

Sabbath Brothers

Time to Read Scripture

(76 Hours 13 Minutes)

Old Testament 57.65 Hours*

New Testament 18.57 Hours**

Estimated Time to Read	
The Law/Pentateuch/Torah	13.5 Hours
1. Genesis	3.5 Hours
2. Exodus	3 Hours
3. Leviticus	2 Hours
4. Numbers	3 Hours
5. Deuteronomy	2.5 Hours

Estimated Time to Read	
The Books of History	18.67 Hours
6. Joshua	1.75 Hours
7. Judges	1.75 Hours
8. Ruth	15 Minutes
9. 1 Samuel	2.25 Hours
10. 2 Samuel	1.75 Hours
11. 1 Kings	2 Hours
12. 2 Kings	2.25 Hours
13. 1 Chronicles	2 Hours
14. 2 Chronicles	2.5 Hours
15. Ezra	40 Minutes
16. Nehemiah	1 Hour
17. Esther	30 Minutes

Estimated Time to Read	
The Books of Poetry	9.33 Hours
18. Job	1.75 Hours
19. Psalms	5 Hours
20. Proverbs	1.75 Hours
21. Ecclesiastes	30 Minutes
22. Song of Solomon	20 Minutes

Estimated Time to Read	
The Major Prophets	13.08 Hours
23. Isaiah	3.75 Hours
24. Jeremiah	4 Hours
25. Lamentations	20 Minutes
26. Ezekiel	3.75 Hours
27. Daniel	1.25 Hours

Estimated Time to Read	
The Minor Prophets	3.07 Hours
28. Hosea	30 Minutes
29. Joel	12 Minutes
30. Amos	25 Minutes
31. Obadiah	4 Minutes
32. Jonah	8 Minutes
33. Micah	20 Minutes
34. Nahum	8 Minutes
35. Habakkuk	9 Minutes
36. Zephaniah	10 Minutes
37. Haggai	7 Minutes
38. Zechariah	40 Minutes
39. Malachi	11 Minutes

Estimated Time to Read	
The Gospels	8.5 Hours
40. Matthew	2.5 Hours
41. Mark	1.5 Hours
42. Luke	2.5 Hours
43. John	2 Hours

Estimated Time to Read	
Establishment of the Church	2.25 Hours
44. Acts	2.25 Hours

Estimated Time to Read	
Paul's Public Epistles	4.1 Hours
45. Romans	1 Hour
46. 1 Corinthians	1 Hour
47. 2 Corinthians	40 Minutes
48. Galatians	20 Minutes
49. Ephesians	20 Minutes
50. Philippians	14 Minutes
51. Colossians	13 Minutes
52. 1 Thessalonians	12 Minutes
53. 2 Thessalonians	7 Minutes

Estimated Time to Read	
Paul's Private/Pastoral Epistles	34 Minutes
54. 1 Timothy	16 Minutes
55. 2 Timothy	11 Minutes
56. Titus	7 Minutes

Estimated Time to Read	
General Epistles	1.9 Hours
57. Philemon	3 Minutes
58. Hebrews	45 Minutes
59. James	16 Minutes
60. 1 Peter	16 Minutes
61. 2 Peter	10 Minutes
62. 1 John	16 Minutes
63. 2 John	2 Minutes
64. 3 John	2 Minutes
65. Jude	4 Minutes

Estimated Time to Read	
End Times Prophecy	1.25 Hours
66. Revelation	1.25 Hours

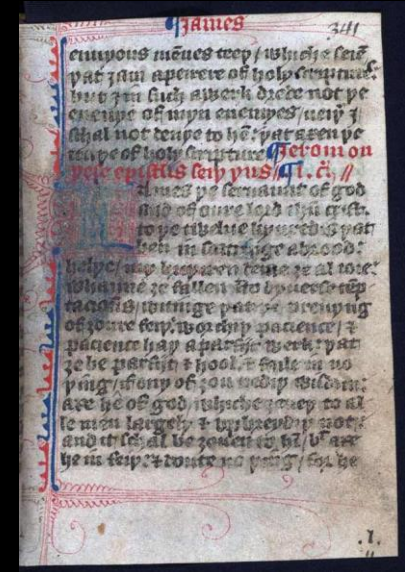
*Old Testament 57 Hours 39 Minutes

**New Testament 18 Hours 34 Minutes

The Writer: "Jacob"

Jewish tradition asserts that the writer is James (Hebrew, "Jacob" – Ya'akov), the half-brother of Jesus (one of four sons from Mary and Joseph (Matthew 13:55; Mark 6:3).

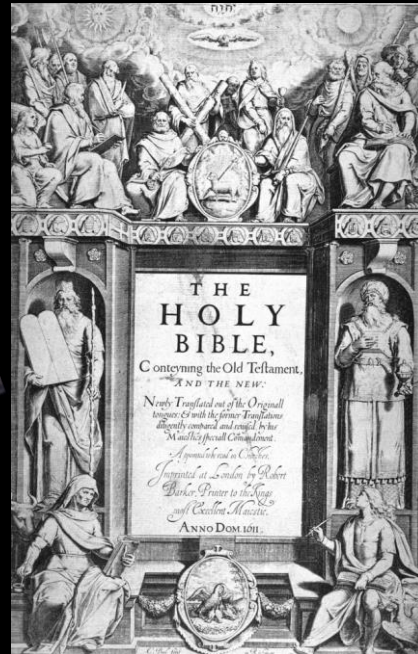
The actual (linguistically correct) name is "Jacob" (Greek - Iakōbos); however, while being translated into the English Bible, John Wycliffe introduced an "M" – turning the book of "Jacob" into the book of "James."



In 1611, the King James Bible retained "James" from John Wycliffe's translation (while being funded by a King named James).

The eldest of the younger brothers of Jesus (Mark 6:3) was actually named after his grandfather. (Matthew 1:16).

Just as "Jacob" in the Old Testament fathered 12 sons that matured into the 12 tribes of Israel, Jacob (the brother of Jesus) wrote this letter to the 12 tribes of Israel (James 1:1).



The Writer: James

Jewish tradition asserts that the writer is James (Hebrew, "Jacob"), the half-brother of Jesus (one of four sons from Mary and Joseph (Matthew 13:55; Mark 6:3)).

James was not a believer until after the resurrection (Mark 3:21,31; John 7:5), and the resurrected Jesus appeared to him personally (1 Corinthians 15:7).

He came to be called "*James the Just*" and later nicknamed "*camel knees*" because he constantly prayed on his knees (from Hegesippus, quoted by Eusebius).



In the Antiquities of the Jews, Josephus records that James was stoned in 62AD as ordered by the Sadducees in the Sanhedrin

However, another tradition (the second century writers, Clement of Alexandria & Hegesippus) believe that James was pushed off the Temple wall.



James led the first organized congregation of believers in Jerusalem through difficult times of famine and persecution.

For generations after the crucifixion of Jesus, a relative of Jesus (through Mary) was appointed leader of the church in Jerusalem.



The Book of James

The Lord Jesus had fulfilled the old (works-based) covenant while establishing a new (faith-based) covenant. As such, the Old Testament can provide insight into God and guidance on a sanctified life while the New Testament emphasizes “justification.”

The Book of James was Martin Luther's least favorite book in the New Testament because of the tension between sanctification (i.e., James 2:14-26) and Paul's "justification by faith" (Romans; Galatians).



