

# *The Epistle from James*

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A Weekend in God's Word

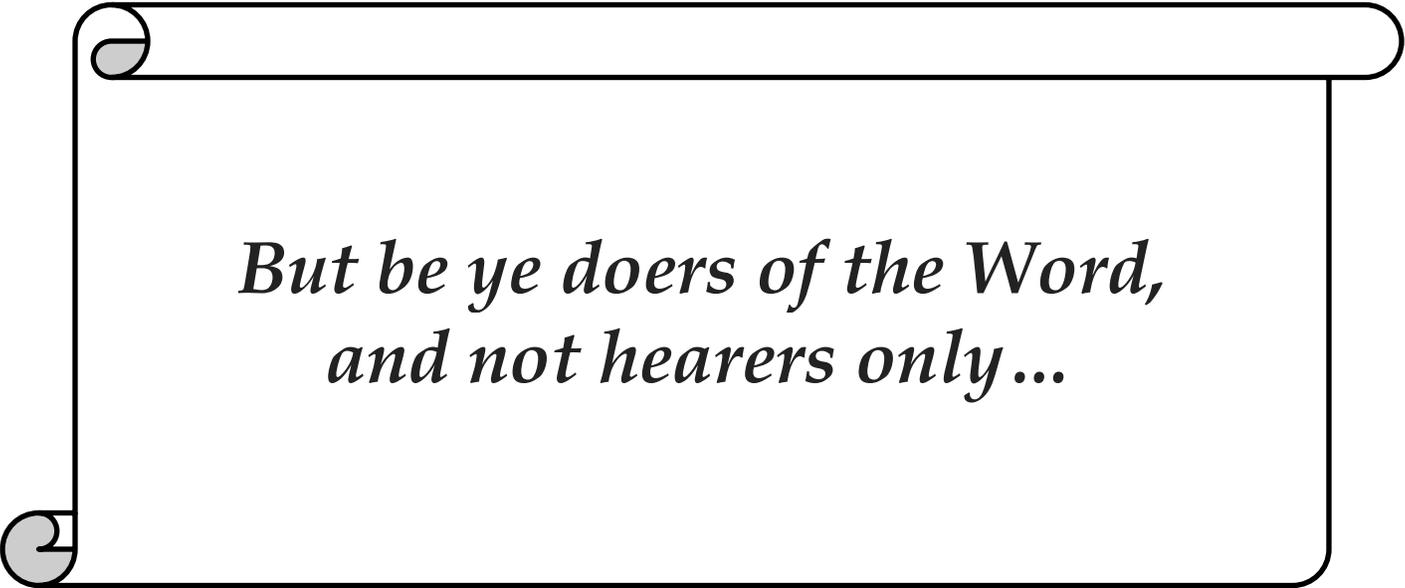


Pa Bible Teaching Fellowship

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## Contents

Chapter 1 – Sam Pittenger .....	3
Chapter 2 – Shawn Weir .....	14
Chapter 3: Part One – Joe Davolos .....	22
Chapter 3: Part Two – Jim Drinks Sr.....	28
Chapters 4 and 5 – Shawn Weir .....	36



*But be ye doers of the Word,  
and not hearers only...*

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## Chapter 1 – Sam Pittenger

### James 1:1

**James:** This most probably refers to James the half-brother of the lord Jesus Christ. There are only a handful of men called James in the New Testament Scriptures and by far the strongest evidence points toward this James. This James was well known enough among the church that he could refer to himself simply as “James the servant of God and the lord Jesus Christ” without any further description. Additionally, **Galatians 2:9** mentions James as one among others who had a ministry among the Judeans, and this letter addresses Christian Judeans.

**servant** (*doulos*): a bond-servant.

Knowing that James was the half-brother of Jesus makes this introduction even more significant as it does not mention that he was the lord’s brother, but rather his servant.

**scattered abroad**(*diaspora*): the Diaspora; the dispersed.

This term was used to refer to the people of Israel who had been scattered from their homeland. They were scattered abroad at various times; during the Assyrian and Babylonian captivities, and during the time of persecution that followed Stephen’s death as recorded in **Acts 8**. This epistle was written to Christian Judeans throughout the world, as shown clearly in the content of the book itself. During this time, the Jewish people were scattered all over the world. Regarding the extent of the dispersion, Josephus wrote: “There is no city, no tribe, whether Greek or barbarian, in which Jewish law and Jewish customs have not taken root.” There was a Christian presence among most Jewish communities throughout the world.

Many scholars say that the book of James may have been the very first New Testament writing. These claims are based on the subject matter of the epistle. Some say it could have been anywhere from 44 A.D. to 50 A.D. before the first council of Jerusalem in **Acts 15**, a good while before the epistle to the Thessalonians, Paul’s first epistle. This likely means that this is the first New Testament writing given to Christian believers, primarily those of Jewish origin who comprised the greater part of the early 1<sup>st</sup> century church.

Most importantly, this is a letter written to Christians, breathed by God, and penned by James, which can be properly and rightly applied in the life of the Christian today.

<p><b><u>James 1:2</u></b></p>	<p style="text-align: center;"><b><u>Joy in Trials, Proven Believing</u></b></p> <p><b><u>my brethren</u></b> (<i>adelphos</i>) brother.</p> <p>This word occurs 19 times in this epistle. It speaks repeatedly to those of the Diaspora who had believed on Jesus Christ and who were brothers. This word is also a key element in understanding the group being addressed at different points in the epistle.</p> <p><b><u>fall into</u></b> (<i>periptō</i>): not in the sense of “fall” but precipitated or plunged into temptations, surrounded by and encompassed by them.</p> <p><b><u>temptations</u></b> (<i>peirasmos</i>): trial, putting to the test, proving, experiment and temptation.</p> <p>This word signifies affliction, persecution, or trial of any kind including both “pressures” or “pleasures.”</p>
<p><b><u>James 1:3</u></b></p>	<p><b><u>trying</u></b> (<i>dokimion</i>): proving, testing in the sense of the proof of the genuineness of something.</p> <p>It occurs regarding the proving of their believing as they encountered various temptations.</p> <p><b><u>patience</u></b> (<i>hupomonē</i>): a remaining under, a bearing-up under; hence, patient endurance, holding out, enduring.</p> <p>It signifies a constancy and steadfastness. It has the idea of someone under a heavy load who chooses to stay there instead of trying to escape.</p>
<p><b><u>James 1:4</u></b></p>	<p><b><u>perfect</u></b> [twice] (<i>teleios</i>): a word referring to something that is brought to its end, finished, fully accomplished.</p> <p>The first use refers to allowing the patient endurance that is obtained by believing during trials to be brought to its completion so that in turn, the one who is tempted is brought to a completion, lacking in nothing because they are proven.</p> <p style="text-align: center;">“Patience must not be an inch shorter than the affliction. If the bridge reach but half-way over the brook, we shall have but ill-favoured passage. It is the devil’s desire to set us on a hurry.” – John Trapp</p>

**1 Corinthians 10:12 - 13**

**12** Wherefore let him that thinketh he standeth take heed lest he fall.

**13** There hath no temptation taken you but such as is common to man: but God [is] faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear [it].

**1 Thessalonians 3:1-8**

**1** Wherefore when we could no longer forbear, we thought it good to be left at Athens alone;

**2** And sent Timotheus, our brother, and minister of God, and our fellowlabourer in the gospel of Christ, to establish you, and to comfort you concerning your faith:

**3** That no man should be moved by these afflictions: for yourselves know that we are appointed thereunto.

**4** For verily, when we were with you, we told you before that we should suffer tribulation; even as it came to pass, and ye know.

**5** For this cause, when I could no longer forbear, I sent to know your faith, lest by some means the tempter have tempted you, and our labour be in vain.

**6** But now when Timotheus came from you unto us, and brought us good tidings of your faith and charity, and that ye have good remembrance of us always, desiring greatly to see us, as we also [to see] you:

**7** Therefore, brethren, we were comforted over you in all our affliction and distress by your faith:

**8** For now we live, if ye stand fast in the Lord.

**1 Timothy 6:9 - 12**

**9** But they that will be rich fall into temptation and a snare, and [into] many foolish and hurtful lusts, which drown men in destruction and perdition.

**10** For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows.

**11** But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness.

**12** Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses.

**1 Peter 1:6 - 9**

**6** Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations:

**7** That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ:

**8** Whom having not seen, ye love; in whom, though now ye see [him] not, yet believing, ye rejoice with joy unspeakable and full of glory:

**9** Receiving the end of your faith, [even] the salvation of [your] souls.

	<p><b>1 Peter 5:8 - 9</b>  <b>8</b> Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour:  <b>9</b> Whom resist stedfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world.</p> <p><b>Romans 5:1 – 5</b>  <b>1</b> Therefore being justified by faith, we have peace with God through our Lord Jesus Christ:  <b>2</b> By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God.  <b>3</b> And not only [so], but we glory in tribulations also: knowing that tribulation worketh patience;  <b>4</b> And patience, experience; and experience, hope:  <b>5</b> And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us.</p> <p><b>Hebrews 4:14 - 16</b>  <b>14</b> Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast [our] profession.  <b>15</b> For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as [we are, yet] without sin.  <b>16</b> Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.</p>
<p><b><u>James 1:5</u></b></p>	<p style="text-align: center;"><b><u>Seeking God, Not Double-Minded but Believing</u></b></p> <p><b><u>liberally</u></b> (<i>haplōs</i>): perhaps this is best translated as “generously” as many translations render it.</p> <p>It is a word related to the words translated for “simplicity” of heart. This word communicates the singleness of God’s giving of wisdom, that He does so magnanimously and without any duplicity or withholding, with a readiness of heart, led by His sole desire to bless.</p> <p><b><u>upbraideth</u></b> (<i>oneidizō</i>): to upbraid, to revile, to reproach.</p> <p>The idea presented here is that the great all-wise God is approachable for His wisdom and gives it with readiness to those who ask.</p>

