The Epistle of James
Syllabus

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An Overview of The Book of James

Writer: James
Date: A.D. 45

Considerable Controversy

There has been considerable controversy over the inclusion of the Epistle of James in the Canon of Scripture. Martin Luther said he would give his Doctor's Tam to anyone that could harmonize the Epistle of James with the writings of the Apostle Paul. He called it a "Straw Epistle" and objected to its inclusion in the Canon, saying it should not be included and if it were it needed to be relegated to the back of the book. A debater's class at Channel Islands Bible College and Seminary laid claim to that doctoral tam a number of years ago proving the harmony between what James wrote and what Paul wrote. (Unfortunately the "tam" was never surrendered.) The harmony between the writings of James and Paul is clearly recognized when the basis for comparison is in the use of the original Koine' Greek writings. Unfortunately, most of Martin Luther's language work was with the Latan manuscripts. It was his study in the Koine' Greek manuscripts that motivated his revolt and led to the "reformation." His problem with the Epistle of James appears to be his inadequate understanding of Greek grammar. The misunderstanding of the statement in James 2:26, "…faith without works is dead…" Even a first-year Greek student should recognize that for faith to be valid it must have an object that produces the work. Christ is the object of our faith for salvation- He produced the work that was required for our salvation. The correct grammatical translation of Jame 2:26 is "…Faith that is not in possession of works is dead…" The object of Faith for Salvation is Christ. We must possess His righteous which is accredited to our account when we place our trust on Him. As a result of our faith in Him we possess His righteousness. The Scripture does not say we must have faith and we must produce works in order to be saved. The Scripture says our faith must be in an object that produced the work, we must have faith, but for it to be valid we must be in possession of the work required. Therefore our faith must be in an object that performed the work required. James is a valid Epistle and is in complete harmony with the whole of Scripture. The object of Faith for Salvation is Jesus Christ. The object of our Faith for living the Christian life is the Word of God.

Content

The Epistle of James was written by the half-brother of Jesus. Evidently James had been unsure about the claims of Jesus during Jesus' lifetime, but following his resurrection became one of his most ardent followers. James was elected ruler of the church in Jerusalem and was well-liked by all, even the Jews who were opponents of Christianity. According to tradition, he had the nickname "the camel-kneed," because of the calluses on his knees from time spent in prayer. This was deeply

respected by the Jews of antiquity as a sign of reverence and spirituality.

James wrote in a style reminiscent of Jesus and the Sermon on the Mount. Similarities can be found in about a dozen places, as well as other hints that what Jesus said was in the back of James's mind. The book is practical, straightforward, forceful, aimed at correcting errors, and without compromise. To read it is to be stricken in conscience because many of the problems addressed by James still exist in the church today. In essence the book is in the "wisdom tradition" that goes back to the Old Testament, particularly the Book of Proverbs. Over 50 commandments are given in this short homily.

Theological Themes in the Epistle of James

James was comparing true and false spirituality, the former called by him "pure" religion (1:27). It must come from the heart, be filled with understanding, and will issue forth in positive action. True spirituality is a life of faith in action. To be a hearer of the word and not a doer is to deceive ourselves (1:22). We must couple our profession of faith with overt evidence that we are changed people. James spent a lot of time (Chapter 2) dealing with this problem. It is easy to say we have faith; the true test of faith is not our words, but our application of God's Word. If someone knocks on our door and asks for help, what do we do? If we say, "I wish you well" and shut him out, that is a sure sign of unbelief. If we offer him help, that is a sign of belief. Some people find this emphasis disturbing because it seems to oppose what Paul said; it seems to imply that we are saved by our good works. We need to remember that Paul, too, stressed that faith must work (Gal. 5:6), we must bear one another's burdens (Galatians 6:2), and God has foreordained that those who are saved by faith will walk in good works (Ephesians 2:10). James, on the other hand, was well aware that "every good gift and perfect gift" comes from God and is not earned (1:16-17). Their views are not contradictory.

True spirituality knows how to keep its mouth closed. Another section deals with the effects of evil speech (Chapter 3). Too many people want to be heard, even when their minds are empty or filled with jealousy and ambition. When such a person speaks, discord abounds. A storm of evil is unleashed, and the suffering that results is enormous. True wisdom is good, peaceable, and meek (3:13). Just as Jesus was wise among us, a servant of all, so must we be wise in good works, decency, and humility.

True spirituality is unselfish, generous, impartial, and patient. All of this is emphasized in 4:1-5:7. We are not to look out for ourselves alone, but must learn what it means to love in deed as well as in theory.

Finally, true spirituality looks to God in prayer in all the events of life. God is able to help, and he values prayer. Prayer is always heard, and his answer is always the right one, no matter what it is, because he knows best

The Epistle of James

There were two apostles named James. James the brother of John, the son of Zebedee. The other apostle named James was the son of Alphaeus. Most scholars are in agreement that neither of these men were the writer of this epistle.

Most scholars agree that James, the half-brother of Jesus was the writer (Matthew 13:55). Jesus appeared to him after His resurrection (I Corinthians 15:17). He was present in Acts 1:14. He was a leader in the Jerusalem church (Acts 12:17; Galatians 1:18-19). He moderated the council dealing with the Gentile believers in Antioch (Acts 15:13, 19; Galatians 2:1, 9, 10, 12). He was a very conservative Jewish believer but quite tolerant of Gentiles.

This letter was written between 45 and 50 AD It is written to the members of the congregation which had been scattered abroad as a result of persecution in Jerusalem. This is one of the most Jewish books of the New Testament. James' approach is so Jewish it appears to contradict Paul's epistles to the Gentiles. However, a careful examination will show that it is complementary to Paul rather than contradictory.

This introduction information is set forth in verse 1. ***"James, a servant of God and of the Lord Jesus Christ, to the twelve tribes scattered abroad, greeting."*** The word, ***"greeting"*** **(charien)** is an imperative infinitive. It is a command to have rejoicing as a purpose.

I. THE PURPOSE OF TESTING:

It is fitting that James should begin his epistle with an explanation of the purpose of testing. Remember! This is addressed to his flock which has been scattered because of persecution. They have suffered, are suffering and will suffer further. So James deals with that issue first. This section of the epistle can be outlined as follows: (1). Verse 2: Consider all testing as a matter of joy. (2). Verse 3: You can - if you know what testing will produce. (3). Verse 4: Let patience do her thing. (4). Verse 5: Ask and trust God for wisdom. (5). Verse 6: An illustration of weak faith. (6). Verse 7-8: A warning to those who lack faith. (7). Verse 9-11: Both poor and rich are to rejoice in testing. (8). Verse 12: True prosperity.

Note: Faith is a transitive verb which calls for the object to do the work (produce). In salvation Jesus Christ is the only one who has produced the work necessary for our salvation. Therefore, He is the only object of faith for salvation that does not result in "dead faith."

1. Consider all testing as a matter of joy.

1:2 ***"My brethren, count it all joy when ye fall into divers temptations;"***

"count" **(hege'sasthe)** means to bring things before your mind - add it up. This word does not mean to simply consider all things as joy. Rather, it means to look at this ituation from a divine viewpoint. Review what God has said about times like this. ***"…count it all joy…"*** **(pasan charan) Pasan** means everything. Charan is an accusative singular meaning to maintain a state of inner delight. This word has the same root as the word grace. ***"divers temptations***" means various trials or afflictions. How is that possible?

2. You can - If you know what testing will produce.

1:3 ***"Knowing this, that the trying of your faith worketh patience."***

"knowing" **(ginoskontes)** means to have complete understanding. **A. Present Tense** means continuous action of knowing. **B. Active Voice** means you (the subject) know. **C. Participle** means this is a matter of principle. ***"trying"*** **(dokimion)** means that which has been tested and approved. ***"faith"*** **(pisteos)** means firm persuasion or confidence. ***"worketh"*** **(katergadzetai)** means something on the inside working its way to the outside. ***"patience"*** **(hupmonen)** means a state of cheerful abiding.

3. Let patience do her thing.

1:4 ***"But let patience have her perfect work, that ye may be perfect and entire, wanting nothing."***

"let" **(echeto)** means a command to keep on allowing patience to do her thing. ***"perfect"*** **(telioh)** means complete. ***"work"*** **(ergon)** means basic work or employment. ***"perfect"*** **(telios)** means complete or mature. ***"entire"*** **(holoklayros**) means sound in every part. ***"wanting"*** **(lipo)** means lacking. ***"nothing"*** **(madice)** means not even one thing.

4. Ask and trust God for wisdom.

1:5 ***"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."***

"if" first class conditional clause - as is the case. ***"lack"*** **(leipetai)** means to be deficient and desire a change. ***"wisdom"*** **(sophias)** means an understanding of how to apply knowledge to one's circumstance or situation. ***"ask"*** **(aiteito)** means a formal request. The implication is that the request must be made within the guidelines for prayer. ***"upbraideth not"*** **(oneidizontos)** means will not cast it in your teeth, an idiom expressing one regretting his having asked for it.

Note: It is important to understand that the believer may ask for wisdom, and

it will be given to him, if he asks in faith. No where does the Scripture say, if any man lack knowledge he can ask of God and it will be given. We must study the Word in order to obtain knowledge, but we can pray for the ability to understand how to relate that knowledge to our circumstances.

5. An illustration of weak faith

1:6 ***"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."***

"wavering" **(diakrinomenos)** means doubting. This doubting results in a lack of stability or direction and causes the individual to be like a wave of the sea, moved according to the various influencing forces.

6. A warning to those who lack faith.

1:7-8 ***"For let not that man think that he shall receive anything of the Lord. A double minded man is unstable in all his ways."***

"double-minded" **(dipsuchos)** means two souled. This is an idiom for a man who thinks human viewpoint with both his soul and his spirit. The natural man is dichotomous (body and soul). A believer is trichotomous (body, soul, and spirit). The human soul supplies the ability for man to relate to human phenomena. However, the natural (soulish) man cannot understand the things of God, they are spiritually discerned (I Corinthians 2:14). Man must be born again, (experience spiritual birth) in order to understand and relate to spiritual phenomena. In this passage, the believer is warned not to be doubled souled, that is, not to attempt to understand spiritual things from a human perspective.

7. Both poor and rich are to rejoice in testing.

1:9-11 ***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.***

The poor are to rejoice because, they are being made strong and spiritually prosperous through testing. The rich are to rejoice because they are being made strong and spiritually prosperous through testing. While they can't take their material prosperity with them, they can take their spiritual prosperity with them. Through testing they are able to understand that it is not material possessions which see them through, but their faith.

8. Spiritual prosperity is true prosperity.

1:12 ***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.***

"blessed" **(makarious)** means inner happinesses. ***"endureth"*** **(hupomenei)** means abides under testing. **"temptation"** **(peirasmon)** means to test to see what you are made of. ***"tried"*** **(doikimos)** means approved by testing. ***"crown"*** **(stephanos)** means a laurel wreath given for accomplishment. The crown of Life is given on the basis of the believer's utilization of the "Faith/Rest Technique (mixing the promises, doctrines, and techniques of the Christian life with faith).

A literal rendering of verse 12 from the Greek text reads as follows: ***"Spiritual prosperous is the man who remains spiritually steadfast while being tested, because after he has completed his testing, he will receive the crown - the one of life, which He promised to the ones who love him."***

II. TEMPTATION:

1. The Source Of Temptation:

1:13-14 ***"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. But every man is tempted, when he is drawn away of his own lust, and enticed"***

(A). The source of temptation is not God (verse 13).

(B). The source of temptation is your lust pattern in your Old Sin Nature. ***"...every man is tempted when he is drawn away of his own lust pattern, and enticed...."***

(1). ***"own lust"*** is a reference to the lust pattern of your Old Sin Nature. You have a lust pattern in one of three areas:
- **(a).** Sensuality
- **(b).** Materialism,
- **(c).** Ego.

(2). ***"enticed"*** **(deleadzomenos)** means having been baited. This word is used in reference to a trap being baited. Satan & Company bait the trap - you respond through your lust pattern in your Old Sin Nature

2. The Mechanics Of Yielding To Temptation:

1:15 ***"Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death."***

(A). Lust conceives (Your Old Sin Nature and your volition cohabitate).

(B). Gives birth to sin.

(1). ***"Bringeth forth"*** **(tiktei)** means gives birth to sin. Emphasizes the process of giving birth (beget).

(2). ***Sin becomes fully formed*** **(apotelesthteisa)** means when the time of gestation has brought to completion - to full term.

(C). Gives birth to death. ***"bringeth forth"*** **(apokuei) means gives birth**. This word (tiktei) emphasizes the object which is given birth rather than the process of birth as used the first time in this verse. ***"death"*** This is temporal death, that is, being out of fellowship.

3. Grace Provision For Resisting Temptations:

1:16-18 ***"Do not err, my beloved brethren, 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. Of his own will begat he us with the word of truth, that we should be a kind of firstfruits of his creatures."***

(A). Don't be seduced! ***"err"*** **(planasthe)** means Stop giving in to seduction.

(1). Every good act of giving and every good gift comes down from above.

(2). God is the "Father of Lights" so there is no need to walk in darkness.

(3). There is no turning away of God's grace and it cannot be eclipsed. ***"no variableness"*** He is consistently faithful. ***"shadow of turning"*** no eclipsing His grace.

(B). We were given eternal life by the sovereign act of God. ***"begat"*** **(apekuesen)** again note that this is the word which puts emphasis upon that which has been given birth rather than the process of giving birth.

(C). The basis of our spiritual birth was the word of truth. ***"the word"***

The word ***"the"*** is not in the original. The fact that the definite article is left out places an emphasis on the quality of the word of truth.

(D). We were given life for the purpose of being a kind of first-fruits among his creatures'. You do not bear fruit when you are in temporal death. Hence, the need to resist temptation in order to live out our design.

