Joel 2:12** “Therefore also now, saith the LORD, turn ye even to me with **all** your heart, and with fasting, and with weeping, and with mourning”

**I Cor. 10:31** “Whether therefore ye eat, or drink, or whatsoever ye do, do **all** to the glory of God”

**Col. 3:22** “Servants, obey in **all** things your masters according to the flesh; not with eye service, as men pleasers; but in **singleness of heart**, fearing God:”

Perhaps these men of faith and guiding principles can be motivation to us as we set out to serve our God with singleness of heart.

It appears as though the love of money was a problem for the first century ecclesia. James brings this up for the first time in his epistle (**v.9-11**), but will make reference to it several more times - [see Section 1.B Q.7d](#). It is fitting to bring up the topic of riches following the discussions on doublemindedness because the “love of money is the root of all evil” (**I Timothy 6:10**) and presented itself as a huge stumbling block to the brothers and sisters of the scattered Jerusalem ecclesia. Mammon or treasure, as Christ points out, cannot be served when trying to be single minded towards God.

**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. For the sun is no sooner risen with a burning heat, but it withereth the grass, and the flower thereof falleth, and the grace of the fashion of it perisheth: so also shall the rich man fade away in his ways.”*



34.) While the root of the problem may be the same, James points out two different positions from which a brother or sister can be double minded. What are they? And how can they be problems? Consider **Prov. 30:8,9** in your answer.

35.) The Greek word for ‘low degree’ **5011 ταπεινός** tapeinos occurs 7 other times including one more time in James. Comment on the following page on its overall use by looking at the following passages. Think about who else is considered to be ‘tapeinos’. (Note: The words in bold are the words translated from the Greek).

**Matthew 11:29** Take my yoke upon you, and learn of me; for I am meek and **lowly** in heart: and ye shall find rest unto your souls.

**Luke 1:52** He hath put down the mighty from their seats, and exalted **them of low degree**.

**Romans 12:16** Be of the same mind one toward another. Mind not high things, but condescend **to men of low estate**. Be not wise in your own conceits.

**2 Corinthians 7:6** Nevertheless God, that comforteth **those that are cast down**, comforted us by the coming of Titus;

**2 Corinthians 10:1** Now I Paul myself beseech you by the meekness and gentleness of Christ, who in presence **am base** among you, but being absent am bold toward you:

**James 4:6** But he giveth more grace. Wherefore he saith, God resisteth the proud, but giveth grace **unto the humble**.

**1 Peter 5:5** Likewise, ye younger, submit yourselves unto the elder. Yea, all of you be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace **to the humble**.



36.) While in **Proverbs 30** it points out that it is ideal to have “neither poverty nor riches,” James says that these earthly positions in life are not what matters. For example, he tells the brothers and sisters who were fleeing for their life or in unenviable circumstances materially speaking, to “rejoice (glory or boast) in that he is exalted.” The word exalted in the Greek is **ὑψος** hupsos and occurs 5 other times. Comment on how the Greek word is used in the following verses. How does this help in understanding its use in James? Think about whether the ‘hupsos’ refers to things natural or refers to things spiritual and eternal.

**Luke 1:78** Through the tender mercy of our God; whereby the dayspring from **on high** hath visited us,  
**Luke 24:49** And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from **on high**.

**Ephesians 3:18** May be able to comprehend with all saints what is the breadth, and length, and depth, and **height**;

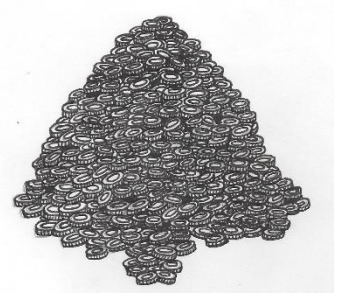
**Ephesians 4:8** Wherefore he saith, When he ascended up **on high**, he led captivity captive, and gave gifts unto men.

**Revelation 21:16** And the city lieth foursquare, and the length is as large as the breadth: and he measured the city with the reed, twelve thousand furlongs. The length and the breadth and the **height** of it are equal.

37.) What Old Testament passage is James getting **v.10,11** from? What other helpful information are we given in the Old Testament passage? (Hint: what endureth forever? What is exalted? What time period does this passage talk about?)

38.) This theme of temporality occurs all over scripture including elsewhere in James (**James 4:14**). Name a few other passages which talk of this and explain why this is such an important concept.

39.) Who else are we told about in Scripture that asked for wisdom with a single mind, but was led astray and became doubleminded with the riches and pleasures of this world?



40.) What is the key in order to remain single-minded whether one is in grave trial and poverty stricken or whether one is rich (**Jer.9:23**)? What is the lesson for us?



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James emphasizes the importance of remaining focused not getting sidetracked with the riches of this world. For the poor it would be all too easy to look at wealthier brethren or even those who were persecuting the ecclesia and lust after their position. They could get trapped into thinking that everyone else had a better situation because of their status, when the most fulfilling thing was sitting right in front of them; fellowshipping the sufferings of Christ. There is no greater exaltation than this! On the contrary, the rich could have all they need and yet not be satisfied or they could become consumed in their riches and become reliant on wealth rather than God. Riches can be a stumbling block for anyone and can fill our heads with greed, covetousness and jealousy. While all can be affected by this alluring temptation, we pray that we might be satisfied with what we have and glory in the riches we have in Christ. “Give me neither poverty nor riches” says **Proverbs 30:8**.

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## D. REWARD FOR ENDURING TRIAL (v.12)

**V.12** *“Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him.”*



- 41.) James is now going to conclude this section on trial by making a contrast to the previous verses and by looking ahead to the prize that is obtainable for those that have been tried and endure. What is the contrast James is making in **verse 12** to the rich man?
- 42.) A crown is given to him who endures temptations. Look up the word for tried in verse 12. What does this word mean and how does it apply to understanding and overcoming trial? Compare the RV translation if you get stuck.
- 43.) Based on this verse can trial be avoided?
- 44.) A believer must be tried or approved in order to receive the crown of life. James talks about another element in this verse that is essential to receiving the crown. What is it and why is this important?
- 45.) What other requirement is necessary to obtain the crown of life? How do we manifest this requirement? **See James 2:5-8?**
- 46.) **FIRST PRINCIPLE QUESTION:** What first principle do we learn based on this verse?



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In the first few verses, James has told us about the perfection that can take place from being developed by trial, but he now goes on to tell us the ultimate reward for enduring trial. This happens in the future, at the resurrection! It is a crown of life given to those who faithfully endure. What a beautiful picture we are left with and a great encouragement for us all as we wade through our difficulties reaching unto that which lies ahead.

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## SECTION 3. MAN'S OWN LUST VS. GOD'S OWN WILL (JAMES 1:13-21)

### **A. MAN'S OWN LUST (v.13-16)**

**V.13** *“Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man:”*

- 1.) In **v.13** we are re-introduced to the word tempted (**3985 πειράζω** peirazo). This is the verb form of the word temptations (**3986 πειρασμός** peirasmos) found in **v.2**. Refer back to [Section 2.A. Q.4](#) and suggest what the meaning of the word peirazo is this time. Look at the following context to help.
  
- 2.) What does man like to do when he is found to be guilty? Use **Proverbs 19:3** in your answer. Can you think of any other instances in scripture where this happened? Hint: Think early chapters of Genesis.
  
- 3.) Looking to dismiss one's own faults is far from bringing glory to God and will in fact keep us from life eternal. Comment on the following passages in regards to this principle:
  - a. **1 John 1:9,10** –
  - b. **Psalm 32:1-5** –
  - c. **Proverbs 28:13** –
  - d. **James 5:16** –

It is vital to understand the difference between the two different meanings of the word tempted in James. Below are two quotes by brethren commenting on this section of scripture which should help us moving forward.

Trial is God's means of discipline to fit a person for eternal life. However, some succumb to the trial, which then becomes a temptation, for which they will not accept responsibility, but foolishly try to put the blame on to God himself. – **John Martin**

Though incitements to sin constitute trials, we must not confuse them with those trials imposed on us by God. That form of temptation is not from Him but from within us. To give way to it is to court death. Even temptation can be conquered by faith. – **H.P. Mansfield**

**v.14** “but every man is tempted, when he is drawn away of his own lust, and enticed.”

*“It is our misfortune, not our crime” – John Thomas*

- 4.) We now enter a vital portion of scripture. In the following verses we will learn of two paths. Read **Deuteronomy 30:15-20** and state the two paths that were set before the children of Israel prior to entering into the Promised Land. How does James describe the two paths for us? One path can be found in **vs. 15** and the other in **vs. 21**.
  
- 5.) While one way we all earnestly strive for, it is the other which we will look at first. To do so, let's start off by addressing two questions:
  - a. Does James exclude any person from the process of temptation? What phrase does James use that proves this?
  
  - b. Is this process an internal battle or external battle? How do we know? Give one other verse to prove this.
  
- 6.) There are a number of words which are very important to understanding the process of temptation and as a result we will do a fair bit of lexicon work. We will first examine the word lust (**1939 ἐπιθυμία** epithumia ). While this word can be used in a positive context such as **Luke 22:15**, at this time we will focus on the negative uses as this is the case with the present considerations. To properly understand the word ‘lust’ we need to know how this word can be used in various contexts. For a further look at this word, refer to [Appendix 4](#).
  - a. Fill in the following chart providing both a comment on how the word is used contextually and a relevant lesson. Note that both the verb and noun will be used in the chart below.

Passage	Comment and Lesson
<b>Mark 4:19</b> And the cares of this world, and the deceitfulness of riches, and <b>the lusts</b> of other things entering in, choke the word, and it becometh unfruitful.	
<b>Romans 6:12</b> Let not sin therefore reign in your mortal body, that ye should obey it in <b>the lusts</b> thereof.	
<b>Romans 7:7</b> What shall we say then? <i>Is</i> the law sin? God forbid. Nay, I had not known sin, but by the law: for I had not known <b>lust</b> , except the law had said, Thou shalt not <b>covet</b> .	
<b>2 Timothy 2:22</b> Flee also youthful <b>lusts</b> , but follow righteousness, faith, charity, peace,	

with them that call on the Lord out of a pure heart.	
1 John 2:17 And the world passeth away, and <b>the lust</b> thereof: but he that doeth the will of God abideth for ever.	
<b>Matthew 5:28</b> But I say unto you, That whosoever looketh on a woman to <b>lust after</b> her hath committed adultery with her already in his heart.	
<b>1 Corinthians 10:6</b> Now these things were our examples, to the intent we should not <b>lust after</b> evil things, as they also <b>lusted</b> .	

b.) Now comment on its use in **James 1:14** having looked at the passages above.

<b>James 1:14</b> but every man is tempted, when he drawn away of his own <b>lust</b> , and enticed.	
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7.) Sadly, we can all relate to the verses above all too well. We are inevitable sinners who stand at the mercy of God. **Romans 6** (the baptism chapter) gives us a powerful message! Hopefully all of us are baptized or are heading down that path and we would do well to take heed to its direction. It talks about taking on Christ and following in his direction living unto God. In contrast, we must not let sin reign in our mortal bodies. While this is the standard that we ought to strive for, we still fail. Nevertheless, we must take all precaution to obey our heavenly Father and not 'King sin'. With the understanding that 'every man is draw away of his own lust' use the following passages to discuss how we might best avoid giving in to these lusts. **Proverbs 3:13-16; Romans 13:14**. Find one passage of your own that can be helpful.

8.) The next two words which we will consider are 'drawn away' (one Gk. Word) and 'enticed'.

a. Look up their meanings and describe the imagery that is being used here.

b. How do these two words help us understand lust? What light do they shed on this concept?



We can now better empathize with the apostle Paul who stated, "For I know that in me (that is, in my flesh,) dwelleth no good thing: for to will is present with me; but *how* to perform that which is good I find not. <sup>19</sup> For the good that I would I do not: but the evil which I would not, that I do...O wretched man that I am! Who shall deliver me from the body of this death?"

**Rom. 7:18-19,24)**

**v.15** "Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished bringeth forth death."

9.) James changes the imagery for this portion of the process of temptation. What do the words 'concieved' and 'bringeth forth' tell you about how James has changed the imagery? It may be helpful to look at how else the word for 'bringeth forth' can be translated. How is this imagery fitting for the subject? Consider **Proverbs 7** in your answer. Specifically look at **v.4,5,21-23**.

10.) Sin is produced as a result of lust conceiving.

a. Sin is used almost exclusively in one manner in scripture. What is its primary definition?

**1 John 3:4**

b. What is the secondary definition of sin? Consider **II Corinthians 5:21** and **Romans. 6:6** in your answer. If you get stuck read the quote below.

#### The Blood of Christ

##### *The Divine Scheme of Reconciliation*

Sin, in the primary and completest sense, is disobedience. In this sense, there was no sin in Christ. But where is the source of disobedience? In the inclinations that are inherent in the flesh. Without these, there would be no sin. Hence it is (because they are the cause of sin) that they are sometimes spoken of as sin. As where Paul speaks in **Rom. 7** of "Sin that dwelleth in me" and "The motions of sin in my members" etc. These inclinations are so described in contrast to the Spirit nature in which there are no inclinations leading to sin. It is only in this sense that Christ "was made sin", which Paul states (**2 Cor. 5:21**). He was made in all points like to his brethren, and therefore of a nature experiencing the infirmities leading to temptation: "Tempted in all points like them but without sin". All this is testified (**Heb. 2:17; 4:15**). He has also come under the dominion of sin in coming under the hereditary power of death which is the wages of sin. He was in this sense made part of the sin-constitution of things, deriving from his mother both the propensities that lead to sin and the sentence of death that was passed because of sin. He was himself absolutely sinless as to disobedience, while subject to the impulses and the consequences of sin. The object was to open a way out of this state, both for himself and his brethren, by death and resurrection after trial. It pleased God to require the ceremonial condemnation of this sin-nature in crucifixion in the person of a righteous possessor of it, as the basis of our forgiveness.

- Robert Roberts

11.) Recall that James is speaking to the Jewish converts who in some cases are fleeing for their lives. Why is this section in James that much more powerful when considering who he is writing to? Why would James need to address this topic to his brothers and sisters at this time? Hint: Remember that at this time they had fallen into “divers temptations” [trials].

12.) Do you think James was speaking of a particular sin at this time which needed addressing? If so what is it, and why do you think so?

**v.16** *“Do not err, my beloved brethren.”*

13.) The word ‘err’ **4105 πλανάω** *planao* means to be led astray, deceived etc. Why is this word fitting considering **vs. 14**? Use 2 other Bible passages in your answer.



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While falling into trial is inevitable and is part of developing a Godly character, we must not confuse this with the temptation to sin. In some cases the two may be linked because when we are in the midst of great pressures, like those ‘scattered abroad’, it is all too easy to stray from God and transgress. This is what comes natural to man as it is his ‘own lust’ which leads him down the path of sin and finally death. Thus we only have ourselves to blame and not our Heavenly Father. Thankfully, God has provided another route, a spiritual route, a path that leads to life if we endure trial and overcome sin. This spiritual path is Gods ‘own will’ and is the antidote to that which is natural.

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BONUS MATERIAL → EXCERPT FROM ELPIS ISRAEL

Sin is pleasant to the flesh; because the deeds forbidden are natural to it. It is that "*good*" fruit which the animal man delights to eat. The flesh, the eyes, and life, have all their desires, or lusts, which, when gratified constitute the *chiefest good* that men under their dominion seek after. But, God has forbidden indulgence in these lusts. He says, "love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, the lust of the eyes, and the pride of life, is not of the Father, but is of the world" (1John 2:15-16). And again, "the friendship of the world is enmity with God. Whosoever, therefore, will be a friend of the world is the enemy of God" (Jas 4:4); and, "if ye live after the flesh ye shall die" (Rom 4:21-23). "Whatsoever a man *soweth*, that shall he also reap. For he that soweth to the flesh, shall of the flesh reap corruption" (Gal 6:7-8). All "the ills that flesh is he air to" make up the "evil," which has come upon man as the result of transgressing the law of God, which said to Adam, "thou shalt not eat thereof." The fruit of his eating was the gratification of his flesh in the lusts thereof, and the subjection of himself and posterity to the "*evil*" of eating of the cursed ground in sorrow all the days of their lives (Gen 3:17-19).

All the posterity of Adam, when they attain the age of puberty, and their eyes are in the opening crisis, begin to eat of the Tree of the Knowledge of good and evil. Previous to that natural change, they are in their innocency. But, thenceforth, the world, as a serpent-entwined fruit tree, stands before the mind, enticing it to take and eat, and enjoy the *good* things it affords. To speculate upon the lawfulness of compliance is partly to give consent. There must be no reasoning upon the harmlessness of conforming to the world. Its enticements without, and the sympathizing instincts of the flesh within, must be instantly suppressed; for, to hold a parley with its lusts, is dangerous. When one is seduced by "the deceitfulness of sin," "he is drawn away of his own lusts, and enticed. Then when lust hath conceived, it bringeth forth sin; and sin when it is finished, bringeth forth death" (Jas 1:14-15); in other words, he plucks the forbidden fruit, and dies, if not forgiven.

- John Thomas

## B. GOD'S OWN WILL (v.17-21)

We have looked at the devastating results of man's 'own lust', but we can see that there is that which opposes this; God's 'own will' **v.18**. The next few verses will look at God's will and how this is accomplished.

14.) Before we look into anything in detail, let's start by noting all the contrasts between man's 'own lust' and God's 'own will' or that which is natural versus that which is spiritual. Read through the chart below to become familiar with the opposing paths that James discusses.

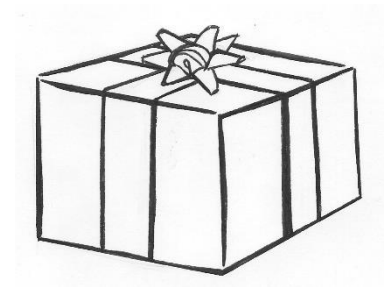
	Natural (v.13-16)	Connection	Spiritual (v.17-21)
<b>i.</b>	<b>V.13</b> Man	Originator	<b>V.17</b> God
<b>ii.</b>	<b>V.14</b> Drawn Away	Stability/consistency	<b>V.17</b> without variableness, neither shadow of turning
<b>iii.</b>	<b>V.14</b> Lust	Catalyst	<b>V.18</b> Word
<b>iv.</b>	<b>V.16</b> Do not err (be deceived)	Validity	<b>V.18</b> Truth
<b>v.</b>	<b>V.14</b> Enticed	Disposition	<b>V.21</b> Receive with meekness
<b>vi.</b>	<b>V.15</b> Conception	Activation	<b>V. 21</b> Engrafted
<b>vii.</b>	<b>V.15</b> Sin	Initial Result	<b>V.22-27</b> doers of the word
<b>viii.</b>	<b>V.15</b> Death	Final Result	<b>V. 21</b> Save your souls

### Another Connection:

James tells us that God of his own will *begat* he us with the word of truth. The word *begat* (616 ἀποκυέω **apokueo**) is a word that has the idea of giving birth, producing, or bringing forth and the only other occurrence of this exact word in the Greek is in **James 1:15** when sin *bringeth forth* or gives birth to death.

**V.17** "Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning."

15.) In your own words, describe what you think it means that God has no variableness, neither shadow of turning. How can we draw comfort from this characteristic of God? Consider **Numbers 23:19** in your answer.



- 16.) God is called a 'Father of lights'. Why lights? And why Father? Hint: Think about your answer to the previous question and how it makes sense with the rest of the verse. Also compare **Matt. 5:45**. Remember James would have likely been there at this time and heard the words of Christ. Much of the epistle's thoughts come from the discourse on the mount. See [Appendix 1](#) for evidence.
- 17.) What does light represent spiritually in scripture? Give a verse to support your answer.
- 18.) Who is the source of all light? Use **2 Corinthians 4:6** in your answer.
- 19.) What lesson can we learn from **2 Corinthians 6:14**?
- 20.) Read **1 John 1:5**. How does this verse go nicely with what we have already learned about God in **James 1:13**.
- 21.) We will come back to God being the 'Father of lights' but before we do so, let us examine the first part of **vs. 17** now. James speaks of good gifts and perfect gifts which come from God. What are the good gifts? Hint: The words for gift are actually different in the Greek. The first word **1394 δόσις dosis** only occurs in one other place? Where is it found? This should help you with the answer.
- 22.) What are the perfect gifts? Recall that the word perfect is the word found back in **James 1:4**. If needs be, look back in the workbook to remember what this word means. Context should give us the answer for this one. Read from **James 1:17-21**. What comes from God that we must receive? Remember your answer from **Q.21** which should help.
- 23.) The Gk. word for perfect is found in **1 Corinthians 13:10**. What is the context and how do we interpret this verse? This interpretation should match up with our discussions of the 'perfect gift'.

24.) **ONE LINE ANSWERS:** We want to combine all of these concepts now (Father, lights, perfect & gift).

- a. Read **John 8:12**. Who else is a light source?
- b. Read **John 1:1-14**. How was he a light source?
- c. In **vs. 9 of John 1** who is the true light?
- d. In **vs. 12**, what were people supposed to do to him?
- e. What was the result?
- f. Who was made perfect? **Heb. 5:9**
- g. Read **John 12:35,36**. If we have light and believe in the light what can we be?
- h. Who else should shine as lights? **Philippians 2:15 & Matthew 5:14**?
- i. Why then does James say Father of lights (plural)?
- j. What did God give us? **John 3:16**
- k. What else is considered a gift? **Romans 6:23; Ephesians 2:8**
- l. What is given based on this verse **Romans 3:24** (Note: the word for freely is a related word, to the word gift)?

25.) How should we go about receiving these gifts? Read **Matthew 7:7,11** and **James 1:5** before answering.

**V.18** *“Of his own will begat he us with the word of truth, that we should be a kind of first fruits of his creatures.”*

26.) What is the connection with ‘the word of truth’ and **vs. 17**?

27.) God is the contrast to man. Man has his own will and he is driven by his lust. God has his own will as the present verse declares. Where might James be drawing this language from? **See Mark 3:35**.

28.) How do we align ourselves with the will of God? **See John 1:12,13; 3:5-7**

29.) Christ is our example who said “not my will but thine be done” when he was praying to his Heavenly Father on the Mount of Olives. What lesson can we learn from the Lord Jesus Christ in this regards? Use **1 Peter 4:1-3** in your answer.

30.) James says that it was God's will (go to [Appendix 5](#) for a further look into God's will) to 'beget us' or bear us as children. While we might align ourselves by being born again of water, the catalyst is his 'Word of Truth'. Comment on **1 Peter 1:23 & 1 John 3:9** in relation to our discussions.

31.) If it is God's word which is the facilitator of life and being born again then it is something that we should long for and strive after each and every day. List 3 ways below how we can get God's 'word of truth' into our minds.

- I.
- II.
- III.

32.) It is easy to mention the ways to get the word into our minds, but it is harder putting it into practise sometimes. Now, name 3 ways in which you will look to make improvements in your life to make this happen more consistently and effectively.

- I.
- II.
- III.

33.) God desires that we should be a kind of first fruits of his creatures. Look up the word firstfruits in a Bible dictionary and describe firstfruits.

34.) Look up **1 Corinthians 15:20-23 & Revelation 14:4**. Describe how God's 'own will' is made powerful to you personally. Think about how firstfruits are used in these verses before jotting down your answer.

## BONUS MATERIAL → PERFECTION IN HEBREWS (LAW, CHRIST & US)

We have already seen the word ‘perfect’ come up a number of times in James with a few more still to come. The word perfect in **v.4**, finished in **v.15**, perfect in **v.17**, and perfect in **v.25** are all closely related words in the Greek as noted in [section 2.A.Q14](#). While perfection can often refer to being complete, coming to an end, or finished it is often best to understand it just as the word is translated in **James 1** in the KJV, ‘perfect’. Jesus says in the discourse on the mount to “be ye therefore perfect, even as your Father which is in heaven is perfect.” (**Matt. 5:48**) This is a calling which is lofty and unattainable for each of us on our own accord, but one that we should all strive for. After all, God is perfect and we want to be like him reflecting his perfection. We are to ‘follow his [Christ’s] steps’ (**I Peter. 2:21**) as he was the only man to adhere completely to his Father’s will.

The NT book with the greatest frequency (18x) of the family of words related to ‘perfection’ (telos) is Hebrews. Hebrews touches on the imperfection of man and law, while showing us a more excellent way in Christ Jesus our Lord. We will now have a look at some of those verses.

### LAW

**Heb. 7:11** – Perfection was not attained after the Levitical Priesthood but after another priest that rose after the order of Melchisedec. Later in the chapter (**v.28**) we are told that the law maketh men who have infirmities priests but, the word which came after makes the Son who is consecrated (perfected) for ever. In **9:9** we learn that the tabernacle was imperfect as the worshipper’s conscience could not be perfected. Back in **chapter 7 at verse 19** it reads “for the law made nothing perfect, but the bringing in of a better hope did; by the which we draw nigh unto God.”

### CHRIST

The law was styled ‘holy and just and good’ by the apostle Paul in **Romans 7**, but it still had limitations. It was finite, it was only a shadow, it did not take away sin, and it lacked a perfect high priest separate from sinners, holy, harmless, and undefiled who needeth not daily, to offer up sacrifice. As a part of God’s plan there had to be a means for the removal of sin. This could only happen from someone who was like his brethren, tempted like as we are, yet without sin. This was Christ who “learned obedience through the things which he suffered; and being made perfect, he became the author of eternal salvation unto all them that obey him” (**Heb. 5:8,9**). Earlier in Hebrews (**2:10**) it states that Jesus was made perfect through sufferings and is the captain or chief leader of our salvation. As a result of Christ’s reaching perfection, he stood in contrast to the law and entered through the “greater and more perfect tabernacle, not made with hands” (**Heb. 9:11**).

### US

**Heb. 10:14** “For by one offering he hath perfected for ever them that are sanctified”. We can be perfected but only if sanctified, if living in harmony with the will of God, if we are washed by the water of his word, if we receive with meekness the engrafted word of God, and if we are doers of the word and not hearers only. If we have this opportunity for perfection “let us go on unto perfection” **Heb. 6:1**, for if we are enlightened and have ‘tasted the good word of God’ and reject this path then it is like we ‘crucify the Son of God afresh’. What an incredible blessing that God has given us a spiritual gift, a perfect gift in his Son. The Lord Jesus was made perfect in his sufferings obeying his perfect heavenly Father in every aspect of life and thus giving us an opportunity to be made perfect with those men and women of faith in **Heb. 11**, for it says “God having provided some better thing for us, that they without us should not be made perfect” (**Heb.11:40**). This should excite us and drive us to take up our cross and follow our Master. If we endure unto the end we can have our names written (enrolled) in heaven: “but ye are come unto mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and ecclesia of the firstborn, which are written in heaven and to God the Judge of all, and to spirits of just men made perfect.” (**Heb. 12:22,23**)

**V.19,20** “Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath: for the wrath of man worketh not the righteousness of God.”

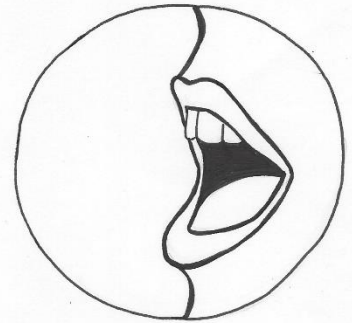
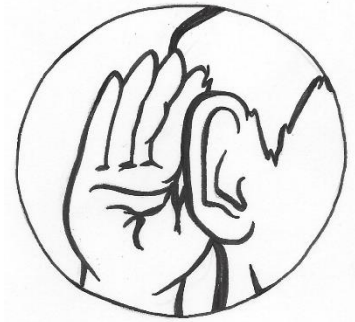
Again, James gently appeals to his ‘beloved brethren’ but is direct by stating that it is important to be swift to hear and slow to speak. Notice that he says ‘every man’ because just as every man is subject to sin **v.14** so too ‘every man’ can be a hearer of God’s word of truth and thus be a ‘kind of firstfruits’.

35.) There are a multitude of cross-references to the book of Proverbs and Ecclesiastes in **v.19**. Pick one, and state the main point below. Look up **Proverbs 18:21** and explain its relation to our considerations so far.

James brings up this idea of being ‘slow to speak’ because it must have been a problem in the Jerusalem ecclesia and those ‘scattered abroad’. Under tremendous pressure it was easy for ‘brethren’ to retaliate speaking in a wrathful manner towards other brothers and sisters and perhaps Jews who were trying to infiltrate the ecclesia. Lashing out was not bridling the tongue **v.26**, and it would not be the way to resolve any issues. James was just slowly and delicately working this into his letter before he deals with this problematic behaviour in a thorough manner in **chapter 3**.