<p><b><u>James 1:6 - 7</u></b></p>	<p><b><u>wavering</u></b> (<i>diakrinō</i>): Used here in the middle voice with the idea of “doubting.”</p> <p>The doubting man is compared to the waves of the sea, being driven with the wind and tossed about, his doubts exercising control over how he seeks God. Doubting is not faith, faith is secure and not wavering.</p>
<p><b><u>James 1:8</u></b></p>	<p><b><u>double-minded</u></b> (<i>dipsuchos</i>): literally “two-souled.”</p> <p>Occurs twice in the Bible, both times in the book of James. Double-mindedness will be addressed throughout the epistle, both directly and indirectly.</p>
<p><b><u>James 1:9 - 11</u></b></p>	<p style="text-align: center;"><b><u>Deception of Riches, True Treasure Is In God</u></b></p> <p><b><u>low degree</u></b> (<i>tapeinos</i>): lowly, of low degree, humble.</p> <p>This man does not have pride in himself, he does not boast in himself but rather in God who provided him with a high position or exaltation in His kingdom.</p> <p>Here, the humble “brother” is contrasted with the “rich” man, who is not mentioned as a brother, but as someone whose ways will wither away. The term “rich” refers not only to his economic status, but to his arrogance regarding God.</p> <p>Among other examples, <b>Luke 6</b> shows contrasts these two kinds of people; the “poor” or humble one who inherits the kingdom of God and the “rich” one who has already received their consolation:</p> <p style="padding-left: 40px;"><b>Luke 6:20, 24</b>  <b>20</b> And he lifted up his eyes on his disciples, and said, Blessed [be ye] poor: for yours is the kingdom of God.  <b>24</b> But woe unto you that are rich! for ye have received your consolation.</p> <p>In <b>Matthew 19</b> we see again the man who is “rich” but not “rich toward God” who does not enter the kingdom of God:</p> <p style="padding-left: 40px;"><b>Matthew 19:23 - 24</b>  <b>23</b> Then said Jesus unto his disciples, Verily I say unto you, That a rich man shall hardly enter into the kingdom of heaven.  <b>24</b> And again I say unto you, It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God.</p>

	<p>We also see a further explanation of who the “poor” man is in the book of James:</p> <p style="text-align: center;"><b>James 2:5</b> Hearken, my beloved brethren, Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him?</p> <p>In chapter 1 of James, we see the humble one spoken of as a brother, and the rich as someone who exalts his temporal life, is not humble to God, and is not a brother. That rich man will fade away and so will his ways. The exhortation to the brothers is to recognize the deceitfulness of turning away from God and turning to something else, like the description of the rich fool in <b>Luke 12:21</b> “so is he that layeth up treasure for himself, and is not rich toward God.”</p>
<p><b><u>James 1:12</u></b></p>	<p style="text-align: center;"><b><u>Enduring Temptation with Believing and Love; The Source of Temptation; The Deception of Temptation and Lusts</u></b></p> <p><b><u>blessed</u></b> (<i>makarios</i>): blessed, used here in the sense of happy.</p> <p>It does not say “blessed is the man who faces no temptation” but rather “blessed is the man who <i>endures</i> temptation.”</p> <p><b><u>endureth</u></b> (<i>hupomenō</i>): remains under, endures under, undergoes.</p> <p>This word signifies “to remain in a place instead of leaving it,” “to stay behind.”</p> <p><b><u>tried</u></b> (<i>dokimos</i>): proved or approved, here it is used as the result of the proving of their believing being found genuine.</p> <p style="text-align: center;">“In the ancient world there was no banking system as we know it today and no paper money. All money was made from metal, heated until liquid, poured into molds and allowed to cool. When the coins were cooled, it was necessary to smooth off the uneven edges. The coins were comparatively soft and, of course, many people shaved them closely. In one century, more than eighty laws were passed in Athens to stop the practice of shaving down the coins then in circulation. But some moneychangers were men of integrity who would accept no counterfeit money. They were men of honor who put only genuine full weighted money into circulation. Such men were called <i>dokimos</i>” -Dr. Barnhouse “Romans: God’s Glory”</p> <p><b><u>“Lord”</u></b>: Omitted according to most critical Greek texts.</p>
<p><b><u>James 1:13</u></b></p>	<p><b><u>evil</u></b> (<i>kakos</i>): evil, wrong, wicked, of a bad nature.</p> <p>The temptations spoken of in this context are referring to evil or wicked temptations. These evil or wicked temptations are spoken of in <b>verse 2</b> as “various” temptations or trials that test the believing of a person.</p>

<b><u>James 1:14</u></b>	<b><u>enticed</u></b> ( <i>deleazō</i> ): entrap, allure, beguile, entice.
<b><u>James 1:15</u></b>	When temptation is met with craving, it produces sin which when it reaches its final course, produces death. These temptations are meant to mingle with the lust within a man.
<b><u>James 1:16</u></b>	<b><u>err</u></b> ( <i>planaō</i> ): to make to wander, cause to err, to lead astray.  The exhortation is not to be deceived regarding the source of these evil temptations, the means by which sin is brought forth, and the truth that every good and perfect gift is from God. Temptations make for deceptions; God’s Word makes for clarity regarding these things.
<b><u>James 1:17</u></b>	<p style="text-align: center;"><b><u>God’s Goodness Stands in Contrast to the Temptations We Face</u></b></p> <p><b><u>“shadow of turning”</u></b>: This phrase is applied to heavenly bodies, like moons and planets, whose shadows change every night. The light of the sun and stars remain constant, the things around it shift. It is here applied to God, the Father of lights, Who has no shadow of turning, that is, there is no indiscernible change in God’s actions; He is constant, not a shifting shadow.</p>
<b><u>James 1:18</u></b>	<p style="text-align: center;"><b><u>The Will of God. Swift to Hear His Will</u></b></p> <p><b><u>begat</u></b> (<i>apokueō</i>): to give birth to.  This word was used in verse 15 of sin “giving birth to” death. Here, God gave birth to His people by the Word of Truth, He gave birth to us as His creations or created beings in Christ.</p> <p><b><u>firstfruits</u></b>: Here refers to the Judean Christians scattered abroad as those who were the first of God’s created beings, that is, they were the first who had received the new birth realities. Many others have followed afterward.</p> <p><b><u>of His own will</u></b> (<i>boulomai</i>): to will deliberately, to purpose, to be minded.  God determined this, it was <i>His</i> decision, which He was compelled to do by His own will.</p> <p style="text-align: center;">“But ‘of his own will’ God did to us all that has been done, without any incentive or prompting, moved only by himself, because he delighteth in mercy; because his name and his nature are love because evermore, like the sun, it is natural to him to distribute the beams of his eternal grace.” - C.H Spurgeon</p>

<p><b><u>James 1:19</u></b></p>	<p><b><u>wherefore:</u></b> It should read “you know” according to most critical Greek texts. It could be translated as “you know this.”</p> <p>They knew these truths, yet every man was to be swift to hear and slow to speak, they were to still meekly receive this instruction.</p>
<p><b><u>James 1:21</u></b></p>	<p style="text-align: center;"><b><u>Receive God’s Implanting Word; Be A Doer of The Word, Not a Hearer Only. Be Genuine</u></b></p> <p><b><u>naughtiness</u></b> (<i>kakia</i>): evil, wickedness</p> <p>It is related to the word for “evil” in <b>verse 13</b>.</p> <p>Engrafted (<i>emphutos</i>): inborn, implanted, rooted.</p> <p style="text-align: center;">“A word whose property it is to root itself like a seed in the heart” -Vines, Complete Expository Dictionary.</p>
<p><b><u>James 1:22</u></b></p>	<p><b><u>doers</u></b> (<i>poiētēs</i>): a maker, a doer, a performer.</p>
<p><b><u>James 1:23 - 24</u></b></p>	<p><b><u>beholdeth</u></b> (<i>katanoēō</i>): to perceive or discern distinctly, clearly. To consider attentively.</p> <p>The idea is that they are at the glass (mirror) giving careful attention, like a woman applying her makeup. This is not just a casual glance.</p>
<p><b><u>James 1:25</u></b></p>	<p><b><u>Law of liberty:</u></b> In the New Covenant, God reveals to us a <b>law</b>, but it is a <b>law of liberty</b>, written on our transformed hearts by the Spirit of God. This is not the law of Moses, this is God’s Word of truth in the New Covenant of spirit.</p> <p><b><u>looketh</u></b> (<i>parakuptō</i>): to stoop down in order to look into something.</p> <p>Very deliberate and conscientious action. A significant aspect of being a doer is to meekly receive the implanted Word of God, which requires careful attention.</p> <p><b><u>deed</u></b> (<i>poiēsis</i>): doing, performing, working, that which someone does.</p> <p><b><u>“whoso . . . he . . . this man:”</u></b>- shows the emphasis in this section is that the <i>same</i> man who does all these things will be blessed in his actions. In contrast, the one who does not do, but is a hearer only, is deceived and without real substance.</p>

### Hearers and Doers

#### **Ezekiel 33:30 - 33**

**30** Also, thou son of man, the children of thy people still are talking against thee by the walls and in the doors of the houses, and speak one to another, every one to his brother, saying, Come, I pray you, and hear what is the word that cometh forth from the LORD.

**31** And they come unto thee as the people cometh, and they sit before thee [as] my people, and they hear thy words, but they will not do them: for with their mouth they shew much love, [but] their heart goeth after their covetousness.

**32** And, lo, thou [art] unto them as a very lovely song of one that hath a pleasant voice, and can play well on an instrument: for they hear thy words, but they do them not.