Outline of the Book of James		
James 1	Opening	Overview of Topics
James 1:1-4	Heart	Trials Result in Character
James 1:5-8	Wisdom	God Grants Wisdom
James 1:9-11	Wealth	Riches Decline while Character Grows
James 1:12-18	Heart	A New Creation
James 1:19-27	Heart	Faith in Action
James 2:1-13	Love	Love over Favoritism
James 2:14-26	Heart	Genuine Faith
James 3:1-12	Speech	Consistent Words of Praise Instead of Harm
James 3:13-18	Wisdom	Heavenly versus Worldly Wisdom
James 4:1-10	Heart	Whole Hearted Commitment
James 4:11-12	Speech	Judging & Gossip Condemned
James 4:13-17	Heart	The Pride of Self-determination
James 5:1-6	Wealth	The Danger of Wealth
James 5:7-11	Heart	Persevere & Hope for the Lord's Return
James 5:12	Speech	Do Not Distort the Truth
James 5:13-18	Heart	Prayerful Life
James 5:19-20	Love	Restore Others

The book of James is a very Jewish-oriented book that is similar to the book of Proverbs in the Old Testament. This manner of writing is called “pearls-on-a-string” which jumps from subject to subject around a unified theme (*the ways that the wisdom of God impacts a believer's life*).

The book of James focuses on practical, daily living of the Christian faith. James mentions “controlling the tongue” in every chapter (James 1:19, 26, 2:12, 3:5-8, 4:11, 5:12); the tongue is kept in its cage behind the teeth.

Steadfast Joy (James 1:1-8)

The joy of the believer is based on the hope of the Lord's return and an understanding of future blessing

1 James, a bond-servant of God and of the Lord Jesus Christ, To the twelve tribes who are dispersed abroad: Greetings.

2 Consider it all joy, my brethren, when you encounter various trials,

3 knowing that the testing of your faith produces endurance.

4 And let endurance have its perfect result, so that you may be perfect and complete, lacking in nothing.

5 But if any of you lacks wisdom, let him ask of God, who gives to all generously and without reproach, and it will be given to him.

6 But he must ask in faith without any doubting, for the one who doubts is like the surf of the sea, driven and tossed by the wind.

7 For that man ought not to expect that he will receive anything from the Lord,

8 being a double-minded man, unstable in all his ways.



James addressed this letter to the believing Jews of the twelve tribes (1 Peter 1:1; Revelation 7:4)

The address states the "12 Tribes," instead of "the 12 Tribes of Israel." This may infer all of God's people including Gentiles

Jews use the term "peace" (shalom שָׁלוֹם) to greet each other, Greeks use the word "grace" (charis χάρις) to greet each other. James uses the common opening form of "Greeting" (chairein χαιρεῖν) which is closely related to "grace" (charis χάρις).

Believers should be encouraged that the sovereign God is accomplishing His will – even through trials.

The joy is not concerning the conflict, but joy is a function of God's work in that conflict.

Mission to be like Christ (Romans 8:29)

The primary characteristic of the fall from Eden is selfishly "what is in it for me" while the characteristic of salvation is selflessly "how can I glorify God by loving others?"

God will give wisdom to those who ask without doubt.

God advances His children to maturity through sufferings (Matthew 5:10-12; Acts 8:1, 4; 14:22; 2 Thessalonians 1:4-10). Christ Jesus was also perfected (completed) through sufferings (Hebrew 5:8).

The one who doubts whether they will receive anything from the Lord ought not to expect anything from the Lord.

Believers should have consistent faith instead of ebbing and flowing like the continual tide (Isaiah 57:20).

The Greek term 'double-minded' literally means "two-souled." The term is only used twice with the other being James 4:8; the term cannot be found elsewhere in Greek literature, so James may have coined the term. A related term of "double-heart" (wālêḇ: וָלֵב) is found in Psalm 12:2.

Ancient Greek was written with only upper case letters; however, around the 9th century, minuscule writing was invented

Greek Terms

Sentences in the ancient Greek language had no spaces and no punctuation

The Greek term "**Various**" (poikilois ποικίλοις) literally means "many colored" or "rainbowed." (James 1:2)

α β γ δ ε ζ η θ
ι κ λ μ ν ξ ο π
ρ σ τ υ φ χ ψ ω

The Greek term "**Perfected**" (teteleiōken τετελείωκεν) means to be completed or fulfilled mission. The term "perfect" is repeated 7 times throughout James, and means wholeness and consistency in thought, word and actions. (James 1:4)

The Greek term for "**Assembly**" (synagōgēn συναγωγήν – James 2:2) is the root word for "synagogue." (Hebrews 10:25)

The Greek term for "**Ambition**" (eritheian ἐριθείαν) means self-interest (James 3:14) & originally described the act of spinning cotton into yarn. This evolved into a politician that pushed political party interests ("to spin a yarn").

The Greek term for "**Natural**" (psychikē ψυχική) is the root word for psychology that can mean human, unspiritual or human instinct. It is the "life force" (lənepēš עֲנַנְיָ) within a human or an animal. (Genesis 2:7)

Α Β Γ Δ Ε
Ζ Η Θ Ι Κ
Λ Μ Ν Ο
Π Ρ Σ Τ Υ
Φ Χ Ψ Ω

The Greek term for "**Disorder**" (akatastasia ἀκαταστασία) means "anarchy." (James 3:16)

The Greek terms for "**Disputes**" (polemoi πόλεμοι) and "**Conflicts**" (machai μάχαι) are used interchangeably (James 4:1). The slight difference is that "polemoi" refers to an entire military campaign, while "machai" refers to an individual battle.

The Greek term for "**Desires**" (hēdonōn ἡδονῶν) is the root word for "hedonism" with the meaning of a passion for self-gratification at any cost. In Scripture, the term "hēdonōn" is always negative. (Luke 8:14; Titus 3:3; 2 Peter 2:13)

The Greek terms for "**Envy**" (phthonos φθόνος) and "**Murder**" (phoneuó φονεύω) are closely related.

The Greek term for "**Submit**" (Hypotagēte ὑποτάγητε) is a military term that applies to a chain of command. (James 4:7)

Α Β Γ Δ Ε
Ζ Η Θ Ι Κ
Λ Μ Ν Ο
Π Ρ Σ Τ Υ
Φ Χ Ψ Ω

Evil desires → Temptation → Sin → Death

God's Provision Over Worldly Desires (James 1:9-18)

⁹ But the brother of humble circumstances is to glory in his high position;

¹⁰ and the rich man *is to glory* in his humiliation, because like flowering grass he will pass away.

¹¹ For the sun rises with a scorching wind and withers the grass; and its flower falls off and the beauty of its appearance is destroyed; so too the rich man in the midst of his pursuits will fade away.

¹² Blessed is a man who perseveres under trial; for once he has been approved, he will receive the crown of life which *the Lord* has promised to those who love Him.

¹³ Let no one say when he is tempted, "I am being tempted by God"; for God cannot be tempted by evil, and He Himself does not tempt anyone.

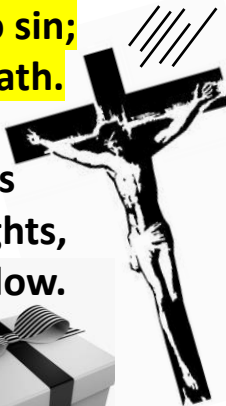
¹⁴ But each one is tempted when he is carried away and enticed by his own lust.

¹⁵ Then when lust has conceived, it gives birth to sin; and when sin is accomplished, it brings forth death.

¹⁶ Do not be deceived, my beloved brethren.

¹⁷ Every good thing given and every perfect gift is from above, coming down from the Father of lights, with whom there is no variation or shifting shadow.