36.) Without getting into discussions of the tongue in too much detail as this will be discussed later, we do want to look at a couple of important lessons on wrath. Read **Matthew 5:21-24**. What lessons can we draw from our Master’s teaching?

37.) What important lesson can we learn from **Ephesians 4:26**?





**v.21** “Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls.”

Meekness – Do you search the bible to read what you believe or do you search the bible to believe what you read?

38.) A very expressive verse indeed! This exact word ‘lay apart’ in the Gk. **659 ἀποτίθημι** apotithemi, is used 10 other times in scripture all in a very similar context with only one exception. What is the context of these verses? Use **Ephesians 4:22-25** as your guide.

*Note:* All verses where this word can be found are as follows: **Acts 7:58** (only verse that doesn’t have a similar context); **Rom. 13:12; Eph. 4:22, 25; Col. 3:8; Heb. 12:1; Jas. 1:21; 1 Pet. 2:1**

39.) If all we do is lay apart sin, is that good enough? What will happen if that is all we do? Read **Luke 11:24** before answering.

40.) James is urging his brethren to not follow the impulses of the flesh. This way leads to death! In contrast, he appeals to them by showing the way to life, or that which is able to ‘save your souls’. The alternate way is through the word, but the ‘engrafted word’. The word engrafted has the idea of inborn; it talks of something with a permanent place. Why is this important to recognize when understanding how salvation can be obtained?

41.) Notice too, that it has to be received and if it must be received then it is not natural to ‘man’. Look up **1 Corinthians 2:14** and state what the ‘natural man’ does not receive and why this is the case.



- 42.) **FIRST PRINCIPLE QUESTION:** As James has eloquently expressed, there are two ways of thinking; one that comes naturally and one that must be received. Read **Galatians 5:16-25**. Note the key connections from James and state the first principles that are involved.



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Man is often deceived into sin and the end result is death. This is a sad reality of our nature, however, our loving God of his 'own will' has provided a way to 'save our souls'. We must receive with meekness the 'word of truth' which God, the 'Father of lights,' has provided and be born again both by the water and the word. What an amazing God we worship who gives us both natural gifts and spiritual gifts. Not only has God given us his complete and perfect word of truth, but he has given us his son, who was the Word made flesh. He was the only man who 'received' with an intensity unmatched, that word of life. In so doing he was able to lay aside all wickedness and as a result crucified the flesh with the 'affections and lusts'. He did this day by day using the word of God to combat all that opposes his Father and finally on the cross. What an example we have before us! Let us take up our cross and follow him! Let us resolve in our minds that we must 'live in the spirit' and 'walk in the spirit' so that our Maker might be glorified.

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## SECTION 4. BE YE DOERS OF THE WORD (JAMES 1:22-2:13)

### A. DOERS OF THE WORD OF TRUTH (v.22-25)

**V.22** *“But be ye doers of the word, and not hearers only deceiving your own selves.”*

It is essential to receive the word of God, but just as sin can be deceitful so too we can be deceived by being a hearer and not a doer. Bro. John Martin says the following: “This is a practical religion. Note carefully it is a doing of the word. The word of God must be the motivating force underlying our action. The firstfruits of the harvest must bear the characteristics of the tree or plant which produced them. Similarly, a child, if it is a true son of its parent, must manifest the characteristics of its father. Whatever we do therefore, in the cause of the Truth must be based upon the Word of God.”

- 1.) This verse tells us of a huge theme and perhaps the principle theme in the epistle of James. Why do you think James bases much of his epistle on this verse and is the driving force behind many of his thoughts? Hint: Think back to a time when he got rebuked.
  
- 2.) What good is it if someone is a hearer of the word and not a doer? How does **Matthew 7:21** help us with understanding the importance of this issue?
  
- 3.) If we keep reading in Matthew we come across a parable relevant to this principle. Read **Matthew 7:24-27** and state the relevant lessons involved.

**V.23,24** *“For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass: for he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was.”*

James is not describing a man with poor memory, he is describing a man with poor priorities. ~ Carl Parry

- 4.) James now describes someone who is a hearer of the word, but not a doer. In your own words describe the analogy that James puts forth. Include what the glass (mirror) might represent. Also include a link to a previous verse in James for the phrase ‘goeth his way’.



**V. 25** *“But whoso looketh unto the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed.”*

- 5.) This verse is of paramount importance to us! It will tell us what it truly means to be a doer of the word in general terms.
- a. Look up the word ‘looketh’ in **v.25**. Compare it to the word ‘beholdeth’ in **v.24**. What is the difference? Why is this important?
  
  - b. James brings up the law of liberty.
    - i. Why do you think James uses the word law? Hint: Think about his past.
  
    - ii. What is the ‘perfect law of liberty’ in general terms? Look at [Appendix 6](#) where every occurrence of this specific word, liberty in the Gk. is provided. Also look at **Romans 8:1,2** to help.
  
    - iii. Read your answer to the previous question again. How should the law of liberty as you have described it, compel you to be a doer? Think about the force behind the ‘law of liberty’.
  
    - iv. What three words follow ‘law of liberty’ in **v.25**? Why is this so important?
  
    - v. Someone that is able to fulfill this verse will be ‘blessed in his deed’. What do you think this means? What else is associated with the word blessed? **See Romans 4:5-7.**



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While we might strive to be the children of light and implant the word of God within us, there must also be action. We must be ‘doers of the word and not hearers only’. If we are a hearer of the word, but choose to go our own way as opposed to the way of God, then we are like one that is baptised, but forgetteth the commitment we made. This is in contrast to one that scrupulously looks into the will of God and consistently abides in this manner serving the ecclesia in love and truth. This is a powerful lesson for us that our walk must be firmly founded upon the word of God. May we all look to walk that straight path which leads to the Kingdom.

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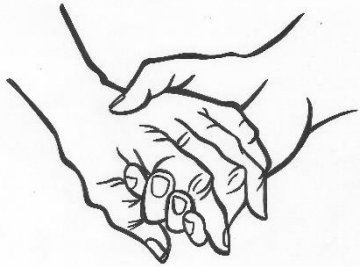


**B. PURE RELIGION AND UNDEFILED (v.26-27)**

V.26 “If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man’s religion is vain.”

- 6.) James has just discussed the importance of being a ‘doer of the work’ but he is very careful to point out what that is, and what it is not. James will do this over the next several verses. In **v.26** there is a form of religion which may seem as though it is meeting the requirements of being a ‘doer of the work’, but it is not. In fact, it is called ‘vain’ (**Strong’s** - purposeless, devoid of force).
  - a. What is this form religion that James is talking about? Refer to **Mic. 6:6-8; Matt. 23:23** for guidance.
  - b. How does someone deceive themselves with this form of religion? How can we do the same?

“Notice that James does not condemn the external forms of religion which Yahweh has appointed, but the reliance that some placed upon them without manifesting in action the practical requirements of true religion. Christ made the point in rebuking the Pharisees: ‘Woe unto you Scribes and Pharisees, hypocrites! For ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgement, mercy, and faith’ these ought ye to have done, and not to leave the other undone’ (Matt. 23:23). Both are necessary in the sight of God.”  
 ~ **H.P. Mansfield**



**V.27** “Pure religion and undefiled before God and the Father is this, to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.”

7.) This is an oft quoted verse, but many times only part of this verse is quoted missing an important element. As you answer the next two questions think about what part we often miss.

- a. What two elements in the beginning of the verse stand in contrast to an empty religion?

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- b. What two elements found in the latter part of the verse are the practical outpouring of your answers in the previous question?

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- 8.) Why does James say “God and Father”? Consider **James 1:17** and **Psalms 68:5** in your answer. How can this be an encouragement to us?

- 9.) The word 'visit' **1980 ἐπισκέπτομαι** episkeptomai (Strong's) means in a general sense to 'look upon or after, examine with the eyes' which tells us this is more than simply visit.
- What is it associated with in **Luke 1:68**?
  - What about **Acts 15:36**?
- 10.) List off some ways how you might practically 'visit' the fatherless and widows in their affliction, in your own ecclesia?
- 11.) The word 'keep' **5083 τηρέω** tereo (Strong's) means in a general sense to 'attend to carefully, take care of'.
- What is the result of keeping the commandments **Matt. 19:17**?
  - What is the word associated with in **John 15:10**?
  - What about **1 Timothy 5:22; 6:14**?
  - What about **1 Peter 1:3-6, Rev. 16:15; Rev. 22:7**?
- 12.) List off some ways how you might practically 'keep' yourself unspotted from the world.
- 13.) How is the spirit of these last two verses captured in **Isa. 1:10-17**?



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James is very careful now to define works. They are not simply the ceremonial aspects which exude religion. This is what the Pharisees were good at. Jesus says "All therefore whatsoever they [Pharisees] bid you observe, *that* observe and do; but do not ye after their works: for they say, and do not. (**Matt. 23:3**). Basically, Jesus is saying that we are to follow what they say but not as they do, because even they don't do what they say. They had deceived their own hearts thinking that the ceremonial and external aspects were the weighty matters, but instead they were hypocrites, teaching (unbridled tongues), yet not truly driven by the law of liberty unto good works. James admonishes his brethren by articulating what pure religion is all about. It is having the correct spirit of the law (**Deut. 14:28,29**) and letting that spirit work within us to help, save, and redeem others. As God is our Father (**James 1:17,18**) and we are begat by his word of truth it should be our mission to manifest him. Just as he visited and redeemed the Jews **Lk. 1:68** and the Gentiles **Acts 15:14**, we must visit his children (fatherless and widows). Finally, being a doer of the work cannot be limited to positive actions that we must pursue, but also negative actions that we must abstain from. James tells us that we must keep our garments. If we are able to do this we may be called 'blessed' **Rev. 16:15**.

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## C. RESPECT OF PERSONS (v.1-13)

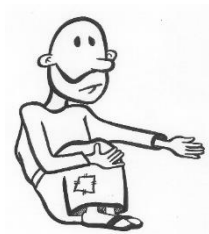
**V.1** *“My brethren, have not the faith of our Lord Jesus Christ, the Lord of glory, with respect of persons.”*

This verse can sound complicated, but its message is simple; if you have the faith of Christ, then do not show partiality. This flows nicely from the previous chapter because we must help our brethren (fatherless and widows) regardless of personal differences. Notice also the way in which James elevates his brother by calling him ‘the Lord Jesus Christ, the Lord of glory’ See also **Psa. 24:7-10; 1 Cor. 2:8 & Tit. 2:13**. This term ‘glory’ is often used of Christ in the contexts of the resurrected Christ.

14.) This principle can be found by understanding the “the wisdom that is from above” (**James 3:17**), and is also found in the law. Read **Leviticus 19:15**.

- a. What is the over-arching principle that would guide an individual to follow this command in Leviticus? Hint: Keep reading in Leviticus until you come across the word ‘but’. Following this word you will find the principle. You can confirm your answer by continuing to read in James 2 where the exact same principle is found.
  
- b. **Proverbs. 24:23-25** talks about this same principle, but develops it in the arena of rebuke. What are the two scenarios Proverbs gives us, and what are their respective outcomes?

**V.2-4** *“For if there come unto your assembly a man with a gold ring, in goodly apparel and there come in also a poor man in vile raiment; 3 and ye have respect to him that weareth the gay clothing, and say unto him, Sit thou here in a good place and say to the poor, Stand thou there, or sit here under my footstool: 4 are ye not then partial in yourselves, and are become judges of evil thoughts?”*



15.) Describe the scenario that James puts forth in your own words. Keep in mind the phrase ‘gay clothing’ **v.3** is the same in the Gk. as ‘goodly apparel’ **v.2**.

16.) The word for ‘good place’ **2573 καλῶς kalos** in **vs. 3** comes up later in this chapter. It appears in **vs. 8** and is translated as the word ‘well’. James selects this word for a reason. Explain the irony when comparing these two verses.

17.) What phrase in **V.3** is found in **Psalm 110**? How does James' point demonstrate that those showing partiality have it all wrong?

In **v.4**, James emphasizes yet again the problem with doublemindedness. The word for 'partial' **1252 διακρίνω** *diakrino* is the same word in **1:8** "A double minded man is unstable in all his ways." This time it is not a matter of faith or doubt, but a matter of divisive thoughts which are baseless. James says that social status is not a measure of someone and thus judgements ought not to be made on this basis. In fact, those have been called to the truth and submitted to the waters of baptism are "all one in Christ Jesus" (**Galatians 3:28**). Christ who was not a respecter of persons will not distinguish between "Jew nor Greek...bond nor free, male nor female" (**Galatians 3:28**), neither will he distinguish between rich and poor **James 1 & 2**.

18.) Rotherham's translation says 'judges with evil thoughts' for the end of **v.4**. How can we have the same problem that James speaks of at this time and be judges with evil thoughts? Be careful! This question is not intimating that we shouldn't make judgments at times, but that it is easy to make baseless, humanly based judgments.

19.) As the previous question suggested, we are to make certain judgements. Read **1 Cor. 5:9-13**.

- a. In this context who are we to judge and who are we not to judge?
  
  
  
  
  
  
  
  
  
  
- b. What were the judgements that were to be made in this passage? How is this different from **James 2:4**, or **Psalm 109:30-31**? Use **John 7:24** to help summarize the concepts.

**V.5** "*Hearken, my beloved brethren, Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him?*"

20.) James switches from man's judgment to God's judgment. God is not a respecter of persons. Select any 3 of the following verses and mention how God is not a respecter of persons based on the context. **Deuteronomy 10:17; 2Chronicles 19:7; Job 31:13-15; 34:19; Acts 10:34; 15:9; Romans 2:11,12; 10:12; Ephesians 6:8,9; Colossians 3:25; 1Peter 1:17.**

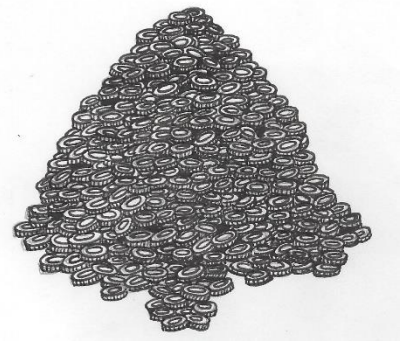
21.)The word ‘chosen’ **1586 ἐκλέγομαι** eklegomai is most often (18 out of 25 occurrences) found in a context where God or Christ is choosing the ‘elect’ or followers etc. Read **John 15:16** and state the lesson found in that context.

22.)God has chosen the “rich in faith”, which also may be those who are seen as poor from the world’s perspective. It is obvious that God chooses the “rich in faith,” but maybe less obvious why he chooses the poor of this world. Why do you think it is the poor of this world that he chooses? Does this mean that there will be no rich people in the Kingdom? Explain and refer to **Matthew 19:21-23** in your answer.

23.)Read **Luke 12:13-21**.

a. What was the rich man’s problem? What pronouns came up over and over again?

b. How can we be rich toward God? Consider **Luke 12:34** in your answer. Also refer to **Matthew 5:3 & Isaiah 66:2**.



24.)There are a number of scriptural examples where being rich toward God is discussed.

a. Consider **II Corinthians 8:9**. How was Christ rich and then poor?

b. Who was rich in **Revelation 2:9-10**? What was their reward and what similarity do you notice in **v.10** to **James 1:12**?

25.)Look up some other references with the word ‘heirs’ **2818 κληρονόμος** kleronomos, which have a similar context. Comment on the verses in relation to the word ‘heir’.

26.)The promise comes to those that love God. What type of love do you think this is considering the greater context? See **II John 1:6**.



27.) Fill out the comparisons between **James 1:12** and **James 2:5** in the chart below.

<b>James 1:12</b>	<b>James 2:5</b>
Blessed is the man that endureth temptation [trial]	
Rich in faith	
Receive the crown of life	
Them that love him	

28.) There are two different rewards - one in **1:12** and the other in **2:5**. What two different aspects of the millennial age do they refer to? Use supporting passages.

**V.6** *“But ye have despised the poor. Do not rich men oppress you, and draw you before the judgment seats?”*

**Proverbs 14:31** *He that oppresseth the poor reproacheth his Maker: but he that honoureth him hath mercy on the poor.*

In **v.5** we learned that God has chosen the poor of this world and rich in faith. **1 Corinthians 1:26-29** says “God hath chosen the ...things which are despised...[Why?]...that no flesh should glory in his presence”. This is often the problem with riches; it brings an attitude of self-glorification. Back in James we are told that “ye have despised the poor”. These are the very people that God hath chosen. This attitude of partiality conflicts with God’s. In effect, a judgment is made that opposes the very judgements of God.

29.) James now wants his beloved brethren to consider the very class of people that they showed favouritism to. What group (or sect) of people do you think James is referring to? Notice that they are ‘rich men’ (see also **James 5:1**) and not ‘rich brethren’, that they oppress them (the brethren), and draw (R.V. ‘drag’ – see also **Acts 16:19; 21:30** for other occurrences) them before the judgment seats. Read **Acts 4:1-7** and **Acts 5:17,18,27**.

How ironic! The believers showed unjust judgment, and favouritism to the very people that persecuted and took them to their own council’s and judgment seats for holding the faith of Christ.

**V.7** “Do not they blaspheme that worthy name by the which ye are called?”

James’s argument grows even stronger and he shows the hypocrisy that was going on within the ecclesia. Blasphemy was punishable by death (**Exodus 20:7; Leviticus 24:10-16**), so why should we elevate those that blaspheme that worthy name? This was the argument of James.



**BIBLE MARKING:** James mentions “that worthy name by the which ye are called”. You may recall from section one that this phrase in the Gk. only occurs one other time. It is found in **Acts 15** and is said by James the brother of Christ. Specifically, the word ‘name’ **3686 ὄνομα** onoma is a very important word in the entire book of Acts. Use a pencil crayon and colour in all occurrences of the word ‘name’ at least as they pertain to the Lord Jesus. You will have to use a concordance or bible program to find all the related verses.

If we have been ‘called’ **1941 ἐπικαλέομαι** epikaleomai then we ought to “call (epikaleomai) upon the name of the Lord [to] be saved” **Rom. 10:13**

30.) Let’s focus back in on **Acts 4:1-7 and Acts 5:17,18,27,28**. Whose name was blasphemed? How was the ‘name’ in these contexts either shown honour or dishonour? What is the lesson for us?

31.) In this epistle we have seen James show honour to his brother on more than one occasion. What three attributes does James attribute to his brother in **James 1:1; 2:1,7**? How can we do the same?

Brother *John Martin* says this about **v.7**, ‘This is a Hebrew expression. Yahweh’s name was called upon Israel (**Deut. 28:9,10; 2 Chron. 7:14; Jer. 14:9; 25:29; Dan. 9:17-19; Isa. 63:19**). The same name was called upon the Gentiles also (**Amos 9:11-12; Acts 15:14**). Only the husband and the father can call their name upon another person, and the idea is one of possession. Yahweh as Israel’s father (**Isa. 43:6-7**), and their husband (**Isa. 54:5**) called His name upon them. In baptism we have put on Christ’s name (**Acts 2:38; 8:16**). We become His children (**Isa. 8:18, cp. Heb. 2:13**), and his bride (**Eph. 5:22-23**).

**V.8** “If ye fulfil the royal law according to the scripture, Thou shalt love thy neighbour as thyself, ye do well.”

**ROT** → “If ye are indeed fulfilling...”

32.) James is now going to reason from the law. He uses a verse taken from **Leviticus 19:18**. James calls this the 'royal law'. Use the following passages to state why he might call this commandment a 'royal law'.

a. **Galatians 5:14; Romans 13:8-10; Matthew 22:38-40**

b. **James 2:2** → Consider what the brethren were favouring?

c. **Mark 12:31**

i. Look in the context of **Mark 12:31**. What other commandment is found within the context? Hint: This commandment is even greater.

ii. Where has James talked about this commandment already?

'Royal' (**937 βασιλικός** basilikos) signifies belonging to a king, proclaimed by a king. This Law is proclaimed by the King of Heaven (**Lev 19:18**), and declared again by Christ, the King of the Future age (**Matt 22:37-40; John 13:34; 15:12; see 2 John 5**). As a Royal Law, it provided the chief principle by which to LIVE life in the Truth.  
*-New Zealand Youth Conference 2010 Study Guide*

33.) The word love (**25 ἀγαπάω** agapao) is a powerful word and is rich with meaning in scripture. Read the following passages and state the key point or lesson that can be taken away.

a. 1 John 4:9-12

b. Matthew 5:43-48

c. 1 Corinthians 13:4-8

d. Philippians 1:9-11

*Bro. Robert Roberts in "Thirteen Lectures" says this in regards the brethren in Ephesus who had "left their first love." – "We must understand this in the light of scriptural definitions of love, and not according to the modern notion which limits love to sentiment. It means more than affection: it means love in practical manifestation. "This is love", says John, "that we walk after (in accordance with) his commandments" (2 John 6). Jesus also says, "He that hath my commandments, and keepeth them, he it is that loveth me" (John 14:21)."*

**V.9** *"but if ye have respect to persons, ye commit sin, and are convinced [ROT – convicted] of the law as transgressors."*

A helpful translation of this verse can be found in Rotherham's. → **James 2:9** But, if ye are shewing respect of persons, sin, are ye working, being convicted by the law as transgressors!

Notice that the word 'commit' in the KJV is the word 'working' in ROT. This continues on the theme in James of works. This word (**2038 ἐργάζομαι** ergazomai) is related to the other occurrences of the English words 'work', 'worketh' etc. found in James. While the believers may have boasted in the keeping of the law like in **Rom. 2:17**, their works were misguided. James tells us that there are works of sin **1:15,20 & 2:9** and these are against the will of God. The work of loving their neighbour was nullified by their work of sin, having respect of persons. Ironically, they categorized the rich and place them "in a good place" **v.3 (2573 καλῶς** kalos) thinking they were loving their neighbor. In actual fact, they were missing the whole point of 'loving thy neighbor' and thus God would place them as not doing 'well' **v.8 (2573 καλῶς** kalos). Cp. **V.19**.

34.) It is so important to read all of scripture, and not just a part here or there, without context. James had earlier quoted from **Leviticus 19:18**. Read a few verses prior to that verse and show the inconsistency in the way of thinking that James discusses in **chapter 2** of his epistle.

35.) Comment on **II Timothy 3:15-17** and how this applies to our discussions.

**V.10,11** *"For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all. 11 For he that said, Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou are become a transgressor of the law."*

Here James shows their flaw. The believers were in danger of separating the law into disjointed elements and viewing their standing before God by maintaining a record of do's and do not's. This verse does not mean to say that all laws have been broken, but that just one transgression will separate us from God (**Isaiah 59:2**). James selects laws of Moses and shows that with one mistake the law has been broken. James will also show that the law of liberty can also be broken with this mindset **v.12**.

36.) Comment on **Psalm 130:3-4** and discuss its relevance to **v.10 & 11** of James. What is needed no matter how many or how few laws are broken?

37.) It is all too easy to emphasize some parts of our walk in the truth and totally neglect others. We can emphasize 'loving our neighbour' and yet have 'respect of persons'. Other times we can emphasize something we are good at, and yet we may falter on other important aspects of the Truth. List of some of these contrasts in your own life. What do you emphasize? What aspects do you tend to leave out, yet are important? What are your strengths that are easy to readily discuss? What are your weaknesses that are easy to hide under a rug? How can this be fixed?

38.) Why does James choose these two specific laws in **v.11**? Hint: Read the beginning of **chapter 4**.

**V.12** *"So speak ye, and so do, as they that shall be judged by the law of liberty."*

Be hearers of the word and doers <b>1:22</b> . Be speakers of the word and doers <b>2:12</b> .
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39.) Speaking or the tongue has already come up a couple of times (**1:19, 1:26**) and will also come up as the primary subject later in the epistle (**chapter 3**). What is a key principle learned from the first part of this verse?

40.) Judgments are made with speech, hence why those who are 'masters' **3:1** (or teachers) will have the greater judgment. What is the danger in claiming achievement or success in keeping a law or even a principle? Consider those who claimed that they were fulfilling the royal law which said, "thou shalt love thy neighbour as thyself". In this context were they actually fulfilling it? Were they not missing a whole group of people? Read **Matthew 23:3,4**. What danger had the Pharisees gotten themselves into? Cp. with **Mathew 5:19**.



**BONUS MATERIAL → LAW OF LIBERTY**

The law of liberty recognises that all sin, and thereby all come under the curse of the Law (**Gal. 3:10**). However, a believer can obtain forgiveness of sins, and so be freed from that curse by newness of life in Christ (**John 8:32-36; Rom. 7:1-6; Gal. 5:1; Col. 2:14**). This imposes an obligation on him to walk in the light of that experience. Having received of the goodness of God, he is expected to show the same quality of mercy to others (**Matt. 6:12; Rom. 14:10,13**). Moreover, he will recognise that “all have sinned” (**Rom. 3:23**), both the rich man and the poor, and that all, thereby, have been reduced to one common denominator (**cp. 1 Cor. 7:21-23**). He will not show partiality towards some because of material advantage, but will, in humility, treat all as “one” in Christ (**Gal. 3:28**). He will speak and act as one who will be judged by the law of liberty. The very term law of liberty shows that the liberty referred to is subject to restraints; it expresses liberty from condemnation, not license to please oneself.

- 41.) Our love should be compelled by the law of liberty. Remember that a man is only blessed in his deed (doing) having looked in to the perfect law of liberty, and continuing therein (**1:25**).
- Read **1 John 3:18** and state how our love should be expressed?
  - Comment on **1 John 4:19-21** in relation to our recent considerations.
  - Do the same with Deuteronomy **15:12-15**

**V.13** *“For he shall have judgment without mercy, that hath shewed no mercy; and mercy rejoiceth against judgment.”*

- 42.) The only way we can have liberty from sin and death is through receiving mercy, thus there is a great need to demonstrate this characteristic in this life. With a very short response, comment on the verses below in regards to mercy involving each of us and our Heavenly Father.
- Mathew 5:7** -
  - Mathew 6:15** -
  - Proverbs 3:3** -
  - Romans 9:14,15** -
  - Jeremiah 9:23,24** -

43.) Where and when do we have opportunity to express mercy in ecclesial life?

44.) How does mercy rejoice against [triumph over] judgment? Read **Matthew 18:21-35** and contemplate the time of judgment before you answer. How does the parable in this passage show how mercy triumphs over judgment, but that judgment is inevitable for those who show no mercy?



These thirteen verses of James chapter 2 are filled with practical outpouring of the engrafted Word of Truth. James knows how easy it is for the flesh to justify certain behaviours; whether it be apathy even when hearing the word (**1:22-25**), or following after works of law and teaching men so, rather than works of the spirit (**1:26,27**), or as we have just considered allowing the word to drive action, but doing so mixing it with our own selfish attitudes and giving preferential treatment to some (**2:1-13**). James has told us that if we have the faith of Christ then we should not be respecters of persons. This was not Christ's attitude neither was it in the character of God. James has already told us that the rich man who is double minded will "fade away in his ways" (**1:11**) and Christ tells us that it is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God (**Mark 10:25**). It is the poor who are often rich in faith because they see the need for God. Sometimes we can oppose God by choosing those who are rich in this world, or those who we prefer because of fleshly reasons. We can become so blinded that the very people that we build up will be the people that tear us down or 'drag us before the judgment seats' just like in the first century ecclesia. James tells us to contemplate loving our neighbour (**v.8**); it is this which God is well pleased with and it is this along with loving our God (**v.5**) that fulfills the two greatest commandments. Neighbour must be defined by what we do to others and not what others do to us (**Luke 10:36**), thus loving our neighbour is an example of being impartial in our expression of God's word. Finally, James tells us of the danger involved with partiality. While some may have thought they were loving their neighbour (ones they showed favouritism to) as commanded the law (**Leviticus 19:18**) they missed the fact that 3 verses earlier (**v.15**) they were not to show respect of persons. This was committing sin, and sin leads to death. Therefore, the only chance of life is to receive mercy (removal of punishment where it is deserved). This principle is expressed in the law of liberty which tells us that the curse of the law has been removed in Christ and we can be freed from sin and death. If we receive mercy then we ought show mercy to others, otherwise the "judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again" (**Matthew 7:2**). To be in the Kingdom, judgment to death (which we all deserve **2:10**) must be removed and mercy to life must be extended. This truly is "mercy rejoicing against judgment" (**James 2:13**)



## SECTION 5. FAITH WITHOUT WORKS IS DEAD (JAMES 2:14-26)

### A. FAITH MUST PROFIT (v.14-20)

**V.14** “What doth it profit, my brethren, though a man say he hath faith, and have not works? Can faith save him?”

James has already discussed being a ‘doer’ (1:22) but in that context it was being a doer of the word. In the context we are in now, it is about being a doer from the faith that has been developed within us. This makes sense because we know that “faith cometh by hearing and hearing by the word of God” (Romans 10:17).

