The Book of James, Detailed Bible Study Outline

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Introduction (James 1:1)

1. "James", Heb: "Yaakov" (Jacob) from which James is derived
2. James a common name in that day as in this day, two disciples (apostles) by that name (Luke 6:14-15)
3. This James, the human author of this book, was the half brother of Jesus (Matthew 13:55; Mark 6:3; Galatians 1:19)
4. James formerly an unbeliever, converted when seeing the resurrected Christ (John 7:2-5; 1 Corinthians 15:7; Acts 1:13-14)
5. James an elder in the church at Jerusalem (Acts 15:13-23), he was married and his wife accompanied him in ministry (1 Corinthians 9:5)
6. James stoned at Jerusalem in AD 62 (Josephus, Eusebius)
7. "bondservant", the lowliest humble servant (a greater calling than any calling in one's humanity be it brother, elder, or even apostle, Cf. Philippians 1:1)
8. Written to Jews of the Diaspora (dispersion), (Cf. Acts 8:1), James was writing from Jerusalem with exhortation to believing Jews, evangelistically to unbelieving Jews, and with conviction to make-believing Jews
9. Date written: 48 AD or sooner, pre-49 AD for sure as the issues addressed in Acts 15 concerning Gentile salvation are not mentioned in the Book of James, this makes it (along with the Gospel of Matthew) one of the two oldest books in the Bible
10. Summation of the Book, three overarching themes
    a. True faith is manifested by good works (James 1:27, 2:17, Cf. Ephesians 2:8-10)
    b. Each one's faith will be tested, of what sort it is (James 1:3, 5:11)
    c. "Wisdom is justified by her children" (Matthew 11:19), James is a New Testament Wisdom Book (Chapters 3&4 in particular)

True Faith and its Evidences (James 1:2-2:26)

1. 1:2-4, Patience in Trials
    a. 1:2, "joy" in trials, not from trials, comes from knowing the presence of God and His support in trying times, John 15:11,33 in context of those things Jesus spoke of in the upper room
    b. "when you fall into various trials, Cf. Job 5:7, they are coming, we should not seek to avoid them at all costs, rather we meet the trials and ought to glorify God through them, specially Matthew 5:11-12 concerning trials undergone for spiritual testimony
    c. 1:3, trials test our faith, of what sort it is, patient endurance (Gelassenheit, Cf. Lamentations 3:25-33)
    d. 1:4, spiritual maturity measured by response in trials, God allows these times to "spiritually battle test us, that we might bring glory to Him
2. 1:5-8, Divine Aids for Life
    a. 1:5, "wisdom" which might be required as to how to bear patiently in trials (in the context) is there for the asking, and this request is specially pleasing to the Lord (as in Solomon's case, 1 Kings 3:5-10)
    b. 1:6, let us ask with sure confidence, we may not fully understand the answer to our prayers or the manner of wisdom which God provides, our faith must be sure, doubt negates divine benefits
    c. 1:7-8, the doubter (the unfaithful in heart) will live life on "stop", he will be "unstable", lacking consistency, he is no use as a Christian, being undependable toward both God and man
3. 1:9-11, For Richer or For Poorer
    a. 1:9, Cf. Matthew 5:3, spiritually applied
    b. 1:10, those who are "rich" in this world's goods and/or "rich" in their own estimation of their righteousness ought to humble themselves before the Lord (in this life) before it is too late, Matthew 6:33 applied (Do you see the impact that the Sermon on the Mount had upon the half-brother of the Lord after he came to saving faith?)
    c. 1:11, spiritual pursuits enjoined, Hebrews 12:12-14 as application