¹⁸ In the exercise of His will He brought us forth by the word of truth, so that we would be a kind of first fruits among His creatures.



There are no "spiritually" poor Christians; in Christ, the poor are headed towards a glorious eternity with the Lord.

A simple math equation: The more that an individual possesses in this life – the more that they lose at death because everything that is not eternal will be lost.

The poor should have dignity as this life is brief.

Believers who love God will receive the crown of life after enduring earthly trials (Revelation 2:10); these crowns should also be an incentive to pursue what is right (2 Timothy 4:8; 1 Peter 5:4)

New Testament Crowns as Rewards for Believers		
1.	Crown of Life	James 1:12
2.	Crown of Righteousness	2 Timothy 4:8
3.	Crown of Life	Revelation 2:10; 3:11
4.	Crown of Glory	1 Peter 5:4
5.	An Imperishable Crown	1 Corinthians 9:25

While Satan may tempt Jesus (Matthew 4:1; Mark 1:13), Jesus was not tempted having no evil desire to follow the lies (1 Timothy 6:9).

No need to lust; God provides what is good

God does not tempt, but He may lead us into areas (Matthew 6:13; Luke 11:4) where we may be tempted by our depravity (1 Corinthians 7:5), but God will always leave an escape (1 Corinthians 10:13).

Every individual is responsible to train their hearts and minds; each person is responsible for their choices and actions.

The Greek term "lights" (photon φῶτων) are a metaphor for understanding and insight. The ability to see and comprehend truth.

Short List of God's Gifts to Believers	
John 3:16; 2 Corinthians 9:15	Jesus
Luke 11:13	The Spirit
Luke 12:32	The Kingdom
John 1:12; Ephesians 2:8	Salvation
1 John 5:11	Eternal Life
1 John 14:27	Peace
James 1:5	Wisdom

In Jewish culture, the "first fruits" (bikkūrê בִּכּוּרֵי) is literally translated as the "promise to come." Just as the first crops were dedicated to the King while the people retained the later crops, the first fruits were dedicated to the Lord understanding that He would bless with additional fruits afterward.

Apply God's Word (James 1:19-27)

The Actions of an Individual
Reveal What They Believe

¹⁹ *This* you know, my beloved brethren.

But everyone must be quick to hear, slow to speak and slow to anger;

²⁰ for the anger of man does not achieve the righteousness of God.

²¹ Therefore, putting aside all filthiness and *all* that remains of wickedness, in humility receive the word implanted, which is able to save your souls.

²² **But prove yourselves doers of the word, and not merely hearers who delude themselves.**

²³ For if anyone is a hearer of the word and not a doer, he is like a man who looks at his natural face in a mirror;

²⁴ for *once* he has looked at himself and gone away, he has immediately forgotten what kind of person he was.

²⁵ **But one who looks intently at the perfect law, the *law* of liberty, and abides by it, not having become a forgetful hearer but an effectual doer, this man will be blessed in what he does.**

²⁶ If anyone thinks himself to be religious, and yet does not bridle his tongue but deceives his *own* heart, this man's religion is worthless.

²⁷ **Pure and undefiled religion in the sight of *our* God and Father is this: to visit orphans and widows in their**



**BLESSED
DOER**



Hear
(James 1:19)

Receive
(James 1:21)

Do
(James 1:23)

Believers should proactively "clean house" spiritually to get rid of sin and things that instigate sin. The Greek term for "filthiness" (rhyparian ῥυπαρίαν) was used in ancient times as "a wax build-up in the ear" which makes sense because sin makes it difficult to hear God.

Man's anger & judgment does not bring about right results; righteousness via God's grace brings righteousness. (Romans 3:24; 6:23; 1 Corinthians 1:30; Ephesians 2:8-9)

The word of God is the mirror (Exodus 38:8) in which each man sees his need (e.g., dirtiness equates to sinfulness) relative to God's truth.

The soul (psuchē) and spirit (pneuma) are synonyms for the entire person. Instead of "having a spirit," a human is a spirit (Genesis 2:7) with a body.

If one walks in God's truth, he will be blessed in his efforts (1 Kings 2:2; Joshua 1:8). These blessings occur with the good works that are fruits of his faith and the consequences of the application of truth (James 1:22; 2:14-26).

Religious maturity is evidenced by an individual's discretion in speech.

It is difficult to judge how often others might be silencing their tongue; however, one can judge themselves as to how frequently they silence themselves.

As with Anger, Speech reveals the heart

Throughout the book of James, there is an emphasis on speech. In chapter 1 (verses 19, 26), the first priority concerning speech is being able to stay silent. Discernment and ability to "be silent" is critical.

Self-focus is only encouraged for purity (not gain)

God defines the "Religion" (thrēskeia θρησκεία) that pleases Him:

- Caring for those in need ("orphans & widows")
- Keeping one's self clean from being polluted by society

The poor had been excluded in Judaism because wealth was considered by Jews as a sign of God's favor while poverty was a sign of God's displeasure.

1 My brethren, do not hold your faith in our glorious Lord Jesus Christ with *an attitude of* favoritism.

2 For if a man comes into your assembly with a gold ring and dressed in fine clothes, and

there also comes in a poor man in dirty clothes,

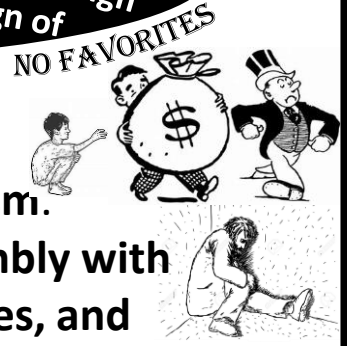
3 and you pay special attention to the one who is wearing the fine clothes, and say, "You sit here in a good place," and you say to the poor man, "You stand over there, or sit down by my footstool,"

4 have you not made distinctions among yourselves, and become judges with evil motives?

5 Listen, my beloved brethren: did not God choose the poor of this world *to be* rich in faith and heirs of the kingdom which He promised to those who love Him?

6 But you have dishonored the poor. Is it not the rich who oppress you and personally drag you into court?

7 Do they not blaspheme the fair name by which you have been called?



Favoritism (James 2:1-7)

The impoverished live by faith out of necessity and should not be snubbed for a wealthy man. (Deuteronomy 1:17; 10:17; 16:19; 24:17; Leviticus 19:15; Acts 1:34)

Everyone (and everything) pales in comparison to the Lord's glory. The literal Greek translation is "Lord of us Jesus Christ of glory." (Kyriou hēmōn Iēsou Christou tēs doxēs – Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ τῆς δόξης)

According to the Old Testament, Judges were not to show "partiality" towards anyone on trial (Leviticus 19:15; Deuteronomy 1:17; 16:19; 24:17). The Hebrew term "partiality" (ṭīśṣā נָפְתָה) means "lift up the eyes." As an accused came before the judge, the judge was not to lift their head to look into their face in case the judge recognized them which would affect the judgment/verdict. (Deuteronomy 4:19; Job 11:15; Jeremiah 7:16, 11:14)

The Greek term for "gold ring" (chrysodaktylios χρυσοδακτύλιος) literally means "gold fingered." In the Greco-Roman culture, rings represented wealth and several rings were frequently worn on each hand. Gold rings could be rented for special occasions and events.

Synagogues had seating sections of honor – the "chief seats." Further into the sanctuary (at the upper or "Jerusalem end"), the chest containing the Book of the Law was positioned, so the chief (honored) seats were closest to the Law.