**33** And when this cometh to pass, (lo, it will come,) then shall they know that a prophet hath been among them.

#### **Luke 6:43 - 49**

**43** For a good tree bringeth not forth corrupt fruit; neither doth a corrupt tree bring forth good fruit.

**44** For every tree is known by his own fruit. For of thorns men do not gather figs, nor of a bramble bush gather they grapes.

**45** A good man out of the good treasure of his heart bringeth forth that which is good; and an evil man out of the evil treasure of his heart bringeth forth that which is evil: for of the abundance of the heart his mouth speaketh.

**46** And why call ye me, Lord, Lord, and do not the things which I say?

**47** Whosoever cometh to me, and heareth my sayings, and doeth them, I will shew you to whom he is like:

**48** He is like a man which built an house, and digged deep, and laid the foundation on a rock: and when the flood arose, the stream beat vehemently upon that house, and could not shake it: for it was founded upon a rock.

**49** But he that heareth, and doeth not, is like a man that without a foundation built an house upon the earth; against which the stream did beat vehemently, and immediately it fell; and the ruin of that house was great.

**Luke 8:4 – 15**

**4** And when much people were gathered together, and were come to him out of every city, he spake by a parable:

**5** A sower went out to sow his seed: and as he sowed, some fell by the way side; and it was trodden down, and the fowls of the air devoured it.

**6** And some fell upon a rock; and as soon as it was sprung up, it withered away, because it lacked moisture.

**7** And some fell among thorns; and the thorns sprang up with it, and choked it.

**8** And other fell on good ground, and sprang up, and bare fruit an hundredfold. And when he had said these things, he cried, He that hath ears to hear, let him hear.

**9** And his disciples asked him, saying, What might this parable be?

**10** And he said, Unto you it is given to know the mysteries of the kingdom of God: but to others in parables; that seeing they might not see, and hearing they might not understand.

**11** Now the parable is this: The seed is the word of God.

**12** Those by the way side are they that hear; then cometh the devil, and taketh away the word out of their hearts, lest they should believe and be saved.

**13** They on the rock [are they], which, when they hear, receive the word with joy; and these have no root, which for a while believe, and in time of temptation fall away.

**14** And that which fell among thorns are they, which, when they have heard, go forth, and are choked with cares and riches and pleasures of [this] life, and bring no fruit to perfection.

**15** But that on the good ground are they, which in an honest and good heart, having heard the word, keep [it], and bring forth fruit with patience.

**Psalms 119:1 - 11**

**1** Blessed [are] the undefiled in the way, who walk in the law of the LORD.

**2** Blessed [are] they that keep his testimonies, [and that] seek him with the whole heart.

**3** They also do no iniquity: they walk in his ways.

**4** Thou hast commanded [us] to keep thy precepts diligently.

**5** O that my ways were directed to keep thy statutes!

**6** Then shall I not be ashamed, when I have respect unto all thy commandments.

**7** I will praise thee with uprightness of heart, when I shall have learned thy righteous judgments.

**8** I will keep thy statutes: O forsake me not utterly.

**9** Wherewithal shall a young man cleanse his way? by taking heed [thereto] according to thy word.

**10** With my whole heart have I sought thee: O let me not wander from thy commandments.

**11** Thy word have I hid in mine heart, that I might not sin against thee.

	<p><b>Colossians 3:16 - 17</b>  <b>16</b> Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord.  <b>17</b> And whatsoever ye do in word or deed, [do] all in the name of the Lord Jesus, giving thanks to God and the Father by him.</p> <p><b>Philippians 2:13</b> For it is God which worketh in you both to will and to do of [His] good pleasure.</p> <p><b>Hebrews 13:20 - 21</b>  <b>20</b> Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant,  <b>21</b> Make you perfect in every good work to do his will, working in you that which is well-pleasing in his sight, through Jesus Christ; to whom [be] glory for ever and ever. Amen.</p>
<p><b><u>James 1:26 - 27</u></b></p>	<p style="text-align: center;"><b><u>Genuine Devotion</u></b></p> <p><b><u>religious, religion</u></b>: two forms of the same Greek word, both used of “worshipping God.” This word relates to matters of devotion, reverence, trembling, godly fear and worship.</p> <p><b><u>to visit</u></b>: occurs with the sense of to look after, to visit for benevolence, to visit and care for others.</p>

## Chapter 2 – Shawn Weir

### James 2:1 - 4

**1 respect of persons** (*prosōpolēpsia*): favoritism, preference among people, literally translates to “receive the countenance”

**God is not a respecter of persons**

**Deuteronomy 10:17** For the LORD your God is God of gods, and Lord of lords, a great God, a mighty, and a terrible, which regardeth not persons, nor taketh reward

**Romans 2:9 – 11**

**9** Tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the Gentile;

**10** But glory, honour, and peace, to every man that worketh good, to the Jew first, and also to the Gentile:

**11** For there is no respect of persons with God.

**1 Samuel 16:7** But the LORD said unto Samuel, Look not on his countenance, or on the height of his stature; because I have refused him: for the LORD seeth not as man seeth; for man looketh on the outward appearance, but the LORD looketh on the heart.

**2 assembly** (*sunagōgē*): synagogue. Early Judean Christians often still met in synagogues.

**2 gold ring**: “In Roman society the wealthy wore rings on their left hand in great profusion. A sign of wealth, rings were worn with great ostentation. There were even shops in Rome where rings could be rented for special occasions.” (Hiebert)

**2 vile** (*rhuparos*): dirty, cheap, shabby

**3 gay** (*lampros*): radiant, bright, elegant

**4 partial** (*diakrinō*): to separate, make a distinction, discriminate, to prefer

Translated as “doubting” in the KJV in the records regarding Peter and the house of Cornelius.

**Acts 10:20** Arise therefore, and get thee down, and go with them, doubting nothing: for I have sent them.

**Act 11:12** And the Spirit bade me go with them, nothing doubting. Moreover these six brethren accompanied me, and we entered into the man's house

	<p>God was teaching Peter that the distinctions that he was used to making discriminating between types of animals (clean and unclean) and then more significantly between people (Jews and Gentiles) he was no longer to make.</p> <p>Used here with the negative adverb <i>ou</i> (not) here in a question anticipating the answer: “Yes, we are discriminating among ourselves.”</p> <p>If we assume that the rich are more important to God, or even more blessed by God, then we’ve put too much value in temporary, material riches. Often when one favors the rich over the poor it’s because we believe we can get from the rich man.</p> <p><b>Luke 14:12 - 14</b>  <b>12</b> Then said he also to him that bade him, When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor thy rich neighbours; lest they also bid thee again, and a recompence be made thee.  <b>13</b> But when thou makest a feast, call the poor, the maimed, the lame, the blind:  <b>14</b> And thou shalt be blessed; for they cannot recompense thee: for thou shalt be recompensed at the resurrection of the just.</p>
<p><b><u>James 2:5 - 7</u></b></p>	<p><b>5</b> “<b>Hath not...</b>” this question in the Greek has the negative adverb <i>ou</i> (not) anticipating the answer: “Yes, God has chosen the poor in the world who are rich in believing and heirs of the kingdom...”</p> <p style="text-align: center;"><b><u>The Rich[prideful] and Poor[humble]</u></b></p> <p><b>James 1:9 - 10</b>  <b>9</b> Let the brother of low degree rejoice in that he is exalted:  <b>10</b> But the rich, in that he is made low: because as the flower of the grass he shall pass away.  <b>11</b> For the sun is no sooner risen with a burning heat, but it withereth the grass, and the flower thereof falleth, and the grace of the fashion of it perisheth: so also shall the rich man fade away in his ways.</p> <p><b>Matthew 5:3</b> Blessed are the poor in spirit: for theirs is the kingdom of heaven.</p>

**Matthew 19:16 - 26**

**16** And, behold, one came and said unto him, Good Master, what good thing shall I do, that I may have eternal life?

**17** And he said unto him, Why callest thou me good? there is none good but one, that is, God: but if thou wilt enter into life, keep the commandments.

**18** He saith unto him, Which? Jesus said, Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness,

**19** Honour thy father and thy mother: and, Thou shalt love thy neighbour as thyself.

**20** The young man saith unto him, All these things have I kept from my youth up: what lack I yet?

**21** Jesus said unto him, If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me.

**22** But when the young man heard that saying, he went away sorrowful: for he had great possessions.

**23** Then said Jesus unto his disciples, Verily I say unto you, That a rich man shall hardly enter into the kingdom of heaven.

**24** And again I say unto you, It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God.

**25** When his disciples heard it, they were exceedingly amazed, saying, Who then can be saved?

**26** But Jesus beheld them, and said unto them, With men this is impossible; but with God all things are possible.

**2 Corinthians 6:10b** ...as poor, yet making many rich; as having nothing, and yet possessing all things.

**2 Corinthians 8:9** For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich.

**1 Timothy 6:6b – 10, 17 - 18**

**6b** godliness with contentment is great gain.

**7** For we brought nothing into this world, and it is certain we can carry nothing out.

**8** And having food and raiment let us be therewith content.

**9** But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition.

**10** For the love of money is the root of all evil[a root of all kinds of evils]: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows.