4. 1:12-16, Enduring Temptation
    a. 1:12, “Blessed”, happy, with “joy” (1:2), the “crown of life” is the heavenly reward for enduring temptations, which come in the permissive will of God, other crowns are the “imperishable crown” (1 Corinthians 9:25), the “crown of righteousness” (2 Timothy 4:8), the “crown of glory” (1 Peter 5:4), and the “crown of life” (Revelation 2:10), but what do we need these crowns that we neither earned apart from God nor deserved (Revelation 4:10)
    b. 1:13-14, God is not the Author of temptation, though He does allow it in the world, it comes as a byproduct of free will, we can never lay the blame for sin at the feet of Holy God, it is a human choice to deliberately rebel against God’s perfect will as revealed in the Bible, no you are not ‘born this way’, but are engaged wittingly or not in a spiritual battle, Cf. Romans 1:20-32, a particular sin may more easily ensnare an individual but is to be overcome, not excused (Cf. 1 Corinthians 10:13; Hebrews 12:1; 1 John 1:5-10, 3:4-9)
    c. 1:15-16, the progression of sin and its end (Isiaah 59:4-5; Romans 6:23a), it is Romans 6:23b that arrests the progression and makes a new creation in Christ (2 Corinthians 5:17)
5. 1:17-18, Every Gift from Above
    a. 1:17, “good gift…perfect gift”, includes natural gifts, spiritual gifts, temporal gifts, and eternal gifts (define/give examples of each)
    b. “every” single blessing is divinely given, your spouse, children, parents, car, home, etc., why then do we fail to be thankful for every one of them?
    c. 1:18, let us never take for granted the gifts of regeneration and the written Word of God (John 3:5; Titus 3:5; 2 Timothy 3:16-17)
6. 1:19-20, Qualities Needed in Trials
    a. 1:19, three listed, correlating with general godly wisdom as presented in the Book of Proverbs, “swift to hear” (a good listener, especially to godly wisdom and counsel), “slow to speak” (thinking before we reply/respond, there is less of this in the digital age with texts/emails), “slow to wrath” (not disposed to anger)
    b. 1:20, those disposed to anger are most often sinfully angry, though they are always pointing to Jesus overturning the tables and equating themselves with His pure motives, everyone including God and other men see that the results are not God-glorifying at all

7. 1:21-28, Be Hearers and Doers
    a. 1:21, “laying aside”, to forsake all sin, wickedness tends to “overflow” into all areas of life, adversely affecting relations with God and man, to overflow in the filling of a barrel of oil will make a mighty mess which soils everything around it and needs to be cleaned up
    b. “receive with meekness” (a spirit of humility which is willing to yield to God and His will), “the implanted word” (the Word of God, which has presumably been ingrained to some degree in every believer), the Word of God is not only necessary as the Agent of Salvation (Romans 10:17), it ought to be operative in all stages on the continuum of salvation (sanctification, Philippians 2:12-13) unto glorification, such reception evident in Berea (Acts 17:11)
    c. 1:22, the danger of false profession of faith and self-deception
    d. 1:23-24, the careless hearer is not a true Christian at all, his conviction of sin is not front of mind, and that absence of repentance contradicts his profession of faith, now thinking he is okay, he even attends church (comfortably, especially where continual cleansing from sin is not emphasized)
    e. 1:25, this one continually recognizes his sin and the cost paid by Jesus to free him from it, he is in communion with God, and bears much spiritual fruit
    f. 1:26, vain talk an indicator of false Christian profession, this is a habitual breaking of the Third Commandment (Exodus 20:7) without reservation or conviction, “religious” is used in both the true and false sense here, the know-it-all comes to our fellowship to show off his own prowess, in the company of mature Christians he is run off
    g. 1:27, “pure and undefiled religion” (without sin and without sinful motive), “orphans and widows” are those who cannot help themselves (Cf. Matthew 25:34-46), we are then reminded by James that none of this behavior will glorify God without personal holiness (ibid. 3c, Cf. Hebrews 12:14, as point of similarity and application), “unspotted from the world” is to be free from the sin which exercises dominion in it, and to be quick to get the spots washed by the blood of Christ when they splash onto us as the overflow of the barrel of oil (Ibid. 7a), Cf. 1 John 1:9

8. James Intro and Chapter One, Self-Test
    a. What Hebrew name is James derived from?
    b. How many people in the New Testament are called by the name "James"? List them.

    c. What was James' relationship to Jesus in His humanity? Which three Bible verses tell us this?

    d. Fill in the blanks from the intro. "James was writing from _____ with _____ to believing Jews, _____ to unbelieving Jews, and with _____ to make-believing Jews." Note: This can be applied to our modus operandi in the church.
    e. What year was the Book of James written?
    f. What does the testing of your faith produce?

    g. What makes a man spiritually unstable?

    h. Which verses in James teach that nobody is "born this way", that they cannot help but sin in a particular area? Specifically, how does this interact with Romans 1:26-27 and 1 Corinthians 10:13?

    i. What three qualities are needed in trials?

    j. How does "the implanted word…save your souls"?

    k. What is the Bible definition of "pure and undefiled religion"?