The Greek term for "distinctions" (diekrithēte διεκρίθητε) is a compound noun from dia ("through" - διά) with krinó ("judge" - κρίνω). To make a distinction is to judge someone.

In James 2:5, the reader is told to pay attention – "to listen!" (Akousate ἀκούσατε). God calls His people to reach out to the poor as a show that they are included in the family of God. (Matthew 11:5; Luke 1:51-53; 4:18)

The recipients of this letter were guilty of disrespecting the poor.

It is difficult for a wealthy man to trust God instead of his resources. (Matthew 19:23; Mark 10:23)

Every one will be judged for rewards or punishment, so act towards others in humility as one who will be judged.

The Royal Law (James 2:8-13)

8 If, however, you are fulfilling the royal law according to the Scripture, "YOU SHALL LOVE YOUR NEIGHBOR AS YOURSELF," you are doing well.

Leviticus 19:18

James repeatedly discusses the "law" of the new covenant (James 1:25, 2:12)

James 2:9 is very direct as some readers are called "lawbreakers" and "offenders." The Greek term for "violators/transgressors" (parabatai παραβάται) originated with "stepping over a line or boundary."

9 But if you show partiality, you are committing sin and are convicted by the law as transgressors.

LAW



Eternal life requires perfection, so any minute sin makes an individual unworthy outside of the forgiveness of God through Christ's death. Man cannot perfectly comply with the Mosaic Law from Bar Mitzvah until death. (Galatians 3:15-19)

10 For whoever keeps the whole law and yet stumbles in one point, he has become guilty of all.

A STUMBLE IS/ AS GOOD AS A FALL



Any sin negates an acceptable life because the Mosaic Law had to be kept perfectly. Good deeds do not counterbalance sin; good deeds have no bearing on whether someone has broken the law. "Some obedience" is not enough.

11 For He who said, "DO NOT COMMIT ADULTERY," also said, "DO NOT COMMIT MURDER." Now if you do not commit adultery, but do commit murder, you have become a transgressor of the law.



An individual cannot personally choose which laws to follow and which ones to be noncompliant.

Beliefs should be consistent with actions; an individual should not hypocritically teach one way and live another. An individual's words and lifestyle must agree; ultimately, lifestyle reveals what the individual genuinely believes.

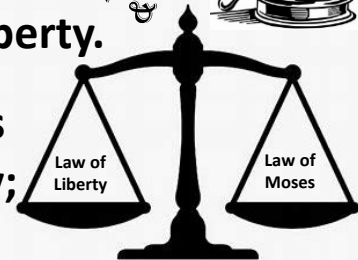
12 So speak and so act as those who are to be judged by the law of liberty.

SPEAK & ACT



The blood of Jesus Christ cleanses from all sin; however, believers may give an account of their availability to God's service and use of spiritual gifts to determine their reward.

13 For judgment will be merciless to one who has shown no mercy; mercy triumphs over judgment.



The lives (fruits) of believers reveal whether they align (walk) with God. If a person is a believer, they will demonstrate godly characteristics. (Matthew 7:13-27; 1 Corinthians 13)

Individuals will reap what they sow. (Job 34:11; Psalm 28:4; 62:12; Proverbs 24:12; Ecclesiastes 12:14; Jeremiah 17:10; 32:19; Matthew 6:14-15; 7:1-5; 18:22-35; Romans 2:6; 14:12; 1 Corinthians 3:8; 2 Corinthians 5:10; Galatians 6:7; 2 Timothy 4:14; 1 Peter 1:17; Revelation 2:23; 20:12; 22:12)



Faith Then Works



A life that is genuinely redeemed will change over time to become increasingly Christlike. (Genesis 1:26; Galatians 4:19; 1 John 3:2; Romans 8:29; 2 Corinthians 3:18; Ephesians 4:24) An individual cannot meet Christ and remain unchanged.

- Christ will meet man in whatever sinful state he is, but Christ will not leave man there (in his sin)
- Man is not saved “by” good works, but man is saved “unto” good works. (Ephesians 2:10)

Paul and James do not contradict each other, but actually compliment each other (as two sides of the same coin). Instead of “faith or works,” the correct view is “faith then works.”

- Paul focuses on the profession of faith.
- James focuses on the act that validates and gives credibility to the profession.

Martin Luther disliked this portion of James because of the tension with Romans 4 and Galatians 3; however, the passages are targeting two different categories of people using the same words.

Intended Audience

Paul is writing Jews who want to ensure their standing with God by keeping the Mosaic Law. To Paul, the word “works” equates to the legal requirements of the Mosaic Law.

James is writing to believers who talk about faith, but they do not apply what they believe to their lifestyles. To James, the concept of “works” is not the Mosaic Law, but instead, “works” is the life of selfless love for the Christian.

Justification

Paul uses the word “justification” to mean the declaration of righteousness based on the finished work of Christ. Paul refers to the crediting of righteousness to Abraham (Romans. 4:3, 9, 22; Galatians 3:6)

James uses the word “justification” to mean that someone is shown to be righteous by the way that they live. James emphasizes the confirmation and proof of Abraham's faith.

Abraham

Paul references the beginning of Abraham's walk of faith (Genesis 15)

James references the ongoing characteristics of Abraham's faith - the birth of Isaac contrasted to the offering of Isaac. (Genesis 22).

Good works will be the natural result of proper faith (Ephesians 2:8-10)

14 What use is it, my brethren, if someone says he has faith but he has no works? Can that faith save him?

15 If a brother or sister is without clothing and in need of daily food,

16 and one of you says to them, "Go in peace, be warmed and be filled," and yet you do not give them what is necessary for *their* body, what use is that?

17 Even so faith, if it has no works, is dead, *being* by itself.

18 But someone may *well* say, "You have faith and I have works; show me your faith without the works, and I will show you my faith by my works."

19 You believe that God is one. You do well; the demons also believe, and shudder.

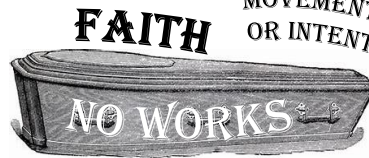
20 But are you willing to recognize, you foolish fellow, that faith without works is useless?



NO CLOTHING & FOOD



DEAD WITHOUT SPIRIT, FEELING, MOVEMENT OR INTENT



Living Faith (James 2:14-20)

A man might claim to have faith; the man might even be deceived within himself that he has faith. Saving faith is evidenced by works.

Genuine faith is put into practice; claiming a belief does not make the statement an actual belief.

Throughout the book of James, there is an emphasis on speech. In James 2:14 an individual is able to "talk religion," but the person doesn't "live religion." This individual does not "walk the talk."

God meets the needs (clothing and feeding) of the impoverished through His children. (Deuteronomy 10:18; Matthew 6:25-34; Luke 12:22-31) The children have the same characteristics of their Father.

Sometimes, there is a recognition of a physical need; however, there is no willingness to be used by God to meet that obvious need.

The question of "*what use is that?*" (in James 2:16) is literally "*what is the profit?*" (Ti ta ophelos – τι τὰ ὄφελος)

God condemns a flippant, light-hearted response to the needs of others.

Webster defines "dead" (nekra νεκρά) as being characterized by a lack of activity or excitement; no longer functioning or alive; no longer relevant or important (i.e., a "dead" issue).

Works are a testimony to the faith of an individual. The children of God (Romans 8:14) can be identified (John 13:35) because they love in the same way that God loves. (Matthew 6:25-34, 11:5)

Belief (pistis πίστις) in God (or that there is only one God) is not enough. While it is beneficial to understand theology, that grasp of doctrine will not be enough for salvation without faith in and relationship with Jesus Christ that results in a god-fearing lifestyle.