	<p><b>17</b> Charge them that are rich in this world, that they be not highminded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy;</p> <p><b>18</b> That they do good, that they be rich in good works, ready to distribute[generous], willing to communicate[share]</p> <p>See <b>Nehemiah 5</b></p> <p><b>6</b> <u>“Do not...”</u> this question in the Greek has the negative adverb <i>ou</i> (not) anticipating the answer: “Yes, the rich do oppress us and drag us before the judgement seats.”</p> <p><b>7</b> <u>“Do not...”</u> this question in the Greek has the negative adverb <i>ou</i> (not) anticipating the answer: “Yes, the rich do blaspheme the good name [Jesus Christ] by which we were called.”</p> <p><b>7</b> <u>blaspheme</u> (<i>blasphēmeō</i>): slander, speak evil of, revile</p>
<p><b>James 2:8 - 13</b></p>	<p><b>8</b> “the <u>royal</u> law” (<i>basilikos</i>): kingly, regal or preeminent</p> <p><b>Leviticus 19:18</b> Thou shalt not avenge, nor bear any grudge against the children of thy people, but thou shalt <u>love thy neighbour as thyself</u>: I am the LORD.</p> <p><b>Luke 10:25 – 29, 36 - 37</b></p> <p><b>25</b> And, behold, a certain lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life?</p> <p><b>26</b> He said unto him, What is written in the law? how readest thou?</p> <p><b>27</b> And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and <u>thy neighbour as thyself</u>.</p> <p><b>28</b> And he said unto him, Thou hast answered right: this do, and thou shalt live.</p> <p><b>29</b> But he, willing to justify himself, said unto Jesus, And who is my neighbour?</p> <p><u>(what follows is the parable of the “Good Samaritan”)</u></p> <p><b>36</b> Which now of these three, thinkest thou, was neighbour unto him that fell among the thieves?</p> <p><b>37</b> And he said, He that shewed mercy on him. Then said Jesus unto him, Go, and do thou likewise</p> <p><b>Romans 13:9 - 10</b></p> <p><b>9</b> For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this saying, namely, <u>Thou shalt love thy neighbour as thyself</u>.</p> <p><b>10</b> Love worketh no ill to his neighbour: therefore love is the fulfilling of the law.</p>

	<p><b>Galatians 5:13 – 14</b>  <b>13</b> For, brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another.  <b>14</b> For all the law is fulfilled in one word, even in this; <u>Thou shalt love thy neighbour as thyself.</u></p> <p><b>9</b> <u>commit</u>(<i>ergazomai</i>): to work, labor or toil</p> <p><b>12</b> Not the old covenant law, but a law of freedom. The law of God after the inward man, the law of spirit and life. This kind of partiality wouldn't have even been expectable under the old law. They were now under a greater covenant. Love without hypocrisy is and was still the standard.</p> <p><b>13 WT</b> Certainly, it will be judgment without mercy to him who has not been merciful. Mercy boasts against judgment.</p> <p>Mercy and not judgement has been shown in love without partiality to all of mankind by a God who does not have favorites. He has chosen the poor[humble] who are rich in believing and love Him to be heirs in His kingdom. To love all the brothers without preferences would be fulfilling the old covenant law. We now, as those judged according to the new covenant law of freedom, should even more so speak and do all things with love and mercy without respect of persons.</p>
<p><b>James 2:14 - 16</b></p>	<p><b>14</b> <u>works</u> (<i>ergon</i>): acts, deeds, labours, works</p> <p><b>14</b> <u>save</u> (<i>sōzō</i>): to save, to deliver, to protect, to heal, to make whole. This is not regarding salvation in this context. It is regarding someone who <i>says</i> they have believing. Their actions (or the lack thereof) would speak louder than those words.</p> <p><b>Proverbs 20:6</b> Most men will proclaim every one his own goodness: but a faithful man who can find?</p> <p><b>16</b> <u>“Depart in peace, be ye warmed and filled”</u> As James shows that those words would be without believing, John shows they would also be without love:</p> <p><b>1 John 3:16 – 18</b>  <b>16</b> Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren.  <b>17</b> But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?  <b>18</b> My little children, let us not love in word, neither in tongue; but in deed and in truth.</p>

<p><b>James 2:17 – 18</b></p>	<p><b>17 faith</b> (<i>pistis</i>): In this context, it is that which is called “faith”</p> <p><b>17 dead</b> (<i>nekros</i>): dead, inactive, deceased, lifeless or inanimate</p> <p><b>18 “shew me thy faith without thy works”</b>: How could you? And that’s exactly the point. “Faith” without corresponding actions, is not truly faith. This again is that self-deception from <b>chapter 1</b> of just being a hearer of the Word, but not a doer.</p>
<p><b>James 2:19 – 20</b></p>	<p><b>20 vain</b> (<i>kenos</i>): empty</p> <p><b>20 dead</b> (<i>argos</i>): inactive, unemployed, lazy, shunning the labour which one ought to perform, useless, barren</p>
<p><b>James 2:21 – 24</b></p>	<p><b>21</b> this question in the Greek has the negative adverb <i>ou</i> (not) anticipating the answer: “Yes, Abraham our father was justified by works when he had offered Isaac his son upon the altar.”</p> <p><b>23</b> This quote is from <b>Genesis 15:6</b>, which is long before Isaac is even born. His name was still Abram and his righteousness came after he believed what God showed him in the stars:</p> <p style="text-align: center;"><b>Genesis 15:5 - 6</b></p> <p><b>5</b> And he brought him forth abroad, and said, Look now toward heaven, and tell the stars, if thou be able to number them: and he said unto him, So shall thy seed be.</p> <p><b>6</b> And he believed in the LORD; and he counted it to him for righteousness</p> <p style="text-align: center;"><b>Romans 4:2 – 3</b></p> <p><b>2</b> For if Abraham were justified by works, he hath whereof to glory; but not before God.</p> <p><b>3</b> For what saith the scripture? Abraham believed God, and it was counted unto him for righteousness.</p> <p>Abram believed the gospel from what God showed him in the stars. He believed regarding the promised seed who would come through his children and this is what was counted unto him for righteousness.</p> <p>However, when his child Isaac was born and of age the genuineness of his believing that justified him was tried.</p>

	<p><b>Genesis 22:1 - 13</b></p> <p><b>1</b> And it came to pass after these things, that God did tempt Abraham, and said unto him, Abraham: and he said, Behold, here I am.</p> <p><b>2</b> And he said, Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt offering upon one of the mountains which I will tell thee of.</p> <p><b>3</b> And Abraham rose up early in the morning, and saddled his ass, and took two of his young men with him, and Isaac his son, and clave the wood for the burnt offering, and rose up, and went unto the place of which God had told him.</p> <p><b>4</b> Then on the third day Abraham lifted up his eyes, and saw the place afar off.</p> <p><b>5</b> And Abraham said unto his young men, Abide ye here with the ass; and I and the lad will go yonder and worship, and come again to you.</p> <p><b>6</b> And Abraham took the wood of the burnt offering, and laid it upon Isaac his son; and he took the fire in his hand, and a knife; and they went both of them together.</p> <p><b>7</b> And Isaac spake unto Abraham his father, and said, My father: and he said, Here am I, my son. And he said, Behold the fire and the wood: but where is the lamb for a burnt offering?</p> <p><b>8</b> And Abraham said, My son, God will provide himself a lamb for a burnt offering: so they went both of them together.</p> <p><b>9</b> And they came to the place which God had told him of; and Abraham built an altar there, and laid the wood in order, and bound Isaac his son, and laid him on the altar upon the wood.</p> <p><b>10</b> And Abraham stretched forth his hand, and took the knife to slay his son.</p> <p><b>11</b> And the angel of the LORD called unto him out of heaven, and said, Abraham, Abraham: and he said, Here am I.</p> <p><b>12</b> And he said, Lay not thine hand upon the lad, neither do thou any thing unto him: <u>for now I know that thou fearest God</u>, seeing thou hast not withheld thy son, thine only son from me.</p> <p><b>13</b> And Abraham lifted up his eyes, and looked, and behold behind him a ram caught in a thicket by his horns: and Abraham went and took the ram, and offered him up for a burnt offering in the stead of his son.</p> <p><b>Hebrews 11:17 – 19</b></p> <p><b>17</b> By faith Abraham, when he was tried, offered up Isaac: and he that had received the promises offered up his only begotten son,</p> <p><b>18</b> Of whom it was said, That in Isaac shall thy seed be called:</p> <p><b>19</b> Accounting that God was able to raise him up, even from the dead; from whence also he received him in a figure.</p>
<p><b><u>James 2:25 – 26</u></b></p>	<p><b>25</b> this question in the Greek has the negative adverb <i>ou</i> (not) anticipating the answer: “Yes, Rahab the harlot was justified by works, when she received the messengers, and had sent them out another way.”</p>

**Joshua 2:9 – 11**

**9** And she said unto the men, I know that the LORD hath given you the land, and that your terror is fallen upon us, and that all the inhabitants of the land faint because of you.

**10** For we have heard how the LORD dried up the water of the Red sea for you, when ye came out of Egypt; and what ye did unto the two kings of the Amorites, that were on the other side Jordan, Sihon and Og, whom ye utterly destroyed.

**11** And as soon as we had heard these things, our hearts did melt, neither did there remain any more courage in any man, because of you: for the LORD your God, he is God in heaven above, and in earth beneath.

**Hebrew 11:31** By faith the harlot Rahab perished not with them that believed not, when she had received the spies with peace.

Rahab didn't just tell the spies, "depart in peace, be warmed and filled." She actually housed them and hid them. Her heart trembled, she actually believed and her corresponding actions are proof of it.

Here God puts Rahab right next to Abraham. He looks at the genuine believing of heart and has no respect of persons.