**BIBLE MARKING:** There is an emphasis on works in the book of James and particularly **chapter 2**. It is worth going through the epistle of James and colouring in the word ‘works’, ‘worketh’, ‘work’ etc. Remember a work can take the form of other words as well such as ‘visit’ (1:27) and ‘do’ (2:12). While you can use a concordance or a search tool to look up some of the repetitious words for ‘work’ in James it may be easier just to read it all through (at least **chapter 2**) because there are so many variances of this idea.



- 1.) There are 2 rhetorical questions in this verse. Read through the remaining verses in this chapter. How many other questions are there? In asking all of these rhetorical questions James is making a point. What is it? What is the thrust of his argument?
  
- 2.) This verse is about someone who says they have faith but then doesn't do anything. This follows well with v.12 “so speak ye, and so do.”
  - a. What is faith? Find the Bible definition and give the book, chapter and verse.
  
  - b. We often state this chapter as the ‘faith chapter’, but it is really more than that. It is the ‘works by faith’ chapter. Have a quick scan through the chapter and list of some of the things that were done by faithful brethren.

Our Heavenly Father is not looking for a stagnate faith that is built around a set of doctrines. While truth is fundamental it is only the platform for production.



- 3.) Is James speaking about works of law? Consider the works that James has talked about already in his epistle and jot them down. Some of them can be found in the following verses: **1:3, 27; 2:8, 13, 16, 21, 25.**
- 4.) Read **Mark 14:6** and the surrounding context (**v.3-9**). What is the good work that Jesus mentioned? What is the contrasting work that some would have preferred? They are both works and perhaps both have their place, but why is the one a 'good work' and not the other in this context?

While the obvious answer to James's questions in this verse is 'nothing' and 'no' it would seem to contradict Paul who says 'ye are saved by faith' (**Ephesians 2:8**). On the surface, there does seem to be a contradiction but let's work through the rest of James's argument and we will come back to this thought.

**V.15,16** *"If a brother or sister be naked, and destitute of daily food, and one of you say unto them, Depart in peace, be ye warmed and filled notwithstanding ye give them not those things which are needful to the body; what doeth it profit?"*

- 5.) What else is being 'naked' associated with in scripture? Use the following passages to answer the question:
- a. **Exodus 32:6,25**
  - b. **Proverbs 29:18 (see margin)**
  - c. **II Corinthians 5:2-4**
  - d. **Hebrews 4:12-13**
  - e. **Revelation 3:17**
  - f. **Revelation 16:15**
- 6.) Where else is the Gk. word for 'destitute' **3007 λείπω** leipo found in the book of James? Why is this other case significant? Is the believer looking for something? Who is the giver in this case?

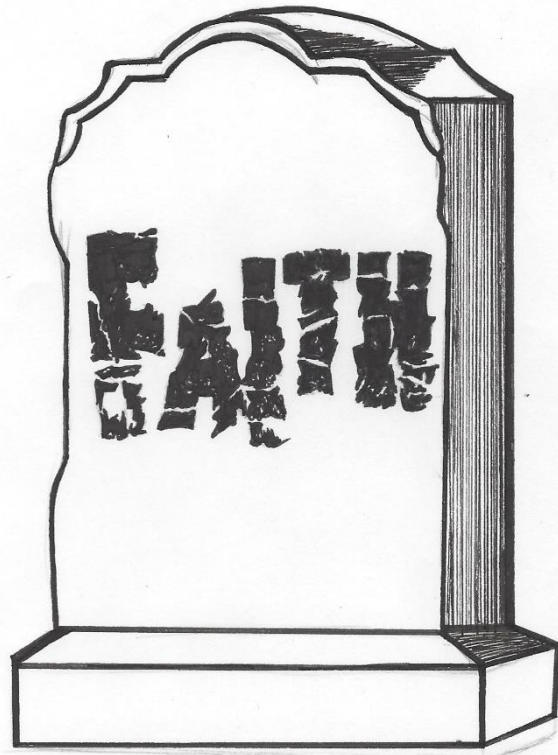
- 7.) Just as faith without works profits nothing so too are good intentions without action. List off some things in the ecclesia where you have had good intentions but have not followed through. How can you resolve this void?
- 8.) In a few words, jot down the lessons that come out in the following verses related to this subject:
- 1 John 3:17**
  - Proverbs 3:27,28**
  - Luke 3:11; Matthew 5:41,42**
  - Mathew 25:31-46** (specifically v.40)
  - Titus 1:16**

**V.17** “Even so faith, if it hath not works, is dead, being alone.”

**TWOT** – Dead: νεκρός nekros → dead person, corpse

- 9.) Is James arguing that faith is not important or not even required? What word tells us that this is not the case? You may want to look at Rotherham’s or Young’s Literal Translation. What is his argument then?

- 10.) Think about what would happen to the Jerusalem ecclesia (**Acts 11:28-30**) and the need that would follow (**Romans 15:26**). Explain the irony of the situation that would arise in the Jerusalem ecclesia and beyond, with **James 3:14-17**.



**V.18** *“Yea, a man may say, Thou hast faith, and I have works: shew me thy faith without thy works, and I will shew thee my faith by my works.”*

In **vs. 14** an argument was given that a ‘man’ (someone) may say that only faith is required to be saved. James showed how that there is no profit without works and thus faith in itself is dead. A mere academic faith that is not exercised is not fruitful, edifying, helpful, nor is it the end goal. Now another ‘man’ (person) might argue (**v.18**) that some people have faith and others have works thus covering both fundamental aspects. James shows how this is flawed. It is impossible to ‘shew’ faith without works. The very word ‘shew’ **1166 δεικνυω** deiknuo according to Strong’s has the meaning, to show, expose to the eyes. This can only be done through expressions of faith. Therefore, the individual with only faith doesn’t have a real faith and the individual with only works does not have a basis with substance. James however, knows that if an individual has a real, genuine faith then works with substance will follow. Faith and works are mutually inclusive, they cannot exist without each other. We must consider whether our faith is genuine and productive. Is our conviction real? Is it propelling us to act? Is it developing characteristics patterned after our Father? Are we so excited about the Truth and know it so well that all those around us know that it is our passion?

When we consider those men and women of faith in **Hebrews 11**, we are shown their faith by what they did. “...who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions...” (**Hebrews 11:33**).

11.) Read **Matthew 7:15-20**. When compared to **James 3:18**, how does this help us with our understanding of Christ’s teaching? What is the fruit etc.?

**V.19** *“Thou believest that there is one God; thou doest well: the devils also believe, and tremble. 20 But wilt thou know, O vain man, that faith without works is dead?”*

12.) The concept of ‘one God’ is a fundamental truth in scripture. It was fundamental to the Jews under the old covenant and it is fundamental to us as Christadelphians (BASF – Clause 1). Does this mean anything to us though? Does it affect us? What does this first principle mean to you individually and ecclesially? It may be helpful to read in [Section 2.C – Exalted in Trial, Bonus Material → Single Minded](#). Also consider the early context of this chapter in your answer.

13.) James uses irony again by using the same Gk. phrase as he did in **vs. 8**, “thou doest well.” How does he use irony in this case?

- 14.) **FIRST PRINCIPLE QUESTION:** The word for devils in the Gk. is **1140 δαιμόνιον** daimonion.
- a. How is this word used generally in scripture? You may find it helpful to use a first principles book written by a Christadelphian. It should explain what a daimonion or daimon is all about. **Recommendation:** 1<sup>st</sup> Principles Bible Marking Course by *bro. J. Luke and bro. P. Weller.*
  - b. Read **Mark 5:1-7**. What did Legion say that is a fundamental Truth? Did this utterance 'profit' anything?
  - c. While those that were healed were not possessed of 'devils' In **Luke 17:12-19**, a similar lesson can be realised. Describe how the 9 individuals were like the 'devils which believe and tremble'. How did the 1 individual show in his life the principles taught in James.
- 15.) James calls those without this understanding 'vain' (**2756 κενός** kenos), which means empty. When we pause and consider a world where God is becoming an afterthought and life is simply lived to fill time and space without regard for a Maker, we see how empty life must be. How can we take courage as we labour on to the Kingdom from the words of Paul in **Philippians 2:15,16**?




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In an ecclesia that would have been rife with turmoil, the need to serve was abundant. James showed in the early parts of **chapter 2** just how that service ought to work and the dangers of becoming driven by law. Now he wants to protect against the idea that a mere academic faith is acceptable. Imagine sitting in the comfortable confines of your home meditating on the will of God while brothers and sisters were destitute of daily food and lacked clothing. This was a real scenario for those living in Judaea **Acts 11:28**. Was the Truth given for growth in knowledge only? Is this even real faith when our brethren are suffering and we simply wish them well? We must always remember the words of Christ when he said, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." Can we ever pay back the debt of the death of a perfect man? Certainly not! We must have a faith that lives and serves Christ, thus 'visiting' (**1:27**) those in need. James also tells us that faith is an individual thing. Our faith cannot serve others nor can the faith of another save us. Works and faith are so intimately intertwined that the death of one really means the other is dead too. If we don't comprehend and live the simplicity of an active faith our lives are empty. We will be a dead corpse just as faith is a dead corpse without works. "Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord" (**1Co 15:58**).

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## B. FAITH PROFITING IN ABRAHAM (v.21-24)

**V.21-24** *“Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar? 22 Seest thou how faith wrought with his works, and by works was faith made perfect? 23 And the scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness: and he was called the Friend of God. 24 Ye see then how that by works a man is justified, and not by faith only.”*

16.) We have clumped these verses together as it will be easier to move through the thought process of James. In **v.21** it says that Abraham was “justified by works”. The word justified (**1344 δικαιοῶ** dikaiōō) means to render righteous. That is what we all desire; to be rendered righteous. The problem is that we sin and thus are unrighteous. James tells us the process how Abraham was justified, which can be a pattern for us.

- a. Were the works of Abraham isolated from faith?
- b. How do you know? Keep reading on from **v.21**.
- c. Look up the word ‘wrought’ (**4903 συνεργῶ** sunergeō) in the Gk. What does it mean?
- d. What English word is derived from this Gk. word?

17.) In these few verses James refers to 2 key time periods in the life of Abraham. **Genesis 15:4-6** (believed God) & **Genesis 22** (offered Isaac). Read these sections of scripture to get comfortable with what James is saying. **James 2:23** says “and the scripture was fulfilled”. Essentially Abraham offering Isaac (**Genesis 22**) fulfills his belief in God (**Genesis 15**).

- a. Before we go any farther, we need to rectify the fact that Abraham didn’t actually offer Isaac. How then can this then be considered a work? Look at **Hebrew 11:17-19**. What did Abraham believe?

18.) How is **Genesis 22** linked with **Genesis 15**? More specifically, how is the offering of Isaac linked with **Genesis 15:4-6**?

19.) You will notice in the early parts of **Genesis 22** that there are only commands which at the outset don’t require faith. This is different from **Genesis 12 & 15** where there are promises that do require faith. However, when reading **Genesis 22** we will see that truly the obedience to the commands given are an out working of a developed faith earlier in his life. **Genesis 22** actually links us back to this time in his life.

- a. God says “get thee into the land of Moriah....upon one of the mountains which I will tell thee of” (**Genesis 22:2**). What is the connection back to the promises?
  - b. What is the connection back to the promises where it says in **v.4** “Abraham lifted up his eyes”
- 20.) What are the 2 key phrases in **Genesis 22:16-18** which demonstrate the importance of Abraham’s works? Hint: They both follow the word ‘because’.
- 21.) Abraham believed God and it was counted to him for righteousness (**Genesis 15**). Abraham carried out a work and he was blessed. What is the word ‘bless’ or ‘blessed’ associated with? **Acts 3:25,26; Galatians 3:8**?
- 22.) Describe in your own words how by Abraham’s “works was faith made perfect” (**James 2:22**)?
- 23.) Why do you think Abraham was chosen as the example for the perfection of faith? Compare **Genesis 22:1** with **James 1:3**. What other element has James been discussing that Abraham exemplified in his life?
- 24.) Abraham was called the friend of God. This can also be found in **II Chronicles 20:7 & Isaiah 41:8**, but at what point in the life of Abraham do we find that there was this personal relationship with God? We typically read in the life of Abraham, ‘and God said unto Abraham’ or ‘the Lord commanded Abraham...’ however, there is something different said which suggests a close relationship in **Genesis 22**. Read **v.11** and jot down the phrase that shows a close knit relationship.

- 25.) Jesus says that “ye are my friends, if ye do whatsoever I command you.” Abraham was willing to do exactly what God had told him because of his lively faith and thus was called the friend of God.
- a. What other verses or biblical principles do we have on friendship so that we might better understand this incredible relationship Abraham had with God? It may help to think about others who had strong friendships in the truth.

- b. What lessons can we take away from the example of Abraham?



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To provide evidence that there is an inseparable relationship between faith and works, James turns to the Hebrew Scriptures. There he showed that their father Abraham was a great man of faith and it was accounted to him for righteousness on this basis (**Genesis 15**). However, this faith was proved much later on in his life when the very promises given to him would seem to be in jeopardy from a natural perspective. “Abraham...offered up Isaac: and he that had received the promises offered up his only begotten son...accounting that God was able to raise him up, even from the dead” (**Hebrews 11:17-19**). This incredible work fulfilled that unstoppable faith he had many years before and brought about such a strong relationship with his Father that he was called, “the Friend of God”. While Abraham is not our father naturally he is the “Father of the Faithful” (**Romans 4:12; Galatians 3:7-9**) and was an example to us how that we might be justified through a faith working in our lives day by day. If this is us, and we “draw nigh to God” (**James 4:8**), then we can have a relationship with our heavenly Father that is unparalleled with any we might have in this life.

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### BONUS MATERIAL → RECONCILING JAMES AND PAUL (ROMANS 3&4)

Some critics of the Bible say that, because Paul teaches justification by faith and not works, and James teaches justification by works, the Bible contradicts itself.

Paul's argument is dealing with justification by faith as opposed to justification by the Law of Moses. It is by God's grace that man is justified; it cannot be earned by man (**Rom 3:20-24,28; Eph 2:8-9**).

James is concerned with showing that a saving faith is one that lives. Its works are the works of faith, not the works of Law. James does not say that faith is not necessary, but that a man cannot be justified by faith ALONE (cp **Jam 2:17**). See **Gal 2:16,20** - we have to believe but we also need to LIVE by the FAITH (cp **Gal 3:11**).

They each deal with the two stages of justification - by faith and by works - 1. As a sinner, Abraham was justified from his past sins when his faith was counted for righteousness (**Rom 4:2-5**). 2. As a saint he was justified by works when he offered up Isaac on the altar (**Jam 2:21-23**).

“Abraham was the subject of a twofold justification, as it were; first, of a justification by faith; secondly, of a justification by works. Paul says he was justified by faith; and James, that he was justified by works. They are both right. As a sinner he was justified from his past sins when his faith was counted to him for righteousness; and as a saint, he was justified by works when he offered up Isaac. Of his justification as a saint James writes, “Abraham our father was justified by works, when he offered Isaac his son upon the altar. Faith wrought with his works, and by works was faith made perfect. And the scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness: and he was called the friend of God. Ye see then how that by works a man is justified, and NOT by faith alone” (**Jam 2:21-24**). I have termed it a twofold justification by way of illustration but it is, in fact, only one. The two stand related as cause and effect; faith being the motive principle it is a justification which begins with the remission of sins that are past, and is perfected in obedience unto death. The idea may be simplified thus. No exaltation without probation. If a man believe and obey the gospel his past sins are forgiven him in Christ; but, if after this he walks in the course of the world his faith is proved to be dead, and he forfeits his title to eternal life. But if, on the other hand, a man become an adopted son of Abraham, and “by a patient continuance in well-doing seek for glory, honour, and incorruptibility” (**Rom 2:7**), he will find everlasting life in the Paradise of God” (*Elpis Israel*, Pg 278-279).

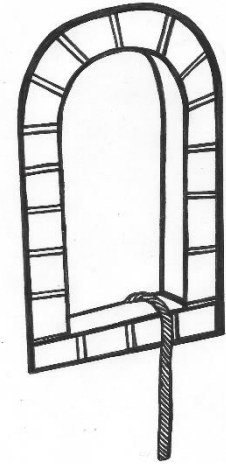
Abraham's faith of **Gen 15** was of the genuine saving quality that would manifest itself in works; the obedience of **Gen 22** proceeded directly from this living faith and is its fruits.

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**C. FAITH PROFITING IN RAHAB (v.25-26)**

**V.24,25** “Likewise also was not Rahab the harlot justified by works, when she had received the messengers, and had sent them out another way? 26 For as the body without the spirit is dead, so faith without works is dead also.”



Read **Joshua 2** to in order to familiarize yourself with the flow of thought of James.

26.)James has chosen 2 individuals whose faith was ‘made perfect’ and thus justified by works. But they were also contrasting individuals. Fill in the chart below.

Contrast	Passage	Abraham	Rahab	Lesson for Us
<b>Race</b>	<i>James 2:21</i> versus <i>James 2:25</i>			
<b>Description of Individual</b>	<i>James 2:21</i> versus <i>James 2:25</i>	Abraham our...	Rahab the...	
<b>Length of time for Faith to be made perfect</b>	<i>Gen 15-22</i> versus <i>Josh. 2:3,4</i>			
<b>Type of Work</b>	<i>Gen 22:1,19</i> versus <i>Josh. 2:4</i>			
<b>Overall Lesson in choosing these 2 contrasting figures:</b>				

27.)How is Rahab described in **Joshua 2:1**? How is she described in **Joshua 2:4**? What do you think is the significance?

**Justified by works:** Many in the land believed (see **Josh 2:9-11; 5:1**) but she alone acted in faith (**Heb. 11:31**). She believed in the one God (cp. Josh 2:11 with **Deut. 4:39**) and acted (contrast **Jam 2:19**). Rahab held her faith before the spies arrived (cp. **Josh 2:8-11** - Her explanation of why she hid them was a confession of her faith). Her faith was acted upon in hiding the spies, sending them another way, and staying in the city until Joshua (Yah shall save) arrived. Her example showed that Gentiles also can be justified (cp **Rom 3:29-30**). Her belief and faith, therefore, found expression in action, and though a Gentile, she was privileged to be both the ancestor of David and Christ (**Matt 1:5**).

- *New Zealand Youth Conference Study Guide 2010*

28.) With a better understanding of the power of an active faith, what will you do to ensure that this faith is developing within you?

“A person who believes, but in action fails to respond to that belief lives a lie. So, according to James, faith without works is as good as a corpse. It is faith in action that provides life and vigour”

- *Bro. H.P. Mansfield*



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We are justified by a faith that worketh, and we are justified by works that stem from faith. James demonstrated this in two different individuals. They each came from a different race, with different reputations and had their faith perfected over different periods of time and in different ways. We are all individuals walking different paths of life but we all stand before our Heavenly Father with the same process that leads to our justification and glorification of Yahweh. May it be in our prayers that our walk is as Abraham and Rahab's that we may receive the crown of life.

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## SECTION 6. THE TONGUE (JAMES 3:1-12)

### **A. LEADERSHIP (v.1-2)**

**V.1** *“My brethren, be not many masters”*

- 1.) Look up the word ‘masters’ in Strong’s (G1320) or a different translation. Who is James speaking about?
  
- 2.) Read **3 John 9, Matt. 23v5-8, 13**. What lessons are we given here about teachers with the wrong qualities?
  
- 3.) Look up the following references and note the qualities of true leadership.
  - a. **1 Tim. 1:3-7**
  
  - b. **1 Tim. 5:17**
  
  - c. **1 Thess. 5:12-13**

In summary, what is the main requisite for spiritual leaders (think–what is one of the major themes of the Epistle of James)?

**V.1** *“knowing that we shall receive the greater condemnation”*

It is significant that James says ‘we’ – he includes himself in this statement. It surely indicates to us that James did not ‘think of himself more highly than he ought to think.’

- 4.) Can you think of any other leaders in Scripture who identified with their brethren? Even in cases where wrongdoing had been committed? (Hint: At least 3 instances are in prayers)

Read **Matthew 7:1-5**

The word 'judgment' in **Matt. 7:2** comes from the same root word as 'condemnation' in **James 3:1** (G2919 – krínō).

5.) With Matt. 7 in mind, what is the warning here for teachers and what does this teach us about leadership? Also read **Rom. 2:20-24**.

6.) Read **Gal. 6:1-5**, **Phil. 2:7**. Contrary to hypocritical judgment, what does this teach us about the importance of identifying with our brethren?

**V.2** *"For in many things we offend all"*

7.) James makes it very clear that teachers need to recognize that 'all have sinned and fallen short of the glory of God.'? Think of two examples in Scripture; one where this was recognized by a teacher, and one where it wasn't. What were the outcomes of each? What lessons can we take from this?

**V.2** *"If any man offend not in word"*

8.) Read **Matthew 12:33-37**. Based on this passage, why is it important that we control our tongue?

9.) We've all heard the saying 'think before you speak.' This is very true for us as disciples. Read **Col. 3:2** while keeping in mind the verses in **Matt. 12** from the previous question. Where are we instructed to derive our thoughts from? See also **1 Tim. 6:3-5**.

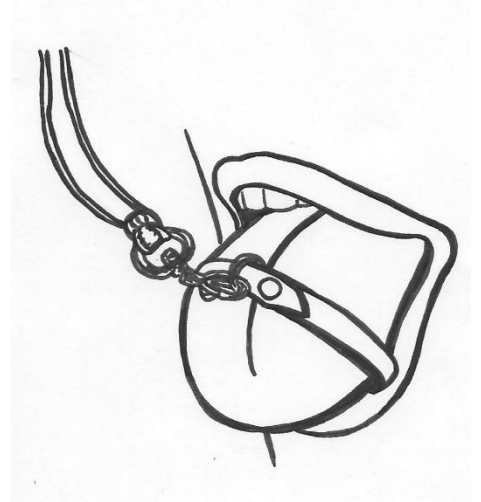
**V.2** *"the same is a perfect man"*

10.) Look up the word 'perfect' in Rotherham's translation (Rotherham's can be found on [biblegateway.com](http://biblegateway.com)). What word does it use?

11.) What does this tell us about spiritual maturity? Do we have to be a certain age before we can aspire to be mature? Compare **1 Cor. 13:11**.

V.2 *“able also to bridle the whole body”*

12.) In 1-2 sentences, what is the point that James is making here?



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During this time in Jerusalem, James needed to be very clear in his efforts to help unify the members of the ecclesia. One of the greatest responsibilities for teachers lies in the use of his tongue. With it he has the ability to build up the ecclesia and cause others to stumble. We probably all know for ourselves just how much our thoughts and motives affect the words we speak and how they can impact others! Consider Christ, who, while he suffered for us “committed no sin, nor was deceit found in His mouth.” (**1 Pet. 2:22**) Equally important is the need to be a servant to others. Effective leaders are those who are effective servants. This is a Divine paradox designed by God Himself. We may not gather this from the examples of ‘world leaders’ we see today, but we do see it in the example of our Lord: “Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.” (**Matt. 20:28**)

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## B. THE POWER OF THE TONGUE (v.3-12)

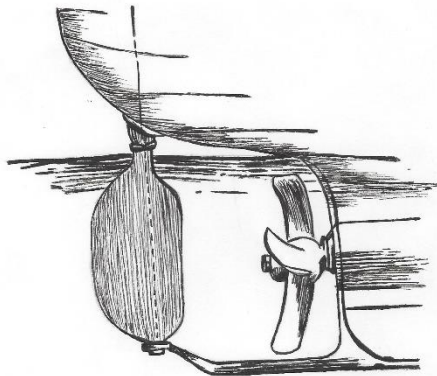
James delves into his thoughts on the power of speech by using two allusions.

**V.3** *“Behold, we put bits in the horses’ mouth, that they may obey us; and we turn about their whole body.”*

The word “behold” is literally translated “Now if we put bits...” This is to say that if we have control of our tongue, we can direct the course of our behaviour.

13.) Read **Luke 6:45**. Where do the words we speak originate?

14.) Read **Psa. 32:9**. What is the counsel given to us here?



**V.4** ‘Behold (look) also [at] the ships, which though they be so great, and are driven of fierce winds, yet are they turned about with a very small helm, whithersoever the governor listeth.’

Note: ‘Governor’ is otherwise translated ‘pilot’ (RSV, NKJV).

15.) The Gk. Word for ‘listeth’ is **βούλομαι** “boulomai” (G1014). Look this word up in an Englishman’s concordance or using Blue Letter Bible. How is this word translated most often in the New Testament?

16.) What point is James making by using these two examples? Whose will is it that is directing the course?

**V.5** *“Even so the tongue is a little member, and boasteth great things.”*

Several Psalms comment on the use and power of the tongue.

17.) Read **Psa. 12:3-4**. What is David’s perspective on this matter?

18.) Read **Psa. 73:8-9** (starting at **v.1** for context). How are those with an ‘untamed’ tongue, as it were, characterized?

**Eph. 4:29** reveals the sharp contrast between the agendas of the old man and new man in Christ – ‘Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers.’ **Col. 4:6** also speaks to this; ‘Let your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer every man.’ The context of Eph. 4:29 tells us more about the ‘old man’ characteristics, all of which are self-centred and self-pleasing. The new man—those renewed in the spirit of their mind, ‘which after God is created in righteousness and true holiness’—is very interested in the needs of others and seeks to build others up. Even though actions may speak louder than words, the words we speak still have an effect on the actions of others!

The phrase “boasteth great things” in **James 3:5** is the Greek expression **μεγαλαυχέω**, or *megalaucheo*. This phrase comes from the two Greek words ‘megala’ and ‘aucheo’, meaning ‘great things’ and ‘lifting up of the neck’. Based on this we conclude that this is talking about haughty speech.

19.) Can you think of any other scripture that talks about this kind of speech? What do we learn from those passages?

In the spirit of his epistle, James follows through with his thought and encourages us to think about how far-reaching this principle is.

**V.5** “Behold, how great a matter a little fire kindleth!”

20.) Using Strong’s or a different translation, what does the word ‘matter’ mean?

21.) Think about this example James uses.

- a. What is the warning James gives here? Compare **Prov. 15:1**.
- b. Are forests grown overnight? In a year? 5 years? What is another lesson we can take from this analogy? Compare **Prov. 18:21**.





**V.6** *“And the tongue is a fire, a world of iniquity.”*

James uses the untamed tongue as a microcosm and source of wrongdoing.

22.) Read **Prov. 16:27** and **Prov. 26:20-21**. What kind of person has a ‘fiery tongue’?

23.) What does James’s brother Jude liken to a fire in **Jude 23**?

**V.6** *“So is the tongue among our members, that it defileth the whole body”*

Here James is getting to the thrust of his message. Until now he has largely been describing the capabilities of the tongue, but now he is bringing it home with how it’s actually affecting them. Ultimately this lesson is directed to all members of the ecclesia. Note how James continues to identify with his brethren – “our members”.

24.) Read **v.6** in Rotherham’s translation. What detail are we given there about how the tongue is positioned among our members?

25.) Look up the word “defileth” in Strong’s. Write its number, definition, and find where else it’s used in the New Testament. How does this add to our understanding of **v.6**?

Call to mind the words of **1 Cor. 12:18** – ‘[God hath] set the members every one of them in the body, as it hath pleased Him.’ By all means this includes the tongue! Because of the position in the body, the tongue has to be extra diligent to ensure that its influence is guided by the life-giving, Spirit word. Consider 1 Pet. 4:11 – ‘If any man speak, let him speak as the oracles of God; if any man minister, let him do it as of the ability which God giveth: that God in all things may be glorified through Jesus Christ, to whom be praise and dominion for ever and ever.’ This can only be done if the engrafted word is received.

**V.6** *“And setteth on fire the course of nature”*



This statement is translated in the RSV as ‘setting on fire the cycle of nature,’ ‘nature’ being the Greek word ‘genesis,’ meaning ‘nativity’ (also translated as ‘generation’ in **Matt. 1:1**). The idea here is that the untamed tongue has the ability to affect the whole circle of a person’s existence.



**V.6** *“And it is set on fire of hell.”*



26.) The word ‘hell’ is the Greek word ‘gehenna’.

- a. Using a Bible dictionary and/or other resources, do some research on Gehenna and write your findings below.
  