James 2:19 might be a reference to the Shema which would infer that James is directing this message to Jewish believers. The Shema is often the first Scripture learned by the Jewish child; "Hear, Oh Israel; the LORD is our God; the LORD is one" (Deuteronomy 6:4).

James uses the term "works" as obedient actions in response to the calling of God.

21 Was not Abraham our father justified by works when he offered up Isaac his son on the altar?

22 You see that faith was working with his works, and as a result of the works, faith was perfected;

23 and the Scripture was fulfilled which says, "AND ABRAHAM BELIEVED GOD, AND IT WAS RECKONED TO HIM AS RIGHTEOUSNESS," and he was called the friend of God.

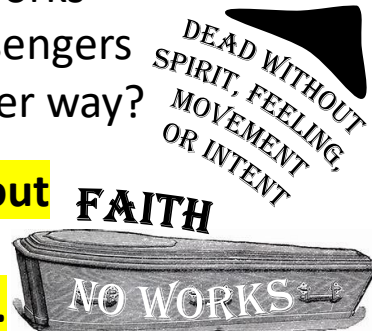
24 You see that a man is justified by works and not by faith alone.

25 In the same way, was not Rahab the harlot also justified by works when she received the messengers and sent them out by another way?

26 For just as the body without the spirit is dead, so also faith without works is dead.



Genesis 15:6



Justified By Works (James 2:21-26)

When Paul mentions "works," he is referencing obedience to the Mosaic Law; however, Abraham lived centuries prior to the Mosaic Law.

Immediately after the promise of God (Genesis 21:1-3) that Abraham's lineage would grow through this single person (Isaac), God tested Abraham to see if he believed in God's trustworthiness (Genesis 22:1-2).

Abraham believed that Isaac would return with him alive (Genesis 22:5; Hebrews 11:19).

The Old Testament is a foreshadowing of God's greater plan. Just as Abraham offered his "son of promise," God would offer His Son to die before His Son conquered death to live forevermore.

Abraham was not saved because he offered Isaac; Abraham's salvation was revealed because he offered Isaac. The act proved the faith.

Being made "perfect" is the thought of being "fulfilled/completed" (Hebrews 5:9; John 19:30; Luke 13:32). Even Jesus was perfected through trials and sufferings (Hebrews 2:10).

While remaining fully divine (He can never be anything less than God), Jesus took on incarnation and joined humanity to understand man to represent man knowingly through sufferings. (Hebrews 4:15)

Just as Jesus became a perfect representative through sufferings, believers will also go through sufferings to become Christlike. (Genesis 1:26; Galatians 4:19; 1 John 3:2; Romans 8:29; 2 Corinthians 3:18; Ephesians 4:24)

It is impossible to come to a saving knowledge of the Lord Jesus Christ without one's life being changed. This concerns an individual selflessly serving God through their love for others and humbly responding to God's call for loving action.

The spirit can live without the body; however, the body is simply a corpse without a spirit. The spirit gives life to the body; the spirit testifies to the life of the body through movement. Works give action and testify to a living faith.

The writer identified both ends of the spectrum from mature and stoic Jewish Abraham to the rambunctious Gentile prostitute, Rahab. Rahab believed God would bring victory to his people and give them the Promised Land; she acted in faith by assisting the scouts. (Joshua 2)

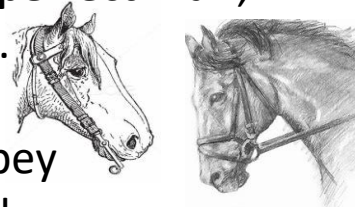
The spiritual maturity of a Christian is demonstrated by his speech.

The Power of Speech (James 3:1-6)

¹ Let not many of you become teachers, my brethren, knowing that as such we will incur a stricter judgment.

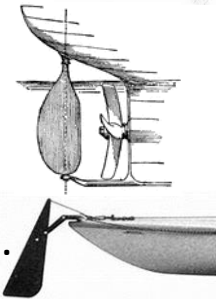


² For we all stumble in many ways. If anyone does not stumble in what he says, he is a perfect man, able to bridle the whole body as well.

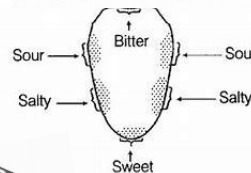


³ Now if we put the bits into the horses' mouths ¹ so that they will obey us, we direct their entire body as well.

⁴ Look at the ships also, though they are so great and are driven by strong winds, are still directed by a very small rudder ² wherever the inclination of the pilot desires.



⁵ So also the tongue is a small part of the body, and yet it boasts of great things.



See how great a forest is set aflame by such a small fire! ³



⁶ And the tongue is a fire, the very world of iniquity; the tongue is set among our members as that which defiles the entire body, and sets on fire the course of our life, and is set on fire by hell.



"WORLD OF INIQUITY"



Similar to "works" in James 2, in this chapter (James 3), speech is a "window into the heart of an individual." The character of an individual is revealed in the way that they speak.

"There is nothing that enters a man from outside which can defile him; but the things which come out of him, those are the things that defile a man." (Mark 7:15)

Teaching is listed as a spiritual gift (1 Corinthians 12:28, 14:26) and is associated with pastors (1 Timothy 3:1-2; Ephesians 4:11). Being an Overseer is a noble desire (1 Timothy 3:1), but it is not right for everyone.

Society at the time may have influenced the desire to teach. Church meetings of the time were dynamic and unstructured where everyone interrupted each other (1 Corinthians 14:26-40). Jewish society held Rabbis in high regard, so there may have been a desire to be respected and admired among peers.

Jesus said: *"But I say to you that for every idle word man may speak, they will give account of it in the day of judgment."* (Matthew 12:36)

James includes himself as one of the "teachers" who will be judged more harshly. There are degrees of judgment in hell: Matthew 10:15, 11:20-24, 18:6; Mark 12:38-40; Luke 12:47-48, 20:47; John 19:11

The Tongue is As Little as a... (James 3:3-5)

James 3:3	Horse Bit	Direction of a Large Horse
James 3:4	Rudder	Course of a Large Ship
James 3:5	Spark	Fiery Conflagration to Burn Down Forests

The tongue is a utility of unrighteousness that changes the course of a life and can destroy the lives of others.

James 3:6 is the only use of the term "hell" (geennēs γέννης) outside of the words of Jesus. (Matthew 23:15, 33)

Believers should use their speech consistently in uplifting ways to praise the Lord and bless others.

Consistent Speech (James 3:7-12)

⁷ For every species of beasts and birds, of reptiles and creatures of the sea, is tamed and has been tamed by the human race.



⁸ But no one can tame the tongue; *it is* a restless evil *and* full of deadly poison.

⁹ With it we bless *our* Lord and Father, and with it we curse men, who have been made in the likeness of God;



¹⁰ from the same mouth come both blessing and cursing. My brethren, these things ought not to be this way.



¹¹ Does a fountain send out from the same opening *both* fresh and bitter *water*?



¹² Can a fig tree, my brethren, produce olives, or a vine produce figs? Nor *can* salt water produce fresh.



Mankind has domesticated and tamed wild animals throughout the history of the world, but men struggle to control their speech

Love for God will result in a love for fellow man (1 John 4:20).