4. The Mechanics For Resisting Temptation:

1:19-21 ***"Wherefore, my 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. Wherefore lay apart all filthiness and superfluity of naughtiness and receive with meekness the engrafted word, which is able to save your souls."***

(A). Proper Attitude:

(1). *Swift to hear* (akousai) means to constantly hear as a matter of principle. This is a present active participle which indicates that hearing is to be a constant principle (continuous action).

(2). *Slow to speak* (lalesai) means to speak. This is an infinitive which denotes purpose. It is used with the preposition "eis" and means that it is to be their purpose to be slow in entering into saying anything.

(3). *Slow to wrath* (orgen) means revengeful anger. ***"Hear"*** was a participle denoting a principle of hearing. ***"speak"*** was an infinitive denoting making it a purpose to be slow in saying anything. ***"Wrath"*** is a noun in the accusative case indicating we are to be slow about entering a state of vengeful anger.

(B). Proper Actions:

(1). *Lay apart* (apothemenoi) means to lay aside as a dirty garment.

(a). *all filthiness* (rhuparian) means dirt! However it is used metaphorically of moral defilement.

(b). *Superfluity of naughtiness* is an idiom referring to self righteousness

(2). *Receive with meekness the engrafted word which is able to save your souls. "meekness"* (prauteti) means understanding that all we are and have are a result of God's grace. ***"engrafted word"*** the word which has been Faith/Transferred to the right frontal

lobe where your frame of reference, norms and standards, and conscience are located. ***"save your souls"*** deliver your souls. The context indicates this deliverance is out of the temptation.

III. DOERS OF THE WORD

1. We Are Commanded To Be Doers Of The Word:

1:22a ***But be ye doers of the word, and not hearers only…***

"but" **(de)** this is a conjunction of contrast. ***"be ye"*** **(ginesthe) means** become something different than you are now.

(**A). Present Tense means** keep on becoming

(B). Middle Voice means subject participates in the action and is affected by the result.

(C). Imperative Mood means a command. ***"doers"*** **(poietai)** means performers. ***"of the word"*** **(logou) means** word (Bible) the expression of God's thought.

2. We Are Commanded to Not Be Only Hearers of The Word:

1:22b. ***"...and not hearers only, deceiving your own selves."***

"and" **(kei)** is a simple conjunction. ***"not"*** **(ou)** identifies a negative - not. ***"hearers only"*** **(akroates)(monon)** means just hearers ***"deceiving"*** **(paralogidzomenoi)** means to reason falsely and lead yourself astray ***"your own selves."***

3. The Lesson Illustrated:

1:23-25 ***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. But whoso looketh into 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.***

"For if first class conditional clause, since, ***any be a hearer of the word*** (there are those who are just hearers) the word ***"hearer"*** means that one does hear, but Faith/Transfer does not occur. He does not place his dependency upon what he hears...***and not a doer*** **(poietes)** means a performer ***He is like***

a. man beholding **(katanoounti)** means perceiving (Denotes the action of the mind in apprehending certain aspects about a thing.) ***his natural face in a glass."*** The illustration is of a man who develops a perception about how he looks by glancing into a mirror to see his face. ***For he beholdeth himself ..."*** **"beholdeth" (katenoesen)** means takes a quick glance at himself. Thus, while he hears the word he does not accept it as a norm or standard for himself. He listens but does not examine himself by it. Therefore he very quickly forgets what kind of man he is. ***But whoso*** - Now let's look at an alternative approach to the word**.** ***looketh*** **(parakuphas)** means to bend forward and stare intently**.** ***into the perfect law of liberty*** this is an idiom denoting the Word of God. ***and continueth therein"*** **(parameinas)** means remains in that position - staring intently. ***he being*** **(genomenos)** means becoming something he was not previously. ***not a forgetful hearer but a doer of the work*** **(ergou)** means putting the word into operation through personal application. ***this man shall be blessed*** **(makarios)** means happy ***in his deed*** **(poietes)** means performance

Thus, we are commanded to be doers of the Word. We are enabled to be doers of the Word. Philippians 2:13 says: ***For it is God which worketh in you both to will and do of His good pleasure."***

IV. PURE RELIGION:

James 1:26-27 enforces, by example, what the verses which precede them illustrate by simile. (A simile is a figure of speech in which one thing is likened to something dissimilar.) James 1:26-27 teaches us the folly of religion. **These verses are not meant to instruct us in our religious practice. Rather, they are given to show the lack of production in external religious practices**. And, to establish our inability to practice pure religion. The key to understanding this passage is the word ***"religion."*** It is translated from the Greek word "threskos". This word puts an emphasis on the external rituals and ceremonies of religion. In other words, James is attempting to show us that religion is not the solution to man's need. He is showing us the folly and impossibility of external ritual and ceremony.

1. Empty Religion Is Void Of Result:

1:26 ***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.***

(A). Practicing the externals of religion is deceiving oneself: ***If*** First class conditional clause means If, as is the case (since). ***any man*** **(tis)** means anyone ***among you seem*** **(dokei)** means considers himself ***to be religious*** **(threskeia)** means one who practices the external ritual and ceremonies of religion..., ***and bridleth not his tongue*** This is a reference back to verse 19; *"...Swift to hear, slow to speak and slow to wrath...,"* ***but*** **(alla)** means

strongest Greek conjunction of contrast. **but...** ***deceiveth*** **(apaton)** means **leads astray...** ***his own heart"*** means he leads his own functioning mind astray... **B). External religious practices is void of result.** ***this man's"*** **(toutou)** means these ones. ***religion*** **(threskeia)** means external religious practice. ***is*** this verb is not in the original in order to emphasize the emptiness of this religion. ***vain*** **(mataios)** means void of result...

(1). POINT OF DOCTRINE: To practice the externals of religion is folly if the tongue is not kept bridled.

(2). POINT OF DOCTRINE: That kind of religion is void of results.

2. Pure Religion Is Unattainable:

1:27 ***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.***

(A). The externals of clean and undefiled religion: ***Pure*** **(kathara)** means that which has been cleansed.. ***religion*** **(threskeia)** means external ritual and ceremonies ***and undefiled*** **(amiantos)** means free from contamination. ***before*** **(para)** means Before - In the sense of standing before... ***God and the Father*** **(to)(theo)(kai)(patri)** means the God even Father.. ***is this*** **(aute)(estin)** means it keeps on being this**,**

(1). The first responsibility listed here is to care for the orphans and widows; The text says, ***to visit*** **(episkeptesthai)** means to oversee and care for the orphans and widows in their affliction ***the fatherless and widows in their affliction*** **(thlipsei)** means sufferings due to the pressure of circumstances**,** ***and***

(2). The second responsibility listed is to keep oneself unspotted from the world, ***to keep"*** **(terein)** means a present active infinitive of **tereo means to keep in a specific condition,** The infinitive denotes that this is to be a purpose**.** The present tense indicates constantly keeping. ***himself*** **(eauton)** means himself ***unspotted*** **(aspilon)** means without a blemish. ***from the world*** **-** no one can keep himself unspotted - this is the impossibility of religion. We can be cleansed (I John 1:9) but we can't keep ourselves from becoming spotted hence the need for grace instead of religion.

POINT OF DOCTRINE: If we are going to maintain clean and undefiled external religious practices, we will have to oversee and care for the orphans and widows and keep ourselves without blemish. Any attempt to try to interpret this passage as instruction concerning Christian living will find us all falling short. This

passage simply shows us the inability of religious practices to gain us access to Heaven or enable us to please God. A hearer is one who practices the external ritual and ceremonies of religion. He has not Faith/Transferred the Word to his frame of reference. If he practices the externals he will fail miserable. None of us can attain this standard in the flesh. James has clearly shown us that any attempt on our part to meet God's requirements based on our religious practices will leave us far short of the standards required to part of His eternal kingdom.

V. THE SIN OF PROSOPOLEMPSIAS:

James 2:1-9 ***My brethren, have not the faith of our Lord Jesus Christ, [the Lord] of glory, with respect of persons. 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; 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: Are ye not then partial in yourselves, and are become judges of evil thoughts? 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? But ye have despised the poor. Do not rich men oppress you, and draw you before the judgment seats? Do not they blaspheme that worthy name by the which ye are called? If ye fulfil the royal law according to the scripture, Thou shalt love thy neighbour as thyself, ye do well: But if ye have respect to persons, ye commit sin, and are convinced of the law as transgressors.***

The real issue in James is religion versus faith. Religion (external ritual) will not support us during persecution or trials. Faith will see us through. However, faith will manifest itself in production. In the last two verses of the previous chapter we saw the folly of external religious practices (religion). Those verses set the stage for a discussion concerning faith and works which will be dealt with here in this chapter. However, before dealing with that issue, James identifies the source of the problem of the tongue as being a problem of attitude. He uses a current sinful practice to illustrate this.

1. The Sin Here Is Prosopolempsias:

The sinful practice dealt with here is identified in verse 1.

2:1 ***My brethren, have not the faith of our Lord Jesus Christ, the Lord of Glory, with respect of persons.***

(A). This is addressed to Christians: ***"my brethren"***

(B). This is a command to stop a current practice. ***"having"*** **(echete)**

means to continue to have and to hold.

(1). Imperative mood identifies a command - stop.

(2). Present Tense means continuing action.

(3). Emphatic position means they were doing this at the time James was writing.

(C). Their treatment of others was determined by the individual's financial status. ***"have not the faith of Our Lord Jesus Christ, the Lord of glory, with respect of persons"*** The Greek word translated ***"with respect of persons"*** is **"prosopolempsias"** This Greek word means - Prejudicial treatment of persons with regard to their status.

You, see? They were not holding to the principle of faith. Material status is not important in establishing a relationship with God! Faith is the only means of establishing such a relationship. God operates on the basis of faith alone. But they were operating on the basis of material status.

2. An Illustration of The Sin:

2:2-4 ***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; 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 thy footstool: Are ye not partial in yourselves, and are become judges of evil thoughts?"***

"if" 3rd class debater's technique. The use of the debater's technique was to set up a supposition - let's suppose ***....there come unto your assembly*** **(sunagogen)** means synagogue - early Jewish Christians met in the synagogue, however the word simply meant the place where you assemble together. This supposition identifies the contrast in treatment between the wealthy and the poor. The wealthy is given a good place to sit while the poor is told to sit under the ushers ***footstool*** **(hupopodion)** means an usher's tall stool. Thus, there is evidence of partiality in the treatment of the two. The word, "***partial"*** **(diekrithete)** means, didn't you discriminate. James calls those who are guilty of manifesting this type of behavior, ***judges of evil thoughts"*** **(kritai)(dialogismon)(poneron)** which means, judges **<u>with</u>** evil thoughts.

3. Contrast Between God's Treatment and Theirs:

2:5-6 ***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? But ye have despised the poor. Do not rich men oppress you, and draw you before the judgment seats?

God has chosen the poor of this world that are rich in faith. The phrase, ***"rich in faith"*** is in the locative case means rich in the sphere of faith! God has made them heirs of the kingdom, but these believers have ***despised*** **(etimasate)** means dishonored - not honored the claim of ***them*** (the poor). Then James raises the question, ***Do not rich men oppress you, and draw you before the judgment seats?*** Most churches will take all kinds of abuse from a large giver, for fear of losing his money - but will be very quick to discipline the guy who only gives one buck a week.

4. A Caustic Warning:

2:7 ***Do not they blaspheme that worthy name by which ye are called?***

The writer here raises another question, "don't these wealthy folks blaspheme the name you are called?" They were called, **"pistics".** It was a term of derision. A **pistic** is one who walks by faith. That is idiotic to the rich man that is dependent upon his own great resources.

5. The Application of The Message:

2:8-9 ***If ye fulfill the royal law according to the scripture, Thou shalt love thy neighbour as thyself, ye do well: But if ye have respect to persons, ye commit sin and are convinced of the law as transgressors.***

The ***"if"*** in verse eight is a second-class condition - if you were fulfilling the royal law, but you are not. The ***"if"*** in verse 9 is a first class - if, as is the case. There is only one way to fulfill the royal law and that is to walk under the control of the Holy Spirit. The ***royal law*** requires the treatment of everyone in grace, regardless of their social status.

So, this section has shown that believers are to treat others in grace, just as God has treated us in grace. Faith is the only basis for God's treatment of the believer in grace. Therefore, the faith of others should also be our only basis for our treatment of them!

VI. WORKS JUDGED BY THE LAW OF LIBERTY:

James 2:10-13 shows the inability of the Mosaic Law and shows that the believer will be judged by the Law of Liberty - by our stewardship of grace and our treatment of others.

1. To Stumble at One Point Of The Law Makes You A

Transgressor:

James 2:10 ***For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all.***

The word, ***keep*** **(terese)** means to observe or live by. It is in the **Aorist Tense** means a series of points of time - again and again. It is in the **Active Voice** means the subject produces the action. It is in the **Subjunctive Mood** means it is his intent to keep the law. So, James is saying, "...all who make it their intent to observe or live by the whole law, yet in one point, ***offend"*** **(ptaise)** means to trip or stumble: **Aorist Tense** means any point of time; **Active Voice** means subject stumbles; **Subjunctive Mood** means it is potential. This individual, no matter how good his intentions were, becomes ***guilty of all.*** By the one offense he become a transgressor of all the law.

2. Six Points On The Mosaic Law:

There are six important points concerning the Mosaic Law.

(1). The Mosaic Law is divided into three parts:

(A). Codex 1. - The Moral Law;
(B). Codex 2. - The Ceremonial Law;
(C). Codex 3. - The Civil Law.

Each of these parts has a purpose: Codex 1. - Reveals man's need of a Savior; Codex 2. - Reveals the work of the Messiah; Codex 3. - Reveals the way of life for believers.

(2). The Mosaic Law was given only to Israel (Exodus 19:3; Leviticus 26:46; Romans 3:19; 9:4). It was not for the gentiles (Deuteronomy 4:8; Romans 2:12-14).