  
  
  
  
  
  
  
  
  
- b. What is gehenna used figuratively as in the New Testament? See **Matt. 5:22, Luke 12:5.**
  
  
  
  
  
  
  
  
  
  
- c. Considering who James is writing to, why is this an appropriate metaphor for him to use?

James once again takes us back to Genesis.

**V.7** *“For every kind of beast, and of birds, and of serpents, and of things in the sea, is tamed, and hath been tamed of mankind.”*

27.) Unless your margin already has it, use Rotherham’s to look up and write out an alternate translation for the statement ‘tamed of mankind.’

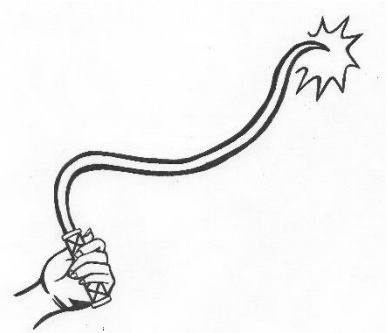
Man’s dominance of mind over the animals was established in the beginning. However...

**V.8** *“But the tongue can no man tame.”*

28.) What is James’ point here in light of **v7**?

29.) Look up the word ‘tame’ in Strong’s and write the number below.

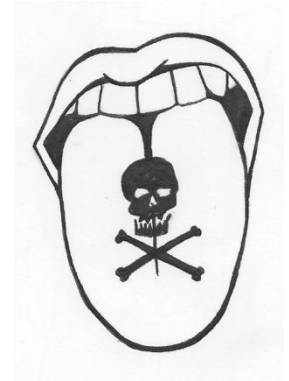
- d. This word is only used one other place in the New Testament outside of James. Where is it?



- i. Read through this story. What similarities can you find with what we have looked at so far in our study in the Epistle of James?
  
  
  
  
  
  
  
  
  
  
- ii. Using this story along with James' epistle, what lessons can we take about what *is* needed to tame the tongue?

**V.8** *"It is an unruly evil, full of deadly poison."*

30.) What animal is James referring to? What is the fundamental principle he is getting at (hint: think **Gen. 3**)? See **Psa. 140:3**.



Man's ability to tame animals is evident with animal trainers, at circuses, domesticated pets, etc. James' point is that even though man can use his cunningness and influence to tame animals, he simply cannot tame his own tongue. Serpent nature isn't overcome with serpent nature; the help of God and the influence of Jesus is needed to do that.

James now begins to outline the inconsistencies of the tongue.

**V.9** *"Therewith bless we God, even the Father; and therewith curse we men"*

31.) James presents both the spiritual and natural mindsets here. Read **Rom. 12:14**? What is the Apostle Paul's instruction there?

James brings proper perspective into focus in this verse, speaking of how we treat those '**which are made after the similitude of God.**' Is this something we remember when we talk to other people? Or when we talk about other people—especially to our family in the Lord?

James continues to address the inconsistency of the tongue by using illustrations from the natural world.



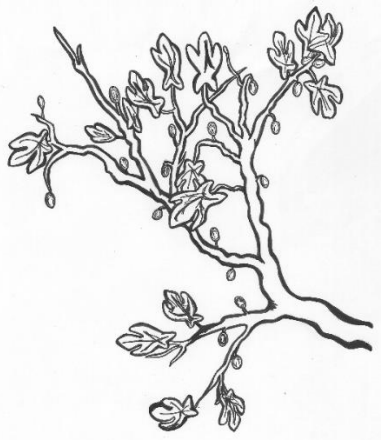
**V.10-11** "Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be. Doth a fountain send forth at the same place sweet water and bitter?"

32.) What does water represent in scripture? Provide a supporting verse.

33.) Where are we told that we ourselves are to become fountains?

Hint: look up the word "fountain" and see where/how else it is used. How do we become fountains?

It is fitting that we can observe consistency in God's creation around us. No doubt He conceals lessons in it for us to learn! In **Exodus 15:23-25** we see that even a bitter spring can be made sweet through the power of God.



**V.12** "Can the fig tree, my brethren bear olive berries? Either a vine, figs? So can no fountain both yield salt water and fresh."

34.) Where in the gospels would James have likely derived this teaching? Hint: Think similar imagery of tree and fruit.



35.) **Jer. 17:7-10**. What does this tell us about God's involvement in our lives as it relates to us bearing fruit?



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As we have already considered, the taming of our tongue is impossible without the Spirit Word of God filling our minds. Consider the words of Jesus—the Word made flesh: “Out of the abundance of the heart the mouth speaketh.” If the Truth is uppermost in our hearts and minds, it will be uppermost in our speech. The beauty of the Truth is that it does not only change the subject matter of our conversation, but the spirit and character in which we speak! As we endeavour to bridle our tongues, we must constantly, prayerfully seek the help of God in doing so. As we have seen, natural willpower will not help us achieve control. Christ acknowledged “For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak.” This lesson is of great importance to us, for Christ also instructs us that “by thy words thou shalt be justified, and by thy words thou shalt be condemned,” and “every idle word that men shall speak, they shall give account thereof in the day of judgment.” Self-examination and self-honesty are essential in identifying where our thoughts are derived from. Is our speech motivated by pure, Spiritual love, in order to help and to strengthen others? Or are we speaking in ways that puts others down to in order elevate ourselves? There is tremendous encouragement in the fact that with faith in God and His Word, taming the tongue is possible!

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## SECTION 7. WISDOM FROM ABOVE VS. EARTHLY WISDOM (JAMES 3:13-18)

### **A. WISDOM FROM ABOVE VS. EARTHLY WISDOM (v.13-18)**

James now presents a challenge, prompting self-examination among his brethren.

**V.13** *“Who is a wise man and endued with knowledge among you?”*

1.) Look up **Prov. 9:10**. How does this passage define “knowledge”?

**V.13** *“Let him show out of a good conversation his works with meekness of wisdom”*

2.) This word shows up all throughout Peter’s epistles. Find 4 instances from his epistles and briefly summarize the lesson(s) from each.

a.

b.

c.

d.

3.) What does this teach us about knowledge? Is its primary purpose intellectual in nature? See also **Pro. 15:1**.

**V.14** *“But if ye have bitter envying and strife in your hearts, glory not, and lie not against the truth.”*

Again, we are given insight into the issues that James was addressing with the Jewish teachers of this time. We see an example of this in **Acts 15:1-2** where brethren began preaching falsely that circumcision was

essential to be saved. This teaching resulted in Paul and Barnabas having ‘no small dissention’ with them. There is a great lesson for everyone in this, especially ecclesial shepherds. Bitter envying and strife (or ‘rivalry’ as Roth. translates it) is not reflective of Godly manifestation, but rather selfish ambition. Rivalry tends to promote self-glorification and division. ‘Lying against the truth’ is a helpful term to further our understanding how God views these serpent characteristics. The way James uses the term ‘truth’ here is the same way we use the term ‘in the truth’ or ‘accept the truth. The truth calls us to be peaceable and united (cp. **John 14:27; Eph. 4:1-6**), and any teaching or behavior not in harmony with this is, therefore, not of the truth.

**V.15** *“This wisdom descendeth not from above, but is earthly, sensual, devilish.”*

6.) Note the descriptions James uses for this form of ‘wisdom.’ Look up the following passages for each description and write out what the implications are for each.

**Earthly (Phil. 3:18-19) –**

**Sensual (1 Cor. 2:14) –** *(Note: “natural” here is the same word)*

**Devilish (James 2:19; Rev. 16:13-14) –** Refer to your answer to [question 14a in Sec. 5A](#)

**V.16** *“For where envying and strife is, there is confusion and every evil work”*

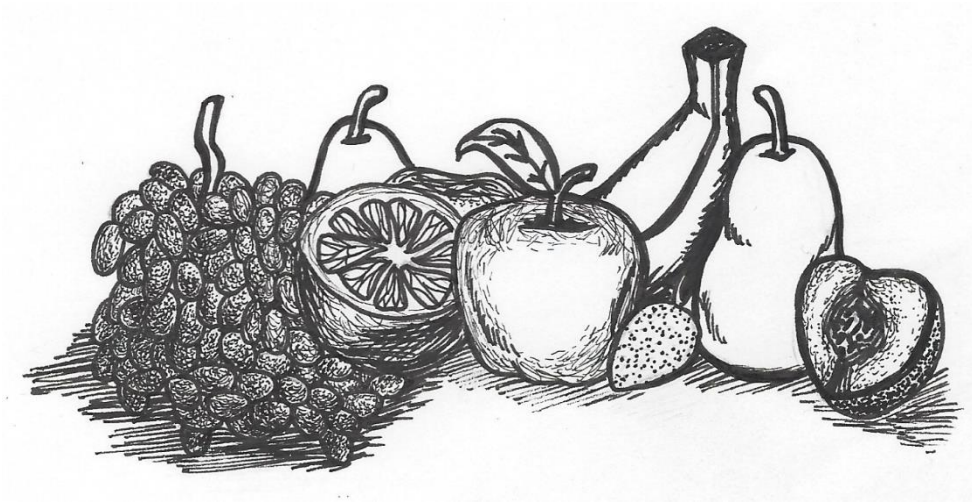
This is the same ‘envying and strife’ James mentioned in **v14**.

This Greek word for ‘confusion’ (akatastasia) is only used 5 times in the New Testament.

8.) Look up the other four uses using Strong’s and an Englishman’s concordance. How else is it translated, and what do we learn from these other 4 occurrences?

There are certainly many sobering warnings here about when envy and strife persist, especially in the ecclesial setting and the brotherhood at large. Rather than there being a mutual desire to grow closer to God, unity of plan and purpose, and cooperation in moving forward with a good work, instead there is that which stems from envy and strife – suspicion and antagonism – which hinder good works.

Of course, James does not leave it on this sad note. James goes on to describe the outworking of Godly wisdom, step by step. Notice the contrast to earthly wisdom!



**V.17** “But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be intreated, full of mercy and good fruits, without partiality, and without hypocrisy.”

9.) Look up the definition of each characteristic of wisdom from above using a dictionary or lexicon. Using the provided passages as support (including any others you think of), describe at least one way these attributes can be applied in daily life—especially at a time where earthly wisdom would be the easy way! Also note any Scriptural examples you think of for each.

Characteristic	Definition & Example
<b>First pure*</b>	<i>Psa. 19:7-14</i>
<b>Then peaceable*</b>	<i>Heb. 12:11</i>
<b>Gentle</b>	<i>Cp. RSV translation, Phil. 4:5, James 5:7</i>
<b>Easy to be intreated</b>	<i>2 Cor. 10:1</i>

<b>Full of mercy</b>	<i>Eph. 2:1-10</i>
<b>Good fruits</b>	<i>Phil. 1:9-11. Consider – what is needed to grow physical fruit?</i>
<b>Without partiality</b>	<i>See James 2:4</i>
<b>Without hypocrisy</b>	<i>See Strg. Definition; 1 Pet. 1:22</i>

\*Will be referenced in question 10

10.) \*These two characteristics are given of Melchisedec in **Heb. 7:1-2**, who is a type of our Lord Jesus the Christ.

- a. Why does righteousness come before peace (see **Isa. 32:17**)?
- b. Can you think of ways where earthly wisdom gets this out of order?
- c. What is the lesson for us in our personal and ecclesial lives?

**V.18** *“And the fruit of righteousness is sown in peace of them that make peace”*

In this verse we see the principles of **v.17** reinforced, and another apt description of Jesus himself. Recall the parable of the sower, where Jesus says that ‘he that received seed into the good ground is he that heareth the word, and understandeth it; which also beareth fruit...’ As we have seen, James captures the lessons of the parable of the sower in his epistle as well!





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James closes his thoughts in chapter 3 with a very appropriate connection to the parable of the sower and the character of Christ. It makes sense that in order to sow fruit of righteousness, a spiritual character must already be had by the sower. We are known by our fruits. James is once again stressing the importance for teachers to bear righteous fruit and manifest the character of God because of their position in the ecclesia. **Prov. 11:30** states that “the fruit of the righteous is a tree of life; and he that winneth souls is wise.” Again, consider the consistency here with Christ. The call of the Truth and being at one with God and the brethren has everything appealing about it. It is truly all that matters with God and His purpose. We have been invited to be a part of this high calling, and if we embrace it and grow in it, our gracious God will provide us with an unmatched result of eternal life under the King of Peace, manifesting His glory forever. Let us solemnly evaluate the two choices we have in life: “For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting.” (**Gal. 6:8**)

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## SECTION 8. FRUIT OF EARTHLY WISDOM (JAMES 4)

### **A. ENVY AND STRIFE (V.1-10)**

James closed chapter 3 with a concise description of the contrast between earthly wisdom and wisdom from above. He is now going to focus in on how earthly wisdom was manifesting itself amongst his readers, and warn of its consequences.

**V.1** *“From whence come wars and fightings among you? Come they not hence, even of your lusts that war in your members?”*

‘Wars’ and ‘fightings’ carry with them similar meanings. The Greek word for ‘wars’ is ‘polemos’, which is where we get the English word ‘polemics’ (the practice of engaging in controversial dispute). The Greek word for ‘fightings’ (‘mache’) is often used in reference to verbal disputes—including personal conflicts that arise as a result—but can also refer to literal warfare.



‘Lusts’ comes from the Greek work ‘hedone’, which is where the English word ‘hedonism’ comes from. It is complete self-indulgence with no restraint.

- 1.) ‘War in your members’ – this ‘war’ is the Greek word ‘strateuomai’, which means to ‘serve in a military campaign’.
  - a. Where else in the New Testament does someone talk about a war in their members?
  - b. Read the context of the verse you found in question 1a. How would you describe the warfare that is taking place among those who James is writing to? Which ‘side’ has the upper hand?

**V.2** *“Ye lust, and have not: ye kill, and desire to have, and cannot obtain: ye fight and war, yet ye have not, because ye ask not.”*

The word ‘lust’ here is a different Greek word than v1. It has the idea of coveting something that one does not possess.

- 2.) This problem is not unique to those James is writing to. Read **2 Tim. 3:1-5** – where/when else was this behavior prevalent?
- 3.) Think about the day and age we live in.
  - a. In what ways is this ‘lustful’ behavior encouraged?

- b. How can we combat this? What is Jesus' teaching on this matter? Cp. **Matt. 6:31-33** and **Luke 12:15**.

*"Ye kill, and desire to have, and cannot obtain"* – Although it would only take one case of physical murder for this to be interpreted as such, John makes the point in his first epistle that "whosoever hateth his brother is a murderer."

- 4.) Read the passage where John says this (**1 John 3:15**). What is the ultimate danger in this thinking? Cp. **Prov. 1:19**.
  
- 5.) Read James 4:2 in the RSV.
  - a. What insight does this give us as to why they were 'killing' and 'fighting and warring'?
  
  - b. Who in Scripture is the first recorded example of possessing this kind of spirit? What New Testament commentary on this individual explains the reason they did what they did?
  
- 6.) The spirit of envy and coveting after material things that others possess comes natural to the flesh. Imagine you're in a position where someone close to you is falling prey to this inclination. What Scriptural principles and examples would you use to help them?

*"Yet ye have not, because ye ask not."*

- 7.) It is true that our requests are to be made known unto God. Read through the following passages and summarize the spirit in which we are to pray to Him. Add any verses to this list you find applicable and helpful (and perhaps share them with your discussion group!).
  - a) **Phil. 4:6** –
  
  - b) **Jam. 1:5-8** –
  
  - c) **Mark 11:24** –
  
  - d) **Psa. 145:18** –

e) **Psa. 37:4** –

James anticipates the reaction and response from those he is writing to. “But James, we *do* ask of God, but we still don’t receive anything from Him!”

**V.3** “*Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts*”

- 8.) Look up the word ‘amiss’ in Strong’s.
  - a. Write the definition below.
  - b. What does this teach us about *not* praying with the characteristics you found in question 7?
  - c. What does this teach us about the way we approach our Heavenly Father in prayer and what we pray for? Compare the example of Jesus in **Lk. 22:42**.

It is a true blessing that we are able to approach our Heavenly Father in prayer through the righteous intercession of Christ. **Heb. 7:25** assures us that “Jesus is able to save them to the uttermost that come to God by him (with his spirit), seeing he (Jesus) ever liveth to make intercession for them.” Prayer is not something God intends for us to use as a way gratify our selfish interests (i.e. our will being done), although it is a natural trap for us to fall into. However, if our will is aligned with God’s, we are assured that He *will* provide as He sees fit and necessary!

James goes on to address the root issue of those praying based on selfish pleasures.

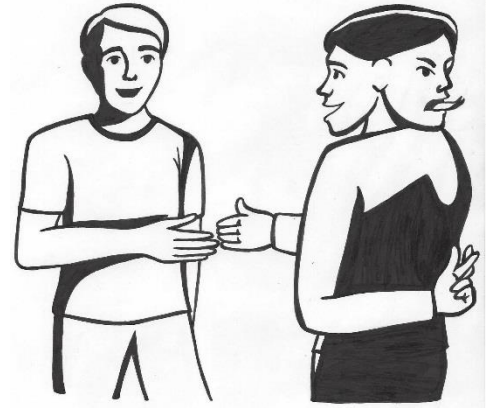
**V.4** “*Ye adulterers and adulteresses, know ye not that friendship of the world is enmity with God? Whosoever therefore will be a friend of the world is the enemy of God.*”

Interestingly enough – and appropriately so – the word “adulterers” is omitted from many translations (RSV, RV, Rotherham, Diaglott), leaving only “adulteresses.”

- 9.) How is James trying to appeal to the believers here? What identity had they forgotten? See **2 Cor. 11:2-3** to support your answer.

10.) "Friendship of the world"

- a. What constitutes the "world"? Cp. **1 John 2:15-17**.
- b. What does it mean to have "friendship" with the world?
- c. Think of at least one example of someone in Scripture who became a friend of the world (at least for a time). What were the consequences?



11.) "Enmity with God" – The word 'enmity' is the Gk. word **echthra** (G2189), and means "hostility" or "hatred".

- a. Where are we first introduced to this enmity in Scripture?
- b. Think about the experiences of your daily life. In what ways does the world try to attract you as a 'friend'?
- c. Read **John 15:19** and **17:14-15**. What does Jesus say about the way the world will view us if we choose to follow him?

**V.5** "Do ye think that the scripture saith in vain, The spirit that dwelleth in us lusteth to envy?"

Let's consider an alternate translation to try and make sense of this verse: "Or do you suppose it is to no purpose that the Scripture says, 'He yearns jealously over the spirit that he has made to dwell in us?'" (ESV)

- 12.) How does this alternate translation fit within the context of the earlier verses of chapter 4? Read **Deut. 32:15-22** for support.

13.) In light of what we've considered in verses 4-5, do you believe what God says about friendship with the world? Use the space below to write down some experiences of yours that have helped you appreciate the truth of this principle. If you're comfortable sharing, you might be able to help someone at BCYC with their own struggles.

**V.6** *"But he giveth more grace. Wherefore he saith, God resisteth the proud, but giveth grace unto the humble."*

14.) "Giveth 'more' grace" means "Giveth 'greater' grace". Read **Rom. 5:20**, and explain how it is the grace that God gives is 'greater' compared to the consequences of provoking Him to jealousy.

15.) Look up the word 'grace' in Strong's and write it below.

16.) Look up the words 'resisteth' and 'proud' in Strong's. From what we have considered so far, why does God resist the proud?

17.) How is humility a necessary characteristic to have...

- a. In the ecclesia?
  
  
  
  
  
  
  
  
  
- b. In our households?
  
  
  
  
  
  
  
  
  
- c. In the world (school, work, etc.)?

**V.7** *“Submit yourselves therefore to God. Resist the devil, and he will flee from you.”*

Herein lies the solution to the problem(s) the believers were facing (**James 4:1-5**). Humility begins with the recognition of a higher rank, leading to obedience (‘Submit’ means ‘to rank under’).

18.) Think of at least 2 examples of people in Scripture who submitted themselves to God in a similar sense. Who were they, and how did they demonstrate their submission? What can we learn from their examples?

19.) Read **Eph. 5:21-22**. How does the wisdom of submission extend and contribute to the success of our personal relationships as well?

20.) *“Resist the devil, and he will flee from you.”*

- a. Look up and write the definition of the word ‘resist.’ How many victors can there be? What does this tell us about our war with sin?
  
- b. Paul states the same principle, but words it differently in **Gal. 5:16**. Read this passage. How do we truly demonstrate our resistance to the devil? Cp. **Prov. 8:13**.



**V.8** *“Draw nigh to God and he will draw nigh to you.”*

As opposed to being ‘drawn away of one’s own lusts’ (**Jam. 1:14**), James exhorts his brethren to draw nigh unto God. Notice the two-step process of separation in these verses – ‘Resist the devil, and he will flee from you. Draw nigh to God, and he will draw nigh to you.’ This phrase ‘draw nigh’ is the phrase that is used for the approach of the High Priest to minister before God (**Exo. 19:22; Ezek. 44:13**). However, it is used in a wider sense here. Not only the High Priests, but ‘we draw nigh unto God’ (**Heb. 7:19**). God is the initiator of our call (‘no man can come to the Father except the Father draw him’ [**John 6:44**]). But once ‘drawn’ our further relationship depends upon our approach to Him. As we approach unto God He will hasten to meet us, even while we are yet returning to Him and are “a great way off” (**Mal. 3:7; Luke 15:11-24**). It is through this belief and demonstrated affection – not forced obedience – that God can righteously extend grace in drawing near to us.

*“Cleanse your hands, ye sinners”* – notice the language referring *outward*. This is a prerequisite for drawing near to God. With ‘blood on their hands’ as it were (**v.2**), it was no use trying to draw nigh to God.

21.) Read **1 John 1:7**.

- a. How does this help us understand how we are cleansed and what we are to be cleansed from?
  
- b. How does this contrast with the approach that was used in **James 4:1-5**?



*“Purify your hearts, ye double minded”* – notice the language referring *inward*. This, too, is a prerequisite for drawing near to God.

22.) Where have we seen double-mindedness in the Epistle of James already? How is the message consistent between these passages?

Double-mindedness is a demonstration of the battle for the mind. James urges the believers to reform both their ways and their thinking.

23.) Read through the following verses from Psalms and comment on how they help us understand the method or purpose of cleansing and/or purifying.

Passage	Lesson on method/purpose of cleansing and/or purifying
<b>Psa. 51:2</b>	
<b>Psa. 26:6-7</b>	
<b>Psa. 18:20-21</b>	
<b>Psa. 51:6-10</b>	
<b>Psa. 119:9-11</b>	



24.) What are some practical ways you can go about 'cleansing your hands' and 'purifying your heart'?

**V.9** *"Be afflicted, and mourn, and weep: let your laughter be turned to mourning, and your joy to heaviness"*

Strong's defines afflicted as being 'wretched', or to 'realize one's own misery.' Essentially, James is calling on the believers to endure toil or hardship in their labor.

25.) The children of Israel were called on to 'be afflicted' on the Day of Atonement. Find a passage in the Law where this is commanded – what do we learn about this 'affliction' from these passages?

26.) As stated above, the word 'afflicted' is also translated as 'wretched'. This word shows up in **Rom. 7:24-25** and **Rev. 3:17**.

- a. Who is described as being wretched in these passages, and how do their mindsets differ?
  
  
  
  
  
  
  
  
  
  
- b. What should we learn from this when it comes to self-examination?

*"Mourn and weep"* – or 'grieve and wail aloud' – this would naturally follow as a result of the mental affliction that James commands in this verse.

27.) This attitude is both on display and foretold in Scripture. Look up the following passages and briefly describe the circumstances surrounding each example:

**Luke 7:36-50**

**Zech. 12:10-14**

- a. What does Christ promise as a result of this attitude? (Hint: see **Matt. 5:4**; **Luke 7:47-50**)

*“Let your laughter be turned to mourning and your joy to heaviness”*

Look up and write out the meanings of the following words using Strong’s:

Laughter (G1071) –

Mourning (G3997) –

Joy (G5479) –

Heaviness (G2726) –

28.) Within the context of this chapter (v.4), from where was the believers’ laughter and joy derived from?

29.) Read **Eccl. 7:2-6**. How does this help support what James is instructing here? Why is it better to ‘go to the house of mourning’ than to ‘go to the house of feasting’?

a. How/where will true satisfaction and happiness be found? Cp. **Psa. 51:1-12**.

**V.10** *“Humble yourselves in the sight of the Lord, and he shall lift you up”*

This principle of humility leading to honor is brought out many times Scripture (eg. **Prov. 15:33; 18:12; 22:4; 29:23; Job 5:11; Ezek. 21:26; Matt. 23:12; Phil. 2:8-9**).

30.) Look up 4 of these references and expand on this principle from what you find in each.



31.) Read **Psa. 46:10** and **Isa. 2:11**. Who is it that is really being exalted?



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In order to become a faithful doer of the Word, it first needs to be heard (cp. **Rom. 10:17**). If it is neglected, the outcome will naturally tend to the negative behaviors James speaks of in this chapter. It is also impossible to try and root ourselves in the things of the world while at the same time try to submit ourselves to God's principles.

If we truly desire to be a friend of God, we will read His Word and—in humility—obey it. Otherwise, the question is begged of us as well: Does Scripture speak falsely? “Let this mind be in you, which was also in Christ

Jesus: Who, being in the form of God, thought it not robbery to be equal with God: But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.

Wherefore God also hath highly exalted him, and given him a name which is above every name: That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; And that every tongue confess that Jesus Christ is Lord, to the glory of God the Father” (**Phil. 2:5-11**).

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## B. JUDGING OUR BROTHERS (V.11-12)

A natural by-product of pride is the desire to speak evil and judge others. However, this can be overcome with the humility that James has spoken of. Still, this behavior was present within the community, and James needed to help realign their understanding of their position.

**V.11** *“Speak not evil one of another, brethren.”*

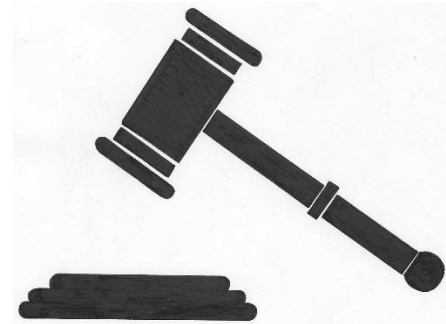
32.) Look up the word ‘evil’ in Strong’s as well as Englishman’s (or use Blue Letter Bible). Write the meaning of this word along with where else it is found in the New Testament.

- a. In the passages you found above, who is spoken of as speaking this evil?
- b. What may this indicate the believers James is writing to had allowed to happen?

Speaking evil of one other is characteristic of the flesh (cp. **Rom. 1:30**). We are instructed to ‘put away all evil speaking’ (cp. **Eph. 4:31; 1 Pet. 2:1**).

33.) Read **Eph. 4:29**. How should we speak to and of others? What should be our goal?

34.) Why do you think James appeal to them in this context as brethren?



*“He that speaketh evil of his brother, and judgeth his brother”*

35.) Where in the gospels does Christ warn against judging?

36.) Look up the word ‘judgeth’ in Strong’s – to what extent does this judging fulfil the judicial process (beginning with trial and ending with punishment)?

Judging our brethren implies that we are taking the place of God as a judge. Judgment on who will be accepted or rejected is reserved for Christ alone (Rom. 14:4, 10-13).

*“Speaketh evil of the law, and judgeth the law”*

37.) The law that is referred to here is the same law that James has referred to already in his Epistle. What law is that?

38.) Read **Matt. 22:36-40**.

- a. How can this law be summed up?
- b. How does judging our brother break these commandments?

By establishing their own conduct as the rule of acceptable action, and setting aside the requirements of the Law, these brethren James is writing to essentially ‘speak evil of the law.’ Through Christ’s life, death, and resurrection, he ‘magnified the law and made it honorable’ (**Isa. 42:21**) by himself revealing perfect obedience to its requirements, and enabling his followers to likewise fulfil its requirements (**Matt. 5:17; Rom. 3:31**).

39.) Considering that all men have sinned (**Rom. 3:23**), what is the grave error that is made when speaking evil of the law (and therefore judging the law)? In other words, what provision of the law is neglected? See **Matt. 18:21-35**.

*“but if thou judge the law, thou art not a doer of the law, but a judge.”*

40.) Compare this to **Rom. 2:1, 13** (and also recall **James 1:22**). Why does this principle align with what we’re told in **Jer. 10:23**?

**V.12** *“There is one lawgiver, who is able to save and to destroy: who art thou that judgest another?”*

41.) How would this have provided reassurance to those who were condemned by their brethren?