The Greek use of “cursing” (katara κατάρα) is calling down God’s judgment and wrath on someone. The opposite is blessing where God’s approval is called down. (1 Peter 3:9)

Blessing can also be praise and worship towards God. (Psalm 28:6; 31:21; 66:8, 20; 68:19, 26, 35; 103:1-2, 20-22; 104:1, 35; 134:1-2; 135:19-21)

An individual cannot genuinely worship (bless) God one day and then hate (curse) his fellow man during the next six days.

It is impossible for a fruit tree to bear a different kind of fruit. It is impossible for a salt water source to produce fresh water. It is impossible to have sincere praise while also cursing.

While man cannot control his tongue, the Lord can curtail man’s wicked tendencies (Psalm 141:3) The metaphor is a snake’s tongue that moves endlessly in and out.

Tongues of Snakes

Snakes have a small notch in the lip (the rostral groove), which allows for the tongue to pass out of the mouth without the mouth having to open.

Snakes have forked tongues which retract inside of a sheath in the lower jaw, so that only the forked ends are visible.

When a snake's tongue is flicked out of the mouth, receptors on the tongue store minute particles, which are perceived as scent. When the tongue is retracted, the tips of the tongue fit neatly into small openings in the roof of the mouth (the Jacobson's organ), so that the brain can assess the chemical information.

The first sin was initiated by the speech of a snake (Genesis 3:1-6)

The real need of believers is not to uncover additional truth about God, but to act on the truth that has already been revealed.

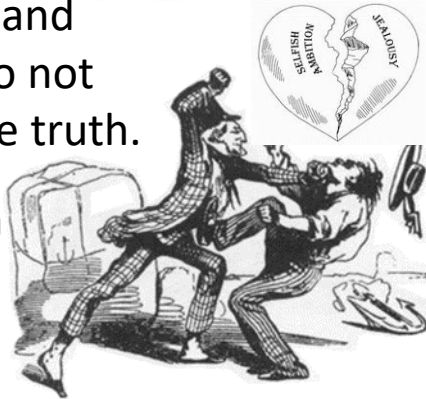
Spiritual Wisdom (James 3:13-18)

13 Who among you is wise and understanding? Let him show by his good behavior his deeds in the gentleness of wisdom.

Religion is not academic – it is applied truth.



14 But if you have bitter jealousy and selfish ambition in your heart, do not be arrogant and so lie against the truth.



15 This wisdom is not that which comes down from above, but is earthly, natural, demonic.

16 For where jealousy and selfish ambition exist, there is disorder and every evil thing.



17 But the wisdom from above is first pure, then peaceable, gentle, reasonable, full of mercy and good fruits, unwavering, without hypocrisy.



18 And the seed whose fruit is righteousness is sown in peace by those who make peace.

There are two types of wisdom – one beneficial & one detrimental. Worldly wisdom is characterized by envy and selfish ambition

The term “*meekness/humility of wisdom*” (prautēti sophias – πραῦτητι σοφίας) is made easier by genuinely grasping the greatness of God and the nature of man (1 Corinthians 8:1)

The Greek term for “*wise*” (Sophos σοφός) relates to a spiritual understanding with daily application.

The Greek term for “*understanding*” (epistēmōn ἐπιστήμων) relates to an educated individual (similar to a scribe).

Spiritual wisdom results in a lifestyle (application) of God’s word. God’s wisdom is practical, applicable and daily. (Matthew 7:16, 12:33)

The motive behind leadership must comply with the truth of love and humility. The teacher’s heart must correspond to the teacher’s message. Christianity is more than just correct doctrine. (1 Corinthians 13:1-3) Correct theology goes beyond reason to application.

The term “*earthly*” (epigeios ἐπίγειος) means that this wisdom characterizes the way that men do things rather than the way that God does something. (2 Corinthians 5:1)

This unique term “*demonic*” (daimoniōdēs δαιμονιώδης) is only recorded this once in Scripture (James 3:15). It is not inspired or instigated by a demon, but it is someone acting demon-like.

Attributes of Godly Wisdom (James 3:17)

1. Pure	Hagnē ἀγνή	Without hidden motives
2. Peace-loving	Eirēnikē εἰρηνική	Opposite of rivalry
3. Gentle	Epieikēs ἐπιεικής	Kind; Tender
4. Reasonable	Eupeithēs εὐπειθής	Rational & Appropriate Response
5. Full of Mercy & Good Fruits	Mestē eleous kai karpōn agathōn μεστή ἐλέους καὶ καρπῶν ἀγαθῶν	Forgiving & caring for the needy
6. Impartial	Adiakritos ἀδιάκριτος	Fair & unprejudiced
7. Not Hypocritical	Anypokritos ἀνυπόκριτος	Sincere; undivided

Godly teachers sow in peace while bringing God’s peace to others.

Selfish desires lead to tumult away from God

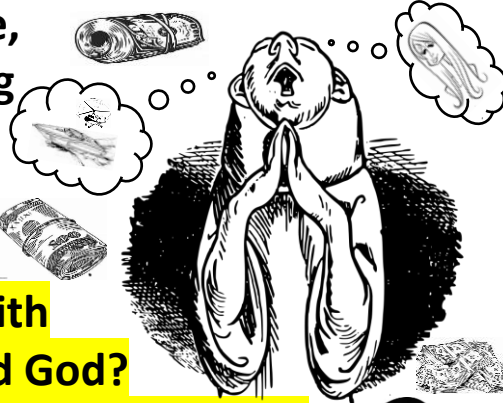
Friendship With the World (James 4:1-6)

¹ What is the source of quarrels and conflicts among you? Is not the source **your pleasures that wage war in your members?**



² You lust and do not have; so you commit murder. You are envious and cannot obtain; so you fight and quarrel. **You do not have because you do not ask.**

³ You ask and do not receive, because you ask with wrong motives, so that you may spend *it* on your pleasures.



⁴ You adulteresses, **do you not know that friendship with the world is hostility toward God? Therefore whoever wishes to be a friend of the world makes himself an enemy of God.**



⁵ Or do you think that the Scripture speaks to no purpose: "He jealously desires the Spirit which He has made to dwell in us"?

General Theme
Exodus 34:14

⁶ But He gives a greater grace.

Therefore *it* says, "GOD IS OPPOSED TO THE PROUD, BUT GIVES GRACE TO THE HUMBLE."

Proverbs 4:6



The origin of disagreements and conflict is not God, but instead they originate from personal desires.

As a new "creation" in Christ, man often retains old tendencies; however, the saved man is alive in the Spirit with new power to overcome old sin, (2 Corinthians 5:17)

The body is neutral that can be used for God's glory or man's destruction, and it is the primary battleground of spiritual battles.

Believers should not deceive themselves; just because the goal is profitable or honorable does not mean that any means necessary can be used. Methodologies are judged as stringently as goals.

God will reject prayers when they are prayed with the wrong motives and self-serving intent. Even prayer can be displeasing to God when it is self-serving and wicked. (1 Kings 10:10-13)

James 4:5 is not explicitly quoted from Scripture; however, there are general themes concerning God's jealousy.

A man's escape from sinful worldly desires is to humbly admit one's fallen, sinful nature and accept God grace which He offers to the humble.

Strife with sinful nature does not end at the point of salvation. The term "warring" (*strateuomenōn στρατευομένων*) is an ongoing battle that is the root word for "strategy."

False teaching promulgated concerning the sinful nature. The Gnostics believed that all flesh was evil. Ascetics taught that physical and emotional suffering equated to closeness to God.

Believers should not seek things without first seeking God's will. Some use self-effort to attain their personal goals regardless of God's will.