9. 2:1-9, The Sins of Partiality and Personal Favoritism
    a. 2:1, partiality contradicts “the faith”, “Christ, the Lord of glory” (Cf. John 1:14; Hebrews 1:3)
    b. 2:2-4, the “assembly” may be a church, synagogue, or other gathering of the saints, this is someone who walks in, for whatever reason, let us greet every individual as a soul that Christ died for inside a body, apply that those with means should not have greater access to church leaders (e.g. the pastor) or greater and disproportionate say in congregational matters
    c. 2:5, Cf. Matthew 5:3, 19:24; 1 Corinthians 1:26-31, the rich of this world are more likely tempted to self-sufficiency, although some do enter the Kingdom of God, the temptation today may be more towards despising the rich in favor of the poor, yet God has created the both alike in His image
    d. 2:6, because it was common that the rich would use institutions to persecute the rest of society (many Christians had this experience) for their own gain, it would be unnatural to favor the rich, this was a cultural response rather than a logical response (as it may be for us), apply- e.g. handing a Bible tract to a political office holder or a successful lawyer or businessman, would we feel them above this and welcome them to the stage? Even churches invite unbelieving high ranking worldlings to their pulpits.
    e. 2:7, such behavior of the Christian seems to give validity to the blasphemous accusations of those who hate Christ, the Christian ought not to be one more reason for someone not the seek the Lord, 2 Corinthians 3:1-3 and its reverse applied here
    f. 2:8, “the royal law” is elsewhere called “the law of Christ” (Galatians 6:2), these are rooted in John 15:9-12 and are consistent with Matthew 22:37-39, we are no longer under the Law of Moses, we are under the Law of Messiah (or Christ), the “royal law” is the law of the King, this law is tempered by grace and mercy, in contrast to the OT Law which had neither grace nor mercy—it can only expose sin and bring death no matter how ‘holy’ one lives
    g. 2:9, to show partiality is to be guilty of willful sin, it is a denial of the spirit behind the second table of commandments, and it is to the shame of the church that she does exalt her donors unduly

10. 2:10-13, The Law of Messiah is Greater Than The Law of Moses
    a. 2:10, The Law of Moses is one unit, so to break one of the 613 commandments therein is to break the whole thing, Matthew 5:48 makes the same point in concluding the opening salvo in the Sermon on the Mount
        i. As application, we must be careful not discard the tripartite view of the Law of Moses (civil, ceremonial, and moral), as this structure is profitable insofar as which commands are reiterated in the NT (only moral ones) and which are always excluded (civil and ceremonial), Cf. Hebrews 7:12, further it magnifies the grace of God in Christ Jesus
    b. 2:11, Cf. Romans 3:23; Hebrews 12:1 applied
    c. 2:12, "the law of liberty" is the same as "the royal law" given by the King (Jesus), His Law is good and merciful, it brings life
    d. 2:13, "Mercy triumphs over judgment" is best illustrated by the death of Christ by which God mercifully saves our souls, on the human level it is well illustrated by the Lord (Matthew 18:21-35)
11. 2:14-26, True Faith Evidenced by Works
    a. Even as "pure and undefiled religion" is defined in James 1:27, 'pure and undefiled faith' is defined here, this section of biblical teaching does not contradict Ephesians 2:8-10 but rather expounds upon it
        i. Point of similarity, Matthew 7:15-20 broadly applied
    b. 2:14, this section deals with those who make false profession of Christian faith, it must have been as common then as now
    c. 2:15-17, let our charity and compassion be consistent to our profession, balanced by wisdom (Matthew 10:16; Proverbs 19:19)
    d. 2:18, Faith does not "show" without works, for how then would Jesus Christ be glorified?
    e. 2:19, the danger of easy-believe theology, Acts 16:31 is not to be preached in a vacuum, John 3:16 must be understood in light of John 3:17-21, and content of belief in faith must be 1 Corinthians 15:3-4
    f. 2:20, the "foolish man" rejects all wisdom and common sense, he is more concerned with the letter of the law, externals, or he a victim of self-deceit, he probably does not "want to know" but the Lord will tell him anyways, out of love, and leave him without excuse or any sensible recourse other than repentance unto salvation