42.) How would this have served as a warning to those who were condemning?



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Jesus stated in **Matt. 5:17-19**, “Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven.” As we have seen throughout our study time and again, James preaches the essence of our Lord’s teachings. May we see in this a testament to the consistency and wisdom of God’s Word!

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### C. BOASTING ABOUT TOMORROW (V.13-17)



**V.13** “Go to now, ye that say, Today or tomorrow we will go into such a city, and continue there a year, and buy and sell, and get gain”

ROT: “Come now! Ye that say – Today or To-morrow, we will journey unto this city here, and will spend there a year, and will trade and get gain.”

43.) The phrase ‘we will go’ is closely related to the ‘ways’ of a certain type of person James brought up back in **James 1:11**. Which type of person is this? Whose attention is he trying to get?

- a. What are the 4 things this type of person plans for (notice the repetition of the word ‘and’)?
  - i.
  - ii.
  - iii.
  - iv.
- b. What (or Who) is given no consideration throughout all of the planning?

44.) The Jews were known for their pursuits of the things James mentions here. Read **Neh. 13:15-16** and **Amos 8:4-6**. What law had the Jews previously broken in pursuit of these things?

45.) “And get gain”

- a. How does this relate to the attitude James addresses at the beginning of **ch. 4** (and the prayers that were being offered!)?
- b. What warning does this give us regarding our interests and our relationship with God?
- c. Read **Phil. 3:8**. Using Englishman’s (or Blue Letter Bible), what word in this verse is the same as ‘gain’ in **James 4:13**? How does this contrast with the mindset James is appealing to here?
- d. Now read **1 Cor. 9:19-23**. This passage uses the same word ‘gain’ a number of times. How does this contrast to **James 4:13**?

**V.14** “Whereas ye know not what shall be on the morrow. For what is your life? It is even a vapour, that appeareth for a little time, and then vanisheth away.”

- 46.) James echoes Christ’s teaching on ‘tomorrow’.
- a. Find and write where Christ teaches about ‘tomorrow.’
    - i. What does he say about ‘tomorrow’?
    - ii. And for what reason?



ROT – “For ye are a vapour – for a little, appearing, then, just disappearing!”

The word used – vapour – signifies a mist that arises in the morning, floats for a time in the air, and then is dissipated by the rising sun. The analogy represents life as being extremely brief.

47.) Read through the following passages. Who else recognized this fact? How did they describe it?

- a. **Eccl. 1:2**
- b. **1 Chron. 29:15**
- c. **Job 7:7**
- d. **Psa. 90:6-9**

48.) A recognition of this fact of life can produce two attitudes of mind. Read the following passages and explain what they are.

- a. **1 Cor 15:32**
- b. **Psa. 90:12 & Psa. 31:15**

**V.15** “For that ye ought to say, If the Lord will, we shall live, and do this, or that”

What James is asking his brethren to do is consciously align their lives with the mindset of ‘Father, Your will be done.’ Such an attitude will completely shift our perspective on what we perceive as worthwhile and productive, and will guide us to desire to do His will (**Phil. 2:13**). James underscores the necessity of this realization by saying ‘if the Lord will, we shall live.’ Everything we plan for is subject to whether or not God permits it. Consider **Lam. 3:37** – ‘Who is he that saith, and it cometh to pass, when the Lord commandeth it not?’



49.) What are some things you are planning for in your life? How do they take into account God's will/purpose?

**V.16** *"But now ye rejoice in your boastings"*

Look up and write out the meanings of the following words using Strong's:

Rejoice (G2744) –

Boastings (G212) –

50.) The word 'rejoice' that you looked up is used one other place in James – how does this compare or contrast with its use here in James 4?

*"All such rejoicing is evil"*

51.) The word 'evil' here is different than the word we looked at in **v.11**.

- a. Look this word up in Strong's – what does the meaning of this 'evil' imply?
- b. How does this speak to our outlook and responsibility concerning our brethren?

**V.17** *"Therefore to him that knoweth to do good, and doeth it not, to him it is sin."*

52.) What is (at least one of) the significant words in this verse, in light of what we have studied so far in the Epistle of James (Hint: it shows up twice)?

53.) The word translated 'good' shows up elsewhere in James' epistle.

- a. Where is the first time it is used?
- b. How does this translation of the word shed light on who defines what that 'good' is?

This verse serves as a fitting conclusion to the subject James addressed in **ch. 4**. He clearly presented issues before his audience in this chapter, reminding the believers of their high calling to which they were called. With this knowledge they had a responsibility to act in a way that harmonized with what they were taught (cp. **Luke 12:43-48**). The 'sin' mentioned here is derived from a word that means 'to miss the mark (and so not share in the prize)'.



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Manifesting awareness and the character of God relies on our desire to develop His perspective in our lives. Without this desire, our natural default will be misguided, selfish thinking. This is why it is folly to lean on our own understanding, and to try and go forward in our own strength. May we not forget our God, Who wills us to live, but remember and acknowledge Him in all our ways. Let us hear the conclusion of the whole matter: Fear God, and keep His commandments: for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil (**Eccl. 12:13-14**).

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## Section 9. Warning to Rich Oppressors and Exhortation for the Oppressed (JAMES 5:1-11)

### **A. WARNING TO RICH OPPRESSORS (V.1-6)**

Although this is addressed to the oppressive Jews (cp. **James 2:6**), it would have been just as much for the oppressed believers. James uses this warning to the rich as a way to reassure the oppressed believers that their oppressors had their portion in life which would ultimately come to an end. This would also serve as a warning to not get lured into envying the seemingly attractive lifestyle of those they were oppressed by.

**V.1** *“Go to now, ye rich men, weep and howl for your miseries that shall come upon you.”*

As with **ch. 4:13**, James begins with another call to attention – Come now!

- 1.) How can evil arise out of wealth (is it really the wealth itself)? **Cp. Jer. 9:23-24, 1 Tim. 6:10.**
  
- 2.) Who are the rich men that James is referring to? (Hint: Recall **ch. 2**)

‘Weep’ is the same word used in **ch. 4:9**. However, this time the weeping is for the impending miseries that would come upon them.

‘Howl’ – these rich oppressors would soon face their miseries in AD 70 (cp. **Mk. 12:9**).

‘Miseries’ is the same word used in **ch. 4:9** (translated ‘afflicted’). The message here for everyone is that it is far better to realize our state now in humility than to be exposed in the day of judgment (cp. **1 Cor. 11:31-32**).

- 3.) While the word “howl” (G3649) isn’t used anywhere else in the New Testament, it is used in the Septuagint version in **Isa. 13:6, 14:31, and 15:3**. Look through these references.
  - a. How are the circumstances surrounding the wailing the same as what James speaks of?
  
  - b. Are we seeing the same thing happening today (even partially)? If so, how?
  
  - c. When will the miseries of rich oppressors in the last days fully be known?

As with all instruction we read in Scripture, we ought not to count ourselves out. It is vital that we take these warnings ourselves, realizing the imminence of Christ's return – for "now is our salvation nearer than when we believed" (**Rom. 13:11**).



**V.2** "Your riches are corrupted, and your garments are moth-eaten"

During this time, silver, gold, and apparel were considered covetable 'riches' (cp. **Acts 20:33**).

4.) Where does Jesus speak about this very principle of riches being 'corrupted' (or, as the word means, 'putrefying')? What is his instruction?

5.) Garments become moth-eaten when they aren't used. Their lifetime is, overall, very limited (something we can all appreciate!). Job even likens moth-eaten garments to man (Job 13:28). How does this principle juxtapose what is said in **James 2:2**?

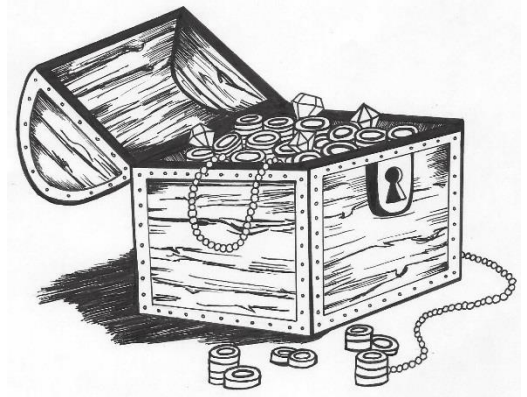
6.) Read **Isa. 51:7-8**. Who is likened to a moth-eaten garment? How does the message here compare to the lesson of **James 5:2**?

**V.3** "Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days."

7.) "The rust of them"

a. Look up where else the word for "rust" is used in James. Why is this significant?

b. What should we take away from this, considering the 'rust' of their wealth would be used as a witness against them *personally*? Compare **Lk. 12:15**.



8.) Read **Psa. 21:9; Isa. 10:16-17; Amos 5:6; 2 Thes. 1:8-9**.

a. What is fire a symbol of?

- b. Fire would consume much quicker than corrosion. What 'fire' would be coming upon them soon, robbing them of their wealth?
- c. Who should they have been helping with their wealth? Cp. **James 2:6**.
- d. What is the lesson for us?

James now further substantiates his claim that judgment was coming for the wealthy, oppressive Jews by indicting them for specific evils of which they were guilty. He invites them to consider the cause of the judgment they were beginning to experience.

**V.4** *"Behold, the hire of the labourers who have reaped down your fields, which is of you kept back by fraud, crieth: and the cries of them which have reaped are entered into the ears of the Lord of sabaoth."*

Look up and write the definition of word "hire" (G3408) –

9.) Why is this term James uses significant in light of **v3**?

10.) Keeping back wages by fraud was denounced in the Law in **Lev. 19:13**.

- a. In what context was this law given? (Hint: see Lev. 19:18)
- b. How is this similar to James' Epistle?

11.) Read **Deut. 24:14-15**.

- a. What do we learn about these poor people who labour to make the rich richer, yet are not taken care of? What can we learn from them?
- b. What significant word is used in Deuteronomy that proves that the rich masters were fully responsible for taking care of the poor?

12.) "Lord of Sabaoth"

- a. What is this title of the Deity used for (do any necessary study to answer this)?

- b. Why is this title used? What must have the oppressed people prayed for? Cp. **Rom. 12:19**.

**V.5** “*Ye have lived in pleasure on the earth, and been wanton; ye have nourished your hearts, as in a day of slaughter*”

- 13.) Use a concordance to look up the word ‘wanton’.
- What does James mean by this?
  - Where else is this word used in the New Testament? What does that verse tell us about this type of lifestyle?



Nourishing (or ‘fattening’, ‘pampering’) their hearts in a day of slaughter (here referring to AD 70) is indicative of total self-indulgence. These rich oppressors heaped up more and more for themselves as they took advantage of those in need. It is noteworthy that James continues to use language from Old Testament prophets (cp. **Isa. 34:6**; **Jer. 12:3**).

**V.6** “*Ye have condemned and killed the just*”

- 16.) Read **Acts 3:14-15**; **7:52**. Who would this primarily apply to?

- 17.) Who else would this condemnation and killing (lit. murdering) have applied to? Cp. **1 Thess. 2:14-16**.

**V.6** “*and he doth not resist you*”

It’s helpful to take a step back and realize that in all of these words of judgement and indictment, there is yet tremendous mercy displayed toward those James is denouncing in these verses. With all of the warning being given, the judgment of Yahweh Sabaoth was, in a sense, delayed. The word “resist” used here is the same word used in **Jas. 4:6** – “God resisteth the proud”. Vengeance is reserved for Yahweh (cp. **Rom. 12:19**), and we are to patiently wait on Yahweh and His righteous judgment.



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Interestingly enough, James became known as James “the Just”, and he, too, fell victim to these riotous people, suffering a violent death. Josephus notes that when James died, he was of the same spirit as Stephen and of Jesus in that he repeated the words “Forgive them, for they know not what they do.” James did not resist them.

The warnings that James spoke of concerning corruptible riches would have served as good reminders for everyone who read James’ epistle. We are likely not facing oppression under wealthy rulers as the believers were in this time period, but the lure to corruptible riches is still something that affects many people today. In order to combat this, and in order to endure through any trial, we must prayerfully and faithfully develop an understanding of God’s perspective on the matter. This will allow us to see things for what they truly are, and, with the wisdom God gives us, allow us to overcome our natural inclinations.



## **B. EXHORTATION FOR THE OPPRESSED (V.7-11)**

Having appealed to his oppressed brethren to not resist the evil that was brought on them by their oppressors, he gives them the necessary encouragement to be patient.

**V.7** *“Be patient therefore, brethren, unto the coming of the Lord”*

Look up and write out the meanings of “patient” using Strong’s:

Patient (G3114) – makrothumeo –

18.) Longsuffering is a characteristic of our God (cp. **Exo. 34:6**). Read **1 Tim. 1:16** – what did the longsuffering of Jesus toward Paul lead to?

- a. Compare this to **Rom 2:4** and **2 Pet 3:9**. Putting yourself in the shoes that James is writing to, what lesson can we take from this?

“Therefore” – this is a continuation of thought from what James had just spoken about – the need to be non-resistant to oppression. Longsuffering was the quality needed in order to endure.

“Coming of the Lord” (G3952) – Parousia – a being near, presence.

The ‘coming’ or *parousia* of the Lord can denote his presence in his official capacity or authority as King. When the Apostles asked the Lord concerning the ‘sign of his coming’ or *parousia* (**Matt. 24:3**) they did not refer to his return from heaven, because they thought the kingdom of God would immediately appear (**Lk. 19:11; Acts 1:6**). They inquired about what sign they might expect to see that would indicate his elevation to his official capacity as king, exercising the power and authority to establish his rule throughout the land. In reply, he made reference to two occasions when he would be thus revealed: one in the first century when the Romans would march against the Jewish State (AD 70); and the other at his second coming. Christ related the Roman invasion of AD 70 to his coming (**Matt. 24:27**), in which the Romans, unknowingly under the direction of Christ, poured out judgment upon Jerusalem and served as a token of Christ’s elevation to authority. This is seen in parable of the King punishing his rebellious subjects, where the Lord declared that “He was wroth; and he sent forth *his* armies, and destroyed those murderers, and burned up their city” (**Matt. 22:7**). AD 70 was a fulfilment of “the days of vengeance” (**Lk. 21:22**) and these days were days of retribution upon those who had come together to condemn and kill the Just One (cp. **Dan. 9:26; Matt. 22:7**).



19.) The *Parousia* of the Lord would have served as a tremendous comfort for the oppressed in James' day. In what way will the *Parousia* of the Lord serve as a comfort to us? What oppression will be (at least significantly) reduced at his coming? Find at least two Scriptures to support your answer.

James uses an example that his audience could relate to in order to illustrate his point.

**V.7** "Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain"



Look up the "Husbandman" in Strong's. What is a husbandman? (G1092) –

21.) Look up the word 'waiteth' in Strong's.



- a. What does this word imply regarding level of attention?
- b. How does this compliment the outlook of the fruit being 'precious' (look up the word to help you appreciate the meaning here)?
- c. How does this compliment the 'patience' (makrothumeo) the farmer has?
- d. What should we take away from this, considering the farmer waits patiently for fruit to develop (and that he has no control over the elements throughout the process)?

### EARLY AND LATTER RAIN

Because of the long rainfall season in Israel, there is considerable rain during the winter, but these rains are considered to be relatively unimportant in comparison to the former and latter rains. All winter is a rainy season (**Song 2:11**) and the winter rains are over by the middle of April (the end of Nisan).

The former rains occur at the end of October (Ethaniam). These are heavy rains that can last up to several days. These early rains soak the parched and cracked soil, and so commence and facilitate the agricultural process (plowing, sowing, etc.). Jeremiah calls upon Israel to regard Yahweh as the provider and controller of this rain (**Jer. 5:24**). Hosea sees the particular lesson of this rain in “the revival” of Israel (**Hos. 6:3**).

The latter rains occur during March-April (Nisan), the time of spring in Israel. These come just before the long summer drought, and are necessary in the maturation of crops and fruits before the harvest (**Lev. 26:3-4**).

In Joel’s prophecy, both former and latter rains are used in relation to the first and second advents of the Lord Jesus Christ. In **Joel 2:23**, he speaks of the former rain coming upon them moderately, or “according to righteousness”. Without this initial outpouring of the former rains of the spirit, the ground (or the minds of the hearers) could not be plowed or sown with the gospel seed of Truth. But Christ, having come to the “dry ground” of Israel, opened up the way for the truth to be spread into all the world.

We, like James and his brethren, await the latter rains, when “[Christ] shall descend like showers that water the earth” (**Psa. 72:6**). May we, too, be patient unto the coming of the Lord.

*(Notes taken from NZ Youth Conference 2010 Study Guide)*

#### **V.8** *“Be ye also patient; stablish your hearts”*

Look up and write out the meaning of the word “stablish” using Strong’s:

Stablish (G4741) –

22.) Read **1 Thes. 3:11-13**, where Paul draws on this need to “stablish” our hearts. What further insight are we given here as to what we are to strive for as we stablish our hearts?

23.) Read **Lk. 21:34**. What will happen if we don’t stablish our hearts?

#### **V.8** *“for the coming of the Lord draweth nigh”*

The phrase “draweth nigh” is the same as what is used in **Matt. 3:2; 4:17; Mk. 1:14-15** – “the Kingdom of God is *at hand*”. While there would be tremendous comfort in this, there was also necessary warning against what would have come naturally to those being oppressed.

#### **V.9** *“Grudge not one against another, brethren, lest ye be condemned”*

24.) Read the first part of v9 again, and look up the word 'grudge' (G4727) – what exactly is James concerned with here?

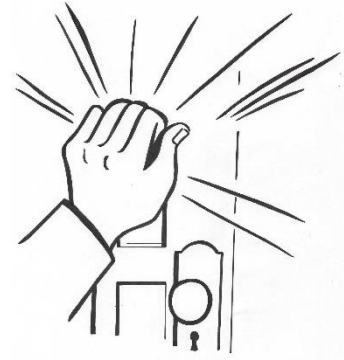
25.) What lessons can we take from believers who were called on to not only endure persecutions from those outside the ecclesia, but also maintain the right attitude towards their brethren? Is this something you've ever struggled with?

*"behold, the judge standeth before the door"*

This language is used in the Olivet Prophecy (**Matt. 24:33**).

26.) When we murmur against our brethren, what are we effectively setting ourselves up as? Cp. **Jas. 4:11-12**.

27.) Who is the One True Judge? In **Rev. 3:20**, what are we told he is doing?



**V.10** *"Take, my brethren, the prophets, who have spoken in the name of the Lord, for an example of suffering affliction, and of patience"*

We have already seen how James uses similar language as that of the prophets. No doubt he would have taken the prophets as an example for himself!

The prophets were a persecuted group themselves (**Matt. 5:12; 23:29-30; Acts 7:52; 2 Chron. 36:16**). Their zeal and commitment to God, along with their non-resistant endurance and trust in Yahweh's defense, serves as an outstanding example for us to help grow our faith.

28.) Find at least 3 examples of prophets who manifested these characteristics James mentions. Write them out below, and provide any details we are given about their characteristics (along with references).

**V.11** *“Behold, we count them happy which endure. and have seen the end of the Lord; that the Lord is very pitiful, and of tender mercy”*

Look up and write out the meaning of “happy” using Strong’s:

Happy (G3106) –

The word ‘happy’ here is the verb form of the word translated ‘blessed’ in the Beatitudes.

29.) Read **Matt. 10:22; Heb. 12:2**. What is the perspective of those who are able to endure with happiness? What is their happiness rooted in?

**V.11** *“that the Lord is very pitiful, and of tender mercy”*

The word ‘pitiful’ here is the Greek word *polusplagchnos*, and is derived from the word *splagchnon* meaning ‘the bowels’. The expression denotes the feelings of a parent for their child because of the close relationship between them. While wise parents discipline their children, there will always be a willingness to extend help, sympathy, and love. God’s compassion is displayed whilst He pities us, demonstrating His desire to help us, and His merciful character demonstrates that He as a Father will help (**2 Cor. 1:3**).

30.) Can you think of a parable that Christ told that demonstrates this? Which one? How does it demonstrate God’s pity and tender mercy?



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Much like James exhorted the oppressed believers, let us not forget God is caring for us according to His Divine wisdom – the best way possible. This includes trials; for trials are intended to impress upon us our need to draw closer to God, so that we consciously rely more on Him and His will. This is why we are told to “rejoice in hope” and be “patient in tribulation” (**Rom. 12:12**). We have the assurance that God is able to bring people through their trials with faithful examples in Scripture. We, like Paul (and many others), must reckon that the sufferings of this time are not worthy to be compared with the glory which shall be revealed in us (**Rom. 8:18**). This is the salvation that we must seek after, a time when we will be rid of this corruptible, putting on incorruptible (**1 Cor. 15:54**). He that shall endure unto the end, the same shall be saved (**Matt. 24:13**).

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**BONUS MATERIAL → “YE HAVE HEARD OF THE PATIENCE OF JOB, AND HAVE SEEN THE END OF THE LORD”**

Job provides an outstanding example of patience in suffering. See **Job 1:21**. His experiences also reveal the purpose of suffering. Job’s three friends were dominated by a false theory that a person’s sins or otherwise, were invariably measured by the extent of his sufferings. Job suffered greatly, hence Job must have been a most evil sinner. The fact that his friends could not pin-point his sins availed nought. In fact it served to show that he was hypocritical in his assumed righteousness! Job, on his part, refuted the theory, for he knew that it was wrong. He recognized that his sufferings were from God, but he could not understand their purpose, for he endeavored, in every way possible, to live in accordance with the Divine will. His sufferings were not necessary for the purification of his character, in spite the allegations of his associates, for Yahweh gave testimony to his righteousness (**Job 1:1, 8**). In view of their claims to the contrary, he felt completely frustrated until the revelation of Yahweh placed all matters in proper perspective. Then it was revealed that his example of steadfast endurance in the face of bitter trial and prolonged provocation was not in vain. He suffered, not merely for himself, but like Christ, for the benefit of his friends. They became convinced of their mistake, and Job, who was vindicated by Yahweh, presided as a priest in their sacrifices of atonement (**Job 42:7-9**).

Job’s example not only shows the extent of trial that a man of faith is capable of enduring but also reveals the goodness of Yahweh. Job was blessed with greater prosperity in his latter end than he enjoyed before his sufferings came upon him, and had the added joy of being completely united in fellowship with his friends. Therefore, both he and his friends benefited from his sufferings, as both Christ and his friends benefit from his. That is the basic lesson of the book of Job. It shows that sufferings in the Lord are not in vain. They can help perfect the characters of those who suffer, and, in addition, provide an example of fortitude and faith that can stimulate others to do likewise. The statement “the end of the Lord” denotes the latter end to which Yahweh brought Job. It implies that the patriarch’s ultimate elevation was designed by Yahweh from the beginning. The word “end” is from the Greek telos and denotes the completion of a process. This is seen in the perfection of Job’s character, and the greater blessings he received in his final prosperity. If we are called upon to suffer for the truth’s sake, we can be assured that there are great things in store for us if we endure faithfully to the end. Paul wrote: “I reckon that the sufferings of this time are not worthy to be compared with the glory which shall be revealed in us” (**Rom. 8:18**). Yahweh has predetermined a great destiny for those who are obedient to His will (**Eph. 1:5-6**).

*From The Christadelphian Expositor – From James to Jude, pp. 76-77*

## SECTION 10. BUT ABOVE ALL (JAMES 5:12-20)

### **A. AVOID MAKING OATHS (v.12)**

**V.12** *“But above all things, my brethren, swear not, neither by heaven, neither by the earth, neither by any other oath: but let your yea be yea; and your nay, nay; lest ye fall into condemnation.”*

**V.12** starts off by saying ‘above all’. This should put us on the alert, as what he is about to say is going to be very important. At first glance, it seems peculiar what follows this phrase. While the remainder of **v.12** is of utmost importance so is the rest of his epistle. Following the phrase ‘above all’ James discusses an inward conviction (oaths **v.12**), an inward manifestation of that conviction (prayer **v.13-18**) and an outward manifestation of that conviction (saving a soul **v.19-20**) It is the writers opinion that ‘above all’ is not limited to **v.12** but the remainder of the chapter.

- 1.) It was not wrong to make oaths in fact they were part of the law. Not only were they part of the law but when an oath was to be made it was to be done in God’s name (**Deut. 6:13;10:20**). Look up **Numbers 30:2** and state the important lesson that comes out of this verse.
  
- 2.) Read **Ecclesiastes 5:1-7**. What is someone considered when they vow a vow, but choose not to follow up on it (**v.4-5**)? What has this person done before God (**v.6**)? What must we always keep in the forefront of our minds before we say anything (end of **v.7**)?
  
- 3.) James, like he has done so many times is drawing upon his brother’s discourse on the mount. Read **Matthew 5:33-37**. While James is drawing from this passage, he is emphasizing something different? What is the difference? (Hint: In the Matthew account, consider why an individual would make an oath and swear by heaven, God’s throne, by the earth or by Jerusalem but not by God himself? What would they be trying to achieve? On the other hand in James’s account, consider the context and chapter 3 in your answer. When under great pressure and trial what is so easy to do?)

“James was writing of the half-involuntary oath that comes so readily and volubly from the unguarded lips of the man for whom God’s name is rather the ally of his passion than the object of his awe - especially when he is living under strain or duress” (Bro. Neville Smart - The Epistle of James).

- 4.) James has demanded that there be no oaths, but rather that your ‘yea be yea; and your nay, nay’. James realizes that rash, half-hearted oaths are to be broken as quickly as they are made. James has already brought out an important lesson on the topic. To make oaths, forgetting the will of God would be inconsistent with this principle. Read **James 4:13-15**. Based on the principle found in this verse, how would there be a contradiction?
- 5.) In the truth, there are times when we need to say ‘yea’ and other times when we need to say ‘nay’ to something. Give an example of each. If you need help, read the following verses found in James. One can more clearly be placed in the positive, while the other in the negative. (**James 1:27; 4:17**). What should we consistently say ‘no’ to and what should we consistently say ‘yes’ to.
- 6.) If we are inconsistent and do not follow through with what we say then we will fall into condemnation. This word ‘condemnation’ (**5272 ὑπόκρισις hupokrisis**) is translated hypocrisy 5x, dissimulation 1x, and condemnation 1x for a total of 7x. While condemnation is a good translation and brings our thoughts fittingly to **3:1**, we can also see how hypocrisy is a related characteristic. How could someone be a hypocrite in the context of this verse?



Our attention is captured as James concludes his book and says ‘above all’. The first concept following this noteworthy phrase is one which tells us the importance of an inner conviction. To say ‘yes’ to something and follow through with it, demonstrates a conviction or a strong faith. Similarly, to say ‘no’ to something and remain strong by not caving in is also a demonstration of an inner conviction. While God expects us to hold true to what we say, James knows that under pressure, as they were in the Jerusalem ecclesia, it is all too easy to be swift to speak. It is at this point where there is weakness, and oaths are made that cannot be kept. This is hypocrisy, doublemindedness (1:8), partialness, and is condemned by God. God, however, has sworn by oaths (**Acts 2:30; Heb. 6:13, 16-18; 7:21**) to show that His Word will be kept of a surety for, “God is not a man, that he should lie; neither the son of man, that he should repent: hath he said, and shall he not do it? or hath he spoken, and shall he not make it good?” (**Num. 23:19**). Let us therefore, commit to the Truth with integrity while realizing everything is subject to the ‘Lord’s will’ (**James 4:15**).



## **B. DEVELOP RELATIONSHIP WITH GOD (v.13-18)**

This next set of verses primarily deals with prayer. Prayer is mentioned 7x in the next 6 verses and is an outlet that God has given us. It is the proper outlet during time of affliction or time of joy as opposed to holding grudges (v.9) or uttering oaths in insincerity (v.12). Prayer is an inner manifestation of an inner conviction because it comes from the heart, is very personal and touches on our very thoughts. This too, is a priority in the letter of James.



**V.13** *“Is any among you afflicted? Let him pray. Is any merry? Let him sing psalms.”*

“Whether sorrow or joy be our lot, its truest and finest outlet is worship”

- Neville Smart

- 7.) The word ‘afflicted’ (**2553** **κακοπαθέω** kakopatheo) refers to suffering hardships or trials, as in **5:10** where the prophets who spoke in the name of the Lord, suffered affliction. Explain the importance of prayer when going through affliction. Use a verse in your answer.
  