**26 dead** (*nekros*): dead, inactive, deceased, lifeless or inanimate

**James 1:25** But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed.

## Chapter 3: Part One – Joe Davolos

<p><b><u>James 3:1</u></b></p>	<p><b><u>masters</u></b> (<i>didaskalos</i>): One skilled in teaching concerning the things of God, and the responsibilities of man.</p> <ul style="list-style-type: none"> <li>• We would simply call <i>didaskalos</i>, teachers.</li> </ul> <p><b><u>condemnation</u></b> (<i>krima</i>): Sentencing produced via trial for wrongdoing [judgment against].</p> <p><b>NASB James 3:1</b> Let not many <i>of you</i> become teachers, my brethren, knowing that as such we will incur a stricter judgment.</p> <p><b>WT James 3:1</b> Not many of you should become teachers, my brothers, recognizing that we [<i>teachers</i>] shall receive a greater judgment.</p>
<p><b><u>James 3:2</u></b></p>	<p><b><u>offend</u></b> (<i>ptaiō</i>): To stumble, trip or fall as a result of hitting with your foot.</p> <ul style="list-style-type: none"> <li>• 1st usage: stumbling in many ways</li> <li>• 2nd usage: to stumble as a result of their words</li> <li>• <b>James 2:10</b> For whosoever shall keep the whole law, and yet <u>offend</u> [stumble] in one point, he is guilty of all.</li> </ul> <p><b><u>perfect</u></b> (<i>teleios</i>): mature, fully grown man</p> <p><b><u>bridle</u></b> (<i>chalinagōgeō</i>): to guide, steer or check [restrain]</p> <p><b>WT James 1:26</b> If anyone seems to be devoted and does not <u>bridle</u> his tongue but deceives his own heart, then this person’s devotion is futile.</p>
<p><b><u>James 3:3 - 5</u></b></p>	<p><b><u>Comparisons for the tongue:</u></b></p> <ul style="list-style-type: none"> <li>• The bit</li> <li>• The very small helm</li> <li>• The small fire</li> </ul>

	<p><b>Proverbs 26:20 – 28</b></p> <p><b>20</b> Where no wood is, <i>there</i> the fire goeth out: so where <i>there is</i> no talebearer, the strife ceaseth.</p> <p><b>21</b> As coals <i>are</i> to burning coals, and wood to fire; so <i>is</i> a contentious man to kindle strife.</p> <p><b>22</b> The words of a talebearer <i>are</i> as wounds, and they go down into the innermost parts of the belly.</p> <p><b>23</b> Burning lips and a wicked heart <i>are like</i> a potsherd covered with silver dross.</p> <p><b>24</b> He that hateth dissembleth with his lips, and layeth up deceit within him;</p> <p><b>25</b> When he speaketh fair, believe him not: for <i>there are</i> seven abominations in his heart.</p> <p><b>26</b> <i>Whose</i> hatred is covered by deceit, his wickedness shall be shewed before the <i>whole</i> congregation.</p> <p><b>27</b> Whoso diggeth a pit shall fall therein: and he that rolleth a stone, it will return upon him.</p> <p><b>28</b> A lying tongue hateth <i>those that are</i> afflicted by it; and a flattering mouth worketh ruin.</p> <p><b>Ephesians 4:24 – 25</b></p> <p><b>24</b> And that ye put on the new man, which after God is created in righteousness and true holiness.</p> <p><b>25</b> Wherefore putting away lying, speak every man truth with his neighbor: for we are members one of another.</p>
<p><b>James 3:6</b></p>	<p><b>world</b> (<i>kosmos</i>): order, arranged state or realm</p> <p>When considering the usages of <i>kosmos</i>, there are two primary employments of this word in the scriptures, and the contents of the verses in their contexts can help understand the difference. The first usage can be understood to refer to an ordered environment, and physical in nature. The second usage refers to a more abstract type of environment, more of a state or realm. The examples below may help understand the difference. The <b>I Timothy</b> citation refers to the former, and the <b>Philippians</b> citation refers to the latter.</p> <ul style="list-style-type: none"> <li>• <b>I Timothy 6:7</b> For we brought nothing into <u>this world</u>, <i>and it is</i> certain we can carry nothing out.</li> <li>• <b>Philippians 2:15</b> That ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in <u>the world</u>;</li> </ul> <p><b>“THE WORLD OF INIQUITY”</b></p> <p>The usage here in <b>James 3:6</b> can be understood in more of the abstract arrangement. When the scriptures say <i>a world of iniquity</i>, it speaks to the very existence of the tongue is an ordered and arranged world of injustice and unjustness. An unjust little world.</p>

	<p><b>defileth</b> (<i>spiloō</i>): to stain and to defile</p> <p><b>course</b> (<i>trochos</i>): physical wheel or figurative course and circuit</p> <p><b>of nature</b> (<i>genesis</i>): the origin, source, or birth</p> <p><b>setteth on fire/is set on fire</b> (<i>phlogizō</i>): to light on fire</p> <p>It is possible, while only a small member, that the effect of the tongue on a man’s life is vast. Namely, the tongue defiles the entire body, meaning that there is no part immune to its marring nature (<i>spiloō</i>). On top of its devastating range, it’s destruction maintains its position for a very long time, specifically igniting (<i>phlogizō</i>) the entire life of a man, and ignited itself by the flames of Gehenna [garbage fire]. The impact of the tongue is felt from birth to death, inflicting the individual all the while.</p>
<p><b>Matthew</b> <b>15:10 - 11,</b> <b>17 - 20</b></p>	<p><b>What defiles the body?</b></p> <ul style="list-style-type: none"> <li>Jesus teaches regarding those things which come out of the mouth. This is following the judgment against the disciples after they ate bread without washing their hands. He shows the truth concerning what actually defiles a man, compared to their tradition and commandment of men.</li> </ul> <p><b>Matthew 15: 10 – 11, 17 - 20</b>  <b>10</b> And he called the multitude, and said unto them, Hear, and understand:  <b>11</b> Not that which goeth into the mouth <u>defileth</u> a man; but that which cometh out of the mouth, this <u>defileth</u> a man.</p> <p><b>defileth</b> (<i>koinoō</i>): to make common, unclean, mixed and polluted</p> <p><b>17</b> Do not ye yet understand, that whatsoever entereth in at the mouth goeth into the belly, and is cast out into the draught?  <b>18</b> But those things which proceed out of the mouth come forth from the heart; and they <u>defile</u> the man.  <b>19</b> For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies:  <b>20</b> These are the things which defile a man: but to eat with unwashen hands <u>defileth</u> not a man.</p>
<p><b>James 3:7 –</b> <b>8</b></p>	<p><b>unruly</b> (<i>akataschetos</i>): not coercible, untameable, unrestrictable</p> <ul style="list-style-type: none"> <li>Unlike every species of mammals, reptiles, birds, and fish the tongue is unable to be tamed.</li> </ul>

<p><b><u>James 3:9 - 12</u></b></p>	<ul style="list-style-type: none"> <li>• The tongue is a hypocrite <ul style="list-style-type: none"> <li>○ Blessing God, and cursing men</li> <li>○ Sweet water, and bitter water</li> <li>○ Figs from olive trees, and vice versa</li> <li>○ Fountain yielding salt and fresh water</li> </ul> </li> </ul> <p>As unfitting it would be for fig trees to bring forth olives, so would it be for the tongue to be a place of both blessing and cursing. As impossible as it would be for a fountain to supply both saltwater and freshwater from its source, so would be the tongue as unable to provide the good from an evil source.</p>
<p><b><u>Matthew 12:33 - 35</u></b></p>	<p style="text-align: center;"><b><u>If the tongue is unable to be tamed, why am I accountable for what I say, and why would I want my tongue anymore?</u></b></p> <p><b>Matthew 12:33 - 35</b>  <b>33</b> Either make the tree good, and his fruit good; or else make the tree corrupt, and his fruit corrupt: for the tree is known by his fruit.  <b>34</b> O generation of vipers, how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh.</p> <ul style="list-style-type: none"> <li>• <b>NASB 34</b> “You brood of vipers, how can you, being evil, speak what is good? For the mouth speaks out of that which fills the heart. <ul style="list-style-type: none"> <li>• Though untameable, the tongue [being a part of the mouth], operates based upon which comes from the heart</li> </ul> </li> </ul> <p><b>35</b> A good man out of the good treasure of the heart bringeth forth good things: and an evil man out of the evil treasure bringeth forth evil things.</p> <p><b>Proverbs 4:20 - 5:2</b>  <b>20</b> My son, attend to my words; incline thine ear unto my sayings.</p> <p style="text-align: center;"><b><u>incline</u></b> (<i>nātāh</i>): stretch forth, spread out</p> <p><b>21</b> Let them not depart from thine eyes; keep them in the midst of thine <u>heart</u>.  <b>22</b> For they are life unto those that find them, and health to all their flesh.  <b>23</b> Keep thy <u>heart</u> with all diligence; for out of it are the issues of life.</p> <p>We know that good men, with the good treasure in their hearts bring forth the good, and vice versa. Would guarding our hearts with diligence help continue to have the heart be a place where good is?</p> <ul style="list-style-type: none"> <li>• <b>Psalm 119:11</b> Thy word have I hid in mine heart, that I might not sin against thee. <ul style="list-style-type: none"> <li>• We get to put it there</li> </ul> </li> </ul>