(3). Christians are not under the Mosaic Law (Acts 15:3, 24; Romans 6:14; Galatians 2:19). There are three reasons why Christians are not under the "Mosaic Law":

(A). Christ fulfilled the law (Matthew 5:17).
(B). Christ is the end of the law for believers (Romans 10:4; Galatians 5:18, 23).
(C). Christ has a new law for believers - the filling of the Holy Spirit (Romans 8:2-4).

(4). The present purpose of the Mosaic law is threefold:

(A). To convict people of sin.
(B). To demonstrate the inability of human effort.
(C). To identify Christ as the means of salvation (Romans 3:20, 28; Galatians 34.23-24; I Timothy 1:9-10).

(5). The limitations of the Mosaic Law:

(A). Cannot Justify (Acts 13:39; Romans 3:20, 28; Galatians 2:16; 3:10; Philippians 3:9).
(B). Cannot Give Life (Galatians 3:21).
(C). Cannot Provide The Holy Spirit (Galatians 3:2).
(D). Cannot Produce Miracles (Galatians 3:5).

(6). The filling of the Holy Spirit fulfills the Law in the life of the believer (Romans 8:4; Galatians 5:18; 22-23).

3. The Lesson Illustrated:

The writer uses the same two examples Christ used in the Sermon on the Mount (Adultery -Matthew 5::27-28 and Murder - Matthew 5:22-23).

2:11 ***For he that said, Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law.***

There are two key phrases in this verse which we must examine

(1). The phrase - ***"if thou commit no adultery"*** is a first class conditional clause means they were not committing adultery.

(2). The phrase - ***"yet if thou kill"*** is a first-class conditional clause. They were killing! To understand this you need to go back to what Christ taught about this in the Sermon of The Mount. He amplified murder to include; anger, gossip and hatred. These Christians were guilty of murder because of the prejudicial manner in which they treated the poor man who came into their assembly in this chapter. The word ***"hate"*** in the Greek means to deny one's claim. They were guilty of murder. They were ***"transgressors of the law."***

4. An Admonition Concerning The Law Of Liberty:

The Law of Liberty is a reference to the liberty which is ours as believers.

2:12 ***so speak ye, and so do, as they that shall be judged by the law of liberty.***

In this passage James issues an admonition concerning the law of liberty. He begins, ***So speak ye,*** Present Tense - Keep on speaking; Imperative Mood - A command. ***...and so do...*** Present Tense means Keep on doing; Imperative Mood means A command. ***as they that shall be*** **(mellontes)** means about to be ***judged*** **(krinesthai)** means to be critiqued... ***by the law of liberty.*** This is

a reference to the Judgment seat of Christ. There is no condemnation for the believer (Romans 8:1). The believer will be critiqued as to how well he used the law of liberty - what kind of steward he was.

5. Our Use Of Grace Will Be The Basis Of Our Judgment:

2:13 ***For he shall have judgment without mercy, that showed no mercy; and mercy rejoiceth against judgment.***

...He shall have.. this verb is not in the Greek text. The absence of the Greek verb adds emphasis to the noun (mercy). ***... judgment without mercy*** The believer cannot lose his salvation, but he can lose his reward at the judgment seat of Christ. (I Corinthians 3:15-16). ***...that hath shown no mercy...*** the verb ***shown*** is translated from the Greek verb ***"poiesanti"*** and should be translated, ***MADE***. We make mercy by using the assets which God has entrusted to us. ***...mercy*** **(eleos)** means to put grace in action. So, by treating others in grace we will be making grace in action for ourselves. ***...and mercy rejoiceth against judgment.*** Those who have made for themselves grace in action will rejoice at the time of their being critiqued at the Judgment Seat of Christ!

Although we are free from condemnation as believers, our works will be evaluated on the basis of our treatment of others in grace. The 'Judgment Seat of Christ' will be an evaluation of our stewardship concerning our management of the grace provisions of God.

VII. FAITH AND WORKS: Both Must Be Possessed:

This passage deals with the issue of faith and works. It is imperative that we understand that it is not an issue of faith versus works, but, an issue of faith and works. The Greek verb which is translated ***"faith"*** is a transitive verb and therefore requires an object which produces the work. Faith is meaningless unless the object in which the faith is placed produces the work required to validate the faith.

1. There Is No Profit To Faith Which Is Not Supported By Works:

2:14 ***What doth it profit, my brethren, though a man say he hath faith, and have not works? Can faith save him?***

This verse begins with a question, "what doth it profit? There is no profit in possessing faith and not being in possession of works. The words ***"doth it"*** are not in the Greek text. The question is simply, ***what profit?*** The question is addressed, ***...my brethren,"*** Thus, the question is addressed to believers. ***...though"*** **(ean)** means this is a third class conditional clause. Therefore, **"if"**

is an unstated condition - it emphasizes the potentiality of the situation. ***...though a man say he hath faith*** Literally – though a man may say he is in possession of faith. ***...and hath not works*** Literally – and he is not in possession of works. Keep in mind that faith is a transitive verb and requires an object that produces the work. ***...can faith save him?*** The Greek grammar calls for a negative answer -**No!** Faith without works cannot save anyone. Now, hang on! As we explore this simple truth about which there has been much misunderstanding. The imagined conflict between the teaching of James and Paul is due to a lack of through biblical exegesis. A consistent application of the principles of Greek grammar quickly transforms imagined conflict into harmonious complement, as we shall see in our study.

2. Christ Is The Object Of Faith For Salvation

The issue is not producing works but being in possession of works. ***...though a man say he hath faith*** Literally - though a man say he is in possession of faith. ***...and hath not works*** Literally - and is not in possession of works. Because faith is a transitive verb, requiring an object that produces the work, our faith must be in Jesus Christ for salvation. He alone has performed the work required for our acceptability before God. We are saved by grace through faith (Ephesians 2:8-9). God provided grace (God's Righteousness At Christ's Expense) through the person of Jesus Christ. Christ did the work. Our faith (dependency upon His completed work) saves us. So, the object of our faith relative to salvation is Jesus Christ. He performed the work necessary for our salvation. By placing our faith in him we appropriate his works of righteousness. Faith alone cannot Save us. Our faith must be placed on the object which has performed the work which can save us. That object is Jesus Christ! He alone has done the work!

3. The Bible Is The Object Of Faith In Living The Christian Life:

The object of our faith in living the Christian Life must be the Word and instructions of Jesus Christ. By placing our faith on the Word, we put the principles, promises, and doctrines of the Bible into operation and those promises, principles, and doctrines produce good works. Our failure to produce is based on our failure to put our faith in the word. As Christ produced the work necessary for our salvation, dependency upon the teachings of Christ produce the Christian Life in the believer. We must act in faith on the Word in order for that production to become a reality. True faith involves the action of trusting in or acting upon. So, if we exercise faith in that which the word teaches, we will be performing according to it and the result will be good works.

4. An Example Of Faith Production:

2:15-16 ***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 doth it profit?

You see? There is no object related to this faith which produces the necessary work! Faith has to have an object that produces the work. Simply saying it, or even believing that person is going to be clothed or filled will not get it done. If there is no object which produces the work it is dead faith.

In this example, the believer must put his faith in the word of God. He must trust God's word and act on it. He must meet the need of that brother or sister according to the command of scripture. His work is produced by his faith.

There is an Old Testament example found in **Proverbs 3: 27-28**;

Withhold not good from them to whom it is due, when it is in the power of thine hand to do it. Say not unto thy neighbour, Go, and come again, and tomorrow I will give; when thou hast it by thee.

There is a New Testament example found in **Matthew 25:40, 45**;

And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.....Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to me.

5. Faith Without Works Is Dead According To The Standard Of Faith:

2:17 ***Even so faith, if it have not works, is dead, being alone.***

Let's get a correct translation. The phrase ***"being alone***" is an incorrect translation. The Greek phrase is **"kath' eauten".** It means - according to the standard of itself. The correct translation reads - ***"even so faith, if it have not works is dead, according to the standard of itself."*** Remember! The word faith demands an object which produces the work. Therefore, according to the standard of faith itself, if there are no works then it is dead faith.

6. Faith Can Not Be Proven Without Works:

2:18 ***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:"*** (Verse 18)

A better translation of this from the Greek text reads:

"But someone will say, as for you, you have faith, and I have works. Prove to me the faith you possess apart from any accompanying works,

and I will prove to you my faith by my accompanying works."

The writer is saying there is no proof of faith without some accompanying works. In salvation we have the accompanying work of Christ in his life, death and resurrection. In asserting that we are living by faith there must be the accompanying works to prove that we are living by faith. That is, we must be acting on the Word - putting it into application in our lives

Expanded Translation of Verses 14-18:

What profit is there brethren, if a person is saying, I possess faith, and he is not in possession of works? The previously mentioned faith is not able to save him, is it? If a brother or sister has been poorly dressed for a long time and keep lacking daily food, and one of you says to them, Keep warming yourselves and keep feeding yourselves to your complete satisfaction, and you do not give them those things needful for the body, what profit is there? This also, the previously mentioned faith, if it does not keep on possessing works, is dead in its very basic elements. But a person will say, As for you, you have faith, and I have works. Prove to me the faith you possess apart from any accompanying works, and I will prove to you my possession of faith by my accompanying works.

VIII. FAITH AND WORKS: Both Must Be Possessed - Part II

Remember! Faith is a transitive verb and therefore must have an object which produces the works. The object of faith in salvation is Christ Jesus. He produced the necessary works. The object of faith in living the Christian life is the teachings of Christ - the Word of God! As we trust them - put our faith in them - we act upon their instruction and the result is the production of works. Abraham is used as an example in this passage

1. THE PREMISE: Faith Must Be Accompanied By Works:

2:19 ***Thou believest that there is one God; thou doest well:*** Let's get a corrected translation here, ***"Do you believe that God is one? You are to be commended.***

(A). ***Thou believest*** **(pisteueis*) means* place dependency in the fact**

(1). Present Tense - keep believing

(2). Active Voice - do you believe?

(3). Indicative Mood - do you really believe that God is one?

(B). Well, that is no big deal, ***the devils also believe and tremble. The devils too believe in that fact. "believe"*** **(pisteuousin)** means place **dependency in that fact**

(1). Dative Case - Dative of disadvantage.

(2). Present Tense - They keep on believing.

(3). Active Voice - They do believe.

(4). Participle - matter of principle. So, it is no big deal that you believe in the fact that God is one - even the devils know that. There is **no difference** in the belief of the demons and the belief of those to whom James is writing that God is one. The point is that their belief in the oneness of God is the same. Therefore there must be a distinction elsewhere!

A. The distinction between these believers and the demons is one of works.

The important question is,

2:20 ***But wilt thou know of vain man, that faith without works is dead?"***Simply believing that God is one will not save you. The doctrine of the oneness of God is not the basis of salvation. The basis of salvation is the work of Christ. The demons have not put their dependency upon Christ for salvation!

B. Faith which is not in an object which produces the work is barren.

You see, dependency upon an object that does not produce the necessary work is ***"dead"*** **(arge)** means barren - non-productive. No one has produced the required work for our salvation except Jesus. Thus, our faith (dependency) must be in Jesus in order for us to have eternal life. No philosophy or guidelines can achieve the objective God has assigned us in life but the Word of God. Thus, our faith (dependency) must be upon the Word of God (applying its promises, principles, and techniques to our lives) in order for us to fulfill our purpose.

2. Abraham Was Justified By Works:

2:21 ***Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar?*** This question calls for an affirmative answer in the Greek text. Abraham was justified by works!

(1). The problem of Romans 4:1-2 "***What shall we say then that***

Abraham our father, as pertaining to the flesh, hath found? For if (as is the case) Abraham were justified by works, he hath whereof to glory; but not before God. The word ***"if"*** is first class conditional clause meaning - since. Abraham was justified by his works. The word ***"justified"*** means vindicated. The key to understanding this passage is in the phrase, ***"...but not before God."*** Our faith is justified before men by our works - but not before God! Remember! The context of James is the vindication of our faith before men ***("...show me thy faith without they works, and I will show you my faith by my works...."*** James 2:18)

(2). In living the Christian life the object of our faith is the Word of God. We must act upon the word for there to be any production. God told Abraham to offer up Isaac. Abraham acted on that command - and his faith was vindicated. (Genesis 22:1-19) That act had nothing to do with his salvation! His salvation was a result of his trust in God. **Romans 4:3;** ***For what saith the scripture? Abraham believed God, and it was counted unto him for righteousness.***

3. Faith And Works Must Co-Operate:

2:22 ***Seest thou how faith wrought with his works, and by works was faith made perfect?*** The word, ***wrought*** **(sunergei)** means ***faith*** was a co-worker with ***works***. The word, ***perfect"*** **(eteleiothe)** means was fully executed. Faith was fully executed by the co-operative work of faith and works.

4. The Test Of Abraham's Faith Was The Command To Offer Isaac:

Abraham could have believed God would still fulfill his promise, even if he offered up Isaac, but his action was required. The object of Abraham's faith was God's promise.

Genesis 21:12;

And God said unto Abraham, Let it not be grievous in thy sight because of the lad, and because of thy bondwoman; in all that Sarah hath said unto thee, hearken unto her voice; for in Isaac shall thy seed be called.

Abraham believed to the point of trust. Attesting that God would raise up Isaac from the dead.

Hebrews 11:17-19;

By faith Abraham when he was tried, offered up Isaac: and he that had received the promises offered up his only begotten son, Of whom it was

said, That in Isaac shall thy seed be called: Accounting that God was able to raise him up, even from the dead, from whence also he received him in a figure."

2:23-24 ***And the scripture was fulfilled which saith, (Genesis 15:6) 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 only.***

(A). Abraham believed God in his mind.

(B). Abraham acted on that belief in obedience and was vindicated.

5. A Second Illustration - RAHAB:

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

Rahab believed God and acted on that belief by sending the spies out safely. The difference between dead faith and productive faith was her action. (Joshua 2) **Hebrews 11:31;** ***By faith the harlot Rahab perished not with them that believed-not, when she had received the spies with peace.*** This woman was in the messianic line (Ruth 4:21-22; Matthew 1:5-6; Luke3:31-32).