g. 2:21-22, the historical setting, Genesis 22:1-19; and the faith expounded in Hebrews 11:17-19, "faith was made perfect", or complete, faith without works is implied to be incomplete
h. 2:23, Cf. Genesis 15:6, what an honor to be called "the friend of God", akin to "one of His disciples, whom Jesus loved" (John 13:23), Abraham is elsewhere is Holy Writ called God's friend in 2 Chronicles 20:7 and Isaiah 41:8
i. 2:24, this trips up many who see a contradiction between this verse and passage and Romans 3:21-26, context is king, as James is defining what that true faith is that is operable in Romans
j. 2:25, Rahab's faith was proven by her actions, Cf. Joshua 2:1-24, it is easier to talk a good talk than to walk a good walk, Does your faith inform your actions when the rubber meets the road?
k. 2:26, the analogy, if the spirit is dead (apart from communion with God) then the body has no hope of real (heavenly) redemption

12. James Chapter Two, Self-Test

a. In what other two notable NT verses do we find "Jesus Christ, the Lord of glory"?

b. The Law of Messiah, or Law of Christ, is called by what two other titles in James Chapter Two?

c. Write out the last 4 word sentence of James 2:13. Memorize it. What applications arise therefrom?

d. Fill in the blanks in the verse "_____ without _____ is ____" (2:20).
e. Who is called "the friend of God"?

f. What NT passage does James 2:24 seem to come into conflict with? Explain how the two can be reconciled.

13. Special Study, "The Law of Liberty and its Outworking" (James 2:12)
    a. The Law of Moses superseded by The Law of Christ (Hebrews 7:12)
        i. Galatians 6:2, "the law of Christ"
        ii. James 2:8, "the royal law"
        iii. James 2:12, "the law of liberty" is "perfect" (James 1:25)
    b. The Law of Moses stresses externals, The Law of Christ stresses internals (Colossians 2:11-17; 2 Corinthians 3:17)
    c. As Christ has freed us from the power of sin, "the law of liberty" becomes operable in our lives, this did occur by faith in olden days (Habakkuk 2:4; Psalm 19:13, 107:14) but was manifested in Christ (Luke 4:18; John 8:32; Romans 6:18, 8:2,21)
    d. That "law of liberty" which is operable internally in the believer is to work effectively externally (Matthew 5:13-16)
    e. Three external spheres of operation in which this outworks are home, church, and state, God is over all three and therefore all three operate on Christian principles (originating from the Bible, 2 Timothy 3:16-17), but all three have distinct governance ("America's Providential History", Beliles and McDowell, page 30), what is meant by separation of church and state is particular governance and not biblical principle
    f. The Declaration of Independence is a document that expresses external operation of inward liberty, affirming Nature's God (Genesis 1; Psalm 19:1-6; Romans 1:20), Self-evident truths (Genesis 1:1; John 16:13; Acts 1:3; Romans 2:14-15), All men created equal (Genesis 1:26-27; Galatians 3:26-29), Life (Genesis 2:7; Job 10:8-12; Acts 17:25-27), Liberty (Isaiah 9:4; Jeremiah 34:8*-10; John 8:32; 2 Corinthians 3:17), and Pursuit of happiness (Psalm 144:11-15; John 15:10-11)
    g. "The natural rights of the colonists are these: First, a right to life; Secondly, to liberty; Thirdly, to property; together with the right to support them and defend them in the best manner they can…The rights of the colonists as Christians may be best understood by reading and carefully studying the institutes of the great Law Giver and Head of the Christian Church, which are to be found clearly written and promulgated in the New Testament" ("Rights of the Colonists", Samuel Adams, 1772).