The phrase "a friend of the world" means to have worldlike ambitions, hobbies, expenses, etc. separate from God, His divine call and eternal plan (James 1:27; 3:6; Matthew 6:24; John 15:19; 1 John 2:15-17)

God desires for believers to be faithfully devoted to Him alone as they follow the guidance of His Spirit within them (Exodus 34:14; Deuteronomy 4:24; 6:14-15; Romans 8:26-27)

Effectiveness of Prayer

The prayers of a righteous men (James 5:16; 1 Peter 3:12) that align with God's resolve will come to pass (Matthew 26:39); even the beginning of the Lord's prayer submits man's will to God's (Matthew 6:10).



Prayer that confirms God's will is powerful (James 5:16-18).

Conditions of Prayer

God Centered Focus

1 John 5:14-15; Isaiah 55:8

According to the will of God

1 Corinthians 10:31; Ephesians 3:20

It brings glory to God

The Result on the Individual

Psalm 91:10; 121:7; Romans 8:28; Jeremiah 29:11

It will benefit & not harm you

The Prayer

James 1:6; Matthew 21:22; Mark 11:24; Hebrews 11:6

Have Faith

James 4:6, 10; 1 Peter 5:6; Proverbs 29:23

Pray humbly

Matthew 6:5

Pray privately

1 Thessalonians 5:17-18; Luke 18:1

Persevere in prayer continually

The Heart

James 4:3; Proverbs 16:2

Right Motives

Psalm 66:18; Isaiah 59:2; John 9:31; 1 Peter 3:12

Confessed Sin

Proverbs 21:13

Helping the Needy

John 15:7

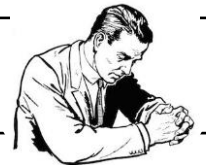
Fellowship with the Lord

Matthew 6:14; Mark 11:25-26

Forgiving others

1 Peter 3:7

Treating spouse with love & respect



Believers are called to be humble instead of haughty

7 Submit therefore to God. Resist the devil and he will flee from you.



8 Draw near to God and He will draw near to you. Cleanse your hands, you sinners; and purify your hearts, you double-minded.



9 Be miserable and mourn and weep; let your laughter be turned into mourning and your joy to gloom.

EXALTED BY GOD

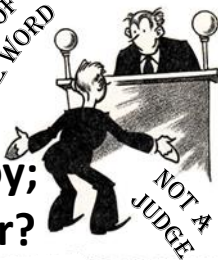
10 Humble yourselves in the presence of the Lord, and He will exalt you.



11 Do not speak against one another, brethren. He who speaks against a brother or judges his brother, speaks against the law and judges the law; but if you judge the law, you are not a doer of the law but a judge of it.

DOER OF THE WORD

12 There is *only* one Lawgiver and Judge, the One who is able to save and to destroy; but who are you who judge your neighbor?



Humility

(James 4:7-12)

Man has three spiritual enemies (Ephesians 2:2-3):

1. The fallen world (James 4:4)
2. Man's sinful nature (James 4:1, 2, 5)
3. Satan/Devil/Personal Evil (James 4:7)

Hands often reference what a believer does & the cleansing comes through God's Word. (Ephesians 5:26; Titus 3:5; Psalms 24:3-4, 51:7; Isaiah 1:16)

Twelve Imperatives for Believers

James 4:7	Submit to God
James 4:7	Resist the Devil
James 4:8	Come close to God
James 4:8	Cleanse your hands
James 4:8	Purify your hearts
James 4:9	Be broken
James 4:10	Humble yourselves
James 4:11	Do not speak against others
James 4:11	Be "doers" of the Law
James 4:13	Be open to God's will & leading
James 4:16	Stop boasting
James 4:17	Do the right thing



Jewish Rabbi's refer to negative gossip and criticism as the "3rd tongue" which kills three people: 1. The one who speaks 2. The one who listens 3. The one who is criticized.

Every man will stand before God alone (Deuteronomy 32:39; 1 Samuel 2:6-7; Matthew 10:28; Luke 12:4-5; 2 Corinthians 5:10).

Jesus resisted the devil & Satan left Him. (Matthew 4:1-11)

The term "double-minded" (dipsychoi δίψυχοι) refers to a believer that is torn between God and the world (James 1:8). Man cannot serve two masters (Matthew 6:24)

Believers should have contrite hearts over fallen natures & sin. (Psalm 51:17; Matthew 5:1-6). There needs to be a humble, repentant attitude while walking in the joy of the Lord. (James 1:2)

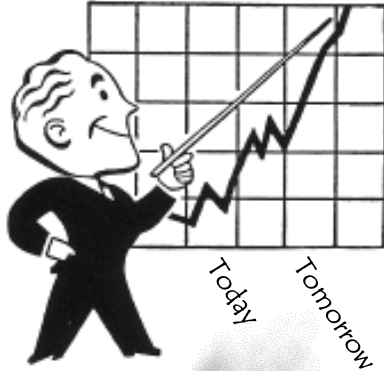
God opposes the proud, but give grace to the humble. (1 Peter 5:5)

Throughout the book of James, there is an emphasis on speech. As prideful individuals ambitiously attempted to exalt themselves, they were warned against speaking poorly about their brothers.

God's Will Over Man's Plans (James 4:13-17)

Believers should trust God each day instead of following their own resolves

¹³ Come now, you who say, "Today or tomorrow we will go to such and such a city, and spend a year there and engage in business and make a profit."



¹⁴ Yet you do not know what your life will be like tomorrow. You are *just* a vapor that appears for a little while and then vanishes away.



¹⁵ Instead, you ought to say, "If the Lord wills, we will live and also do this or that."



¹⁶ But as it is, you boast in your arrogance; all such boasting is evil.



¹⁷ Therefore, to one who knows *the* right thing to do and does not do it, to him it is sin.



Believers should include God in their plans instead of arranging their own manmade agenda. (Psalm 37:5; Proverbs 16:3)

There is nothing about God in the plan. Believers who do not begin with the will of God can never be satisfied in their own self-seeking wills. (Psalm 10:3)

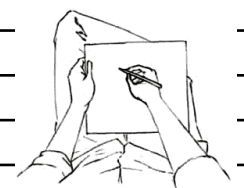
A vocation or marriage without God is a miserable experience.

A man does not control his fleeting, temporal life and should not boast of achievements or brag of human plans. (Proverbs 27:1)

Live according to God's will instead of personal ambitions.

"Lord, make me to know my end and what is the extent of my days; Let me know how transient I am." (Psalm 39:4)

The Transiency of Life	
A Shadow	Job 8:9; 14:2; Psalm 102:11; 109:23
A Breath	Job 7:7,16
A Cloud	Job 7:9; 30:15
A Wild Flower	Psalm 103:15; Isaiah 40:6-8; 1 Peter 1:24
Grass	Psalm 37:2; Isaiah 51:12; James 1:10-11
Mist/Vapor/Vanity	Ecclesiastes 1:2,14; 2:1,11,15,17,19,21,23,26; 3:19; 4:4,7,8,16; 5:7,10; 6:2,4,9,22; 7:6,15; 8:10,14; 9:9; 11:8,10; 12:8



"Do not boast about tomorrow, for you do not know what a day may bring forth." (Proverbs 27:1)

The Greek term for "arrogance" (alazoneiais ἀλαζονείαις) was used in ancient times to describe itinerant (showmen) doctors who traveled around as a medicine show selling magical potions as a remedy

Men who boast of plans without God are simply "traveling medicine showmen" with imaginary ambitions.

James 4:17 describes the sin of omission where sin occurs because of inaction. (Romans 14:23)

The Theologian A.T. Robinson believed that James 4:17 was the central truth in all of the book of James.