6. A Third Illustration - THE BODY AND SPIRIT:

2:26 ***For as the body without the spirit is dead, so faith without works is dead also. "spirit"*** **(pneumatos)** This is not a reference to the soul of man but to the spirit of man which is a result of spiritual birth (John 3). Just as the body without spirit is dead, so also faith without works is dead. Faith must be placed in an object which performs the work or it keeps on being dead. In salvation that object must be Jesus Christ. In the Christian way of life that object must be the word of God!

IX. CONSISTENCY IN THE CHRISTIAN LIFE:

In this section of James' epistle we will examine the need of consistency in the Christian Life and the problem of the human tongue.

1. Not Every One Is To Be A Teacher:

3:1 ***My brethren, be not many masters, knowing that we shall receive the greater condemnation.*** James gets right to the core of a problem they were having at that time, and a problem that has persisted in the Christian church - everyone wanting to be teachers.

A. Stop becoming many teachers.

"be not" **(ginesthe)** means **stop becoming something you were not. Present Tense means** stop what you are doing. **Imperative Mood means** a command. **Active Voice means** they did it on their own. ***"masters"*** **(didaskaloi)** means **teachers** They were attempting to become teachers even though they had not been given the gift of teaching. ***"many"*** **(polloi)** means many - there were a lot of them doing this.

B. Teachers are going to be more severely critiqued.

knowing that we shall receive the greater condemnation "condemnation" **(krima)** means critique **Romans 8:1 says:** ***There is therefore now no condemnation (katakrima) to them which are in Christ Jesus.*** Although as a result of being "in Christ," we have escaped condemnation, our stewardship will be critiqued and our works evaluated. The reference in this statement concerning teachers is that at the ***"Judgment Seat of Christ"*** the evaluation of the stewardship of teachers will be under greater scrutiny.

C. Teachers are to be men.

Today, there has been an intrusion, on the part of women, into the role of Pastors. Both the words, ***"many"*** and ***"teachers"*** are masculine. The word teacher here refers to a public teacher in the church (pastor-teacher). While it is certain that men and women have equal value before God. It is just as certain that they have different roles. Paul makes this very clear in I Timothy 2:12 and the context related to this subject.

2. In Many Things We All Stumble:

3:2 ***For in many things we offend all.*** The word ***"many"*****, (polla),** is neuter this time and means in many things. The word ***"offend"*****, (ptaiomen),** means - to stumble. So, James declares that all teachers make mistakes. That is why we are to ***"...prove all things...."*** (I Thessalonians 5:21)

3. If a teacher were not to stumble in anything, James says he would be a perfect man.

If any man offend not in word, the same is a perfect man, and able to bridle the whole body. ***"if"*** This is a second class conditional clause indicating - if any man stumble not - but such is not the case. If a teacher did not stumble in anything he would be perfect If a teacher were not to stumble in anything, James says he would be able to bridle the whole body.

4. The Dangers Of The Tongue:

A. We are able to control horses through the use of a bit.

3:3 ***Behold, we put bits into the horses mouths, that they may obey us; and we turn about their whole body.***

Corrected Translation: ***Now if as is the case, we put bridles in the mouths of the horse that they may be obeying us, we also guide their entire body.*** James states the ability of man to control a horse through the use of a bit in the mouth of the horse. In this way we are able to force the horse into obedience and control all that power.

B. We are able to control wind driven ships by a small rudder.

3:4 ***Behold also the ships, which though they be so great, and are driven of fierce winds, yet are they turned about with a very small helm, withersoever the governor listeth."*** In spite of the great size of a ship, we are able to turn it with a very small ***"helm"*** **(pedaliou)** means rudder - this word referred to the two steering paddles used for rudders on ancient ships. ***"withersoever the governor listeth"*** Corrected Translation: **"...where ever the impulse of the one steering determines...."**

C. But the tongue....

3:5-9 ***Even so the tongue is a little member, and boasteth great things. Behold, how great a matter a little fire kindleth! And the tongue is a fire, a world of iniquity: so is the tongue among our members: that it defileth the whole body, and setteth on fire the course of nature; and is set on fire of hell. For every kind of beasts, and of birds, and of serpents and of things in the sea is tamed, and hath been tamed of mankind: But the tongue can no man tame; it is an unruly evil, full of deadly poison. Therewith bless we God, even the Father; and therewith curse we men, which are made after the similtude of God."*** (Verses 5-9)

There are several things we need to observe concerning this passage:

(a). The tongue is a little member and boasts great things. ***"boasts"*** **(auchei)** means to brag about one's own deeds or possessions.

(b). The tongue is like a small fire which can kindle a forest fire. Corrected Translation: ***"...behold how little a fire kindles a great woods ...."***

(c). The tongue is the sum total of iniquity. ***"world of iniquity"*****,** is

used metaphorically as **the sum total**.

(d). The tongue defiles the whole body. ***"defiles"*** **(spilousa)** means a blemish or spot. Thus, the tongue blemishes or spots the entire body.

(e). The tongue inflames the round of human activity. ***"course"*** **(tochon)** means a wheel. This is used metaphorically - just as a glowing axle would set the wooden wheel on fire - so does the tongue set the whole realm of human activates on fire.

(f). The tongue is being inflamed by the fire of hell. ***"hell"*** **(gehenna)** refers to the lake of eternal fire as the source of problems with the tongue.

(g). Beasts, and birds, serpents and things of the sea have all been tamed by man, but not the tongue.

(h). The tongue is an unruly evil. ***"unruly"*** **(akatastaton)** means not subject to subjection.

(i). The tongue is full of death-dealing poison. ***"deadly"*** **(thanatephorou)** means death dealing.

5. We Bless And Curse Out Of The Same Mouth:

3:9-10 ***Therewith bless we God, even the father; and therewith curse we men, which are made in the image of God. Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be.***

1. **How is it that we can bless God and curse man who was made in the very image of God?** ***"bless"*** **(eulogoumen)** means to invoke or pronounce a blessing upon someone ***"curse"*** **(katarometha)** means to pray for or invoke a curse against a person or thing.

2. **It is not fitting for Christians to do this.** ***"My brethren, these things ought not so to be"*** **Corrected Translation: "it is not fitting, my brothers, to be doing these things."**

6. Thought Provoking Questions:

3:11-12 ***Doth a fountain send forth at the same place both sweet water and bitter?"*** The basic question is how can these blessings and cursings come from the same mouth? But we have **two illustrative questions from**

verse 12: (a). ***"Can a fig tree, my brethren, bear olive berries?"*** **(b).** ***"either a vine figs?"*** The answer demanded is an emphatic NO!

A fitting conclusion**:** ***"... so can no fountain both yield salt water and fresh..."*** In other words, We can't be living godly lives and operating from the source of the Holy Spirit if we are speaking against or praying against others. When we operate from the source of the Spirit we have our tongues in check, bless rather than cure and produce 'sweet water', 'olive berries', 'grapes', and 'sweet water'.

X. Godly Wisdom of The Believer

This sections deals with Godly Wisdom and identifies the desired conduct and attitude of the mature believer.

1. Identification Of The Mature Believer:

3:13 ***Who is a wise man and endued with knowledge among you? Let him show out of a good conversation his works with meekness of wisdom.*** True maturity is manifested in a good life style manifested in an attitude of meekness and wisdom. ***"wise"*** **(sophos)** means one who understands the application of the facts to his circumstances. ***"man"*** This word is not in the Greek text. The question seeks mature believers regardless of their gender. ***"endued with knowledge"*** **(epistemon)** means knowledge which has been gained through contact with someone who knows and prolonged practice in learning. ***"among you"*** means among those Christians to whom this is addressed. ***"let him show"*** **(deixato**) means display outward (1). Aorist Tense means in a point of time. (2). Active Voice means subject produces the action. (3). Imperative Mood means a command. ***"out of a good"*** means out from the source of **the** good ***"conversation"*** (anastrophes) means manner of life. ***"his works"*** the works of him. ***"works"*** **(erga)** means production. ***"with meekness"*** **(en)(prauteti)** means with an understanding that who and what he is a result of God's grace. ***"of wisdom"*** **(sophias)** This is genitive of quality and should be translated as applying the facts (God's Word) to his circumstances with an understanding that who and what he is a result of God's grace.

2. Envy and Strife indicate a lack of maturity.

3:14 ***But if ye have bitter envying and strife in your hearts, glory not, and lie not against the truth."*** ***"but"*** **(de)** means conjunction of contrast. ***"if"*** first class condition means is as is the case -since. ***"ye have"*** **(exechete**) means present Tense - **keep on having**. ***"bitter envying"*** **(dzelon pikron)** means bitter jealousy! The feeling of displeasure caused by learning of the advantage of another - a desire to have the same as them. The word ***bitter*** is added here to indicate the intensity of their

jealousy. ***"strife"*** **(epitheian)** means outward display of an attitude of bitter jealousy. ***"in your hearts"*** in your functioning minds.

3. Various Sources Of Wisdom:

3:15 ***This wisdom descendeth not from above, but is earthly, sensual, and devilish.*** This is wisdom but it is a wisdom which is not from above ***"This wisdom"*** The wisdom which promotes jealousy and strife. ***"is earthly"*** **(epigeios)** means on the earth - source of this wisdom is on the earth. ***"sensual"*** **(psuchike)** means soulish - from the source of the soul. ***"devilish"*** **(daimoniodes**) means demon like.

3:16 ***where envying and strife is, there is confusion and every evil work"*** ***"confusion"*** (akatastasia) means a state of disorder or tumult. ***"evil"*** **(phaulon)** means worthless. ***"work"*** **(pragma)** means accomplished act

3:17 ***But the wisdom that is from above is first pure, then peaceable, gentle and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy.*** There is a wisdom from above: ***"pure"*** **(hagne)** means not contaminated. ***"peaceable"*** **(eirenike)** means disposed toward peace. ***"gentle"*** **(epiekes)** means given to forbearance. ***"easy to be entreated"*** **(eupeithes)** means compliant. ***"full of mercy"*** **(meste eleous)** means give full measure of mercy. ***"and fruits"*** **(kai karpon)** means and that which is produced inherently or naturally by a living organism, ***"without partiality"*** **(adiakritos)** means no favoritism. ***"without hypocrisy"*** - no faking it!

4. There Are Rewards For Spiritual Peacemakers:

3:18 ***And the fruits of righteousness is sown in peace of them that make peace."***

LITERAL TRANSLATION: ***"And the fruits of righteousness is sown in peace for them that make peace."*** The distinction here is that the preposition is **not "of", but is "*for*"**. In other words, those who make peace have fruit of righteousness sown for them in the sphere of peace.

(1). Those who make peace are those who initiate peace between others. The context indicates that this is a reference to those who initiate peace between believers.

(2). The result of this is that there is production of righteousness (reward based on righteousness) planted in the sphere of peace for this person.

XI. THE OLD SIN NATURE: Its Effect Upon The Believer

This section deals with the Old Sin Nature. It identifies the Old Sin Nature as the:

1. **The source of sin.**
2. **Source of frustration.**
3. **The hindrance to prayer.**
4. **The promoter spiritual adultery.**
5. **Agent that causes the Holy Spirit to envy.**

However, we shall also see that the Holy Spirit provides grace great enough to meet our needs.

1. The Old Sin Nature - Man's Natural Disposition To Sinning:

Before investigating the text of James 4:1-6, we need to get a proper understanding of the activity of the Old Sin Nature - man's natural disposition to sinning.

(1). <u>DEFINITION</u>: The old sin nature is that tendency to sin present in the soul of every human being. David indicates that he was conceived in sin. The phrase "in sin" (Psalms 51:5) means with a sin nature.

(2). The old sin nature is the dictator of the soul (Romans 7:15-23).

(3). All personal sin comes from the old sin nature. Sin is acting independent from God.

(4). Negative volition (free will) created the old sin nature. Adam and Eve could not sin until they exercised negative Volition. Upon the exercise of their negative volition to the single prohibition of God, the first man and woman died spiritually.

(5). Since all reproduction is "after its own kind" all who descended from Adam have inherited his nature, which is sinful (Genesis 5:3; Romans 5:12).

(6). No volition is involved in acquiring an old sin nature. Man has volition with a negative and positive side; this works on the old nature, which has areas of strength and weakness with trends and patterns.

(7). Evil is produced from the area of weakness and is predominant when the trend is toward lasciviousness (sensuality- satisfaction of the senses).

(8). Human good can be produced from the area of strength and is predominant if one's trend is toward asceticism (do-goodism).

(9). Nothing from the old sin nature is acceptable to God. Jesus Christ bore the sins of the old nature and rejected the human good of the old sin nature on the cross.

(10). The believer continues to possess an old sin nature after salvation (Romans 6-8 compared with I John 1:8). But has authority over it as God provided both will and ability (Philippians 2:13)

(11). The old sin nature is not resident in the believer's resurrection body (Philippians 3:21).

(12). The believer under the control of the old sin nature is called "carnal" (I Corinthians 3:3) **while the believer under the control of the Holy Spirit is called "spiritual"** (I Corinthians 3:1).

(13). The solution to the Old Sin Nature:

(a). First: Salvation: The Lord Jesus Christ bore the sins of the old nature on the cross (I Peter 2:24) and rejected the human good from the old sin nature (Ephesians 2:8-9).

(b). Second: The second part of the solution is the filling of the Holy Spirit (Galatians 5:16). This is appropriated through I John 1:9 and is provided by God Himself (Philippians 2:13)

Next, we need to understand the essence of the Old Sin Nature.