14. 3:1-12, Taming the Tongue
    a. 3:1, only those who are biblically gifted and divinely placed in such roles (in family as stewards over the children God has gifted you with in this life, or in church) should take this mantle for it comes with greater accountability, Matthew 18:6-7 is operable here, to teach in the church you must know God's work and teach it rightly (2 Timothy 2:15), the Lord will judge rightly and He is to be feared, His ministers must be so afraid of teaching contrary to His Word or watering it down that they take great pains in prayer and study; If indeed you are called to a teaching role, know your responsibility according to Luke 12:48
    b. Finally, this verse as the beginning of this section speaks to perfection in speech, that no false doctrine or words will be spoken by "teachers" in positions of authority, Cf. 2 Peter 2:1-4,12-15—false teachers are willing to compromise God's truth, they will justify their carnal motives in clever ways and many will follow; Case in point—Given 1 Timothy 3:1-13, how does this possibly allow for female pastors and deacons?—Given 2 Corinthians 6:15-18, how does the church conform its standards to the world, ostensibly to 'broaden the tent' to get more people in? ***The Gospel of Jesus Christ and Bible methods are tried and true.
        i. Test the content of their speech. Acts 17:11.
        ii. Test the spirits. 1 John 4:1-6.
        iii. Test the fruits. Matthew 7:15-22.
        iv. Reject those who call themselves prophets. Deuteronomy 13:1-3, 18:20-22. Prophet is a foundational office and not a continuing office. Ephesians 2:20.
        v. The canon is closed. There is no new revelation from God by tongue, prophecy, vision, or dream. Revelation 22:18-19. 1 Corinthians 13:8-10.
    c. 3:2, human imperfections are across the board, but sins of the tongue are the reflection of the heart (Matthew 15:11), to be able to arrest the progressive manifestation of sin requires great self-control, which is the culmination of the fruit of God the Holy Spirit in saved people (only) (Galatians 5:22-23), it's the final line of defense after 2 Corinthians 10:5; Cf. Proverbs 4:23-24

d. 3:3-5, Illustration #1, “bits in horses’ mouths”, or small bridles, are used to control the whole horse and its movements; Illustration #2, “ships” are steered “by a very small rudder”; Illustration #3, “a little fire” can set a whole forest aflame, just ask Californians about the devastation that even a discarded smoldering cigarette butt can cause; There is precedent in the world of man-made things for the small tongue to have a disproportionate influence on men
e. 3:6, evil speech defiles the body, whether slander, tale-bearing, backbiting, or lying, these things are characteristic of and promote “hell” from whence they come, and the destruction is progressive
f. 3:7-8, Illustration #4, “every kind of beast…tamed by mankind”, all these illustrations are areas in which man can act and subdue, but he cannot do it in himself! This is the natural order of things, and taming is only done through the divine agency and counsel, Cf. Romans 3:9-14; Isaiah 58:9; Ephesians 4:31; 1 Peter 2:1-3, 3:8-13
g. 3:9, we praise the Lord but we curse men who are made in God’s image (Genesis 1:26-27), the fact that the image of God is marred in men by sin does not give us an excuse to run them down!
h. 3:10-12, this inconsistency and hypocrisy is present in every one of us to some degree, we offer a benediction to one (to say well, to wish Godspeed and peace) and say an ill stray word about another (Where did that come from? The heart, the sick mind, that old sin nature rearing its ugly head)
    i. Illustration #1, v.11-12, a spring either sends forth good water or bad water, the source is either potable (fresh water) or salt
    ii. Illustration #2, v. 12, each tree produces after its kind, it is an immutable law of creation and nature (Genesis 1:11-12)

15. 3:13-17, True vs. False Wisdom

a. 3:13, evidences of wisdom, humble submission to wise Bible principles and a consistent life, in contrast to the inconsistencies James notes in the prior section
b. 3:14, evidences of a heart devoid of wisdom is a life characterized by bitterness, envy, selfish motives, and two specific sins of the tongue outworked from the heart (boasting and lying)
c. 3:15-16, worldly wisdom is of a demonic source, 1 Corinthians 14:33 applied, APPLY: Each sin has its brethren and all sins are cousins.

d. 3:17, eight characteristics of true wisdom enumerated, they are outworked by the spiritual man who has exercised the spiritual disciple necessary to (largely) tame his tongue; Consider Proverbs Chapters 4 and 8, Christ personified, His example, our discipleship
   i. "pure", 1 John 3:3; Matthew 5:8
   ii. "peaceable", Ephesians 2:14-16, 4:3
   iii. "gentle", Matthew 11:29; Titus 3:2
   iv. "willing to yield", Matthew 26:39-42; Psalm 143:10-12
   v. "full of mercy", Titus 3:5; Micah 6:8
   vi. "and good fruits", John 15:5; Galatians 5:22-23
   vii. "without partiality", Romans 1:16-17, 1 Timothy 5:21
   viii. "without hypocrisy", John 7:23, Titus 1:16
e. 3:18, Cf. Matthew 5:9, spiritual sowing of speaking the gospel and ordering one's life "according to gospel principles" is profitable, individually for sure, but when a whole church and even a people does it, how much greater is it (RI Royal Charter of 1663), so let us pray for true spiritual revival and true peace (not necessarily material prosperity) will come as the King Jesus is exalted

16. James Chapter Three, Self-Test

a. What are three things that have been tamed by man and one thing that has not been tamed by man?

b. What two illustrations show the inconsistency of a tongue that sometimes blesses and sometimes curses?

c. What are the four characteristics of "demonic worldly wisdom"?

d. What are the eight characteristics of heavenly wisdom?