	<ul style="list-style-type: none"> <li>• <b>Proverbs 6:20 - 23</b>  <b>20</b> My son, keep thy father’s commandment, and forsake not the law of thy mother:  <b>21</b> Bind them continually upon thine heart, and tie them about thy neck.   <u>bind</u> (<i>kāshar</i>): knot, tie, league together   <b>22</b> When thou goest, it shall lead thee; when thou sleepest, it shall keep thee; and when thou awakest, it shall talk with thee.   <b>Proverbs 4:20 - 5:2 continued</b>  <b>24</b> Put away from thee a <u>froward mouth, and perverse lips</u> put far from thee.  <b>25</b> Let thine eyes look right on, and let thine eyelids look straight before thee.  <b>26</b> Ponder the path of thy feet, and let all thy ways be established.  <b>27</b> Turn not to the right hand nor to the left: remove thy foot from evil.  <b>5:1</b> My son, attend unto my wisdom, and bow thine ear to my understanding:  <b>2</b> That thou mayest regard discretion, and that thy <u>lips</u> may keep knowledge.   <b>Proverbs 21:23</b> He who guards his mouth and his tongue, Guards his soul from troubles.   <b>Proverbs 18:20 - 21</b>  <b>20</b> With the fruit of a man’s mouth his stomach will be satisfied; He will be satisfied with the product of his lips.  <b>21</b> Death and life are in the power of the tongue, And those who love it will eat its fruit.   <b>Proverbs 17:27 - 28</b>  <b>27</b> He who restrains his words has knowledge, And he who has a cool spirit is a man of understanding.  <b>28</b> Even a fool, when he keeps silent, is considered wise; When he closes his lips, he is considered prudent.</li> </ul>
<b>Closing</b>	<p><b>James 3:2</b> For in many things we offend all. If any man offend not in word, the same is a perfect man, and able also to bridle the whole body.</p> <ul style="list-style-type: none"> <li>• The maturity is not due to controlling the tongue, but the maturity is a result of not offending [causing to stumble] by the things which are spoken.</li> <li>• Those who do not offend, or cause to trip up by the things which are said are mature, and able to steer and guide the entire body.</li> </ul> <p style="text-align: center;"><b><u>Let’s let our hearts bring forth that which is good, because we have good treasure in there!</u></b></p>

**Ephesians 4:25 - 29**

**25** Wherefore putting away lying, speak every man truth with his neighbor: for we are members one of another.

**26** Be ye angry, and sin not: let not the sun go down upon your wrath:

**27** Neither give place to the devil.

**28** Let him that stole steal no more: but rather let him labor, working with his hands the thing which is good, that he may have to give to him that needeth.

**29** Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers

**corrupt** (*sapros*): putrid, rotten or rotting

**Psalm 119:171 - 173**

**171** Let my lips utter praise, For You teach me Your statutes.

**172** Let my tongue sing of Your word, For all Your commandments are righteousness.

**173** Let Your hand be ready to help me, For I have chosen Your precepts.

**Hebrews 13:15 - 16**

**15** By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to his name.

**16** But to do good and to communicate forget not: for with such sacrifices God is well pleased.

## Chapter 3: Part Two – Jim Drinks Sr.

### TWO KINDS OF WISDOM

**James 1:5** declared “If any of you lack wisdom, let him ask of God, that giveth to all *men* liberally, and upbraideth not; and it shall be given him.”

**James 3:13** then asks “Who *is* a wise man and endued with knowledge among you? Let him shew out of a good conversation his works with meekness of wisdom.”

This section in **James 3:13-18** illustrates the distinct difference between receiving and applying wisdom from above, which results in the fruit of righteousness being sown in peace of them that make peace; or applying earthly, sensual, devilish wisdom, which results in envy and strife, confusion and every evil work, which would not be wisdom from God.

### TWO KINGDOMS WITH TWO DIFFERENT KINDS OF WISDOM

- There are two spiritual kingdoms that are the source of these two kinds of wisdom. There is the kingdom of God and his Son Jesus Christ, and there is the kingdom of the god of this world [age] which is Satan, the Devil, and his host.
- No man is born with wisdom in himself, nor does he think up his own wisdom for himself. He needs to learn wisdom from a source outside of himself.

**Jeremiah 10:23** O Lord, I know the way of man is not in himself: it is not in man that walketh to direct his steps.

**Proverbs 16:9** A man’s heart devises his way: but the Lord directeth his steps.

**Proverbs 19:21** *There are* devices in a man’s heart; nevertheless the counsel of the Lord, that shall stand.

Man cannot direct himself despite all the devices in his heart because he has no wisdom in himself; so, he will learn wisdom basically from one of two spiritual kingdoms. That wisdom may come by way of what he learns from other men but the source of that wisdom is from the two spiritual kingdoms.

## THE WISDOM OF THIS AGE

**Galatians 1:4** Who [Jesus Christ] gave himself for our sins, that he might deliver us from this present evil world [age], according to the will of God and our Father.

**I Corinthians 2:6** Howbeit we speak wisdom among them that are perfect [mature]: yet not the wisdom of this world [age], nor of the princes of this world [age], that come to nought.

- There is the wisdom of this present evil age which Paul did not speak of, and the wisdom of the princes [rulers] of this present evil age. It is not the kind of wisdom that leads a person to believe on God's Son Jesus Christ and receive eternal life.

### **I Corinthians 1:18 - 20**

**18** For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God.

**19** For it is written "I will destroy the wisdom of the wise and bring to nothing the understanding of the prudent."

**20** Where is the wise? Where is the scribe? Where is the disputer of this world? Hath not God made foolish the wisdom of this world?

- The wisdom of this world leads men away from believing the gospel of Christ.
- The god of this age is the source of the wisdom of this age. He blinds the minds of unbelievers to the light of the gospel of Christ so that they reject the gospel of Christ.

**II Corinthians 4:4** In whom the god of this word [age] hath blinded the minds [thinking processes] of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them.

- The god of this age is also the source of the deceptive wisdom which can corrupt the minds, or thinking processes, of even those who believe on the Lord Jesus Christ.

	<p><b>II Corinthians 11:3 - 4</b></p> <p><b>3</b> But I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds [thinking processes] should be corrupted from the simplicity [the integrity and the purity] that is in Christ.</p> <p><b>4</b> For if he that cometh preacheth another Jesus, whom we have not preached, or <i>if</i> ye receive another spirit, which ye have not received, or another gospel, which ye have not accepted, ye might well bear with him. [you put up with it all too well]</p> <ul style="list-style-type: none"> <li>• This other kind of wisdom can lead believers on the Lord Jesus Christ to hear about another Jesus, receive another spirit, and a different gospel than what they received</li> </ul> <p><b>Romans 12:2</b> And be not conformed to this world [age], but be transformed by the renewing of your mind that ye may prove what is that good, acceptable and perfect will of God.</p> <ul style="list-style-type: none"> <li>• The fashions of this age would include lying, stealing, bitter envy, strife, wrath, evil speaking, hatred, fear doubt, sin consciousness, etc. That is the wisdom of this age.</li> </ul>
	<p style="text-align: center;"><b><u>THE WISDOM OF GOD</u></b></p> <ul style="list-style-type: none"> <li>• There is a book in the Old Testament given by revelation to Solomon to write down, which was addressed to the young man of Israel. It was given so that they could learn the true wisdom of God as they grew, and identify the other kind of wisdom.</li> </ul> <p><b>Proverbs 1:1 - 4</b></p> <p><b>1</b> The proverbs of Solomon the son of David, king of Israel;</p> <p><b>2</b> To know wisdom and instruction; to perceive [understand] the words of understanding;</p> <p><b>3</b> To receive the instruction of wisdom [prudence, practicality, good sense pertaining to] justice, and judgement, and equity;</p> <p><b>4</b> To give subtilty [sharpness] to the simple, to the young man knowledge and discretion.</p>

- Our Lord Jesus Christ was a young man of Israel and so the book of Proverbs was addressed to him, as even he was not born with wisdom, but learned as he grew.

**Luke 2:42, 46 - 47**

**42** And when he was twelve years old, they went up to Jerusalem after the custom of the feast.

**46** And it came to pass, that after three days they found him in the temple, sitting in the midst of doctors [of the Mosaic Law], both hearing them, and asking them questions.

**47** And all that heard him were astonished at his understanding and answers.

**Luke 2:52** And Jesus increased in wisdom and stature, and in favour with God and man.

**Proverbs 1:5 - 7**

**5** A wise *man* will hear, and will increase learning; and a man of understanding shall attain unto wise counsels:

**6** To understand a proverb, and the interpretation; the words of the wise, and their dark sayings.

**7** The fear of the Lord is the beginning of knowledge: *but* fools despise wisdom and instruction.

- All Godly knowledge and wisdom would begin with the fear [reverence] of the Lord [Jehovah]. The young man was not to learn wisdom so he could boast in his wisdom.

**Jeremiah 9:23-24** – let not the wise man glory in his wisdom...

- How a young man would understand the fear of the Lord and find the knowledge of God is explained in **Proverbs 2**.