1. **The old sin nature has an essence (different facets or characteristics). Romans 6:6 says: *"Knowing this that our old man*** (old sin nature) ***is crucified with him, that the body*** (nature) ***of sin might be destroyed, that henceforth we should not serve sin*** (nature)***."***

2. **Everything which is produced by the OSN falls short God's standard (Romans 7-18) and cannot please him** (Romans 8:7-8). **3. The Essence Of The Old Sin Nature:**

A. An Area of Strength: This produces human good. This area is predominant when the trend is toward asceticism (Isaiah 64:6 and Romans 8:7-8).

B. An Area of Weakness: This produces evil. This area is

predominant when the trend is toward lasciviousness (Hebrews 12:1 "the sin which doth so easily beset us".

C. A Trend: This goes in one of two directions:

(1). Asceticism: Do goodism, self-denial, acting religious.

(2). Lasciviousness: Immorality, irreligious overt, evil.

D. Lust Pattern: Rom. 6:12-13, 7:7, 13:14; James 4:5. **I John 2:16 says:** ***"For all that is in the world, the lust of the flesh, and the lust of the eyes and the pride of life, is not of the Father, but is of the world."***

(1). Ego Lust: (... ***pride of life***...) Desire for achievement, recognition or power.

(2). Materialism Lust: (... ***lust of the eyes*** ....) Desire to obtain material possessions.

(3). Sensual Lusts: (...***lust of the flesh***...) Desire to gratify the senses. Our productivity, as believers, is dependent entirely upon facing ourselves as we really are and orienting to GRACE. Out of fellowship, our production is wood, hay and stubble. In fellowship (in the bottom circle) our production is gold, silver and precious stones.

2. The Old Sin Nature Is The Source of Sin:

4:1 ***From whence comes wars and fighting's among you? Come they not hence, even of your lusts that war in your members?"***

"From whence" **(pothen)** means what is the source of ... ***"wars and fighting's among you?"*** bickering among Christians. ***"come they not hence,..."*** Literal - don't they come thence... ***"even of your lust"*** **(ek tohn hedohn humin) (ek)** means out of **(tohn)** means the **(hedohn)** transliterated means hedonistic which refers to the gratification of the desire of the Old Sin Nature ***"that war in your members"*** **(tohn strateuomenohn en tois melesin). (tohn)** means the. **(straeuomenohn)** means soldiering (warring in your members). **(en)** ***in*** **(tois)** ***the*** **(melesin)** ***members*** **(humohn)** ***of you.*** The picture here is of the soldiers fighting in your members. This is an idiom meaning your inordinate passions which are struggling with each other in your members. The source of the sin in our lives is from the lust pattern of our Old Sin Nature.

3. The Old Sin Nature Is The Source Of Frustration: (James 4:2)

"Ye lusts and have not: ye kill, and desire to have, and cannot obtain: ye fight and war, yet ye have not, because ye ask not."

"ye lust" **(epithumeite)** means an intense, earnest desire. **Present Tense** means continuous action. **Active Voice** means you do it. **Indicative Mood** means you really do have intense, earnest desires. ***"and have not"*** **(ouk echete)** means are frustrated. **Present Tense** means continuous Action. **Active Voice** means you become frustrated. **Indicative Mood** means your frustration is real. ***"Ye kill"*** - murder through hatred and gossip. **Present Tense** means continuous action. **Active Voice** means you do this. **Indicative Mood** means you really do. ***"and desire to have"*** (dzeloute) means are jealous. **Present Tense** means continuous action. **Active Voice** means you do this. **Indicative Mood** means you really do. ***"and cannot obtain"*** **(dunasthe epituchein)** **(dunasthe)** means are not able. **Present Tense** means continuous action. **Active Voice** means you aren't able. **Indicative Mood** means you really aren't able. **(epituchein)** means an infinitive denoting that even though it is your purpose you can't attain it yourself. ***"because you ask not"*** - They are attempting to do everything themselves and are so busy gossiping they have not had time to pray. ***"ask"*** **(aiteisthai)** means formal request.

4. The Old Sin Nature Is A Hindrance To Prayer: (James 4:3)

"Ye ask, and receive not, because ye ask amiss, that ye might consume it upon your own lusts."

"Ye ask" when you do ask. ***"receive not because, ye ask amiss"*** **(aiteite kai ou lambanete dioti kakwkhs aiteisthe)** means your motive is wrong. You don't receive it because you pray with evil intent. ***"that ye may consume it upon your own lusts"*** **(hina en tais hedonais humohn dapaneste)** **(hina)** means in order that. **(en)** means in **(tais)** means the **(hedonais)** means gratification of the desires of the Old Sin Nature **(humohn)** means of you. **(dapanesethe)** means you may consume by extravagance, that is, in order that in the gratification of the desires of the Old Sin Nature, of you, you may consume by extravagance.

5. The Old Sin Nature Promotes Spiritual Adultery : (James 4:4)

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

"ye adulterers" - This phrase is not in the Greek text. ***"adulteresses"*** This is the word used in the Greek text - apparently, it was only women who were

guilty. NO, NO! ---- the feminine gender is used because the church is to be the bride of the Lord Jesus Christ. The reference here is to spiritual adultery on the part of the church. ***"friendship"*** **(philia)** responsive love. ***"world"*** **(kosmou)** world system. ***"enmity"*** **(echtra)** hated (this word is used as an opposite of agape love.) ***"with God"*** **(tou Theou)** of God. ***"whoever therefore will be a friend of the world is the enemy of God." "is the enemy of God"*** **(echtros tou theou kathistatai). (echtros)** hated of - the opposite of agape, He will disregard their claim. This means divine discipline is on tap. **(tou theou)** the God. **(kathistatai)** to consider something to be.

Literal Translation:

"Whoever therefore resolves to be a responsive lover of the world system is considered to be one whose claim is disregarded of God."

NOTE: The believer is not an enemy of God but if he resolves to become a responsive lover to the world system he will be considered one whose claims are to be disregarded of God. Although his salvation is certain his access to the grace provisions for living the Christian life are cut off (i.e. - The Prodigal Son).

6. The Old Sin Nature Causes The Holy Spirit To Envy: (James 4:5)

"Do Ye think that the scripture saith in vain, The spirit that dwelleth in us lusteth to envy?"

"the scripture saith" This is not a direct quote but a summation of scripture truth. James was probably written between 45 and 50 AD Galatians was written between 49 and 52 AD Galatians 5:17 says: ***"For the flesh lusteth 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."***

"the spirit" This is the Holy Spirit according to the context. ***"that dwelleth"*** **(katokisen)** which has been caused to make his permanent home. ***"lusteth"*** **(epipothei)** has a passionate desire. ***"to envy"*** **(phthonon)** The feeling of displeasure caused by learning of the advantage or prosperity of another. This is not jealousy but envy. The distinction between the two is that 'envy' wants to deprive another of what he has and have it for itself, 'jealousy' simply wants the same thing the other has. Envy is used here because the Holy Spirit desires to deprive the Old Sin Nature of the affections of the believer. This is not negative but positive.

7. God's Grace Is The Antidote For The Old Sin Nature: (James 4:6)

"But he giveth more grace. Wherefore he saith, God resisteth the proud,

but giveth grace unto the humble."

The Holy Spirit gives more grace. ***"giveth"*** **(didosin)** means to keep on giving. **Present Tense** means continuous action. **Active Voice** means The Holy Spirit gives. **Indicative Mood** means this is a reality. ***"more"*** **(meidzona)** means greater ***"Grace"*** **(charin)** means **G**od's **R**esources **A**t **C**hrist's **E**xpense. means the necessary resources to live the Christian way of life. ***"Wherefore"*** ...because of this. ***"he saith"*** **(dio legei)** means it says (the scripture). ***"God resisteth the proud"*** ***"resisteth"*** **(antitassetai)** means sets himself against. ***"proud"*** **(huperepsanois)** means arrogant men. ***"but giveth Grace to the humble"*** **(tapeinois de didosin charin). (de)** ***but*** - a conjunction of contrast. **(tapeinois)** means to those who put into action their understanding that they are who they are and have what they have because of the grace of God. **(didosin)** means he gives. **Present Tense** means continuous action. **Active Voice means** The Holy Spirit keeps on giving. **Indicative Mood** means this is a reality.

Therefore the Old Sin Nature: (1). Is the source of sin. (2). Is the source of frustration. (3). Is a hindrance to prayer. (4). Is a promoter of spiritual adultery. (5). Causes the Holy Spirit to envy.

XII. IMPERATIVES OF THE CHRISTIAN LIFE

Having established some basics concerning the Old Sin Nature and the problem of fellowship James gives a series of imperatives (commands) relative to the Christian way of life.

1. Submit To God And Resist The Devil:

4:7 ***Submit yourselves therefore to God. Resist the devil, and he will flee from you."***

(A). Because God has treated us in grace we are to submit to him.

(1). The word ***"therefore"*** **refers back to verse 6:** ***"But He giveth more grace. Wherefore He saith, God resisteth the proud, but giveth grace unto the humble."***

(2). ***"submit"*** **(hupotagete**) means a military term meaning to respond properly to a higher ranking officer. **Aorist Tense means** in a point of time. (repetitive) **Passive Voice means** you give in to him. **Imperative Mood means** this is a command.

(3). ***"to God"*** - God is the one we are to submit to, not to the Old Sin Nature or to the devil.

(B). The devil is the enemy and we are to set up a defense against him.

(1). ***"Resist"*** **(antistete)** means to set forces in battle array. **Aorist Tense** means**,** in a point of time. (keep on doing it) **Active Voice** means, you do it. **Imperative Mood** means a command.

(2). ***"the devil"*** **(diabolo)** a reference to Satan.

(3). ***"he will flee"*** **(pheuxetai)** means he will take flight and stand fearfully aloof. **Future Tense** means, in the future - when you resist. **Active Voice** means he will flee and stand fearfully aloof. **Indicative Mood** means he really will.

2. Get Right With God:

4:8 ***Draw nigh to God, and he will draw nigh to you. Cleanse your hands, ye sinners; and purify your hearts ye double-minded."***

(A). We are commanded to approach God. ***"draw nigh"*** **(engisate)** means to approach. **Aorist Tense** means in a point of time. **Active voice** means we are to make the approach. **Imperative Mood** means this is a command.

(B). When we approach him he runs to us. ***"he will draw nigh"*** **(engisei)** means he will run to you. **Future Tense** means when we approach him. **Active Voice** means He will respond to us. **Indicative Mood** means He really will. **Emphatic Position** means he runs to you.

(1). Parable of the prodigal son - Luke 15:20 ***"And he arose and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him."***

(C). The means of approaching God is:

(1). Confessing our sin: ***"....Cleanse your hands ye sinners;...."*** This is addressed to sinners (born-again sinners). ***"cleanse"*** **(katharisate)** means to cleanse from stains or dirt. **Aorist Tense** means in a point of time. **Active Voice** means you do it. **Imperative Mood** means this is a command. ***"your hands"*** **(cheiras)** used metaphorically of activities. This is accomplished through the use of I John 1:9 - the confession of sins.

(2). Changing our attitude: ***"...and purify your hearts, ye double-minded....."*** After confession of sin you are to straighten out your

thinking. It was thinking human view-point instead of divine view-point that got you in trouble to begin with. ***"purify"*** **(hagnisate**) means cleanse from defilement and set apart for service. **Aorist Tense means in a point of time. Active Voice** means you do the purifying. **Imperative Mood** means this is a command. ***"your hearts"*** **(kardias)** means used idiomatically of the function mind where your norms and standards are filed. ***"double-minded"*** **(dipsuchoi)** means two-souled, that is, one who operates off of human view-point instead of divine view-point, functioning as though he had two soles instead a soul and a spirit. He does not think divine view-point. As a result of salvation and our spiritual birth we now have a soul with which we relate to human experience and a spirit with which we can relate to spiritual thing. The two-souled man is the believer who operates from human view-point concerning spiritual things in the same way he would relate to human things. It is as though he has two souls instead of a soul and a spirit.

3. Be Aware Of Your Spiritual Condition:

4:9 ***Be afflicted, and mourn and weep, let your laughter be turned to mourning, and your joy to heaviness.***

"be afflicted" **(talaiporesate)** means allow yourself to be distressed by your condition. **Aorist Tense** means in a point of time. **Passive Voice** means allow this to happen to you. **Imperative Mood** means this is a command. ***"and mourn"*** **(penthesate)** means develop inner grief. **Aorist Tense** means in a point of time. **Active Voice** means you do this. **Imperative Mood** means this is a command. ***"and weep"*** **(klausate)** means an outward display of grief. ***"let"*** **(metatrapeto)** means allow it to be turned into .... **Aorist Tense** means in a point of time. **Passive Voice** means Allow this to be done to you. **Imperative Mood** means this is a command. ***"laughter"*** (an outward display of joy) ***be turned to mourning*** (grief). ***"mourning"*** **(Penthas)** means grief ***"joy"*** **(chara)** means rejoicing turned into...***"heaviness"*** **(katepheian)** means dejection.

In this passage James strikes at the attitude of those to whom the letter is addressed. They have considered themselves spiritual and yet are guilty of envy, strife, bickering and prejudices. He is attempting to get them to face reality. We will see this clearly in verses 16, and 17. ***"But now ye rejoice in your boastings: all such rejoicing is evil. Therefore to him that knoweth to do good, and doeth it not, to him it is sin."***

4. These Attitudes Will Result In Genuine Humility Followed By Your Being Raised To Dignity And Happiness:

4:10 ***Humble yourselves in the sight of the Lord, and he shall lift you up."***

"humble yourselves" **(tapeinothete)** means permit yourselves to be humbled. **Aorist Tense** means in as point of time. **Passive Voice** means allow this to be done. **Imperative Mood** means this is a command. ***"in the sight of"*** **(enopion)** means in the presence of. ***"the Lord."*** There is no definite article (the) in the Greek text here. The absence of the article emphasizes the quality of the Lord rather than his person. We must confess our sins, and get rid of human view-point, we need to realize our abuse of God's grace which will result in our distress, mourning and weeping. Our laughter will be turned to mourning and our joy to dejection. Pride must be set aside and then God will raise us to a place of dignity and happiness. **The Greek text reads as follows..** ***"allow yourself to be humbled in the presence of the Lord, and he will raise you to dignity.***

Thus, we are instructed to do the following: (1). Submit To God and Resist the Devil (2). Get Right With God (3). Be Aware of Your Spiritual Condition (4). Maintain an Attitude of Humility Resulting In Being Raised To A Position of Dignity

XIII. WARNINGS CONCERNING THE CHRISTIAN LIFE:

In the previous passage we looked at some imperatives concerning the Christian way of life: **(1). Submit to God and Resist The Devil; (2). Get Right With God; (3). Be sensitive To Your Spiritual Condition.** We saw that compliance with these imperatives will result in genuine humility followed by being raised to dignity and happiness.