17. 4:1-6, Pride and Evil Desire the Sources of Strife
    a. 4:1, the question posed, as to the origin of strife, "among you", that is among believers, Christians behaving carnally, there are carnal Christians, spiritual Christians, and those who identify themselves with Christ but are not Christians at all, Cf. Romans 7:14,23, 8:1-10
    b. 4:2, evil desires are frustrated at every turn, we want something and get angry when we cannot get it and so strife results, God puts us "over a barrel" in that we can either repent and turn to Him or be left to increased frustration and progressive sin
    c. 4:3, to "ask amiss" is to pray with a motive of attaining selfish desires and ambitions, such prayers are met with a resounding "No", for God knows our hearts and will not encourage or enable our ungodly desires, this is the antitype of the one who walks in close fellowship with God (1 John 5:14-15)
    d. 4:4, "Adulterers and adulteresses!", the address is given to those who are engaged in spiritual adultery, James is writing to Jewish believers in Messiah (James 1:1), "the Israel of God" (Galatians 6:16), these are unfaithful to Christ Jesus their Bridegroom (Matthew 9:15) insofar as they are choosing the idolatrous world system (1 John 2:15-16; Cf. 1 Corinthians 10:1-22, identification, examples, tempting Christ, can't drink from 2 cups with 1 mouth)
    e. 4:5, this is not a direct quote but a summation of OT teaching, specifically that concerning God's jealousy towards Israel the wife of Jehovah (Exodus 20:5; Song of Solomon 8:6-7; Hosea 1:2, 2:2,16-20), this teaching has not been abrogated nor annulled, rather the concept is the same concerning the bride of Christ
    f. "the Spirit who dwells in us" introduces that which is further spoken of in 1 Corinthians 3:16 and Ephesians 1:13-14, He is grieved by such adulterous behavior, So where is God the Holy Spirit then? Locally in each believing heart, and by virtue of His omnipresence He is in heaven also (Psalm 139:7-8)
    g. 4:6, "But He gives more grace", in the sense of James 2:13b, grace is available to those who wish to come out of idolatry, the Lord will help you out and along the good path, the quotation is from Proverbs 3:34, we have a decision to make—to become further entrenched in our sinful pursuits and practices or to humble ourselves before God, with a willingness to try God's way, 'Frank's way" doesn't work

18. 4:7-10, Humble Submission to God
    a. 4:7, to "submit to God" is to voluntarily place yourself under His authority, and do what He says
    b. "Resist the devil" is a common NT theme, it is only done when you are in 'God's tent', Cf. Matthew 6:13; Ephesians 4:26-27, 6:11; 1 Peter 5:8-9
    c. 4:8, effort demanded, God will not force us to Himself, so we are commanded to "Draw near to God", Cf. Psalm 73:28; Hebrews 7:19, 10:22, spiritual cleansing required (1 John 1:9), singularity of mind and purpose enjoined, Cf. 1 Kings 17:33; Zephaniah 1:5; Luke 16:13; 1 Corinthians 10:21; James 1:8
    d. 4:9, another correlation to the Sermon on the Mount, Cf. Luke 6:21,25, repentance of sin required if we are to enter into the blessings and joy of our Lord
    e. 4:10, Cf. Luke 14:7-11

19. 4:11-17, Presumptuous Sins
    a. 4:11-12, this is not "righteous judgment" (John 7:24) but unrighteous judgment according to one's own standard, the judgment is made as if one were in the place of God, we have neither right nor power to mete out punishment or mercy
    b. 4:13-14, Cf. Proverbs 27:1, it is okay to plan and do business but the future is unknown to us, there are no guarantees, and earthly treasure and life itself are fleeting, to see anything as a guarantee is presumptuous sinful thinking
    c. 4:15, "If the Lord wills" is the correct response concerning all of our plans, it is the response of submission to God (Janes 4:7a)
    d. 4:16, the sin of arrogance and its outworking in the sin of the tongue, namely boasting (James 3:8)
    e. 4:17, sins of omission (or neglect), these are equal to those of commission, and often go hand in hand (multiplying in effect), as the husband who neglects his wife, reaps the results of that in his marriage, and then commits adultery, Discuss: Other examples?