**Proverbs 2:1 - 7**

**1** My son, if thou wilt receive my words, and hide my commandments with thee;

**2** So that thou incline thine ear unto wisdom, *and* apply thine heart to understanding

**3** Yea, if thou criest after knowledge, *and* liftest up thy voice for understanding;

**4** If thou seekest her as silver, and searchest for her as *for* hid treasure;

**5** Then thou shalt understand the fear of the Lord, and find the knowledge of God.

**6** For the Lord giveth wisdom: out of his mouth *cometh* knowledge and understanding

**7** He layeth up sound wisdom for the righteous, *he is* a buckler to them that walk uprightly

	<ul style="list-style-type: none"> <li>• The fear of the Lord is the beginning of wisdom. The Lord [Jehovah] gives true wisdom. <b>James 1:5</b> tells the believer who lacks wisdom to ask God for it.</li> </ul> <p><b>Proverbs 9:8-10</b>  <b>8</b> Reprove not a scorner, lest he hate thee: rebuke a wise man, and he will love thee.  <b>9</b> Give <i>instruction</i> to a wise <i>man</i>, and he will be yet wiser: teach a just <i>man</i>, and he will increase in understanding.  <b>10</b> The fear of the Lord <i>is</i> the beginning of wisdom: and the knowledge of the holy <i>is</i> understanding.</p> <p><b><u>There are two ways today a believer can receive wisdom from God:</u></b></p> <ul style="list-style-type: none"> <li>• There is great wisdom in the Scriptures. He can study the Word of God.</li> <li>• Also, by way of the gift of holy spirit, wisdom that can be received by word of knowledge, word of wisdom as needed in specific situations <ul style="list-style-type: none"> <li>○ The wisdom received by spirit will flow in line with the written Word of God.</li> </ul> </li> </ul>
<p><b><u>James 3:13</u></b></p>	<p><b>James 3:13 WT Who is a wise man and experienced among you? Let him show his actions out of a good manner of life with meekness of wisdom</b></p> <p><b><u>endued with knowledge</u></b> (<i>epistamai</i>): to fix one’s mind upon, i.e. to understand, to know how to do <i>anything</i>, to know well, to have knowledge.</p> <ul style="list-style-type: none"> <li>• This is speaking of a wise man among them who knows well, knows how to do, who is experienced at receiving and applying godly wisdom</li> <li>• He is to demonstrate his wisdom by his good manner of life with meekness.</li> <li>• As a believer who says he has believing should show his believing by his actions, so a truly wise man should show his wisdom in his actions</li> </ul> <p>If someone is experienced in a trade, he is expected to show it in his actions by the way in which he performs his trade with a certain level of professionalism.</p>
<p><b><u>James 3:14</u></b></p>	<p><b>James 3:14 WT</b> However, if you have bitter envy and factious strife in your heart, do not boast and lie against the truth.</p> <ul style="list-style-type: none"> <li>• Bitter envy and factious strife come from the heart.</li> <li>• One who would bless God the Father, and curse other sons of God, who are in God’s likeness as it speaks of in <b>James 3:9</b>, would do that out of bitter envy and strife in their hearts.</li> </ul> <p><b>Matthew 15:11, 18</b>  <b>11</b> Not that which goeth into the mouth defileth a man; but that which cometh out of the mouth, this defileth a man.  <b>18</b> But those things which proceed out of the mouth come forth from the heart; and they defile the man.</p>

<p><b><u>James 3:15</u></b></p>	<p><b>James 3:15 WT</b> This wisdom is not what comes down from above, but <i>is</i> earthly, natural, devilish.</p> <p><b><u>sensual</u></b> (<i>psuchikos</i>): natural or of the soul</p> <ul style="list-style-type: none"> <li>• It refers to what is associated with the natural soul life of man, the flesh or old nature as opposed to the new spirit nature.</li> <li>• The wisdom described here is of the earth rather than of heaven, and it is of the natural soul life of man rather than of the spirit life, and it is of devils.</li> </ul>
<p><b><u>James 3:16</u></b></p>	<p><b>James 3:16 WT</b> Moreover, where <i>there is</i> envy and factious strife, there <i>is</i> confusion and every evil deed.</p> <ul style="list-style-type: none"> <li>• The result of the wisdom that is earthly, natural, devilish is the evidencing of envy and factious strife, which resulted in confusion [instability] and every evil deed. That is not the desired result to be seen among believers in the Lord Jesus Christ.</li> </ul>
<p><b><u>James 3:17</u></b></p>	<p><b>James 3:17 WT</b> However, the wisdom from above is indeed first pure, then peaceful, gently forbearing, compliant, full of mercy and good fruits, impartial, not hypocritical.</p> <p><b><u>pure</u></b> (<i>hagnos</i>): Pure, chaste, clean, not contaminated by anything in itself really evil, pure from every defilement.</p> <p><b><u>peaceable</u></b> (<i>eirenikos</i>): free from hostility, free from mental disturbances. This is an adjective form of the word – <i>eirene</i> = meaning peace, used twice in <b>verse 18</b></p> <p><b><u>gentle</u></b> (<i>epiekes</i>): gentle, forbearing, yielding, being actively considerate, waiving just and legal redress [a legal making right], and tempering strict justice with gentle equity, not insisting on just rights.</p> <ul style="list-style-type: none"> <li>• Anyone who walks in this kind of wisdom is not insisting on being treated fairly, but in situations for the sake of peace, they would give up their personal rights. They would not compromise on God’s Word, but they yield on less significant matters.</li> </ul>

**I Corinthians 6:1, 5-7**

**1** Dare any of you, having a matter against another, go to law before the unjust, and not before the saints.

**5** I speak to your shame. Is it so, that there is not a wise man among you? No, not one that shall be able to judge [discern matters] between his brethren?

**6** But brother goeth to law with brother, and that before unbelievers.

**7** Now therefore there is utterly a fault among you, because ye go to law with another [they had lawsuits going on, suing each other]. Why do ye not rather take wrong? Why do ye not rather *suffer* [allow] *yourselves to be defrauded*.

**8** Nay, ye do wrong, and defraud, and that *your* brethren.

**Romans 12:17 - 19**

**17** Recompense to no man evil for evil [cited from **Proverbs 20:22**] Provide things honest in the sight of all men.

**18** If it be possible, as much as lieth in you [from your standpoint], live peaceably with all men.

**19** Dearly beloved, avenge not yourselves, but *rather* give place unto [the] wrath: for it is written, "Vengeance is mine; I will repay" saith the Lord.

**easy to be intreated** (*eupeithes*): easily persuaded; hence, not argumentative but compliant, congenial, open to reason, or obedient.

**II Timothy 2:23 - 25**

**23** But foolish and unlearned questions avoid, knowing that they do gender stifes [give birth to fights]

**24** And the servant of the Lord must not strive [fight]; but be gentle unto all *men*, apt to teach, patient able to endure evil],

**25** In meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth

The wisdom from above is **full of mercy and good fruits**.

**Luke 6:35 - 36**

**35** But love ye your enemies, and do good, and lend, hoping for nothing again: and your reward shall be great [that's good fruit], and ye shall be called the children of the Highest; for he is kind unto the unthankful and to the evil

**36** Be ye therefore merciful, as your Father is also merciful.

**without partiality** (*adiakritos*): unwavering, impartial, free from prejudice; hence without respect of persons.

The wisdom from above is **without hypocrisy**.

**James 3:18**

**James 3:18 WT** The fruit of justice is sown in peace among those keeping peace.

**GOD'S WISDOM AS OPPOSED TO ENVY AND STRIFE AND CONFUSION**

**I Corinthians 3:3** – envy and strife at Corinth due to walking by the flesh

**I Corinthians 14:26, 33, 40** – confusion in the assembled church. God is not of confusion, but of peace. God's wisdom to the assembled church-things be done decent and in order

**Philippians 1:15, 2:3 - 5** – Preaching Christ out of envy and strife. God's wisdom-let nothing be done through strife or vainglory, but in lowliness of mind let each esteem other better than themselves

**Romans 14:13, 19** - Let us not therefore judge one another. Let us follow after things which make for peace and things wherewith one may edify another.

**Romans 5:1** – We are justified by believing God raised Jesus from the dead and we have peace with God through our Lord Jesus Christ

**Ephesians 4:1 - 3** – We can endeavor to keep the unity of the spirit in the bond of peace.

**I Timothy 2:1 - 2** – We can pray for all men, for those in authority that we may lead a quiet and peaceable life in all godliness and honesty.

## Chapters 4 and 5 – Shawn Weir

### James 4:1 - 5

1 Used here with the negative adverb *ou* (not) here in a question anticipating the answer: “Yes, the wars and fights among ourselves come from the lusts that are warring in our members.”

1 **members** (*melos*): a limb or part of a human body

2 **“kill...fight...war”**: strong words used to express the extreme bounds they had crossed within their hearts regarding their brothers and sisters. The strong language is appropriate, the battles that happen among Christians are bitter and severe.

These “wars” within their own hearts were becoming manifest by the “wars” within the church.

### **Galatians 5:13 – 15**

**13** For, brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another.

**14** For all the law is fulfilled in one word, even in this; Thou shalt love thy neighbour as thyself.

**15** But if ye bite and devour one another, take heed that ye be not consumed one of another.

The concern is with reprovng their selfish hearts and the bitterness of the quarrels rather than judging the rights and wrongs of the various viewpoints.

3 **amiss** (*kakōs*): diseased, evil, grievous, miserable, sick

**Psalm 84:11b** ...the LORD will give grace and glory: no good thing will he withhold from them that walk uprightly.

These damaging desires existed among the Christians because they didn’t seek God to meet their needs (ye ask not) and when they do ask, they ask God with a selfish motivation (ye ask amiss). When they did pray to God, their prayers were self-centered and self-indulgent.

3 **consume** (*dapanaō*): to spend, to waste, to squander. Same word used of the the wasteful spending of “the prodigal son” in **Luke 15:14**.

4 **world** (*kosmos*): order, arranged state or realm, including its inhabitants, literally or figuratively

**1 John 2:15 - 17**

**15** Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him.

**16** For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world.

**17** And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever.

**2 Timothy 4:10** For Demas hath forsaken me, having loved this present world[present age]

We cannot both be friends of this world system in rebellion against God, and friends of God at the same time. We saw before in **James 2:23** that Abraham “was called the Friend of God.” How was his relationship with the world?

**Hebrews 11:8 – 10, 13 – 16a**

**8** By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went.

**9** By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise:

**10** For he looked for a city which hath foundations, whose builder and maker is God.

**13** These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth.

**14** For they that say such things declare plainly that they seek a country.

**15** And truly, if they had been mindful of that country from whence they came out, they might have had opportunity to have returned.

**16a** But now they desire a better country, that is, an heavenly: wherefore God is not ashamed to be called their God

### Idolatry Likened to Adultery

#### **Jeremiah 3:6 – 10, 14**

**6** The LORD said also unto me in the days of Josiah the king, Hast thou seen that which backsliding Israel hath done? she is gone up upon every high mountain and under every green tree, and there hath played the harlot.

**7** And I said after she had done all these things, Turn thou unto me. But she returned not. And her treacherous sister Judah saw it.

**8** And I saw, when for all the causes whereby backsliding Israel committed adultery I had put her away, and given her a bill of divorce; yet her treacherous sister Judah feared not, but went and played the harlot also.

**9** And it came to pass through the lightness of her whoredom, that she defiled the land, and committed adultery with stones and with stocks.

**10** And yet for all this her treacherous sister Judah hath not turned unto me with her whole heart, but feignedly, saith the LORD.