Our study passage here, in verses 11-17, will warn us that: **(1). We are to stop maligning and judging one another; (2). There is only one Law Giver and Judge; (3). We are to be careful of Pride and Arrogance; (4). Because we cannot control the future, we must say - if the Lord is willing (5). Boasting of our stability and possessions is both groundless and sin.**

1. Stop Maligning And Judging One Another:

4:11 ***Speak not evil of one another, brethren. He that speaketh evil of his brother, and judgeth his brother, speaketh evil of the law, and judgeth the law: but if thou judge the law, thou art not a doer of the law, but a judge."***

(A). Stop Maligning other believers. ***"speak not evil"*** (katalaleite meh) means stop spreading harmful statements. **Present Tense means** They were continually doing this. **Plural means** There was more than one guilty of this. **Imperative Mood means** They are commanded to Stop this. ***"another"*** (allelon) means one another of the same kind - believers

(B). Stop judging one another. ***"judging"*** **(krinon) means** to pass a judgment of condemnation.

(C). Such actions maligns and passes a judgment of condemnation on the law. ***" ... speaketh evil of the law and judgeth the law...."*** (same Greek words used above) **(D). Since you judge the law you are not a doer of the law but a judge.** ***"if thou judge the law, thou art not a doer of the law, but a judge."*** ***"if"*** A first class conditional clause means since ***"judge"*** **(krineis) means** one who passes condemnation. ***"doer"*** **(poietes) means** a performer. ***"but"*** **(alla) means** strongest conjunction of contrast. ***"judge"*** **(krites) means** one who pronounces judgment.

2. There Is Only One Law Giver And Judge:

4:12 ***There is one lawgiver, who is able to destroy; who art thou that judgest another.***

(A). Maligning and judging other believers is usurping God's role. ***"There is"*** **(estin)** means there keeps on always being. ***"one"*** only one and that is God. ***"lawgiver"*** **(nomothetes) means** sole lawgiver.

(B). Who do you think you are to judge others? The one lawgiver has the ability to save and destroy. We don't have this power. Therefore we should not malign or judge each other.

3. Be Careful Of Pride And Arrogance:

4:13-14 ***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: Whereas ye know not what is your life? It is even a vapor, that appeareth for a little time, and then vanisheth away.***

(A). Let's face reality. ***"go to now,...."*** **(Aye nun) is** an idiom meaning: Come on now!!!

(B). You don't know what will happen tomorrow. ***"Ye know not***" The Greek says: **(oitines ouk epistasthe) means** You are of a class that keeps on not knowing. ***"what shall be on the morrow"*** The Greek says: **(tes aurion)** what shall be tomorrow.

(C). You don't know what the character of your life will be. ***"For what is your life?"*** The Greek says: **(poia he zoe humon)** means of what character is your life.

(D). We are just a mist that appears for a short time and then

disappears. ***"....is even vapor, that appeareth for a little time, and then vanisheth away."*** This is a metaphor indicating the shortness of our life on the landscape of God's eternal existence. It is used here to indicate our insignificance compared to the one lawgiver who alone controls our destiny. Of course, we recognize that such control over our destiny is determined by our actions which in turn affect His attitude.

4. Learn To Say - If The Lord Wills:

4:15 ***For that ye ought to say, If the Lord will, we shall live, and do this, or that."***

(A). The Greek text indicates that the we ought to say ... ***If the Lord wills***. **Literal Translation:** *"- you ought to be saying if the Lord so desires it, we shall both live and do this or that."* In other words we state what we are going to do without prefacing our statement with.... ***If the Lord will. "will"*** **(thelese) means desires!** The word for 'will' or 'purpose' is 'bolema'. This is a reference to the desire of God as opposed to His over ruling will. There are Three Wills of God.

(1). His Directive Will - what He desires for us.

(2). His Permissive Will - what he allows.

(3). His Over ruling Will - where he draws the line. The use here is His Directive Will.

(B). There are two areas mentioned here of which we have no knowledge. (1). If we shall live. (2). If we will do this or that.

5. Boasting Of One's Own Abilities Is A Destructive Evil:

4:16 ***But now ye rejoice in your boastings: all such rejoicing is evil.***

(A). They were boasting in their own abilities and performance. ***"....Ye rejoice in your boastings...."*** The Greek text says: **(kauchesis en tais aladzoneiais humon) Expanded Translation:** ***"you are boasting in your in self-deceived abilities".***

(B). Such boasting keeps on being a destructive evil. ***"is"*** **(estin)** means keeps on being. ***"evil"*** **(ponera)** means destructive evil.

6. Not Using Your Knowledge To Do Good Results In Sin:

4:17 ***Therefore to him that knoweth to do good, and doeth it not, to him it is sin.***

A). This is not just knowing to do good. It is knowing how. ***"that knoweth"*** **(eidoti)** this word means to see or have perception. Thus, it should be translated... to know how to do good, knowing the basic technique for dealing with the temptation before the fact.

(B). To fail to make this application results in sin. ***"....and doeth it not, to him it is sin."***

Thus, we are to: (1). Stop judging (2). Be careful of pride or arrogance (3). Understand that boasting is both groundless and sin.

XIV. WE ARE TO DEPEND UPON GOD

In this passage James deals with those who have not walked by faith but have laid up earthly treasure. They are admonished concerning the evil they have done. In the Sermon on the Mount, Jesus said: ***"Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: But lay up for yourselves treasures in heaven, where neither moth or rust doth corrupt, and where thieves do not break through nor steal: for where your treasure is, there will your heart be also."*** (Matthew 6:19-21)

Those to whom the Epistle of James is addressed have been scattered from Jerusalem as a result of extreme persecution. They envision they are in the last days. However, rather than depend upon God for their provisions, they have salted away provision for those days. Some of them have even stolen from others to keep this surplus on hand.

1. Payday Is Coming:

5:1 ***Go to now, ye rich men, weep and howl for your miseries that shall come upon you.***

(A). Come On, Face The Facts! ***"Go to now"*** **(ahge nun)** the word **"aghe"** means to lead. It is used here with **"nun"** as an idiom. It means - **Oh, Go On, Now!** Modern translators use the phrase, "Come on now". I translated it in verse 13 of the fourth chapter - Come on now. However, a better interpretation would be an idiom of today, "aw go on, face reality." Another idiom of our day that would express this idea is, "Be real! This is in the imperative mood - James is commanding them to face reality. James wants them to look at their action with a sense of reality. Face the facts!

(B). Start Bawling! ***"weep"*** **(klausate) means** burst into tears! This is an imperative. James is commanding them to burst into tears. ***"and howl"***

(ololuzontes) means howl in distress! This is a present, active participle. **Present Tense means** continuous action. **Active Voice means** you do it. **Participle means** this is a matter of principle. James is not telling them to shed tears of repentance. He warns them they are about to be severely disciplined.

(C). Discipline Is On Its Way! ***"for the miseries that shall come upon you" "miseries"*** **(talaiporiais) means** hardship, suffering and distress. Oh! Oh! D. D. (divine discipline). ***"that shall come upon you"*** **(eperchomevais)** means to come upon. **Present Tense means** it's on its way. **Participle means** it's a matter of principle.

2. They Have Become Corrupted By Their Riches:

5:2-3 ***Your riches are corrupted, and your garments are moth eaten. 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.***

(A). Your Riches Won't Do You Any Good! ***"Your riches are corrupted, and your garments are moth eaten.*** This is earthly treasure which "moth and rust doth corrupt" ***Your gold and silver is cankered;"*** Our security, as believers, is not to be in earthly treasure. Our security is to be in our faith in the promised provision of God! Remember! Jesus warned of this in the Sermon On The Mount. ***"... Lay not up for yourselves treasures upon earth, where moths and rust doth corrupt...."*** (Matthew 6:19)

(B). The Poison Of Your Riches Testify Against! ***"...and the rust of them shall be a witness against you,..." "rust"*** **(ios) means** poison. The poison of their riches is to remind them that their trust in riches leads to death. ***"witness"*** **(marturion)** means a testimony. The material things they had laid up was the star witness that their faith was in material things instead of being in God and his promised provision.

(C). Trusting Your Riches Shall destroy Your Lives. ***"... and shall eat your flesh as it were fire...." "fire"*** is a biblical symbol of judgment. This is a metaphor which indicates destruction of their flesh (lives) as a result of this judgment. John identifies this as the "sin unto death" (I John 5:16). The absence of the article (the) in I John 5:16 indicates that there is no specific sin that results in the premature death of the believer, but the quality of sin in the believer's life. When the believer is unrepentant and God's knows he is not going to represent him properly, that believer is subject to being recalled as Christ's ambassador. While the believer is secure, in Christ, his rewards will be given to another. This is illustrated in the parables concerning the talents and the pounds.

3. They Are Guilty Of Fraud:

5:4 ***Behold, the hire of the laborers who have reaped down your fields, which is kept back by fraud, crieth: and the cries of them which have reaped are entered into the ears of the Lord of Sabaoth.*** These rich men have held back the wages due those who have reaped the fields for them. They have not paid their employees.

(A). Under The Law Two Witnesses Were Required.

(1). The unpaid wages are crying out as the first witness against them. ***"crieth"*** **(krazei)** means a cry for vengeance. **Present tense means** continuous action. **Active Voice means** the unpaid wages cries for vengeance. **Indicative Mood means** mood of reality.

(2). The reapers cry out for vengeance as the second witness. (B). This Cry For Vengeance Has Been Heard By the Lord Of Hosts. ***"...entered the ears of the Lord of Sabaoth...."*** ***"Sabaoth"*** **(sabaoth) means** hosts - all spiritual agencies. This is the supreme judge and sovereign.

4. They Have Lived Excessively In A Day Of Slaughter:

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

(A). They Have Lived Excessively: ***"in pleasure"*** **(etruphesate)** means to voluptuously give oneself up to pleasure. ***"wanton"*** **(espatalesate) means** to live riotously.

(B). They had done this in a day of slaughter. ***"...as in a day of slaughter..."*** First it must be noted that the word ***"as"*** is not in the Greek text. It reads, *"in a day of slaughter."* ***"slaughter"*** **(sphages)** this is the word used of the slaughter of a sacrificial animal

(1). This was in the day of Christ's sacrifice for them.

(2). This was in a day when other believer's were being sacrificed.

(3). This was in a day when they were to present their bodies as a living sacrifice to God. (Romans 12:1-2) The context of the next verse indicates this is probably a reference to the sacrifice of Christ.

5. They Have Condemned And Killed Christ:

5:6a ***Ye have condemned and killed the just*** This indicates James is talking about the condemnation and killing of Christ. All believer's are identified as being just because of our position in Christ. However, this word is in the singular, not the plural (a necessity if the reference was to all believers). The use of the definite article (ton) places an emphasis upon the specific "just one" rather than the quality of being just. Thus, the statement is ***"....You have condemned and killed Christ through their sin."***

6. Christ Has Not Resisted Them:

5:6b ***...and he doth not resist you....*** ***"resist"*** **(antitassetai)** means set himself in battle array against you. **Present Tense means** continuous action. **Middle Voice means** He is benefited by His action. **Indicative Mood means** Mood of reality. It is important for us to understand the distinction between salvation and fellowship. This does not mean there is no discipline for disobedience. God, the father, disciplines us. But Jesus does not set himself in battle array against us. He was condemned in our place and died for our sins. This means He was submissive to our sins and did not resist the cross. It is in the present tense because "***...His blood keeps on cleansing us from all sin.*** **So, He keeps on not setting himself in battle array against us.**

Thus, we are to go about our ministry and not lay up treasure for ourselves but to depend upon God for our provision. We are to walk by faith not by sight. In the wilderness God only provided enough manna for each day....

XV. STOP COMPLAINING AND BE PATIENT:

This section of the epistle deals with the original issue of the book of James. James has written to the members of his congregation which have been scattered as a result of severe persecution. The purpose of the letter is to encourage them in the face of continuing persecution.

In chapter 1 he told them to consider all testing as a matter of joy. He further explained that they would be able to do that if they understood what testing will produce - patience followed by spiritual maturity. He instructed them to develop divine view-point, and if they lack an understanding of how to apply divine facts to their circumstances or situation, to ask in faith and God would give them that wisdom.

In the midst of the letter he has pointed out some of their misery is self-inflicted. They have received this misery as a result of sins of prejudices, hatred, gossip, envy, strife and pride. He has called them murderers because of their hatred. Jesus taught that hatred was the same as murder. (Matthew 5:22-23)

(Note: The Greek word which is translated ***"hate"*** means to deny one's claim. We must not associate this with Webster's definition - "a strong feeling of dislike

or ill will." The English word is based on feeling. The Greek word is based on mental attitude - a mental attitude which disclaims any responsibility toward that person).

Now at the end of the letter, James develops a summation concerning persecution and growth.

1. Bear Up Courageously:

5:7-8a ***Be patient therefore, brethren, unto the coming of the Lord. 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. Be ye also patient...***

(A). Exercise Restraint With an Attitude of Confident Expectation: ***"be patient"*** **(makrothumesate)** means maintaining a quality of self-restraint in the face of provocation which does not hastily retaliate or promptly punish. And, maintains an attitude which does not surrender to circumstances or succumb under trial - the opposite of despondency. (absence of anger) **Aorist Tense means** in a point of time. **Imperative Mood means** a command.