- 8.) The word ‘merry’ (**2114** **εὐθυμέω** euthumeo) refers to being in good spirits. This isn’t necessarily referring to someone for whom things are going very well, but could also refer to someone who is going through trial. There are only 2 occurrences of this word outside of James and they are both found in the context of **Acts 27**. There in **v.22 & v.25** a tempestuous storm had arisen. Paul tells the men to ‘be of good cheer’ (euthumeo) because he believed that God would save them. This was a demonstration of an inner conviction. Even James told the brethren to ‘count it all joy’ when in trial (**James 1:2**). Explain the importance of singing psalms or spiritual songs whether in trial or success. Use a verse in your answer.
  
- 9.) Look at the verses for one of the individuals mentioned below. What can we learn from their attitude during affliction? (**Job 1:20-21**); Jonah (**Jon 2:1-7**); Christ (**Luke 22:44**; **Heb. 5:7**); and Paul (**2 Cor. 12:7-10**). (See also **Psa. 18:6; 50:15; 91:15; 107:6,13,28; 116:3-5; 118:5; 142:1-7**).



- 10.) This idea of singing psalms is a biblical idea. It is important that our praise to God is holy. When a song first comes into our heads, what is it? The song played in the malls or the song played in the halls? When we are joyous James wants us to reflect on what God has done for us. This can only be done by wholesome, spiritual music. What other lesson is important when we think about our praise to God? See **1 Corinthians 14:15**.

When we are happy, it is natural to express our joy through music. Our joyfulness should be directed towards God through praise and thanksgiving because it is He who provides us with relief. Hymns and psalms are a means to express our hearts to God (cp. **Eph. 5:19-20; Col 3:16; Acts 16:23-25; Psa. 95:1-2; 105:1-2**). Singing in this way will remind us of that one who gives all good and perfect gifts (cp. **Jam 1:17**) and will prevent us from participating in the less wholesome merriment of this world (cp. **Jam 5:5**).

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**V.14-15** *“Is any sick among you? Let him call for the elders of the ecclesia (Gk.); and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him.”*

‘Sick’ – primarily used of the physically sick (**Acts 9:37**) while on occasion could be referring to the spiritually sick (**Rom. 4:19**).

- 11.) James moves from those under affliction or times of joy, to those that are sick. While in trial or joy, James exhorts us in the direction of personal prayer, while in times of sickness it is brought to the elders. Let us consider the elders. Comment on the following verses in relation to elders.

- a. **Acts 14:23**
- b. **1 Timothy 5:17**
- c. **1 Peter 5:1-5**
- d. **1 Tim 3:1-7; Tit 1:5-9**

12.) There are a number of elements involved in the solution for the sick. They have been broken down into the following segments in the chart. Comment on the importance of each element. In some cases verses have been provided to help. Note that when multiple verses are given it is likely there are different aspects to consider.

Solution	Verses	Comment
“call for the elders of the ecclesia”	<i>Heb. 13:17</i>	
“let them pray over him”		
“anointing him with oil”	<i>Isa. 1:6 Psa. 119:105,130 Matt 25:3-4</i>	
“in the name of the lord”	<i>Acts 4:12</i>	
“the prayer of faith shall save the sick*”	<i>Jam 1:5-8; Matt 21:22; 1 John 5:14-16</i>	
“the Lord shall raise him up”	<i>Mark 1:31 Matt. 10:8 Rom. 13:11</i>	

\*The word sick in v.15 is different than that of v.14. The second word for sick is used in 2 other places (**Heb. 12:3; Rev. 2:3**). The other contexts seem to suggest this is someone who is losing faith.

It is important to recognize that sickness in scripture is intimately linked with sin. Sickness may come about because of sin (**1 Cor. 11:30; II Chron. 26:16-21; II Kings 5:20-27**); because of natural circumstance (**Matt. 9:1-2**); because the works of God can be displayed (**John 9**); or because of God bringing a trial into your life. In the present case of discussion, sin is clearly tied with sickness. Consider the following:

- The context of the section is the forgiveness of sins (**v.15,16,20**).
- The words he has chosen have both physical and spiritual uses (sick **v.14**, healed **v.16**).
- Elijah's example is one of a righteous man who prayed for the physical healing of the land, but also the spiritual healing of his people.
- The latter part of **v.15** ‘if he have committed sins, they shall be forgiven him’ is talking about the same individual who was sick **v.14** as it continues to use the pronoun ‘him.’
- The latter part of **v.15** continues on without any preface if forgiveness of sins is supposed to be a separate concept from the prayer for the sick.
- Oil scripturally refers to both a natural remedy (**Isa. 1:6; Luke 10:34**) and a spiritual one (**Psa.119:105,130; Matt 25:3-4; 1 John 2:27**).

- The word 'save' is used of Jesus saving men from their sins (**Matt. 1:21; 1 Tim. 1:15**). All occurrences of this word in James (**1:21; 2:14; 4:12**) are also used in contexts of saving from sin and death.
- The word 'sick' in **v.15** is different than that of **v.14**. The second word for sick is used in 2 other places (**Heb. 12:3; Rev. 2:3**). The other contexts seem to suggest this is someone who is losing faith.
- Finally, the phrase 'raise him up' can refer to those being healed (**Mark 1:31; Acts 3:7**), the resurrection (**Matt. 10:8; Luke 7:22**) and of waking from spiritual sleep (**Rom. 13:11**).

Those who feel their weakness are instructed to seek the help of the elders. Often they are too proud to go to those who can help and this can lead to brethren leaving the Truth. We don't go to a doctor to fix our car, or a mechanic to have our teeth checked - we go to where we know we will get proper help. The attributes of the elders qualify them to help the spiritually weak - only those spiritually minded can understand the problem and give the correct solution (cp. **Rom. 8:5**). James does not say to go to those who are suffering the same problems and are unable to overcome them themselves. We may get sympathy but we won't get solutions. We will only get strength from those who are positive examples. The faith and examples of more experienced brethren can fortify us against the pressures of this life (see **Phil. 3:17; 1 Cor. 11:1; Heb. 13:7**).

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13.) Prayer is powerful! Our sins can be forgiven through this means. Someone who is spiritually weak and fallen from the Truth (willful sin), will find themselves with 'no more sacrifice for sins' (**Heb. 10:26**). However, if one recognizes weakness before it is too late and they look for spiritual guidance from the elders, their sins will be covered. Direction and prayer from the elders can not only save us from falling, but can encourage us in the Truth. In this case, or a similar situation, like that found in **1 Cor. 11:31**, the physical sickness ('if' a result of sin) would also subside (Note: the word 'if' at the end of **Jam. 5:15** shows that sickness may or may not be the result of sin). What lessons can we take away from these verses? Think about what relationships we should be building now.

**V.16** *"Confess your faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much."*

14.) Summarize this verse in your own words. Read the RSV or the RV. What key word is added at the beginning of the verse to help our understanding.

15.) There appears to be two elements involved in order to be healed (physically and spiritually); confession and prayer. Notice that there is a confession of sins or faults and the result is healing. This word, 'healed' (**2390** **ἰάομαι** iaoma) means to cure or to make whole. It is used physically (cp. **Matt 8:13; Mark 5:29; Luke 6:17; John 5:13**) and spiritually (cp. **Matt 13:15; Heb 12:13; 1 Pet 2:24**). What characteristic is needed to carry out confession and prayer? Use **Luke 18:13-14** in your answer.

16.) The word 'faults' (**3900** **παράπτωμα** paraptoma) is primarily used in reference to trespassing against someone else (**Matt. 6:14**). James is expressing that when we have done wrong to others, and we approach them to make amends this can have tremendous healing effects.

- a. Read **Mark 11:25-26**. What is the lesson for us, especially in regard to others.
  
- b. Read **Matt. 5:23-24**. How does this go a step further? Explain. How can we carry out the principles of these verses?

17.) James is certainly talking about our relationships with others, but what does he emphasize in the last portion of **v.16**? Comment on each phrase below.

- a. 'Effectual fervent prayer'
- b. 'Righteous man'
- c. 'Availeth much'



**V.17** *"Elias was a man subject to like passions as we are, and he prayed earnestly that it might not rain: and it rained not on the earth by the space of three years and six months."*

18.) Elijah was a man of like passions. The Gk. word for 'passions' (**3663** **ὁμοιοπαθής** homoiopathes) conveys the idea that Elijah was human like us going through sufferings. Elijah faced similar challenges in his life and in some instances he showed similar characteristics as the brethren in the Jerusalem ecclesia. Read the following corresponding passages and state how Elijah was similar to the brethren discussed in James.

- a. **1 Kings 19:3-4; cp. Jam 1:22; 2:14-17** →
- b. **1 Kings 19:2; cp. Jam 5:6,10,13; 2:6** →
- c. **1 Kings 19:10,14; Rom 11:2-3; cp. Jam 5:9** →

- 19.) 'Elijah prayed earnestly' is a good translation and captures the essence of the text. Literally, however, in the Gk. it is 'with prayer he did pray' (YLT). This is the effectual fervent prayer of a righteous man (v.16). Why do you think Elijah prayed that there be no rain? Consider **Deut. 11:11-17 & 1 Ki. 18:37**.

As a result of Elijah's prayer that was prayed with great intensity the rain stopped. We may have thought that Elijah had been directed by God to approach Ahab. This is true to some degree, as Elijah was speaking based on what he understood from the law, but according to James this was an individual appeal to God through prayer. God hearkened and the rain stopped for 3 and a half years. This provides some with difficulty as **1 Kings 18:1** says, that the "word of the LORD came to Elijah in the third year." It was at this time that the rain would come down once again to water the earth. This seems to contradict **James 5:18**. However, when examining **1 Kings 18**, we learn that it comes in the context of Elijah with the widow of Zarephath. The third year is likely referring to his stay with the widow and not the length of the drought. Thus, the two accounts are reconciled.

**V.18** *"And he prayed again, and the heaven gave rain, and the earth brought forth her fruit."*

20.) Read **1 Kings 18:36-39**

- a. What was Elijah praying for?
- b. Was his prayer answered? Consider the end of **James 5:18** in your answer.

21.) Read **1 Kings 18:40-46**. Elijah prays again. He had developed a strong relationship with his heavenly Father and he constantly turned to him in prayer.

- a. How many times did Elijah pray? What is the lesson for us? Read **1 Thess. 5:17** before answering.
- b. What did Elijah already believe in before he prayed? See **1 Kings 18:41**. What must he have had? See also **James 1:5-8**. What is the lesson for us?

22.) James mentions that the earth brought forth her fruit. What is the fruit that he is mentioning? Consider the context in your answer (v.14-16). What else could James be referring to (**Acts 11:28**)?

23.) At the same time that God answered Elijah's prayer, He was teaching Elijah that he had weaknesses. Elijah thought that with the rain, the people would return to God. But he found that Jezebel was still in control. He fled, despondent, only to be taught that it was not rain, wind, fire

or earthquake that would turn the hearts of the people, but the still small voice. The prayers of the righteous are heard but they may not be answered in the way expected. What should be our mindset when we make a request of our Father in heaven? Should we expect everything to be accomplished the way we envision it?

Prayer is a large study all on its own. We have only touched the surface. However, there are a few appendices which can get you started if you are interested in looking more into prayer.

- I. A summary of Bro. Roger Lewis's class on 'How to Develop the Power of Personal Prayer' can be found in [Appendix 7](#).
- II. A compilation of some prayer topics with bible verses such as prayer postures, prayer topics etc. can be found in [Appendix 8](#).
- III. Last year during the 'prayer seminar' a couple of questions were asked: why do we prayer and how do we pray? The answers that were given can be found in [Appendix 9](#).



James continues his conclusion in the epistle by moving from having an inner conviction and a strong faith, to expressing that conviction by prayer. Prayer is powerful, and this serves as a fundamental means to communicate and develop a strong relationship with our heavenly Father. Just as Elijah was moved to pray by his inner conviction and love for his brethren, we too can do the same. No matter what circumstances we find ourselves in, prayer should be our first means to express our feelings to Almighty God. If we are in times of trial and we want to understand so that our character might develop (**James 1:5-8, 5:13**), let us pray or sing psalms as Paul and Silas did in prison (**Acts 16:25**). If we are in times of great joy, let us do the same. James also wrote about the benefits of communal prayer. Those that are physically sick would do well to approach the elders to pray over them. The elders who are grounded in the word (oil) understand the power of prayer that physical restoration can only come by praying 'in the name of the Lord'. Sickness can sometimes be the result of sin. Regardless, spiritual health can be strengthened by seeking reconciliation with those with who we have sinned against or with those who have sinned against us. God forgives us if we forgive others (**Matt. 6:14**) so let us reach out to those who we have trespassed against and pray for them. Prayer can not only build our relationship with God but it can put us in a frame of mind to help our relationships with our brethren. If we pray without ceasing (**1 Thess. 5:17**) and truly believe God will provide, then our answer may come in a way that may even be beyond our capabilities. This was the case for Elijah, who exemplified someone with an incredible relationship with God, praying 7 times saw rain come down upon the earth, which brought forth fruit. This rain (answer from God) will come but we must be patient (**James 5:7**).



### C. SAVE YOUR BRETHREN (v.19-20)

**V.19** *“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”*

24.) This is the last of the three sections which are subsequent to the key phrase, ‘but above all’ found in **v.12**. Again, what we are about to learn will be very important and is how James chooses to end his epistle. Summarize in one word what **v.19 & 20** are all about. If you read **1 Peter 4:8** you will get help with what word might be a good selection.

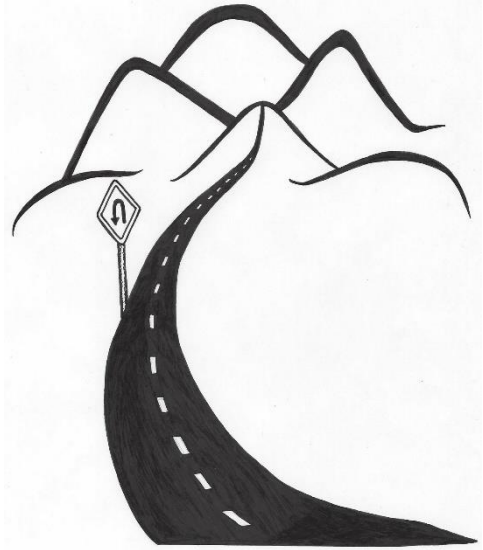
25.) The word ‘err’ (**4105 πλανάω** planao) is only found one other time in the epistle of James. The occurrence is in **1:16**. Read the context (**v.13-15**) and having done so, come back to chapter 5 and describe how this relates to the individual in the beginning of **5:19**.

26.) Comment on the following passages in relation to the word ‘planao’ and state how we can ‘err’ from the Truth. Note that there is a definite article in the Greek before the word ‘Truth’ and thus we learn there in only one ‘Truth’.

- a. **Matt. 18:12-13** (first occ. of the word)
- b. **Matt. 24:4-5,11,24**
- c. **1 Cor. 6:9-10**
- d. **1 Cor. 15:33** (Use another translation or look up the word ‘communications’ before commenting)

James says, ‘**Brethren**, if any of you do err from the Truth’. James is talking about those who stray from the Truth, whether in conduct or doctrine. This is a humble reminder, that even though we may have accepted the Truth or at the very least, understand what God demands of us, we are still susceptible to falling away.

James now moves on to the solution. It seems that at the time James was speaking, it was a very real thing that some would err from the Truth. This was, is & will be the case until Christ returns. The question however, would be whether or not the brethren would reach out to save these individuals. The word 'convert' (**v.19**) and 'converteth' (**v.20**) is most often (16x) translated 'turn'. This was the idea. James was saying that those who strayed from the Truth were going the wrong direction and needed turning. He could have said, 'he which converteth the sinner...shall save a soul from death...,' but he is careful to mention 'he which converteth the sinner from the error of his way.' Clearly it was more than making sure they came to meeting, but that the error had been resolved. The Greek word for converting (**1994 ἐπιστρέφω** epistrepho) is associated with the forgiveness of sins (**Mark 4:12; Acts 3:19; Acts 26:18-20**). We know that death is the wage of sin (**Rom. 6:23**), so if we truly care for our brethren we should look to turn them again to the Truth.



"We aren't here to save man, but to make man worth saving" – Neville Clark

27.) Comment on **Hebrews 10:26-27**. How does it relate to our discussions so far?

36.) Suggest some ways how we might go about 'converting the sinner from the error of his way.' Is there someone you know that has left the truth? What is the best way to reach out to them? Use Bible passages in your answer.

37.) These verses are taken from **Lev. 19:17**. Read this verse and state how an individual could be saved from sin. For similar ideas, see also **Proverbs 27:6; 28:23; Matt 18:15-17**

38.) We have already looked at how 'souls' could be saved (**James 1:21**). What is different about the context of **5:20**?



39.) The purpose of any study is to understand our God more so that we can be more like him. He has given us the scriptures to learn of Him but also His Son who was that perfect example that we should 'follow his steps' **1 Peter 2:21**. We know that God is not willing 'that any should perish, but that all should come to repentance' (**2 Peter 3:9**). We know that our transgressions separate us from God (**Isa. 59:2**), thus God has provided a way whereby our sins can be forgiven and life can be granted. This can all be achieved through the Lord Jesus Christ. In our final consideration in the epistle of James, state how the Lord Jesus Christ came to do the will of his Father and as a result lived out **James 5:19-20**. Comment on how we can learn from his example considering **Dan. 12:3** in your answer.

- c. **II Corinthians 5:19**
- d. **Hebrews 5:2 & 1 Peter 2:25** (Note the use of the word 'planao')
- e. **1 John 3:5**
- f. **John 3:17**
- g. **Hebrews 9:26-28**
- h. **Luke 19:10; Matt 1:21**




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James continues his conclusion in the epistle by moving from the importance of an inner conviction and a strong faith, expressing that conviction by prayer to expressing that conviction in love by saving our brethren. This is where faith and works meet. Faith should compel us to develop our relationship with God Almighty, and to love our brethren. Here we really have faith, hope and love. We also see the first great commandment; to love the Lord our God, as well as the royal law; love thy neighbour as thyself. In a time rampant with trial and persecution, brethren were forsaking the Truth. To forsake the Truth is to leave the domain of Christ's covering, for if we 'sin willfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins' (**Hebrews 10:26**). If we see our brethren or even young people who are straying away from the Truth in doctrine or conduct, it should be our endeavour to lead them in a direction away from the 'error of their way'. It may not be easy to do, but rebuke done in an appropriate manner may be the expression of love that is needed for the one turning their back on God. We need to be so careful how we approach a spiritually frail individual, but also realize they need help so that they can be brought into the fold having their sins covered. This will grant them the opportunity for life eternal at the judgement. If we can save others then we are following the footsteps of the Lord Jesus Christ who submitted to the will of his Father and came to 'save that which was lost' and 'save his people from their sins' (**Matthew 1:21**).

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## CONCLUSION

To consolidate everything you have learned and bring out a few key takeaways, fill in the chart below:

Section #	Heading	Key Takeaway
<b>Section 1</b>	Background to the Epistle of James	<i>Think back to the conversion of James for this one.</i>
<b>Section 2</b>	Trial	
<b>Section 3</b>	Man's Own Lust vs. God's Own Will	
<b>Section 4</b>	Be ye Doers of the Word	
<b>Section 5</b>	Faith without Works is Dead	
<b>Section 6</b>	The Tongue	
<b>Section 7</b>	Wisdom from Above vs. Earthly Wisdom	
<b>Section 8</b>	Fruit of Earthly Wisdom	
<b>Section 9</b>	Warning to Rich Oppressors and Exhortation for the Oppressed	
<b>Section 10</b>	But Above All	

In the introduction we said the following:

*The theme of this year's conference comes from **James 4:8** "Draw nigh to God and he will draw nigh to you". The context of this verse is submission to God's will. This can only be done by a prayerful and consistent diet of His word. In the epistle of James, we are told that Abraham was the friend of God. This wasn't an ordinary friendship, but a friendship between a man who was put through great trial to purify an active faith that his Father in heaven counted to him for righteousness. It is a privilege for us to endeavour to have such a bond with our almighty heavenly Father. This bond can become so powerful, it will direct your every step and the very course of your future as you aspire to be at one with Him.*

We hope that indeed you have felt the impact of this study and have grown closer to God!

We look forward to seeing you at youth conference 2017, God willing.

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## APPENDICES

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**APPENDIX 1.**

THE EPISTLE OF JAMES, LEVITICUS 19 & CHRIST'S TEACHINGS

Leviticus 19	Common Idea	James
<p><b>speak unto all the congregation of the children of Israel (v2)</b></p>	<p><i>Message to all Israel            *that ye may be the <b>children</b> of your Father which is in heaven*</i></p>	<p>to <b>the twelve tribes</b> which are scattered abroad (1:1)</p>
<p><b>ye shall be holy: for I the LORD your God am holy (v2)</b></p>	<p><i>*be ye therefore <b>perfect</b>, even as your Father which is in heaven is <b>perfect</b>*            *hallowed by thy name*</i></p>	<p>of his own will begat he us with the word of truth, <b>that we should be</b> a kind of firstfruits of his creatures (1:18)</p>
<p>turn <b>ye not unto idols, nor make to yourselves molten gods: I am the LORD your God (v4)</b></p>	<p><i>Drawing near to the only God            *ye cannot serve God and mammon*</i></p>	<p>thou believest that <b>there is one God</b>; thou doest well (2:19)            if any of you do err from the truth, and one <b>convert</b> him; let him know that he which <b>converteth</b> the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins (5:19-20)</p>
<p>peace <b>offerings (v5-8)</b></p>	<p><i>Peace            *blessed are the peacemakers*</i></p>	<p>but the wisdom that is from above is first pure, then <b>peaceable</b> (3:17) and the fruit of righteousness is sown in <b>peace</b> of them that make <b>peace</b> (3:18)</p>
<p><b>reaping and gleaning with a mind to the poor and stranger (v9-10)</b></p>	<p><i>Loving the <b>afflicted</b>            *blessed are the poor in spirit*            *blessed are they that mourn*</i></p>	<p>pure religion and undefiled before God and the Father is this, To visit the fatherless and widows <b>in their affliction</b>, and to keep himself unspotted from the world (1:27)            a <b>poor</b> man in vile raiment (2:2) and say to the <b>poor</b>, stand thou there, or sit here under my footstool (2:3)            hath not God chosen the <b>poor</b> of this world rich in faith (2:5)            ye have despised the <b>poor</b> (2:6)</p>
<p><b>ye shall not steal, neither deal falsely, neither lie one to another (v11)</b></p>	<p><i>*blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you <b>falsely</b>, for my sake*</i></p>	<p>behold, the hire of the labourers who have reaped down your fields, which is of you <b>kept back by fraud</b>, crieth: and the cries of them which have reaped are entered into the ears of the Lord of sabaoth (5:4)</p>

		but if ye have bitter envying and strife in your hearts, glory not, and <b>lie not</b> against the truth (3:14)
<b>and ye shall not swear by my name falsely (v12)</b>	<i>*swear not at all*</i>	but above all things, my brethren, <b>swear not</b> (5:12)
<b>neither shalt thou</b> profane the name of <b>thy God (v12)</b>	<i>*swear not at all*</i>	do not they <b>blaspheme that worthy name</b> by the which ye are called? (2:7)
<b>thou shalt not</b> defraud <b>thy neighbour, neither rob him: the wages of him that is hired shall not abide with thee all night until the morning (v13)</b>	<i>*if any man will sue thee at the law...*</i>	behold, the hire of the labourers who have reaped down your fields, which is of you kept back by <b>fraud</b> , crieth: and the cries of them which have reaped are entered into the ears of the Lord of sabaoth (5:4)
<b>thou shalt not</b> curse the <b>deaf (v14)</b>	<i>*bless them that curse you*</i>	therewith bless we God, even the Father; and therewith <b>curse</b> we men (3:9) out of the same mouth proceedeth blessing and <b>cursing</b> (3:10)
<b>ye shall do no unrighteousness in judgment (v15,35) but in righteousness shalt thou judge thy neighbour (v15)</b>	<i>*judge not that ye be not judged*</i>	are ye not then partial in yourselves, and are become <b>judges</b> of evil thoughts? (2:4) so speak ye, and so do, as they that shall be <b>judged</b> by the law of liberty (2:12) for he shall have <b>judgment</b> without mercy, that hath shewed no mercy (2:13) he that speaketh evil of his brother, and <b>judgeth</b> his brother, speaketh evil of the law, and <b>judgeth</b> the law (4:11) who art thou that <b>judgest</b> another (4:12)
<b>thou shalt not</b> respect the person of the <b>poor, nor honour the person of the mighty (v15)</b>	<i>*and if ye solute your brethren only, what do ye more than others?*</i>	my brethren, have not the faith of our Lord Jesus Christ, the Lord of glory, with <b>respect of persons</b> (2:1) are ye not then <b>partial</b> in yourselves (2:4) but if ye have <b>respect to persons</b> , ye commit sin (2:9)
<b>thou shalt not go up and down as a talebearer among thy people (v16)</b>	<i>*it is profitable for thee that one of thy members should perish...*</i>	<b>the tongue</b> is a fire, a world of iniquity (3:2-12)

<b>neither shalt thou stand against the blood of thy neighbour (v16)</b>	<i>*love your <b>enemies</b>*</i>	ye have <b>condemned and killed</b> the just (5:6)
<b>thou shalt not hate thy brother</b> in thine heart <b>(v17)</b>	<i>*whosoever is <b>angry</b> with his brother without a cause shall be in danger of the judgment*</i>	but ye have <b>despised</b> the poor (2:6) but if you have <b>bitter envying</b> and <b>strife in your hearts</b> , glory not (3:14)
<b>thou shalt in any wise rebuke thy neighbour (v17)</b>	<i>*if thou bring thy gift to the altar, and there rememberest that <b>thy brother hath ought against thee; leave there thy gift*</b></i>	this is what James does in the whole epistle!
<b>and not bear sin upon him (v17)</b>	<i>*but if ye forgive not men their trespasses, neither will your Father <b>forgive your trespasses*</b></i>	to him that knoweth to do good, and doeth it not, <b>to him it is sin</b>
<b>thou shalt not avenge, nor bear any grudge (v18)</b>	<i>*for <b>if ye forgive</b> men their trespasses, your heavenly Father will also forgive you*</i>	<b>grudge not</b> one against another (5:9)
thou shalt love thy neighbour as thyself <b>(v18)</b>	<i>*think not that I am come to destroy <b>the law, or the prophets*</b></i>	if ye fulfill the royal law according to the scripture, <b>Thou shalt love thy neighbour as thyself</b> , ye do well (2:8)

<p><b>thou shalt not let thy cattle gender with a diverse kind: thou shalt not sow thy field with mingled seed: neither shall a garment mingled of linen and woollen come upon thee (v19)</b></p>	<p><i>*the light of the body is the eye: if therefore thine eye be <b>single</b>, thy body shall be full of light*</i></p>	<p>a <b>double minded</b> man is unstable in all his ways (1:8)</p>
<p><b>thou shalt not sow thy field with mingled seed (v19)</b></p>	<p><i>*if God so cloth the <b>grass of the field</b>...shall he not much more clothe you?*</i></p>	<p>of his own will begat he us with the word of truth, <b>that we should be a kind of firstfruits of his creatures</b> (1:18)</p>
<p><b>whosoever lieth carnally with a woman, that is a bondmaid (v20)</b></p>	<p><i>*whosoever looketh on a woman <b>to lust after her</b> hath committed adultery with her already in his heart*</i></p>	<p>every man is tempted, when he is <b>drawn away of his own lust, and enticed</b>. Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death (1:14-15)</p>
<p><b>and the sin which he hath done shall be forgiven him (v22)</b></p>	<p><i>*<b>forgive us our debts, as we forgive our debtors</b>*</i></p>	<p>if he have committed sins, they <b>shall be forgiven him</b> (5:15)</p>
<p><b>and when ye shall come into the land, and shall have planted all manner of trees for food, then ye shall count the fruit thereof as uncircumcised: three years shall it be as uncircumcised unto you: it shall not be eaten of...and in the fifth year shall ye eat of the fruit thereof, that it may yield unto you the increase thereof (v23,25)</b></p>	<p><i>*they <b>have their reward</b>*</i></p>	<p>be <b>patient</b> therefore, brethren, unto the coming of the Lord. Behold, the husbandmen <b>waiteth</b> for the precious fruit of the earth, and hath <b>long patience</b> for it, until he receive the early and latter rain. Be ye also <b>patient</b> (5:7-8)</p>
<p><b>regard not them that have that have familiar spirits, neither seek after wizards, to be defiled by them (v31, 26-31)</b></p>	<p><i>*blessed are the <b>pure in heart</b>*  <i>*except your righteousness shall exceed the righteousness of the scribes and Pharisees...*</i></i></p>	<p><b>pure</b> religion and <b>undefiled</b> before God and the Father is this...(1:27)</p>