20. James Chapter 4, Self-Test
    a. What kind of people are involved in “wars and fights” in James 4:1?

    b. What reason is given in this chapter as to why our prayers go unanswered or are met with a resounding “no” answer?

    c. What kind of OT quote is found in James 4:5?
    d. What kind of OT quote is found in James 4:6?
    e. What happens if you “resist the devil”?

    f. What happens if you “humble yourselves in the sight of the Lord?

    g. Which proverb correlates with James 4:14-15?
    h. When we say we will “do this or that”, what four words should we preface the statement with?
    i. Boasting is related to what kind of spirit?

21. 5:1-6, A Warning Against Opression
    a. 5:1, earthly riches are fleeting, and can be the unique source of temptations and miseries, hindering entrance into God’s kingdom (Cf. Psalm 62:10; Matthew 19:23), so too is this world system upon which many hold their hope (Cf. Revelation 18:11,14-18)
    b. 5:2, Cf. Matthew 6:19, yet another reference to the SOTM
    c. 5:3, “their corrosion will be a witness”, the things in your life not lived for the Lord are/will be (with your knowledge) wasted away, “corrosion” is a gradual deterioration of the life in quality
    d. 5:4, the conduct of the rich and powerful who use these things to gain still more of both, they are willing to oppress and engage in fraud at the expense of the poor, yet the poor can cry to the “Lord of Sabaoth”, this term is used only here in the NT, it is the Hebrew expression “LORD of Hosts.”
    e. 5:5-6, the divine case is made by the Lord of Sabaoth, and no human being, however powerful his ‘army’, shall escape his guilt, in particular view is the persecution by those who live in soft luxury of poor Jewish believers in Messiah, who mirror Jesus’ conduct

22. 5:7-12, Patience and Perseverance
    a. Ibid. James 1:2-3,12
    b. 5:7, a patient expectation of the Lord's return, the event called the Rapture is in particular view here, Cf. 1 Thessalonians 4:13-18
    c. As James often does, an illustration, that the blessing is dependent upon the goodness and timing of God, though there may be trials and delays (e.g. droughts and pestilences), we trust that the Lord will come through for us, He always has and always will!
    d. 5:8, "Establish your hearts", to really trust in the Lord's goodness, which is a move onward to Christian maturity
    e. 5:9, believers are not to be grumbling against one another, this is written to our shame, if we do that God will righteously judge the situation and allow adverse consequences to come for our learning
    f. 5:10, the Old Testament "prophets", among them, Moses (Numbers 16:1-3), Isaiah (Isaiah 6:9-13), Jeremiah (Jeremiah 11:19-21, 12:6), Ezekiel ((Ezekiel 2:1-3, 3:16-21), Generally (Hebrews 11:36-38)
    g. 5:11, "Job" the ultimate example of faith, patience, and perseverance, from the onset of his trials to the turning of his captivity, Cf. Job 1:13-2:9, 42:1-6,10,16-17
    h. 5:12, "do not swear", this is concerning the Third Commandment prohibiting the vain use of the Lord's name, it is concerning oaths and personal communications and not vulgar language, an example of swearing by invoking God's name and the calling down of curses if a lie is being told is found in Mark 14:71, the Jews were fond of such oaths (Cf. Matthew 5:33-37), but they are unnecessary and in fact call into question one's honesty, let us be simple and clear in our speech and keep our word, to say "No word of a lie", or "To be honest with you" implies that the rest of the time you lie—let's not use such qualifiers and simply tell the truth—the added benefit is that if you just speak the truth, you won't have to remember what you said!

23. 5:13-20, Prayer and Spiritual Work
    a. James demonstrates that these are also practical works.
    b. 5:13, the suitable response of the Christian in specific circumstances, Romans 12:15 applied in ministering to them
    c. 5:14, it is on the "sick" to call for church leaders for prayer