(B). Maintain This Attitude Until The Lord Comes: ***"...unto the coming of the Lord..."***

(1). The motivation for patience is the Lord's coming; The confident expectation expressed in the word "makrouthuesate", is based on the coming of the Lord.

(2). The length of time to maintain this attitude is... ***"...unto the coming of the Lord..."***

(C). The illustration of this command is the Farmer: ***"...the husbandman waiteth for the precious fruit..." "husbandman"*** **(georgos)** means a farmer ***"waiteth"*** **(ekdechetai)** means to look expectantly for... ***"the precious fruit"*** means the production from his labor. ***"and hath long patience"*** **(makrothumon)** means self-restraint. **Present Tense means** continuous action. **Active Voice means** he exercises this patience. **Participle means** As a matter of principle. ***"for it"*** means over it - the crop ***"early and latter rain"*** means idiom for... "the proper season or appointed time."

(D). Reaffirmation To Exercise Restraint: (Verse 8a) ***"Be ye also patient...." "patient"*** **(makrothuesate)** exact word and form as used in verse 7 above. Follow the example of the farmer and exercise this self-restraint until the proper season - the return of the Lord.

2. Stabilize Your Hearts:

5:8b ...*stablish your hearts: for the coming of the Lord draweth nigh...*"

(A). The Command To Stabilize Your Function Mind: ***"stablish"*** **(sterixate)** means make fast, set. This is a reference to firming or stabilizing the mind. ***"heart"*** **(kardias)** used as an idiom for the function mind.

(1). The means of firming or stabilizing the mind is given in Isaiah 33 ***"And wisdom and knowledge shall be the stability of thy times, and strength of salvation; the fear of the Lord is thy treasure."*** ***"wisdom"*** means understand how to apply the facts to one's situation or circumstances. ***"knowledge"*** means comprehension of biblical facts.

(2). This is a command! It is in the imperative mood - a command.

(B). The Lord Will Soon Return: ***"...for the coming of the Lord draweth nigh..." "coming"*** means a reference to the rapture. ***"draweth nigh"*** **(enggiken)** means has drawn near and is imminent. **Perfect Tense** means a completed action of being imminent. **Indicative Mood** means mood of reality.

3. Stop Grudging Other Believers:

5:9 ***Grudge not one against another, brethren, lest ye be condemned: behold, the judge standeth before the door.***

(A). Stop Groaning Inwardly. "***grudge not"*** (stenadzete) means to groan inwardly. This cannot be accurately translated ***"murmuring"*** as is found in some translations. The King James Version is a good translation with the word grudge. There are 3 Greek words for murmur. None of them are used here. The word used here means an unexpressed feeling of sorrow or grief. ***"against"*** **(kata)** This preposition indicates that they had a feeling of inner unexpressed sorrow or grief against other believers. ***"another"*** **(allelon)** means another of the same kind - believers.

(B). Their Stewardship was in Danger Of Being Evaluated: ***"...lest ye be condemned..." "condemned"*** **(krithete)** means to evaluate without condemnation. They were not in danger of being condemned, their stewardship was in danger of being evaluated.

(C). The Judge Has Taken His Stand Before The Door: ***"behold, the judge standeth before the door"*** Christ was positioned to evaluate them.

4. Consider The Prophets As An Example Of The Suffering You Experience:

5:10 ***Take, my brethren, the prophets, who have spoken in the name of the Lord, for an example of suffering affliction, and of patience.***

(A). The Prophets Suffered Affliction. ***"suffered affliction"*** **(kakopathias)** means to suffer evil.

(B). Yet they were longsuffering (makrothumias). They maintained a quality of self-restraint in the face of provocation which does not hastily retaliate or promptly punish. And maintains an attitude which does not surrender to circumstances or succumb to trial. The opposite of despondency (an absence of anger).

5. We Consider Those Who Have Endured As Having Inner-Happiness:

5:11 ***Behold, we count them happy which endure. Ye have heard of the patience of Job, and have seen the end of the Lord; that the Lord is very pitiful, and of tender mercy.***

(A).Inner-happiness Is Gained Through Endurance. ***"happy"*** **(makarizomen)** means a plurality of inner-happinesses. **Present Tense** means continuous action. **Indicative Mood** means the mood of reality. ***"endure"*** **(hupomeinantas)** means to bear up courageously. **Aorist Tense** means in a point of time. **Active Voice means** subject bears up courageously. **Participle means** a matter of principle. -The action of an aorist active participle precedes the action of the main verb (inner-happinesses are preceded by bearing up courageously).

(B). Job Is The Classic Example:

(1). Job's endurance: ***"endurance"*** **(hupomem)** means bearing up courageously. This is a noun indicating the state or condition he maintained.

(2). The final outcome, from the Lord. **"...*the end of the Lord...*"** - the end result provided by the Lord.

(C). The Lord Keeps On Being Compassionate and Full Of Pity. The Greek text says: ***"the Lord is very compassionate and full of Pity. "very***

compassionate" **(polusplangchnos)** means an inner attitude of compassion (splangcha means guts, innards), it was used to refer to emotions and attitudes. ***"Pitiful"*** **(oiktirmon)** to display an outward manifestation of compassion.

Thus, we are to:

(1). Exercise Restraint With An Attitude of Confident Expectation Until The Lord Comes.

(2). Stabilize Your Minds Through Wisdom and Knowledge.

(3). Stop Groaning Inwardly Against Others.

(4). Learn From The Prophets And Job.

XVI. VARIOUS ADMONITIONS CONCERNING OATHS, AFFLICTION, CHEERFULNESS, AND SICKNESS:

In this Passage James deals with a number of admonitions: Believers are not to take oaths; the afflicted are to pray; the cheerful are to sing and the sick are to call for the elders.

1. Believers Are To Stop Placing Themselves Under Oaths:

5:12 ***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.***

(A). These believers were placing themselves under oaths: ***"swear not"*** **(me omnuete)** means stop taking oaths. **Present Tense** refers to present continuous action. **Active Voice** means they were to stop. **Imperative Mood** means this is a command. The practice of placing oneself under an oath was a result of the degree of lying which had become common place. The individual would swear he was telling the truth and invite some kind of judgment upon himself it he was lying (e.g.; may God strike me dead if I am not telling the truth.).

(B). They are commanded not to do this. ***In His Sermon On The Mount, Jesus had prohibited swearing: "Again, ye have heard that it hath been said of them of old time, Thou shalt not forswear thyself, but shall perform unto the Lord thine oaths. But I say unto you swear not at all, neither by heaven; for it is God's throne: Nor by the earth; for it is his footstool: neither by Jerusalem; for it is the city of the great King. Neither shalt thou swear by thy head, because thou canst not make one***

hair white or black. But let your communication be Yea, yea; Nay, nay: For whatsoever is more than these cometh of evil. (Matthew 5:33-37)

(1) Old Testament scholars taught them to not forswear. ***"forswear"*** **(epiorkeseis**) means to perjure

(2). Jesus taught them not to swear at all.

(3). The reasons Jesus gives can be summarized in the statement that the control of these things is not theirs. Thus they have no authority to swear by themselves.

(4). Jesus instructs them to let their Yea be a yea and let their Nay be a nay. There is no need for an oath if we mean yea when we say yea and if we mean nay when we say nay.

(5). James is simply re-affirming that which Christ taught - speak the truth!

(6).To continue this will subject you to discipline. ***"condemnation"*** **(hupo krisin)** means under discipline.

2. The Afflicted Are To Pray:

5:13a ***Is any among you afflicted? Let him pray..." "afflicted"*** **(kakopathei)** means to suffer evil misfortune. **Present Tense** indicates continuous action. **Indicative mood** means mood of reality. ***"let him pray"*** **(proseuchestho**) means pray to God. (formal petition) **Present Tense means** continuous action. **Imperative Mood means** a command. **WHY?** Because God is the source of strength.

3. If You Are Cheerful - Sing Psalms:

5:13b ***...Is any merry? Let him sing psalms. "merry"*** **(euthumei)** means cheerful - in good spirits **Present Tense** indicates continuous action. **Indicative mood** is the mood of reality. ***"let him sing psalms"*** **(psalleto)** means a psalm - scripture set to music. **Present Tense means continuous action. Imperative mood means** a command. **WHY?** Because that will affirm that he understands the source of his cheerfulness and will direct his praise to God.

4. The Sick Are To Call For The Elders:

5:14-16c ***Is any sick among you? Let him call for the elders of the church and let them pray over him, anointing him with oil in the name of the Lord: And the prayer of faith shall save the sick, and the Lord shall raise him up;***

and if he have committed sin, they shall be forgiven him. Confess your faults one to another, and pray one for another, that ye may be healed..."

(A). Is any sick? ***"sick"*** **(asthenei)** indicates weakness or feebleness. It is used with a reference to physical sickness or of weak in faith, etc.

(B). He is to call for the elders. ***"let him call"*** **(prokalesastho)** means let him invite them to come. **Aorist Tense means** a point of time. **Imperative Mood means** a command. ***"elders"*** **(presbuterous)** refers to those who have the spiritual care of and exercise oversight over the church (ministers). ***"of the church"*** **(tes ekklesias)** means the assembly.

NOTE: There was a plurality of ministers in the early church.

(C). The Elders are to do two things:

(1). Pray for him ***"and let them pray over him" "pray over him"*** **(proseuxasthosan)** means offer up prayer on his behalf. **Aorist Tense** means in a point of time. **Imperative Mood** means this is a command

(2). Anoint him with oil. ***"(aleipsantes elaio)"*** means having anointed him with oil.

(a). Two types of anointing :

(1). To massage with oil for relief of fever and to make them comfortable (aleipho).

(2). To symbolically anoint with oil for dedication to God (chrio).

(b). The usage here is medical (aleipho). Thus, they were to massage him with oil in order to relive his discomfort.

(c). This massaging was to be done in the name of the Lord. Why? The application of medication or medical procedure is to be provided in the name of the Lord, recognizing that He is the 'Great physician." The context here is one of recognition of God - in health or affliction, and all efforts to bring about healing must be in conformity with God's plan and a recognition of God's will. We will observe in the context that divine discipline is indicated here. ***"and the Lord shall raise him up"***

(D). The prayer of faith shall deliver the sick. ***"And the prayer of faith shall save the sick" "save"*** **(sosei)** means deliver.

(E). Although he may have sinned, he will be healed. ***"if he have committed sins"*** **(kan hamartias he pepoiekos)** means although sins

he may have been doing. ***"they shall be forgiven him"*** **(aphethesetai auto)** means it shall be forgiven him....

(F). Confession is a prerequisite. ***"confess"*** **(exomologeisthe)** means keep on acknowledging your sin. **Present Tense** means continuous action indicates the one who had been prayed for had confessed he had committed sins. The condition of this public acknowledgment of sin was his having called in the elders. His sickness was due to his sin. He was being disciplined. This acknowledgment together with prayer results in deliverance from the sickness.

XVII. EFFECTUAL FERVENT PRAYER

In these next verses we will examine the doctrine of Effectual Fervent Prayer and its result.

1. Effectual Prayer Is Very Powerful:

5:16d ***...The effectual fervent prayer of a righteous man availeth much.***

(A). Properly Motivated Petitions: ***"The effectual fervent prayer"*** **(deasis)** means a petition that is motivated by an intense longing. This is a noun in the nominative case which is the case of designation. This word is the subject of the sentence and it designates the thing which is powerful - a petition motivated by an intense longing.

(B). Righteousness - A Prerequisite For Successful Prayer: ***"of a righteous man"*** **(dikaiou) means** from the source of a man who is conforming to the specifications of the blueprint. **Genitive Case** means from the source of a righteous man. **Masculine Gender** identifies the act of prayer is to be initiated by a righteous person.

(C). The Above Stated Conditions Produce Effective Prayer: ***"effective"*** **(energoumene)** means resident operational energy. **This is a compound word made up from two Greek words: "energou"** means operational energy. **"mene"** means to abide. **This is a participle which denotes principle. Accusative Case means** case which limits the action effective prayer is limited by the condition of righteousness. **Feminine Gender means** this is a response to the above stated conditions (righteousness and a petition motivated by intense longing.) **Present Tense means** continuous action - keeps on being. **Middle Voice means** subject (righteous man) participates in the action and is benefited.

(D). The above stated conditions result in powerful prayers: ***"availeth***

much" **(polu ischuei)** means that which keeps on being much powerful. **(polu)** means much **(ischuei)** means powerful **Present Tense means** keeps on being very powerful.

2. The Example of Elijah:

5:17-18 ***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. And he prayed again, and the heaven gave rain, and the earth brought forth her fruit."***

"Elias" means **Elijah** ***"subject to like passions"*** He had an Old Sin Nature too. ***"he prayed"*** the Greek says; **"in prayer he prayed"** ***"in prayer"*** **(proseuche) means** prayer to God. ***"he prayed"*** **(proseuxato) means** prayed to God. **Aorist Tense means** in a point of time. **Active Voice means** he prayed. **Indicative Mood means** he really prayed. Elijah prayed one time for it not to rain and it didn't rain until he prayed for it to rain again. There was a space of three and a half years between these two prayers.

3. Prayer - Communicating With God:

Adoption in the ancient world was a ceremony which recognized one's own, natural, son as a mature adult. In the Roman world this ceremony took place on the fourteenth birthday of a son and gave him the privileges of:

(1). Drawing on the family account.
(2). Inheritance.
(3). Marriage.
(4). Going to war.
(5) A voice in family affairs.

Paul tells us, in the book of Ephesians, that we are adopted sons of God in the sense of having these same provisions in our spiritual relationship with our heavenly father. In our study here we are going to examine the privilege of drawing upon our heavenly Father's account. In our society we would have a great deal of apprehension about putting our fourteen year old son on our checking account. But that is exactly what God has done for us at the moment of our salvation.