**“Store up for yourselves treasures in heaven, where neither moth nor rust destroys, and where thieves do not break in or steal; for where your treasure is, there your heart will be also.”
(Matthew 6:20-21)**

The Consequences of Wealth (James 5:1-6)

¹ Come now, you rich, weep and howl for your miseries which are coming upon you.

² Your riches have rotted and your garments have become moth-eaten.

³ Your gold and your silver have rusted; and their rust will be a witness against you and will consume your flesh like fire. It is in the last days that you have stored up your treasure!

⁴ Behold, the pay of the laborers who mowed your fields, *and* which has been withheld by you, cries out *against you*; and the outcry of those who did the harvesting has reached the ears of the Lord of Sabaoth.

⁵ You have lived luxuriously on the earth and led a life of wanton pleasure; you have fattened your hearts in a day of slaughter.

⁶ You have condemned and put to death the righteous *man*; he does not resist you.



James directs his message to the wealthy of this world (James 1:9-11; 2:1-7). The wealthy must understand the futility of their wealth and the judgment to come because of it. (Matthew 6:2-4,19-34; Luke 6:24; 1 Timothy 6:9-10,17)

Wealth brings problems and worries in this life; in many ways, wealth exacerbates issues while masking sin.

It is difficult for the wealthy to get into the kingdom of heaven (Matthew 19:23). Wealth is transient (Proverbs 23:5; Job 15:29; Habakkuk 2:6)

In the ancient world, wealth consisted of three categories: (Matthew 6:19-20)

- Stored Food.... will become “rotted”
- Festival Clothing...will be “moth-eaten”
- Precious Metals ... will be “rusted”

There is no security outside of God; everything that man treasures, the world can take away.

The sin is “*stored up treasure*” (i.e., savings). Self-serving savings will testify against the hoarding individual. The word “*hoarding*” literally means a sign or billboard.

Man will give an account as to the way that he used his resources – whether they are saved for personal use or given to those in need.

The “last days” are synonymous with the “church age” and began with the downpouring of the Holy Spirit at Pentecost as foretold in Joel 2:28-32 (Acts 2:17).

Ancient laborers made enough each day to feed their families; however, the wealthy would withhold the laborers pay to incite the laborers to return to work.

Just as animals (i.e., cattle, pigs, chickens, sheep, etc.) are given much to eat leisurely as they are prepared for the day of slaughter – the same has happened to the wealthy.

Wealthy individuals are often arrogant and frequently abuse those around them.

Believers are to live in expectation & hope of the 2nd Coming of the Lord Jesus

Endure in the Lord (James 5:7-12)

7 Therefore be patient, brethren, until the coming of the Lord. The farmer waits for the precious produce of the soil, being patient about it, until it gets the early and late rains.



8 You too be patient; strengthen your hearts, for the coming of the Lord is near.



9 Do not complain, brethren, against one another, so that you yourselves may not be judged; behold, the Judge is standing right at the door.



10 As an example, brethren, of suffering and patience, take the prophets who spoke in the name of the Lord.

11 We count those blessed who endured. You have heard of the endurance of Job and have seen the outcome of the Lord's dealings, that the Lord is full of compassion and is merciful.



12 But above all, my brethren, do not swear, either by heaven or by earth or with any other oath; but your yes is to be yes, and your no, no, so that you may not fall under judgment.



This section concerning the Lord's second coming encourages the reader to "be patient."
(*Makrothymēsate Μακροθυμήσατε*)

The Lord's "coming" (*parousias παρουσίας*) carries the meaning of a royal visit and all of the preparation for the arrival.

Believers should live in the constant expectation of the Lord's return. This attitude should impact the believer's behavior in challenging circumstances.

Do not complain or gossip about fellow Christians. Believers will give an account and be judged for each time that they have judged and talked against others. (Matthew 6:14-15, 18:35; Luke 6:38)

"The Judge is standing right at the door." (Revelation 3:20) This is a metaphor of the Judge preparing to enter the courtroom.

The self-righteous, religious people of the Old Testament, persecuted the prophets (Matthew 5:12; 23:30-31, 37; Luke 6:23, 11:50; 13:34; 1 Thessalonians 2:15), and then they built monuments to the prophets. (Matthew 23:29)

Job endured direct Satanic assaults, but remained faithful, and after the trial, God doubled Job's possessions. There is a well-known idiom where someone is characterized as having "the patience of Job."

Men should not improperly use the name of God to swear – especially when man has so little control of circumstances. (James 4:13-17)

Just as the farmer must patiently endure his work during rain, believers must continue to patiently work through challenging times for the Lord's return.

The phrase "*strengthen the hearts*" (*stērixate tas kardias – στηρίξατε τὰς καρδίας*) literally means to put iron in your hearts which directs believers to be courageous and bold.

"The Lord is full of compassion (polysplanchnos πολύσπλαγχνός) and is merciful. (oiktirmōn οἰκτίρμων)" (Psalm 103:8; 111:4) These same characteristics of pity and mercy are attributed to God repeatedly. (Exodus 34:6; Nehemiah 9:17; Joel 2:13)

The Book of James concludes with a godly focus with brotherly correction and support. Believers are to help each other turn from sin. (Galatians 6:1)

Conclusion (James 5:13-20)

¹³ Is anyone among you suffering? *Then* he must pray. Is anyone cheerful? He is to sing praises.



¹⁴ Is anyone among you sick? *Then* he must call for the elders of the church and they are to pray over him, anointing him with oil in the name of the Lord;



¹⁵ and the prayer offered in faith will restore the one who is sick, and the Lord will raise him up, and if he has committed sins, they will be forgiven him.

¹⁶ **Therefore, confess your sins to one another, and pray for one another so that you may be healed. The effective prayer of a righteous man can accomplish much.**



¹⁷ **Elijah was a man with a nature like ours**, and he prayed earnestly that it would not rain, and it did not rain on the earth for three years and six months.

¹⁸ Then he prayed again, and the sky poured rain and the earth produced its fruit.



¹⁹ **My brethren, if any among you strays from the truth and one turns him back,**

²⁰ let him know that he who turns a sinner from the error of his way will save his soul from death and will cover a multitude of sins.



Believers should engage with God at all times. In both difficult and joyful times, believers should respond to the Lord.

The elders of the church need to be included in prayers for the sick. This is beneficial for the elders as well as those who are sick. The terms elders, overseers, bishops and pastors are interchangeable.

The prayer of faith will heal and bring forgiveness. There are multiple individuals who could not be healed throughout Scripture including Elisha (2 Kings 13:14), Paul (2 Corinthians 12:8) and Trophimus (2 Timothy 4:20).

In James 5:14, the Greek term "*sick*" (asthenei ἀσθενεῖ) literally means "*without strength*."

Believers should share their shortcomings and failures with each other for support and accountability. Scripture does not require the sharing of sin with church leadership, but encourages the admission of sin with one another in fellowship.

The conclusion shows positive uses of speech for a believer: prayer, praise, confession, counsel

Christians have the same spirit within them as Elijah had with his miracles. The timeframe of the 3 year drought was not documented in the Old Testament, but it was passed down through Jewish tradition. (1 Kings 18:41-45).

Sin leads to sin – disaster to disaster. When someone repents from a single sin, the sinner turns from more than a single action – they turn from a progressive path of destruction.

The Greek term for "wander" (planēthē πλανηθῆ) originates from the same root as planets. Ancient astronomers would track the movement of the stars; however, some heavenly bodies would not travel as the other heavenly bodies because they were planets.