<p><b>regard not them that have familiar spirits, neither seek after wizards (v31)</b></p>	<p><i>*ye have heard that <b>it hath been said...but I say unto you*</b></i></p>	<p><b>this wisdom descendeth not from above</b>, but is earthly, sensual, devilish (3:15)</p>
<p><b>and if a stranger sojourn with thee in your land, ye shall not vex him (v33)</b></p>	<p><i>*if any man will <b>sue thee at the law, and take away thy coat, let him have thy cloke also*</b></i></p>	<p>but ye have despised the poor. Do not rich men oppress you, and <b>draw you before the judgment seats?</b> (2:6)</p>
<p><b>therefore shall ye observe all my statutes (v37)</b></p>	<p><i>*whosoever heareth <b>these sayings of mine, and doeth them...*</b></i></p>	<p>for whosoever <b>shall keep the whole law</b>, and yet offend in one point, he is guilty of all (2:10)</p>
<p><b>therefore shall be observe all my statutes, and all my judgments, and do them (v37)</b></p>	<p><i>*for with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again*</i></p>	<p>so speak ye, <b>and so do</b>, as they that shall be judged by the perfect law of liberty (2:12)</p>

- James uses the word ‘perfect’ quite often in his epistle (cp teaching on the mount)
- James talks of God as the Father of His children, and the giver of every perfect gift (cp teaching on the mount)
- Proverbs 15 – why talk of prayer with 2<sup>nd</sup> greatest commandment? Both have to do with what we do with our mouth (cp James – we shouldn’t bless God and curse our brethren). James and Proverbs connects our prayer with God to how we must act toward each other. Jesus connects our attitudes (words as well) to our relationship with our Father in heaven.
- James – perfect, 2<sup>nd</sup> greatest commandment, Father in heaven, forgiveness and reconciliation



**APPENDIX 2.**

THE EPISTLE OF JAMES & 1 PETER

James	1 Peter
<b>1:1</b> - to the twelve tribes scattered abroad	<b>1:1</b> - to the strangers scattered
<b>1:2-4</b> - divers temptations... the trying of your faith worketh patience, perfect	<b>1:6-7</b> - Manifold temptations...the trial of your faith...found unto praise
<b>1:2-3</b> - count it all joy when ye fall into divers temptations... the trying of your faith	<b>4:12-13</b> - The fiery trial which is to try you... that ye may be glad also with exceeding joy
<b>1:10-11</b> - As the flower of the grass he shall pass away. For the sun...withereth the grass, and the flower thereof falleth, and the grace of the fashion of it perisheth	<b>1:24-25</b> - For all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away (Both allude in detail to <b>Isaiah 40:6-8</b> )
<b>1:11-12</b> - So also shall the rich man fade away... the crown of life which the Lord promised	<b>5:4</b> - A crown of glory that fadeth not away
<b>1:18,21</b> - the word of truth... wherefore putting away all filthiness and superfluity of naughtiness, receive with meekness the engrafted word	<b>1:23; 2:1-2</b> - the word of God...putting away therefore all wickedness...as newborn babes desire the sincere milk of the word
<b>1:21</b> - which is able to save your souls	<b>1:9</b> - the salvation of your souls
<b>1:21</b> - putting away all filthiness	<b>3:21</b> - not the putting away of the flesh
<b>2:1</b> - Respect of persons	<b>1:17</b> - Respect of persons
<b>2:6</b> - Ye have dishonoured the poor	<b>2:17</b> - Honour all men
<b>3:13</b> - shew out of his good conversation his works with meekness of wisdom	<b>2:12</b> - having your conversation honest amongst the Gentiles... by your good works... glorify God
<b>4:1</b> wars and fightings... come they not... of your lusts that war in your members?	<b>2:11</b> - abstain from fleshly lusts, which war against the soul
<b>4:6</b> - God resisteth the proud, but giveth grace unto the humble	<b>5:5</b> - God resisteth the proud and giveth grace unto the humble
<b>4:10</b> - Humble yourselves in the sight of the Lord, and he shall lift you up	<b>5:6</b> - Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time
<b>4:7</b> - Resist the devil, and he will flee from you	<b>5:8-9</b> - Your adversary the devil...whom resist stedfast in the faith
<b>5:8</b> - be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh	<b>4:7</b> - but the end of all things is at hand: be ye therefore sober, and watch unto prayer
<b>5:10-11</b> - take the prophets who have spoken in the name of the Lord...behold we count them happy which endure	<b>4:14</b> - If ye be reproached for the name of Christ, happy are ye
<b>5:20</b> - he that converteth a sinner...shall hide a multitude of sins	<b>4:8</b> - love covereth the multitude of sins
<b>5:20</b> - Converteth the sinner from the error of his way	<b>2:25</b> - Going astray... now returned

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**APPENDIX 3.**

THE EPISTLE OF JAMES & PROVERBS

James	Proverbs
<b>1:5</b> - if any lack wisdom, let him ask of God	<b>2:6-7</b> - for the Lord giveth wisdom
<b>1:5</b> - giveth to all men liberally	<b>11:25</b> - the liberal soul shall be made fat
<b>1:13-14</b> - Let no man say... I am tempted of God...every man is tempted... of his own lust	<b>19:3</b> - the foolishness of man perverteth his way and his heart fretteth against Yahweh
<b>1:16</b> - do not err	<b>7:25</b> - go not astray
<b>1:17</b> - every gift is from above	<b>25:14</b> - Whoso boasteth himself of a false gift is like clouds and wind without rain
<b>1:19</b> - let every man be swift to hear, slow to speak	<b>18:13</b> - he that answereth a matter before he heareth it, it is folly and shame unto him
<b>1:19</b> - slow to wrath	<b>14:29</b> - slow to wrath is of great understanding
<b>2:1</b> - have not... respect of persons	<b>24:23</b> - it is not good to have respect of persons in judgement
<b>2:5</b> - poor of this world, rich in faith	<b>13:7</b> - maketh himself poor, yet hath great riches
<b>2:6</b> - despised the poor	<b>14:21</b> - despised his neighbour
<b>2:16</b> - say unto them, depart in peace, be ye warmed and filled... ye give them not those things... what doth it profit?	<b>3:27-28</b> - withhold not good to whom it is due when it is in the power of thine hand to do it
<b>3:2</b> - if any man offend not in word, the same is a perfect man	<b>10:19</b> - he that refraineth his lips is wise
<b>3:6</b> - the tongue is a fire, a world of iniquity	<b>16:27</b> - in his lips there is as a burning fire
<b>3:13</b> - who is a wise man	<b>3:13</b> - happy is the man that findeth wisdom
<b>3:18</b> - the fruit of righteousness is sown in peace of them that make peace	<b>11:18,30</b> - to him that soweth righteousness shall be a sure reward
<b>4:6</b> - God resisteth the proud but giveth grace unto the humble	<b>3:34</b> - he scorneth the scorners: he giveth grace unto the lowly
<b>4:10</b> - humble yourselves... he shall lift you up	<b>18:12</b> - before honour is humility
<b>4:13-16</b> - ye know not what shall be on the morrow	<b>27:1</b> - boast not thyself of tomorrow for thou knowest not what a day may bring forth
<b>5:16</b> - the effectual fervent prayer of a righteous man availeth much	<b>15:8,29</b> - the prayer of the upright is his delight... he heareth the prayer of the righteous
<b>5:20</b> - hide a multitude of sins	<b>12:12-13</b> - the just shall come out of trouble

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**APPENDIX 4.**

**LUST – WORD STUDY**

Often in our study of scripture and particularly our study of a word within scripture, it is helpful to look at other verses where the word of choice occurs. This will give you a good understanding of the flexibility of the word, if at all, and how the word can be used. Ideally, you would look up every occurrence of the word in the original language, although sometimes this isn't possible or a worthwhile use of time because of the sheer quantity of occurrences. The word lust, while having many occurrences, is still a manageable task. Below you will find it's every occurrence. It should be noted that while every occurrence of the English word 'lust' is discussed below, we have organized it based on the Greek word. The Greek word for lust found in **James 1:14** is the word epithumia. Epithumia, along with the verb form of the word epithumeo are the main words that will be translated lust. There are 3 other cognate (familial) words: epipotheo, epipothesis which are the same words, the first being the verb and the second being the noun. The last word epipothia stands alone and is only used once. Finally, there are four other occurrences of the English word lust. They are not related words but we have mentioned them for purposes of being entire in our approach to this study. It should also be mentioned that this only deals with Greek words, however it would be of benefit to look at its use in the O.T. as well.

The following gives the Greek word, the Strongs #, meaning, origin and how else it has been translated. In the left column, every verse has been provided that holds the Greek word along with green highlighting to mark where the Greek word can be found. In the right column you will find a comment about the word's usage and sometimes a mention of the context in which it is found. An 'X' symbolizes a negative occurrence, a 'slash (/)' symbolizes a positive occurrence, and a 'dash (-)' symbolizes a neutral occurrence. Note that these are the views of the present workbook writers and are subject to criticism. Some occurrences could actually be positive and negative. We chose what best fit the context according to our current understanding of the verse.

We hope that in reading each verse and the subsequent commentary you will find value and a better understanding of this most important Bible subject – lust.

**Epithumia - Noun**

**Strongs:** 1939 ἐπιθυμία epithumia {ep-ee-thoo-mee'-ah}  
**Meaning:** 1) desire, craving, longing, desire for what is forbidden, lust  
**Origin:** from 1937; TDNT - 3:168,339; n f  
**Usage:** AV - lust 31, concupiscence 3, desire 3, lust after 1; 38

Verse and Occurrence	Positive (+), Negative (X), Neutral (-) & Commentary
<b>KJV Mark 4:19</b> And the cares of this world, and the deceitfulness of riches, and <b>the lusts</b> of other things entering in, choke the word, and it becometh unfruitful.	X → something which leads to choking the word
<b>KJV Luke 22:15</b> And he said unto them, <b>With desire</b> I have desired to eat this passover with you before I suffer:	+ → Jesus had desire to be there with his disciples and partake of the memorial feast.
<b>KJV John 8:44</b> Ye are of <i>your</i> father the devil, and <b>the lusts</b> of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it.	X → something which leads to 'doing'. In this case, it was 'doing' according to the carnal or animal thinking. The serpent came to represent this thinking which opposes God. Those who follow that thinking (animal lusts) are the seed of the serpent.

<b>KJV Romans 1:24</b> Wherefore God also gave them up to uncleanness through <b>the lusts</b> of their own hearts, to dishonour their own bodies between themselves:	X → uncleanness comes after the lusts of their (those who glorify not God) own hearts.
<b>KJV Romans 6:12</b> Let not sin therefore reign in your mortal body, that ye should obey it in <b>the lusts</b> thereof.	X → lusts can be obeyed and if they are then sin reigns as a king within us.
<b>KJV Romans 7:7</b> What shall we say then? <i>Is the law sin?</i> God forbid. Nay, I had not known sin, but by the law: for I had not known <b>lust</b> , except the law had said, Thou shalt not covet.	X → In this verse we learn that we are made aware of our lusts (noun) by the commandment that says Thou shalt not covet (verb). If we give in to our lusts (noun) and lust/covet then we sin.
<b>KJV Romans 7:8</b> But sin, taking occasion by the commandment, wrought in me all manner of <b>concupiscence</b> . For without the law sin <i>was</i> dead.	X → Cravings are evident because of law.
<b>KJV Romans 13:14</b> But put ye on the Lord Jesus Christ, and make not provision for the flesh, <b>to fulfil the lusts</b> thereof.	X → lusts can be fulfilled and are more likely fulfilled when putting yourself in a position for failure.
<b>KJV Galatians 5:16</b> <i>This</i> I say then, Walk in the Spirit, and ye shall not fulfil <b>the lust</b> of the flesh.	X → lusts must be fulfilled.
<b>KJV Galatians 5:24</b> And they that are Christ's have crucified the flesh with the affections and <b>lusts</b> .	X → The flesh consists of affections and lusts. These must be put to death in order to be Christs.
<b>KJV Ephesians 2:3</b> Among whom also we all had our conversation in times past in <b>the lusts</b> of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others.	X → Before putting on Christ we dwelt in the lusts of the flesh. Now we take on the mind of Christ.
<b>KJV Ephesians 4:22</b> That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful <b>lusts</b> ;	X → Lusts can be deceitful.
<b>KJV Philippians 1:23</b> For I am in a strait betwixt two, having <b>a desire</b> to depart, and to be with Christ; which is far better:	+ → Paul had a desire to be with Christ, knowing that death is like sleep in that it is over before you know it.
<b>KJV Colossians 3:5</b> Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil <b>concupiscence</b> , and covetousness, which is idolatry:	X → lusts can be evil and must be mortified.
<b>KJV 1 Thessalonians 2:17</b> But we, brethren, being taken from you for a short time in presence, not in heart, endeavoured the more abundantly to see your face with great <b>desire</b> .	- → It can be a desire to be your brethren
<b>KJV 1 Thessalonians 4:5</b> Not in the lust <b>of concupiscence</b> , even as the Gentiles which know not God:	X → It is associated with those who know not God. There is an added emphasis in this verse because it is the lust of epithumia or lust of lust.
<b>KJV 1 Timothy 6:9</b> But they that will be rich fall into temptation and a snare, and <i>into</i> many foolish and hurtful <b>lusts</b> , which drown men in destruction and perdition.	X → There are hurtful lusts.
<b>KJV 2 Timothy 2:22</b> Flee also youthful <b>lusts</b> ; but follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart.	X → There are youthful lusts.
<b>KJV 2 Timothy 3:6</b> For of this sort are they which creep into houses, and lead captive silly women laden with sins, led away with divers <b>lusts</b> ,	X → There are divers lusts which lead away.

<b>KJV 2 Timothy 4:3</b> For the time will come when they will not endure sound doctrine; but after their own <b>lusts</b> shall they heap to themselves teachers, having itching ears;	X → Lusts are an individual thing and include hearing false teachings.
<b>KJV Titus 2:12</b> Teaching us that, denying ungodliness and worldly <b>lusts</b> , we should live soberly, righteously, and godly, in this present world;	X → There are worldly lusts.
<b>KJV Titus 3:3</b> For we ourselves also were sometimes foolish, disobedient, deceived, serving divers <b>lusts</b> and pleasures, living in malice and envy, hateful, <i>and</i> hating one another.	X → Lusts can be served.
<b>KJV James 1:14</b> But every man is tempted, when he is drawn away of his own <b>lust</b> , and enticed.	X → Lust is internal and not external.
<b>KJV James 1:15</b> Then <b>when lust</b> hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death.	X → lust can conceive to bring forth sin.
<b>KJV 1 Peter 1:14</b> As obedient children, not fashioning yourselves according to the former <b>lusts</b> in your ignorance:	X → lusts can be considered former and are obeyed when ignorant to the truth. Obeying our Father is contrary to obeying lusts. They are mutually exclusive.
<b>KJV 1 Peter 2:11</b> Dearly beloved, I beseech <i>you</i> as strangers and pilgrims, abstain from fleshly <b>lusts</b> , which war against the soul;	X → fleshly lusts create a war within you.
<b>KJV 1 Peter 4:2</b> That he no longer should live the rest of <i>his</i> time in the flesh <b>to the lusts</b> of men, but to the will of God.	X → lusts of men contrasts the will of God.
<b>KJV 1 Peter 4:3</b> For the time past of <i>our</i> life may suffice us to have wrought the will of the Gentiles, when we walked in lasciviousness, <b>lusts</b> , excess of wine, revellings, banquetings, and abominable idolatries:	X → Lusts is a general term for our past life and they can be walked in.
<b>KJV 2 Peter 1:4</b> Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through <b>lust</b> .	X → corruption comes as a result of lust.
<b>KJV 2 Peter 2:10</b> But chiefly them that walk after the flesh in <b>the lust</b> of uncleanness, and despise government. Presumptuous <i>are they</i> , selfwilled, they are not afraid to speak evil of dignities.	X → There can be lusts of uncleanness.
<b>KJV 2 Peter 2:18</b> For when they speak great swelling <i>words</i> of vanity, they allure through <b>the lusts</b> of the flesh, <i>through much</i> wantonness, those that were clean escaped from them who live in error.	X → Other people can allure or deceive you by using your own lusts against you.
<b>KJV 2 Peter 3:3</b> Knowing this first, that there shall come in the last days scoffers, walking after their own <b>lusts</b> ,	X → Walking after their own lusts is a trait for the last days. Lust is internal.
<b>KJV 1 John 2:16</b> For all that <i>is</i> in the world, <b>the lust</b> of the flesh, and <b>the lust</b> of the eyes, and the pride of life, is not of the Father, but is of the world.	X → The lust of the eyes and the lust of the flesh are 2/3 of that which is in the world.
<b>KJV 1 John 2:17</b> And the world passeth away, and <b>the lust</b> thereof: but he that doeth the will of God abideth for ever.	X → Lust passeth away.
<b>KJV Jude 1:16</b> These are murmurers, complainers, walking after their own <b>lusts</b> ; and their mouth speaketh great swelling <i>words</i> , having men's persons in admiration because of advantage.	X → Walking after their own lusts is a characteristic of false teachers.

<b>KJV Jude 1:18</b> How that they told you there should be mockers in the last time, who should walk after their own ungodly <b>lusts</b> .	X → We must be aware and careful of those who would walk after their own lusts.
<b>KJV Revelation 18:14</b> And the fruits that thy soul <b>lusted after</b> are departed from thee, and all things which were dainty and goodly are departed from thee, and thou shalt find them no more at all.	X → Roman Catholicism will be denied all her desires just before the judgment of Christ.

### Epithumeo - Verb

**1937** ἐπιθυμέω epithumeo {ep-ee-thoo-meh'-o}

**Meaning:** 1) to turn upon a thing 2) to have a desire for, long for, to desire 3) to lust after, covet 3a) of those who seek things forbidden

**Origin:** from 1909 and 2372; TDNT - 3:168,339; v

**Usage:** AV - desire 8, covet 3, lust 3, lust after 1, fain 1; 16

Verse and Occurrence	Positive (+), Negative (X), Neutral (-) & Commentary
<b>KJV Matthew 5:28</b> But I say unto you, That whosoever looketh on a woman to <b>lust after</b> her hath committed adultery with her already in his heart.	X → Actively lusting in the mind is sin. Thus sin (transgression of the God's commandments) does not always occur externally.
<b>KJV Matthew 13:17</b> For verily I say unto you, That many prophets and righteous <b>men have desired</b> to see <i>those things</i> which ye see, and have not seen <i>them</i> ; and to hear <i>those things</i> which ye hear, and have not heard <i>them</i> .	+ → Prophets and the righteous have desired to see Christ and his works and to hear his words.
<b>KJV Luke 15:16</b> And <b>he would fain</b> have filled his belly with the husks that the swine did eat: and no man gave unto him.	- → A desire to eat.
<b>KJV Luke 16:21</b> And <b>desiring</b> to be fed with the crumbs which fell from the rich man's table: moreover the dogs came and licked his sores.	- → A desire to eat.
<b>KJV Luke 17:22</b> And he said unto the disciples, The days will come, when <b>ye shall desire</b> to see one of the days of the Son of man, and ye shall not see <i>it</i> .	+ → A desire to be in the Kingdom. This is a good desire, but Christ also wanted to teach them that all the principles that make up the Kingdom should dwell within us.
<b>KJV Luke 22:15</b> And he said unto them, With desire <b>I have desired</b> to eat this passover with you before I suffer:	+ → See notes on the noun. Both the noun and the verb are here together.
<b>KJV Acts 20:33</b> <b>I have coveted</b> no man's silver, or gold, or apparel.	X → This verse shows that you don't want to epithumeo money.
<b>KJV Romans 7:7</b> What shall we say then? <i>Is</i> the law sin? God forbid. Nay, I had not known sin, but by the law: for I had not known lust, except the law had said, <b>Thou shalt covet</b> .	X → In this verse we learn that we are made aware of our lusts (noun) by the commandment that says Thou shalt not covet (verb). If we give in to our lusts (noun) and lust/covet then we sin. This happens in the mind.
<b>KJV Romans 13:9</b> For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, <b>Thou shalt not covet</b> ; and if <i>there be</i> any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thyself.	X → If we covet, we sin. If we truly love our neighbour then we would not covet anything of theirs etc.
<b>KJV 1 Corinthians 10:6</b> Now these things were our examples, to the intent we should not lust after evil things, as they also <b>lusted</b> .	X → We do not want to lust like Israel in the wilderness wanderings. Actively lusting in our minds for evil things is sin against God.

<b>KJV Galatians 5:17</b> For the flesh <b>lusteth</b> against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would.	X → The flesh opposes and lusteth against the Spirit. It is a way of thinking which is contrary to spiritual thinking.
<b>KJV 1 Timothy 3:1</b> This <i>is</i> a true saying, If a man desire the office of a bishop, <b>he desireth</b> a good work.	+ → It is good to desire to be a bishop (one who is a leader/shepherd/overseer)
KJV Hebrews 6:11 And <b>we desire</b> that every one of you do shew the same diligence to the full assurance of hope unto the end:	+ → We must desire to show the same diligence that the faithful showed who will inherit the promises.
<b>KJV James 4:2</b> <b>Ye lust</b> , and have not: ye kill, and desire to have, and cannot obtain: ye fight and war, yet ye have not, because ye ask not.	X → Lusting for that which you don't have and that which is not in harmony with God is enmity with God.
<b>KJV 1 Peter 1:12</b> Unto whom it was revealed, that not unto themselves, but unto us they did minister the things, which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven; which things the angels <b>desire</b> to look into.	X → Angels can desire. In this case they desire to look into the redemptive work of God with mankind.
<b>KJV Revelation 9:6</b> And in those days shall men seek death, and shall not find it; and <b>shall desire</b> to die, and death shall flee from them.	- → The Eastern Roman empire desiring death from a scorpion wound which gave immense pain but not death.

### Epipotheo - Verb

1971 ἐπιποθέω epipotheo {ep-ee-poth-eh'-o}

**Meaning:** 1) to long for, desire 2) to pursue with love, to long after 3) to lust, harbour forbidden desire

**Origin:** from 1909 and potheo (to yearn);; v

**Usage:** AV - greatly desire 2, long 1, earnestly desire 1, long after 1, greatly long after 1, lust 1, desire 1, longed after + 2258 1; 9

Verse and Occurrence	Positive (+), Negative (X), Neutral (-) & Commentary
<b>KJV Romans 1:11</b> For <b>I long</b> to see you that I may impart unto you some spiritual gift to the end ye may be established;	- → This word is most often used to express a desire to be with or to see another.
<b>KJV 2 Corinthians 5:2</b> For in this we groan <b>earnestly desiring</b> to be clothed upon with our house which is from heaven:	+ → This word can be used to express a desire for immortality.
<b>KJV 2 Corinthians 9:14</b> And by their prayer for you <b>which long after</b> you for the exceeding grace of God in you.	- → See Romans 1:11 note.
<b>KJV Philippians 1:8</b> For God is my record how <b>greatly I long after</b> you all in the bowels of Jesus Christ.	- → See Romans 1:11 note.
<b>KJV Philippians 2:26</b> For he <b>longed after</b> you all and was full of heaviness because that ye had heard that he had been sick.	- → See Romans 1:11 note.
<b>KJV 1 Thessalonians 3:6</b> But now when Timotheus came from you unto us and brought us good tidings of your faith and charity and that ye have good remembrance of us always <b>desiring greatly</b> to see us as we also <i>to see</i> you:	- → See Romans 1:11 note.
<b>KJV 2 Timothy 1:4</b> <b>Greatly desiring</b> to see thee being mindful of thy tears that I may be filled with joy;	- → See Romans 1:11 note.
<b>KJV James 4:5</b> Do ye think that the scripture saith in vain The spirit that dwelleth in us <b>lusteth</b> to envy?	X → This word can be used to describe the spirit of envy.

<b>KJV 1 Peter 2:2</b> As newborn babes <b>desire</b> the sincere milk of the word that ye may grow thereby:	+ → Desiring the word of God.
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### Epipothesis - Noun

**1972 ἐπιπόθησις** epipothesis {ep-ee-poth'-ay-sis}

**Meaning:** 1) longing

**Origin:** from 1971;; n f

**Usage:** AV - earnestly desire 1, vehemently desire 1; 2

Verse and Occurrence	Positive (+), Negative (X), Neutral (-) & Commentary
<b>KJV 2 Corinthians 7:7</b> And not by his coming only, but by the consolation wherewith he was comforted in you, when he told us your <b>earnest desire</b> , your mourning, your fervent mind toward me; so that I rejoiced the more.	- → The Corinthians had desire to see Paul.
<b>KJV 2 Corinthians 7:11</b> For behold this selfsame thing, that ye sorrowed after a godly sort, what carefulness it wrought in you, yea, <i>what</i> clearing of yourselves, yea, <i>what</i> indignation, yea, <i>what</i> fear, yea, <b>what vehement desire</b> , yea, <i>what</i> zeal, yea, <i>what</i> revenge! In all <i>things</i> ye have approved yourselves to be clear in this matter.	+ → Desire directed in the right direction having repented.

### Epipothia

**1974 ἐπιποθία** epipothia {ep-ee-poth-ee'-ah}

**Meaning:** 1) longing

**Origin:** from 1971;; n f

**Usage:** AV - great desire 1; 1

Verse and Occurrence	Positive (+), Negative (X), Neutral (-) & Commentary
<b>KJV Romans 15:23</b> But now having no more place in these parts and having <b>a great desire</b> these many years to come unto you;	- → Similar to epipotheo it is a word used in association with desiring to see others. In this case it was Paul longing to see those to whom he penned the book of Romans.



There are 4 other occurrences in the Greek where the English word 'lust' occurs and is not part of the family of words above. These verses and their corresponding Greek words are below.

## Kakos

**2556 κακός** kakos {kak-os'}

**Meaning:** 1) of a bad nature 1a) not such as it ought to be 2) of a mode of thinking, feeling, acting 2a) base, wrong, wicked 3) troublesome, injurious, pernicious, destructive, baneful

**Origin:** apparently a primary word; TDNT - 3:469,391; adj

**Usage:** AV - evil 40, evil things 3, harm 2, that which is evil + 3458 2, wicked 1, ill 1, bad 1, noisome 1; 51

Verse and Occurrence	Positive (+), Negative (X), Neutral (-) & Commentary
<b>KJV 1 Corinthians 10:6</b> Now these things were our examples, to the intent we should not <b>lust</b> after evil things, as they also lusted.	X → We should not lust after evil things as those in the wilderness had.

## Hedone

**2237 ἡδονή** hedone {hay-don-ay'}

**Meaning:** 1) pleasure 2) desires for pleasure

**Origin:** from handano (to please); TDNT - 2:909,303; n f

**Usage:** AV - pleasure 3, lust 2; 5

Verse and Occurrence	Positive (+), Negative (X), Neutral (-) & Commentary
<b>KJV James 4:1</b> From whence <i>come</i> wars and fightings among you? <i>come they</i> not hence, <i>even</i> of your <b>lusts</b> that war in your members?	X → Associated with a war in the mind.
<b>KJV James 4:3</b> Ye ask, and receive not, because ye ask amiss, that ye may consume <i>it</i> upon your <b>lusts</b> .	X → Asking God for that which can fulfill your pleasures.

## Pathos

**3806 πάθος** pathos {path'-os}

**Meaning:** 1) whatever befalls one, whether it be sad or joyous 1a) spec. a calamity, mishap, evil, affliction 2) a feeling which the mind suffers 2a) an affliction of the mind, emotion, passion 2b) passionate deed 2c) used by the Greeks in either a good or bad sense 2d) in the NT in a bad sense, depraved passion, vile passions

**Origin:** from the alternate of 3958; TDNT - 5:926,798; n n

**Usage:** AV - inordinate affection 1, affection 1, lust 1; 3

Verse and Occurrence	Positive (+), Negative (X), Neutral (-) & Commentary
<b>KJV 1 Thessalonians 4:5</b> Not in the <b>lust</b> of concupiscence, even as the Gentiles which know not God:	X → It is associated with those who know not God. There is an added emphasis in this verse because it is the lust of epithumia or lust of lust.