Our spiritual check book is prayer. God has given its access to all that he owns through prayer. **In John 14:13-14 Jesus said**: ***"...whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask anything in my name, I will do it."*** See? God has put us on his checking account! However, let's get something straight! Even if we do have a checking account, there are certain prerequisites which must be maintained before the bank will honor our check. For most of us, the primary

prerequisite we are concerned about is if there is enough in the account. Well, that's the least of our concerns with our spiritual bank account. God owns it all - all the silver, all the gold, everything. No! Maintaining enough in the account is not a problem with God.

(A). All prayer is to be addressed to God the Father First of all, we need to understand that there is a proper form for making a withdrawal from this account through prayer. In Matthew 6:9; Ephesians 5:20: and in I Peter 1:17 we are told to direct our prayers to the Father. Yet, many of us attempt to pray to Jesus or to the Holy Spirit. All prayer is to be directed to the Father Jesus and the Holy Spirit even pray to the Father. Some people suggest that we are also to pray to Jesus. They cite two references to support this position. The first reference is Acts 7:59, where Stephen said ***"...Lord Jesus, receive my spirit..."*** This should not be considered a guideline in prayer. Stephen was dying and simply committed his soul to the Lord Jesus. The second reference sometimes cited in is II Corinthians 12:8 where the word ***"...Lord...."*** is used. However, it must be discounted in that the term "Lord" is used in reference to the Father or the Son. Thus, the word "Lord" in the Corinthians passage must be in reference to the Father to harmonize with other instructions concerning prayer.

(B). Secondly, our prayer should be in the name of Jesus According to John 14:13 and John 15:16 Jesus is the only one who has established an account with us. So, we are to ask in his name.

(C). Thirdly, our prayer should be offered by the power of the Holy Spirit He is the personality of the Godhead which has the role of filling us, comforting us, guiding us and empowering us. There are a lot of misunderstandings and false teachings concerning prayer today. Some individuals have taken certain scriptures about prayer out of context and are teaching that the only hindrance to your getting anything you desire is your faith. They say if you claim it, and believe it, you can have it. They have ignored the basics to biblical interpretation. There are three basics in interpreting God's word

(1). First of all, you need to determine exactly what the passage says.

(2) Secondly, you need to interpret the passage by the context in which it is located.

(3). And, thirdly, your interpretation must harmonize with every other passage of scripture on that subject. Those who run around saying just claim it and believe it and you will have it have not harmonized their interpretation with such passages as **James 4:3 which says:** ***"Ye ask, and receive not, because ye ask amiss, that ye***

may consume it on your own lusts."

(D). God always answers prayer. There is also another misunderstanding that we need to get straight right now. Some have said God doesn't always answer their prayers. That's not true. God answers all our prayers! Our problem is that we don't understand how God answers prayers. I would like to suggest to you that God answers prayer in four ways. However, before we can study the four ways that God answers prayer we need to understand that there are two aspects of every prayer.

(E). Every prayer consists of a petition and a desire. To understand how God answers prayer we must see the distinction between the petition and the desire.

(1). The petition is the specific thing we ask God for.

(2). The desire is what we believe the petitioned thing will accomplish. I want to state that again. The petition is the specific thing we ask God for. The desire is what we believe the petitioned thing will accomplish. You see, behind every petition there is a motivating desire. God answers our prayers with these two aspects in mind.

(F). There are four ways God answers prayers

(1). One way God answers prayer is by saying **YES TO PETITION and NO TO THE DESIRE.** Our illustration is found in Numbers 11:4-34. The children of Israel were complaining because of the steady diet of manna. They wanted flesh to eat. So, they prayed that God would give them flesh instead of manna. Their petition was for flesh, their desire was for happiness. They thought if they could have flesh instead of manna they would be happy. So, God gave said YES to their petition. He brought in a covey of quail of which any hunter could only dream. They covered an area about 24 miles in each direction from the camp. They came in about three feet off the ground and there was no daily bag limit so they killed a tremendous number of quail. The one who gathered the least gathered about 87 bushels of quail. They got their petition. They asked for flesh and got it. But they didn't get their desire. They didn't get the happiness they thought it would produce. God often gives us exactly what we ask for but it doesn't bring about the result we desired.

(2). Another way God answers prayer is by saying **NO TO THE PETITION but YES TO THE DESIRE.** That is, we ask God for something, believing it will give us the happiness we desire. But God says no to the petition but brings about the happiness in another way.

This is illustrated in Genesis 18 and 19 by Abraham's petition to God to spare Sodom and Gomorrah so Lot might be safe. God said no to the petition. He did not spare Sodom and Gomorrah. But, he said yes to the desire and spared Lot. God often answers our prayer just this way. He says no to the petition but yes to the desire.

(3). The third way God answers prayer is by saying **YES TO THE PETITION and YES TO THE DESIRE.** This is illustrated in John 11:41-45 where Jesus prayed to the Father. His petition was that Lazarus might be raised from the dead. His desire was that the bystanders might believe. God said yes to the petition and yes to the desire. He raised Lazarus from the dead and the bystanders believed. That's the way we want our prayers answered. But, it's only one way God answers prayer.

(4). The last way God answers prayer is by saying **NO TO THE PETITION and NO TO THE DESIRE.** That's an answer. It may not be the one we want but it is an answer. **If God says no to both the petition and the desire, it's because of one of seven basic reasons.**

(a). The major reason he says no to both petition and desire is because of **CARNALITY. Psalms 66:18 says:** ***"If I regard iniquity in my heart, the Lord will not hear me."***

(b). The second reason for saying no to both the petition and the desire is **SELFISHNESS**. **James 4:2-3** ***"Ye lust, and have not: ye kill, and desire to have, and cannot obtain: ye fight and war, yet ye have not, because ye ask not. Ye ask, and receive not, because ye ask amiss, that ye may consume [it] upon your lusts."***

(c). The third reason God says no to both the petition and desire is **A LACK OF FAITH**. **Matthew 21:22 says:** ***"And all things, whatsoever ye shall ask in prayer, believing, ye shall receive."*** **Mark 11:24 says:** ***"Therefore I say unto you, what things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them."***

(d). The fourth reason God says no is **A LACK OF COMPASSION. Proverbs 21:13 says:** ***"Whoso stoppeth his ears at the cry of the poor, he also shall cry himself, but shall not be heard."***

(e). A fifth reason God says no is because of **PRIDE. Job 25:12-13 says:** ***"There they cry, but none giveth answer, because of the pride of evil men. Surely God will not hear vanity, neither will***

the almighty regard it."

(f). A sixth reason God says no is **A LACK OF HARM0NY IN THE HOME. I PETER 3:7 says:** ***"Likewise, ye husbands, dwell with them according to knowledge, giving honor unto the wife, as unto the weaker vessel, and as being heirs together of the grace of life; that your prayers be not hindered."***

(g). The seventh reason God says no to both petition and desire is because it is **NOT COMPATIBLE WITH HIS WILL. I John 5:14 says:** ***"And this is the confidence that we have in him, that, if we ask anything according to his will, he heareth us."*** If God says no to both the petition and the desire we will find it is because of one of these seven reasons.

When we were born into the family of God through our faith in Jesus Christ, we were placed in the status of "adopted sons" and given the privilege of drawing on the family account. If we will follow the guidelines we have studied, we will be able to draw on the tremendous assets of God. But remember, in **James 4:2 we are told:** ***"ye have not because ye ask not."*** So, let's approach God's throne of grace boldly and ask that we might receive.

Let's review some basic principles.

(1). Only believers have the right to pray, John 15:7; ***"If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done for you."***

(2). Prayer must be mixed with faith, Matthew 21:22; ***"And all things, whatsoever ye shall ask in prayer, believing, ye shall receive."***

(3). Prayer must be offered according to God's will, I John 5:14; ***"And this is the confidence that we have in him, that, if we ask anything according to his will, he heareth us: And if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him."*** See! if our petition is according to his will we get our petition.

(4). Prayer must be offered by the believer filled or controlled by the Holy Spirit, Ephesians 6:18; ***Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints;"***

(5). Prayer is to be offered with thanksgiving, Ephesians 5:20; ***"Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ;"***

(6). The only prayer God has obligated himself to respond to from the believer out of fellowship is the confession of his sins as per I John1:9.

XVIII. Covering A Multitude of Sins

Now, as James brings his epistle to a close, he tells us how we can hide a multitude of sins.

1. Turning An Erring Believer Away From His Sins:

5:19-20 ***Brethren, if any of you do err from the truth, and one convert him; Let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins.***

(A). The believer can err from the truth.***"....if any of you err from the truth...." "if"*** **(ean)** This is a third class conditional clause - maybe you will, maybe you won't.

(B). In this condition he is identified as a sinner. ***"err"*** There are three Greek words which are translated ***"err"*** in the Greek New Testament:

(1). "Astocheo" means to swerve and miss the mark.

(2). "apoplanao" means to lead or be led away from something.

(3). "Planao" means to be led astray. The word used here is **"Planao"** with the preposition **"apo"** in the ablative case meaning to go away from following the word and it is used to Indicate being led away from the truth.

(C). Another believer might be able to turn him away from his sin. The implication here is that believers can perhaps be instrumental in turning a wayward believer back to the right way.

(D). The believer who turns another out of the way of error:

(1). Saves a soul from death. There are seven kinds of death identified in the Bible.

(a). Physical Death is the separation of the soul from the body (II Corinthians 5:8). A believer can commit the sin unto death (I John 5:16). However, this is not in view here. The preposition used here is "ek" means out of death. If he was preventing the erring believer from dying physically, the writer would use the preposition "apo" means away from death.

(b). Spiritual Death is separation from God (Ephesians 2:1; Romans 5:12; 6:23). This is not in view here in James because this sinner is identified as a believer (***..any of you...*** 5:19).

(c). Second Death is being cast into the lake of fire (Rev: 20:11-15). This is not in view because here again the application is only for unbelievers.

(d). Positional Death is our identification with Christ in His deaths (Romans 6:1-14; Col. 2:13; 3:3). This is not in view here as the application is not into death, but out of death.

(e). Sexual Death is inability to procreate (Romans 4:17-21). This is not in view here as there is no application.

(f). Temporal Death is a believer out of fellowship (Romans 6:1-4, 13; Eph. 5:14; I Tim. 5:6; James 1:15; Rev. 3:1; I John 3:14). This is the death in view here in James 5:20. It is out of temporal death that we are to deliver other believers in turning them from the error of their way.

(g). Operational Death is that state in which we are not capable of spiritual production (James 2:26) This is associated with Temporal Death.

(2). Hides a Multitude of sins. ***"...and shall hide a multitude of sins ..."*** Whose sins are hidden as a result of this action? Some teach that you are able to hide a multitude of your own sins by turning someone back into the right way. This the theology has its roots in Catholicism and a system of works and is not compatible with biblical theology. The multitude of sins which are hidden are those of the believer who is out of fellowship and producing sins. As soon as he converts (I John 1:9) his sins are forgiven and he is cleansed from all: unrighteousness. ***"hide"*** **(kalupsei)** means to conceal so that no trace at all can be found. This is not "krupto" which means to keep secret. The confessing believer's sins are removed so that there is no further trace of them.

2. Believers Are To Assist One Another - But Be Careful:

(A). Spiritual Believers are to restore Believers who are out of fellowship.

Galatians 6:1-5 ***Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted. Bear ye one another's burdens, and so***

fulfil the law of Christ. For if a man think himself to be something, when he is nothing, he deceiveth himself. But let every man prove his own work, and then shall he have rejoicing in himself alone, and not in another. For every man shall bear his own burden.

(B). Harmonizing verse 2 with verse 5: It must be noted that the word translated ***burden*** in verse 2 was '**bahre**'. We have seen in our study that word means, '**things which are a weight on a person physically or that makes demands on a person's resources**'. The word ***burden*** in verse 5 is '**phortion**' which means, '**responsibility or assigned task'.** There is another marked difference between the word '**bahre**' and the word '**phortion**'. '**Bahre**' indicates something heavy while '**phortion**' indicates something to be borne without any reference to weight**.** Jesus used the word phortion in Matthew 11:30 where he spoke of his yoke being easy and his burden light - the tasks he assigns us are light because we do them with the resources (gifts, etc.) He provides and through the inherent power of the Holy Spirit who indwells us. The word **(phortion)** is used again by Jesus in Luke 11:46 where he rebukes the lawyers for imposing difficult tasks on others but do not even touch such tasks with their fingers.. Therefore, there is no conflict between Galatians 6:2 and 6:5 but they are in harmony.

(C). Watch out for the beam: Luke 6:41-42 ***And why beholdest thou the mote that is in thy brother's eye, but perceivest not the beam that is in thine own eye? Either how canst thou say to thy brother, Brother, let me pull out the mote that is in thine eye, when thou thyself beholdest not the beam that is in thine own eye? Thou hypocrite, cast out first the beam out of thine own eye, and then shalt thou see clearly to pull out the mote that is in thy brother's eye.***

Conclusion:

The Epistle of James has addressed the problem of affliction in the life of the believer. Some affliction is due to persecution because of a lifestyle committed to the Christian Faith. II Timothy 3:12 ***"Yea, and all that will live godly in Christ Jesus shall suffer persecution."*** **Some affliction is due to Divine Discipline. Hebrews 12:4-11** ***Ye have not yet resisted unto blood, striving against sin. And ye have forgotten the exhortation which speaketh unto you as unto children, My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him: For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not? But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons. Furthermore we have had fathers of our flesh which corrected [us], and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits, and live? For they verily for a few days chastened [us] after their own pleasure; but he for our profit, that we might be partakers of his holiness. Now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of***

righteousness unto them which are exercised thereby.

We are to count it all joy: **James 1:2-4:** ***My brethren, count it all joy when ye fall into divers temptations; Knowing [this], that the trying of your faith worketh patience. But let patience have [her] perfect work, that ye may be perfect and entire, wanting nothing.***