d. 5:14, it is the duty of "the elders of the church" to visit when summoned, pray for and with the sick, and "anointing him with oil", representative of God the Holy Spirit in the name of Jesus Christ (God the Son)
    i. There is no magical power in the oil or the act of administering it, although it connotes the idea of healing (physical if it be God's will, and spiritual which is always God's will), as in Mark 6:13 and 2 Peter 3:9
    ii. Should this be done and if so how? Yes, upon request, and a simple cross (an identification) on the forehead or forearm will suffice
e. 5:15, a testament to the power of prayer, "the prayer of faith will save" the soul "of the sick", this is not the prayer of the elders (though that may have mediatorial effect) but of the sick individual, forgiveness of sins and divine pardon resulting
    i. This teaches us that the first duty of church leaders is to be a soul-winner, we are not called to be faith healers (as the Pentecostals and their ilk claim) but soul savers
f. 5:16, though all sin is first and foremost against God and ought to be confessed to Him (Psalm 51:4; 1 John 1:9), we are to confess our sins to one another to the end of reconciliation (Matthew 5:23-24), the communion table gives us ready and frequent opportunity
g. "pray for one another", Do you pray earnestly and systematically for your relations, friends, and church family?
h. Memory verse, "The effective, fervent prayer of a righteous man avails much", What do we glean from this?
    i. To be effective, one must be in close communion with God
    ii. Fervency is holy zeal and importunity in prayer, Cf. Luke 18:1-8; Acts 12:5; Luke 11:1-13
    iii. "a righteous man", one who is clothed in Christ's righteousness, to be effective in prayer on a consistent basis one has to be truly saved, and to be more effective still one must have righteous motive and desire (the antithesis of James 4:3, rather according to 1 John 5:14)
    iv. "avails much", results in, Why would you pray to God if you do not expect results? Yet we do, even in holy assembly, as subsequent events after Acts 12:5 demonstrate

i. 5:17-18, The example of Elijah, who had a sin "nature like ours", he was just a man like us, not above us concerning any intrinsic holiness, the point is that the power of prayer is no less in us than it was with him, this refutes the view that only certain classes of people (e.g. clergy, "saints") can be heard
j. Elijah's notable prayers are found in 1 Kings 17:1, 18:1,41-45, James gives us better clarity that the prophet had prayed these things before they came to pass
k. 5:19-20, this is the exhortation for the church to rescue the backslider if he is willing to return, this is dealing with someone who was associated with the Christian church but (as the context here implies) was possibly never truly saved (God knows), one can backslide from the faith truly or one can backslide concerning that which one associates with (from the church to the world), if someone claims to be/have backslidden it is best to assume they were never saved and approach from that perspective, that term is a code word for an excuse to evade personal responsibility
l. "wanders from the truth" could be through carelessness (Psalm 101:3), through lack of heart commitment (Psalm 119:10), through ignorance/lack of good guidance or acceptance thereof (Psalm 119:176; Proverbs 5:23)
m. 5:20, Sundry applications concerning the lost, and the believer who may be judged by physical death, Cf. Proverbs 21:16; 1 Corinthians 5:5, 11:30; 1 John 5:16-17
n. "cover a multitude of sins", spiritual atonement is in view, Cf. Exodus 30:15; Leviticus 16:32-34; Psalm 32:1; Romans 5:9-11; Hebrews 9:11-15

24. FINAL EXAM: BOOK OF JAMES

a. Who was the human author of the Book of James?

b. What was James' position in the early church in Acts?

c. How did James die and where?

d. When was the Book of James written?

e. We should “count it all joy” when what happens?

f. What kind of mind leads to instability of ways?

g. “The man who endures temptation” will receive what from God?

h. Which verse in James is arguably the best verse in the Bible to contradict and refute the claim of some that those practicing homosexual behavior are “born this way”?

i. Write out James 1:17.

j. Which hymn goes with James 1:17?

k. According to James 1:21, what must be received to have the soul saved?

l. Which laws correlating to the New Testament economy are mentioned in the Book of James?

m. Write out James 2:10.

n. Finish the verse: “faith without _____ __ ____”

o. Explain how James 2:24 can be reconciled theologically with Romans 3:21-26 and Ephesians 2:8-10.

p. Why should men be certain of their gifting and calling to be teachers before they embark on a teaching ministry?

q. What are some things that can be tamed by man, and one thing that cannot be tamed by man?

r. What does it mean to "ask amiss" in the context of prayer?

s. James 4:7-10 gives us nine imperative commands. What are they?

t. When we make plans, what statement should we preface them with?

u. Which proverb correlates with James 4:13-15?

v. Which title of God is unique to James, and what does it mean?

w. Write out the last sentence of James 5:12.

x. Which two OT people are called out in James Chapter 5 as examples?

y. Write out the last sentence of James 5:16.

z. In what way do you most clearly see Jesus Christ in James' Epistle?