**APPENDIX 5.**

**THE WILL OF GOD**

The Lord Jesus Christ must be our pattern for our daily walk. When in the garden of Gethsemane there was a struggle of two wills; his own and his Fathers. Through development by his Father’s word he was able to adhere to the will of his Father, “not my will, but thine, be done” (**Luke 22:42**). If it is our primary objective to align our thoughts with the will of God then we ought to know what his will is, and how we should react to it. **James 1:18** tells us of God’s ‘own will’ and gives us a little insight into what God desires; a family developed through his word of Truth. Below are three words that are used to discuss the will of God. Every case where the ‘will of God’ is mentioned in the English it has been translated from the Greek word **θέλημα** thelema with the exception of **Acts 13:36** which has been translated ‘will of God’ from the Greek word **βουλή** boule. In the first portion of the chart on the left hand side you will find every occurrence of the English phrase ‘will of God’, while on the right hand side you will find a comment or two. In the second portion of the chart you will find other interesting occurrences of the Greek words below pertaining to the ‘will of God’ that don’t use that exact phrase. Note that some of the commentary can be better appreciated when looking at the surrounding verses. May this chart be of some value to you as you consider our Almighty God and His ‘own will’ **James 1:18**.

**1012 βουλή** boule

**Meaning:** 1) counsel, purpose

**Origin:** from 1014; TDNT - 1:633,108; n f

**Usage:** AV - counsel 10, will 1, advise + 5087 1; 12

**2307 θέλημα** thelema

**Meaning:** 1) what one wishes or has determined shall be done 1a) of the purpose of God to bless mankind through Christ 1b) of what God wishes to be done by us 1b1) commands, precepts 2) will, choice, inclination, desire, pleasure

**Origin:** from the prolonged form of 2309; TDNT - 3:52,318; n n

**Usage:** AV - will 62, desire 1, pleasure 1; 64

**1014 βούλομαι** boulomai {boo'-lom-ahee}

**Meaning:** 1) to will deliberately, have a purpose, be minded 2) of willing as an affection, to desire

**Origin:** middle voice of a primary verb; TDNT - 1:629,108; v

**Usage:** AV - will 15, would 11, be minded 2, intend 2, be disposed 1, be willing 1, list 1, of his own will 1; 34

Will of God	
Verse	Comment
<b>KJV Mark 3:35</b> For whosoever shall do the will of God, the same is my brother, and my sister, and mother.	We can be part of the divine family if we do the will of God.
<b>KJV Acts 13:36</b> For David, after he had served his own generation by the will of God, fell on sleep, and was laid unto his fathers, and saw corruption:	The time we have been given to live is according to the will of God.
<b>KJV Romans 1:10</b> Making request, if by any means now at length I might have a prosperous journey by the will of God to come unto you.	Our requests to God will only happen if it is according to his will.
<b>KJV Romans 12:2</b> And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God.	God’s will is good, acceptable and perfect. This will can be examined upon the renewing of our minds, which happens through receiving with meekness the word of God.

<p><b>KJV Romans 15:32</b> That I may come unto you with joy by the <b>will of God</b>, and may with you be refreshed.</p>	<p>What we purpose to do in our hearts should be done with a mindset that corresponds with God’s will. Paul’s desire was to come to the believers in Rome and wanted to do so by God’s will not his own. This indeed was the God’s plan (<b>Acts 1:8; 28:16</b>)</p>
<p><b>KJV 1 Corinthians 1:1</b> Paul, called <i>to be</i> an apostle of Jesus Christ through the <b>will of God</b>, and Sosthenes <i>our</i> brother,</p>	<p>Eldership and those called by God are done so according to his will, when done in harmony with the principles laid out in scripture. Paul had to regularly remind many believers of the authority which he had been given from Christ (<b>II Cor. 10:8</b>;) </p>
<p><b>KJV 2 Corinthians 1:1</b> Paul, an apostle of Jesus Christ by the <b>will of God</b>, and Timothy <i>our</i> brother, unto the church of God which is at Corinth, with all the saints which are in all Achaia:</p>	<p>See note above. Similar language appears in <b>Ephesians 1:1, Colossians 1:1, 1 Timothy 1:1 &amp; II Timothy 1:1.</b></p>
<p><b>KJV 2 Corinthians 8:5</b> And <i>this they did</i>, not as we hoped [expected], but first gave their own selves to the Lord, and unto us by the <b>will of God</b>.</p>	<p>The Macedonians went above and beyond and gave themselves to the service of others by supporting the Jerusalem poor fund. This was done by the will of God.</p>
<p><b>KJV Galatians 1:4</b> Who gave himself for our sins, that he might deliver us from this present evil world, according to the <b>will of God</b> and our Father:</p>	<p>It was God’s will that Christ came into the world and gave his life, to save us from sin and death.</p>
<p><b>KJV Ephesians 1:1</b> Paul, an apostle of Jesus Christ by the <b>will of God</b>, to the saints which are at Ephesus, and to the faithful in Christ Jesus:</p>	<p>See notes for <b>1 Corinthians 1:1 &amp; II Corinthians 1:1.</b></p>
<p><b>KJV Ephesians 6:6</b> Not with eyeservice, as menpleasers; but as the servants of Christ, doing the <b>will of God</b> from the heart;</p>	<p>The will of God is something that must be done. It is service that should come from the heart and not according to the praise of men.</p>
<p><b>KJV Colossians 1:1</b> Paul, an apostle of Jesus Christ by the <b>will of God</b>, and Timotheus <i>our</i> brother,</p>	<p>See notes for <b>1 Corinthians 1:1 &amp; II Corinthians 1:1.</b></p>
<p><b>KJV Colossians 4:12</b> Epaphras, who is <i>one of you</i>, a servant of Christ, saluteth you, always labouring fervently for you in prayers, that ye may stand perfect and complete in all the <b>will of God</b>.</p>	<p>Our prayers should reflect our love for our brethren and our desire that they may be found perfect and complete in the will of God.</p>
<p><b>KJV 1 Thessalonians 4:3</b> For this is the <b>will of God</b>, <i>even</i> your sanctification, that ye should abstain from fornication:</p>	<p>Sanctification or purification is paralleled with the will of God. There are two elements describing the will of God in this context: abstain from fornication, defraud (take advantage) not your brother.</p>
<p><b>KJV 1 Thessalonians 5:18</b> In every thing give thanks: for this is the <b>will of God</b> in Christ Jesus concerning you.</p>	<p>It is God’s will that we give thanks for everything in whatever situation we find ourselves in. This is the case because the privilege of being in Christ Jesus gives us every reason to rejoice and be thankful in everything.</p>
<p><b>KJV 2 Timothy 1:1</b> Paul, an apostle of Jesus Christ by the <b>will of God</b>, according to the promise of life which is in Christ Jesus,</p>	<p>See notes for <b>1 Corinthians 1:1 &amp; II Corinthians 1:1.</b></p>
<p><b>KJV Hebrews 10:36</b> For ye have need of patience, that, after ye have done the <b>will of God</b>, ye might receive the promise.</p>	<p>The will of God must be done, and it must be through patience. The context tells us that it must be done whilst enduring afflictions, thus patience and endurance are needed. Receiving the promise is subject to doing the will of God.</p>

<b>KJV 1 Peter 2:15</b> For so is the <b>will of God</b> , that with well doing ye may put to silence the ignorance of foolish men:	It is the will of God that we and honour the laws of the land. In so doing we cannot be falsely accused for breaking those same laws.
<b>KJV 1 Peter 3:17</b> For <i>it is</i> better, if the <b>will of God</b> be so, that ye suffer for well doing, than for evil doing.	The well doing is juxtaposed to evil doing. We might suffer for well doing, but this is God's will. This is better in comparison to doing wrong. We should always remember that when suffering for Christ sake it is according to the will of God.
<b>KJV 1 Peter 4:2</b> That he no longer should live the rest of <i>his</i> time in the flesh to the lusts of men, but to the <b>will of God</b> .	Living to the will of God stands in contrast to the lusts of men or the 'will of the Gentiles (v.3). They are mutually exclusive. Living to the will of God includes suffering in the flesh (v.1), which Christ did by wrestling and destroying any wicked thought opposed to his Father's will. This was that suffering in the flesh.
<b>KJV 1 Peter 4:19</b> Wherefore let them that suffer according to the <b>will of God</b> commit the keeping of their souls <i>to him</i> in well doing, as unto a faithful Creator.	We will suffer according to the will of God, but we must remain faithful to our Creator even in the most trying times.
<b>KJV 1 John 2:17</b> And the world passeth away, and the lust thereof: but he that doeth the <b>will of God</b> abideth for ever.	The world and lust which stands in contrast to the will of God will pass away. If we do the will of God there will be an eternal reward.

### Other Sundry Occurrences

<b>KJV 2 Peter 3:9</b> The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, <b>not willing</b> that any should perish, but that all should come to repentance.	It is not part of God's desire that any should perish, but rather to repent.
<b>KJV Ephesians 1:11</b> In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the <b>counsel</b> of his own <b>will</b> :	God is working out his purpose according to his will. God knows the end from the beginning and has given us an allotted place if we are baptized and submit ourselves to his will. God knows already if we will obtain this inheritance through the life that we live.
<b>KJV Matthew 6:10</b> Thy kingdom come. Thy will be done in earth, as <i>it is</i> in heaven.	Gods will is to be done on earth. However, the current state of the earth is not how it will be but rather it will be like the perfect state of heaven (God, Christ & the angelic host). This should be part of our prayers.
<b>KJV Matthew 18:14</b> Even so it is not the will of your Father which is in heaven, that one of these little ones should perish.	It is not part of the will of God that any should grasp the truth and slip from it by any means. Instead, God desires that we help those that are lost to save them.
<b>KJV Luke 12:47</b> And that servant, which knew his lord's will, and prepared not <i>himself</i> , neither did according to his will, shall be beaten with many <i>stripes</i> .	There is a responsibility for those who knew the will of God to submit unto it. For those who don't there will be a punishment.`
<b>KJV John 1:13</b> Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.	If we are born of the 'will of God' by water ( <b>Mark 16:16</b> ) and word ( <b>1 Peter 1:23</b> ) then we can be the 'sons of God' v.12.
<b>KJV John 4:34</b> Jesus saith unto them, My meat is to do the will of him that sent me, and to finish his work.	Our sustenance should come from being active in the Truth, doing the will of God.
<b>KJV John 5:30</b> I can of mine own self do nothing: as I hear, I judge: and my judgment is just; because I seek not mine own <b>will</b> , but <b>the will</b> of the Father which hath sent me.	We should not seek our own will but our Father's.

<p><b>KJV John 6:38</b> For I came down from heaven, not to do mine own will, but the will of him that sent me. 39 And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day. 40 And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day.</p>	<p>It was the will of God that Christ died and was raised again. It was also the will of God that whoso believes in Christ and what his sacrifice accomplished, might have everlasting life upon a resurrection and a triumphant judgment.</p>
<p><b>KJV John 7:17</b> If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself.</p>	<p>Our actions should reflect our understanding of doctrine. If we understand correctly and thus act upon this, we will recognize that what Christ had taught was according to his Father's will. If the Jews (v.15) acted in harmony with the will of God they would know that both the basis of their actions and Christ's words were aligned.</p>
<p><b>KJV John 9:31</b> Now we know that God heareth not sinners: but if any man be a worshipper of God, and doeth his will, him he heareth.</p>	<p>God hears the prayers of those who are worshippers of him and those that do his will.</p>
<p><b>KJV Acts 21:14</b> And when he would not be persuaded, we ceased, saying, The will of the Lord be done.</p>	<p>This is one of the verses where we get the phrase 'lord willing' from. It helps us align our thoughts and plans with those of our God in heaven. We realize that if we make a plan to do something it will only happen if it is the will of God.</p>
<p><b>KJV Ephesians 1:9</b> Having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself:</p>	<p>The mystery of God's will has been made known and is according to his pleasure.</p>
<p><b>KJV 2 Peter 1:21</b> For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost.</p>	<p>God's word was written by his will and not that of man's.</p>
<p><b>KJV 1 John 5:14</b> And this is the confidence that we have in him, that, if we ask any thing according to his will, he heareth us:</p>	<p>We can be confident that if we pray in accordance with the will of God then he will hear us. In fact, we can be confident that he will hear us. If, we are to ask according to our own lust then God will not hear (James 4:3).</p>
<p><b>KJV Revelation 4:11</b> Thou art worthy, O Lord, to receive glory and honour and power: for thou hast created all things, and for thy pleasure (will) they are and were created.</p>	<p>Our very existence and the existence of all creation is for God's pleasure (will).</p>

## APPENDIX 6.

### THE LAW OF LIBERTY

James speaks of the law of liberty in **chapters 1 & 2**. He states that “whoso looketh into the perfect law of liberty and continueth therein...shall be blessed in his deed.” What is the law of liberty? Below are all occurrences of the Greek word for liberty, as well as some additional verses that might be helpful to determine what the law of liberty is all about.

<b>Law of Liberty</b>
<b>KJV Romans 8:21</b> Because the creature itself also shall be delivered from the bondage of corruption into the glorious <b>liberty</b> of the children of God.
<b>KJV 1 Corinthians 10:29</b> Conscience, I say, not thine own, but of the other: for why is my <b>liberty</b> judged of another <i>man's</i> conscience?
<b>KJV 2 Corinthians 3:17</b> Now the Lord is that Spirit: and where the Spirit of the Lord <i>is</i> , there <b>is liberty</b> .
<b>KJV Galatians 2:4</b> And that because of false brethren unawares brought in, who came in privily to spy out our <b>liberty</b> which we have in Christ Jesus, that they might bring us into bondage:
<b>KJV Galatians 5:1</b> Stand fast therefore <b>in the liberty</b> wherewith Christ hath made us free, and be not entangled again with the yoke of bondage.
<b>KJV Galatians 5:13</b> For, brethren, ye have been called unto <b>liberty</b> ; only <i>use</i> not <b>liberty</b> for an occasion to the flesh, but by love serve one another.
<b>KJV James 1:25</b> But whoso looketh into the perfect law <b>of liberty</b> , and continueth <i>therein</i> , he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed.
<b>KJV James 2:12</b> So speak ye, and so do, as they that shall be judged by the law <b>of liberty</b> .
<b>KJV 1 Peter 2:16</b> As free, and not using <b>your liberty</b> for a cloke of maliciousness, but as the servants of God.
<b>KJV 2 Peter 2:19</b> While they promise them <b>liberty</b> , they themselves are the servants of corruption: for of whom a man is overcome, of the same is he brought in bondage.
<b>Other Relevant Verses</b>
<b>KJV John 8:32</b> And ye shall know the truth, and the truth shall make you <b>free</b> .
<b>KJV Romans 8:2</b> For the law of the Spirit of life in Christ Jesus hath made me <b>free</b> from the law of sin and death.
<b>KJV Romans 6:18</b> Being then made <b>free</b> from sin, ye became the servants of righteousness.
<b>KJV Romans 6:22</b> But now being made <b>free</b> from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life.
<b>KJV 1 Corinthians 9:19</b> For though I be <b>free</b> from all <i>men</i> , yet have I made myself servant unto all, that I might gain the more.

## APPENDIX 7.

### HOW TO DEVELOP THE POWER OF PERSONAL PRAYER

#### Notes taken from Class 3 of Bro. Roger Lewis' series on - 'Spiritual Habits of a Sister in Christ'

##### General Notes on Prayer

- **Luke 18:1** Persistence in Prayer
- **Psa. 55:17** Pray Evening, Morning and Noon
- **Dan. 6:5** Daniel kneeled and prayed 3 times a day consistently
- Relationships are built on communication. God speaks to us through His word. We speak to God through prayer.

##### Prayer in Acts

- **Acts 2:15** - 3<sup>rd</sup> hour of the day – 9am morning prayer
- **Acts 10:9** - 6<sup>th</sup> hour of the day – 12 noon day prayer
- **Acts 3:1** - 9<sup>th</sup> hour of the day – 3pm evening prayer

##### God First, Man Second

1. The Lord's Prayer **Matt 6:9-13** demonstrates the proper order in prayer
  - Thy name, Thy kingdom, Thy will – Always start with God
  - Give us, Forgive us, Lead us, Deliver us – our needs come after God
  - Thine → back to God again
2. The Ten Commandments **Ex 20:1-17** also demonstrates the proper order in prayer
  - God – First 4 commandments
  - Man – Last 6 commandments

##### 5 Aspects of Prayer

1. Adoration – Praise
2. Petition – Seeking Help
3. Confession – Acknowledging Sin
4. Intercession – Showing Care
5. Appreciation – Giving Thanks

### Morning Prayer

- Break of day when sun's 1<sup>st</sup> rays come over the horizon
- Focus of this prayer is Petition

##### Morning in the scriptures:

1. Comfort of favor restored **Ps 30:5**
2. Gladness of principle refreshed **Isa 50:4**
3. Blessing of mercy renewed **Lam 3:22-23**

##### Petition (Preparation for the Day)

- Discipline to remain spiritually focused amidst the distractions of other cares
- Faith to keep separate from the affairs of the world
- Persistence to grow this day in the knowledge of the word
- Courage to stand for truth in an age of evil
- Zeal to maintain the purity and love of the truth
- Strength to overcome weakness and avoid temptation
- Humility to help avoid pride and to remain teachable
- Balance to develop the whole character of Christ in our lives

### **Noon Day Prayer**

- Sun at its zenith
- Focus of this prayer is Adoration

#### **Noon in the scriptures:**

1. Anxiety of life increased **2 Sam 4:5**
2. Pressure of trial intensified **James 1:11**
3. Feelings of strength depleted **Song 1:7**

#### **Adoration (Elevation)**

- Praise for the majesty of His being
- Praise for the wonder of His purpose
- Praise for the goodness of His power
- Praise for the omniscience of His wisdom
- Praise for the manifestation of His love
- Praise for the supremacy of His control
- Praise for the sovereignty of His authority

### **Evening Prayer**

- Sun's final slip over the horizon
- Focus of this prayer is Confession

#### **Evening in the scriptures:**

1. Satisfaction of endeavor complete **Ecc. 11:6**
2. Fulfillment of labor which has ended **Psa. 104:23**
3. Thoughtfulness of achievement reviewed **Gen. 24:63**

#### **Confession**

- Confess our dependence on God for all things
- Confess our failure to understand, to take opportunity and to be changed
- Confess specific sins **Pro. 28:13**
- Confess our need for atonement, redemption, and forgiveness



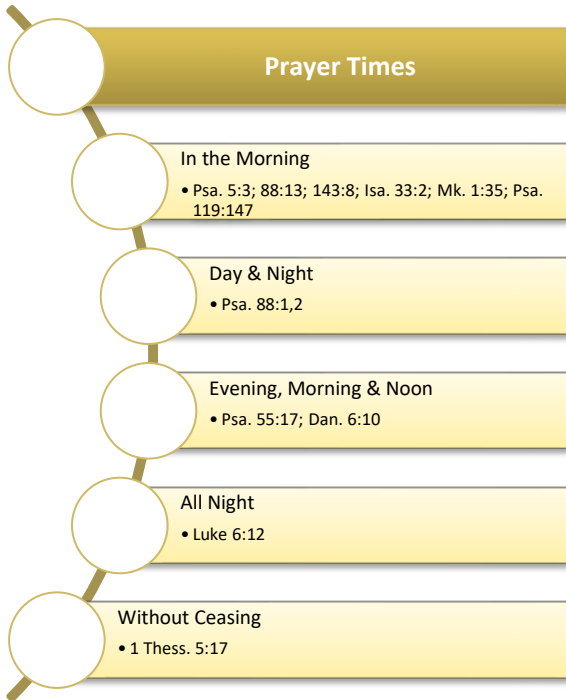
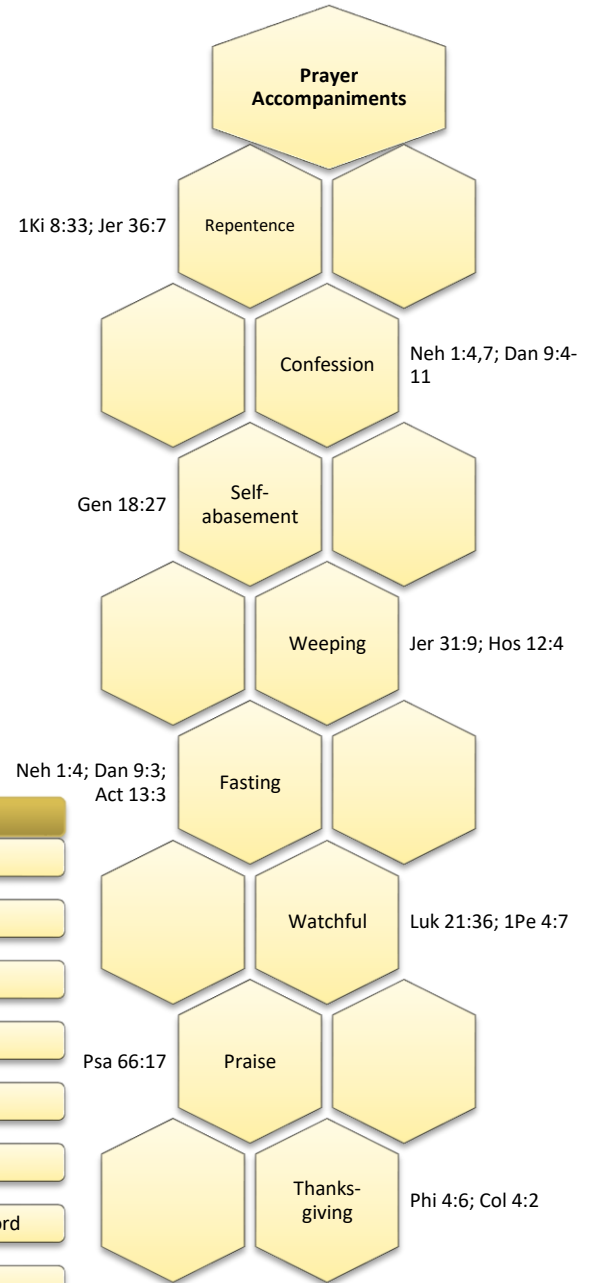
## **Intercession**

- best treated as an individual prayer
  - perception to see the needs of others and a willingness to help
  - These prayers take us out of the smallness of ourselves into the largeness of nurture and support for others
- 1) individuals in need
    - a) sickness/pain
    - b) trial/stress
    - c) wayward/weak
    - d) weary through age
    - e) struggle in their walk
  - 2) members of family
  - 3) ecclesia
  - 4) brotherhood at large
  - 5) leaders in ecclesia
  - 6) those in authority
  - 7) preachers in foreign lands
  - 8) Israel and peace of Jerusalem

**APPENDIX 8.**

**PRAYER BOXES**

Prayer Postures	
<b>Hands uplifted</b> • Ex. 9:33; Psa. 28:2; 1 Tim. 2:8; Lam. 2:19; II Chron. 6:13; Psa. 95:6	
<b>Stood in Respect</b> • Mark 11:25; Lk. 9:14-16;	<b>Sat Meditatively</b> • II Sam. 7:18
<b>Kneeled in Humility</b> • Dan. 6:10; Eph. 3:14; II Chron. 6:13; Psa. 95:6; Lk. 22:41;	<b>Prostrated Themselves</b> • Ezek. 9:8; 11:13; Matt. 26:39; Numb. 16:22
<b>Looked up</b> • Psalm 5:3	<b>Standing to Kneeling</b> • 1 Ki. 8:22,54



- Prayer Descriptions**
- Bowing the knees  
• Eph 3:14
  - Looking up  
• Psa 5:3
  - Lifting up the soul  
• Psa 25:1
  - Lifting up the heart  
• Lam 3:41
  - Pouring out the heart  
• Psa 62:8
  - Pouring out the soul  
• 1Sa 1:15
  - Calling upon the name of the Lord  
• Gen 12:8; Psa 116:4; Act 22:16
  - Crying to God  
• Psa 27:7; 34:6
  - Drawing near to God  
• Psa 73:28; Heb 10:22
  - Crying to heaven  
• 2Ch 32:20
  - Beseeking the Lord  
• Exo 32:11
  - Seeking to God  
• Job 8:5
  - Seeking the face of the Lord  
• Psa 27:8
  - Making supplication  
• Job 8:5; Jer 36:7

Prayers For Others	
- All in authority • 1Ti 2:2	- Kings • 1Ti 2:2
- Jerusalem • Psa 122:6; Isa 62:6,7	- Spiritual Leaders • 2Co 1:11; Phi 1:19
- All men • 1Ti 2:1	- All saints • Eph 6:18
- Servants • Luk 7:2,3	- Masters • Gen 24:12-14
- Friends • Job 42:8	- Children • Gen 17:18; Mat 15:22
- The sick • Jam 5:14	- Israel • Rom 10:1
- Enemies among whom we dwell • Jer 29:7	- Persecutors • Mat 5:44
- Those who forsake us • 2Ti 4:16	- Those who envy us • Num 12:13
	- Those who murmur against God • Num 11:1,2; 14:13,19

Prayer Requirements
- In faith • Mat 21:22; Jam 1:6
- In full assurance of faith • Heb 10:22
- In a forgiving spirit • Mat 6:12
- With the heart • Jer 29:13; Lam 3:41
- With the whole heart • Psa 119:58,145
- With preparation of heart • Job 11:13
- With a true heart • Heb 10:22
- With the soul • Psa 42:4
- With the right mindset and understanding • Joh 4:22-24; 1Co 14:15
- With confidence in God • Psa 56:9; 86:7; 1Jo 5:14
- With submission to God • Luk 22:42
- With unfeigned lips • Psa 17:1
- With deliberation • Ecc 5:2
- With holiness • 1Ti 2:8
- With humility • 2Ch 7:14; 33:12
- With truth • Psa 145:18; Joh 4:24
- With desire to be heard • Neh 1:6; Psa 17:1; 55:1,2; 61:1
- With desire to be answered • Psa 27:7; 102:2; 108:6; 143:1
- With boldness • Heb 4:16
- With earnestness • 1Th 3:10; Jam 5:17
- Night and day • 1Ti 5:5
- Without ceasing • 1Th 5:17
- Everywhere • 1Ti 2:8
- In everything • Phi 4:6

Prayers Denied
- Ask amiss Jam 4:3
- Regard iniquity in heart Psa 66:18
- Live in sin Isa 59:2; Joh 9:31
- Offer unworthy service Mal 1:7-9
- Forsake God Jer 14:10,12
- Reject the call of God Pro 1:24,25,28
- Hear not the law Pro 28:9; Zec 7:11-13
- Deaf to the cry of the poor Pro 21:13
- Are blood shedders Isa 1:15; 59:3
- Are idolaters Jer 11:11-14; Eze 8:15-18
- Are wavering Jam 1:6,7
- Are hypocrites Job 27:8,9
- Are proud Job 35:12,13
- Are self-righteous Luk 18:11,12,14
- Enemies of saints Psa 18:40,41
- Cruelly oppress saints Mic 3:2-4

## APPENDIX 9.

### HOW DO WE PRAY?

During Youth Conference 2016 (*Psalms of the Sons of Korah*) one of the evening seminars was on prayer. A question was put to those attending the seminar – ‘How do we pray?’ Another questions was also asked – ‘Why do we pray?’ Below were the answers given:

#### LOCATION AND POSTURE

Privately, alone in a quiet place  
**Matt. 6:5-6**

Without distractions

“In a closet” not for show

With eyes closed to focus better

#### APPROACH AND ATTITUDE

Pray with honesty and conviction

Sincerely **Matt. 6:7**

Pray with sincerity in our requests

Fervently and with humility **James 5:16**

Humbly: recognizing we need God’s help like the publican **Luke 18:11-14**

Not casually but reverentially. We are standing in the throne room of God through the mediatory work of Christ

#### FREQUENCY AND CONTENT

Pray without ceasing **1 Thess. 5:17**

Often and with persistence **Luke 11:8**

Not with vain repetition **Matt. 6:7**

According to God’s will **1 John 5:14**

In Faith **James 1:6**

Not being rash or hasty and of few words **Ecc. 5:2**

Modelled after Christ’s prayer in **Matt. 6** “Our Heavenly Father” - First

### WHY DO WE PRAY?

Pray for the work of the truth in preaching **2 Thess. 3:1**

To involve ourselves in the fulfillment of God’s purpose **2 Samuel 1:11**

To help us be better servants of God by casting our anxieties on Him

To ask for forgiveness and guidance **1 Corinthians 11**

To confess our faults and seek forgiveness **James 5:13-16**

To remain in communication and develop a relationship with God **Phil. 4:6-7**

To express thankfulness and praise **Col. 4:2**

To thank Him for His blessings and gifts to us

To give Him Glory

To ask petitions and for help and guidance **Matt. 6:9-13**

To ask for strength through trials **James 5:13**

To ask for Him to help others

Fervent prayer brings results **James 5:16**

To tell Him our problems and put them into His hands