**14** Turn, O backsliding children, saith the LORD; for I am married unto you

**5 “the spirit that dwelleth in us”**: not referring to the holy spirit within us and the “new heart” that has been given to us by believing on the Lord Jesus Christ in the new covenant, but to the old things of flesh received from Adam.

**Genesis 6:5** And GOD saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually.

**Genesis 8: 21** ...the imagination of man's heart is evil from his youth...

#### **Romans 8:7 – 9a**

**7** Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be.

**8** So then they that are in the flesh cannot please God.

**9a** But ye are not in the flesh, but in the Spirit, if so be[since it is] that the Spirit of God dwell in you.

	<p><b>Galatians 5:16 – 25</b></p> <p><b>16</b> This I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh.</p> <p><b>17</b> For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would.</p> <p><b>18</b> But if ye be led of the Spirit, ye are not under the law.</p> <p><b>19</b> Now the works of the flesh are manifest, which are these; Adultery, fornication, uncleanness, lasciviousness,</p> <p><b>20</b> Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies,</p> <p><b>21</b> Envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God.</p> <p><b>22</b> But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith,</p> <p><b>23</b> Meekness, temperance: against such there is no law.</p> <p><b>24</b> And they that are Christ's have crucified the flesh with the affections and lusts.</p> <p><b>25</b> If we live in the Spirit, let us also walk in the Spirit.</p>
<p><b>James 4:6 - 10</b></p>	<p><b>6 “<u>God resisteth the proud, but giveth grace unto the humble...</u>”</b></p> <p><b>Psalm 138:6</b> Though the LORD be high, yet hath he respect unto the lowly: but the proud he knoweth afar off.</p> <p><b>Proverbs 3:34</b> Surely he scorneth the scorners: but he giveth grace unto the lowly.</p> <p><u>Grace and pride are eternal enemies:</u></p> <ul style="list-style-type: none"> <li>• Pride demands that God bless me in light of my merits, whether real or imagined.</li> <li>• Grace will not deal with me on the basis of anything in me, whether good or bad, but only on the basis of who God is.</li> </ul> <p>Humility doesn't earn the grace of God. Humility merely puts us in a position to receive that which He freely gives.</p> <p><b>7 resist</b> (<i>anthistēmi</i>): made up of the Greek words “to stand” and “against”, meaning to oppose, to set against and to withstand</p> <p>This part of the verse is never accomplished without the first part, “Submit yourselves therefore to God.”</p>

	<p><b>8 “Draw nigh to God, and he will draw nigh to you.”</b> both an invitation and a promise. More important than only submitting to His will and resisting the devil is an intimate relationship with Him.</p> <p><b>Psalm 73:23</b>  <b>23</b> Nevertheless I am continually with thee: thou hast holden me by my right hand.  <b>24</b> Thou shalt guide me with thy counsel, and afterward receive me to glory.  <b>25</b> Whom have I in heaven but thee? and there is none upon earth that I desire beside thee.</p> <p><b>10 “Humble yourselves in the sight of the Lord, and he shall lift you up”</b></p> <p><b>1 Peter 5:6</b> Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time</p> <p><b>Luke 18:9 – 14</b>  <b>9</b> And he spake this parable unto certain which trusted in themselves that they were righteous, and despised others:  <b>10</b> Two men went up into the temple to pray; the one a Pharisee, and the other a publican.  <b>11</b> The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican.  <b>12</b> I fast twice in the week, I give tithes of all that I possess.  <b>13</b> And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner.  <b>14</b> I tell you, this man went down to his house justified rather than the other: for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted.</p>
<p><b><u>James 4:11 – 13</u></b></p>	<p style="text-align: center;"><b><u>Slandering and Judging</u></b></p> <p><b>12 another:</b> according to most critical Greek texts this should read as “neighbor”</p> <p><b>James 2</b> reminded us that we are to “fulfil the royal law” by loving our neighbor, not by judging and slandering them.</p>

<p><b><u>James 4:13 – 17</u></b></p>	<p><b>Proverbs 28:20</b> A faithful man shall abound with blessings: but he that maketh haste to be rich shall not be innocent.</p> <p style="text-align: center;"><b><u>Boasting of Tomorrow</u></b></p> <p><b>Matthew 6:34</b> Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof.</p> <p><b>Proverbs 21:29 – 30</b>  <b>29</b> A wicked man hardeneth his face: but as for the upright, he directeth his way.  <b>30</b> There is no wisdom nor understanding nor counsel against the LORD.</p> <p><b>17</b> It is far easier to think about and talk about these matters of genuine believing than it is to live them. Yet, as we know these good things, we are accountable to do them.</p>
<p><b><u>James 5:1 – 6</u></b></p>	<p style="text-align: center;"><b><u>Arrogance in Riches</u></b></p> <p><b>Verses 1 – 6</b> in this chapter are a parenthetical aside addressing the rich who had oppressed the poor(humble) and have not (yet) believed on the Lord Jesus Christ. Instead of boasting in their riches, reclining in their opulence and continuing their persecution of the poor(humble), they were to repent.</p> <p>Whether they literally were among those who killed the just one or not, this kind of arrogance was in the hearts of those who did. Yet now is a day to repent. That just one gave his life over for all and despite all of their injustice, believing on the Lord Jesus Christ they would receive righteousness according to the justice of God’s grace.</p> <p><b>3</b> Instead of heaping up treasures for eternity, they have heaped evidence to condemn themselves in the final judgement.</p> <p><b>4 “Lord of Sabaoth”</b>: The God of Hosts or Armies, especially the heavenly and angelic armies. Our God is the commander-in-chief of all heavenly armies.</p>

	<p><b>6 resist</b> (<i>antitassomai</i>): to arrange in a battle against, to be in opposition with hostility</p> <p><b>Matthew 27:22 – 25</b>  <b>22</b> Pilate saith unto them, What shall I do then with Jesus which is called Christ? They all say unto him, Let him be crucified.  <b>23</b> And the governor said, Why, what evil hath he done? But they cried out the more, saying, Let him be crucified.  <b>24</b> When Pilate saw that he could prevail nothing, but that rather a tumult was made, he took water, and washed his hands before the multitude, saying, I am innocent of the blood of this just person: see ye to it.  <b>25</b> Then answered all the people, and said, His blood be on us, and on our children.</p> <p><b>Acts 2:36 - 39</b>  <b>36</b> Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ.  <b>37</b> Now when they heard this, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do?  <b>38</b> Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.  <b>39</b> For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call.</p>
<p><b>James 5: 7 – 11</b></p>	<p style="text-align: center;"><b><u>Patiently Endure</u></b></p> <p><b>7 brethren</b> (<i>adelphos</i>): brothers</p> <p>The epistle has transitioned back to speaking to the brothers and sisters in Christ.</p> <p><b>8 stablish</b> (<i>stērizō</i>): to make stable, to strengthen, to render constant</p> <p><b>9 Grudge</b> (<i>stenazō</i>): to groan, murmur or complain</p> <p><b>Psalm 27:13 - 14</b>  <b>13</b> I had fainted, unless I had believed to see the goodness of the LORD in the land of the living.  <b>14</b> Wait on the LORD: be of good courage, and he shall strengthen thine heart: wait, I say, on the LORD.</p>

<p><b><u>James 5:12</u></b></p>	<p style="text-align: center;"><b><u>Integrity in your Words</u></b></p> <p><b>Matthew 5:33 – 37</b>  <b>33</b> Again, ye have heard that it hath been said by them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths:  <b>34</b> But I say unto you, Swear not at all; neither by heaven; for it is God's throne:  <b>35</b> Nor by the earth; for it is his footstool: neither by Jerusalem; for it is the city of the great King.  <b>36</b> Neither shalt thou swear by thy head, because thou canst not make one hair white or black.  <b>37</b> But let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil.</p> <p>The desire to swear, promise or make oaths, beyond a simple statement of “yes” or “no” betrays the weakness of your word. It demonstrates that there is not enough integrity in your own character to confirm your words.</p> <p><b>Colossians 4:6</b> Let your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer every man.</p>
<p><b><u>James 5:13 – 18</u></b></p>	<p style="text-align: center;"><b><u>Prayer</u></b></p> <p><b>17</b> Elias = Elijah</p> <p><b>17 <u>prayed earnestly</u></b>: literally “prayed with prayer”</p> <p><b>1 Kings 17:1</b> And Elijah the Tishbite, who was of the inhabitants of Gilead, said unto Ahab, As the LORD God of Israel liveth, before whom I stand, there shall not be dew nor rain these years, but according to my word.</p> <p style="text-align: center;"><u>(Three and a half years later)</u></p> <p><b>1 Kings 18:1</b> And it came to pass after many days, that the word of the LORD came to Elijah in the third year, saying, Go, shew thyself unto Ahab; and I will send rain upon the earth.</p>

	<p><b>1 Kings 18:41 – 45a</b>  <b>41</b> And Elijah said unto Ahab, Get thee up, eat and drink; for there is a sound of abundance of rain.  <b>42</b> So Ahab went up to eat and to drink. And Elijah went up to the top of Carmel; and he cast himself down upon the earth, and put his face between his knees,  <b>43</b> And said to his servant, Go up now, look toward the sea. And he went up, and looked, and said, There is nothing. And he said, Go again seven times.  <b>44</b> And it came to pass at the seventh time, that he said, Behold, there ariseth a little cloud out of the sea, like a man's hand. And he said, Go up, say unto Ahab, Prepare thy chariot, and get thee down, that the rain stop thee not.  <b>45a</b> And it came to pass in the mean while, that the heaven was black with clouds and wind, and there was a great rain.</p>
<p><b><u>James 5:19 - 20</u></b></p>	<p style="text-align: center;"><b><u>Restoring a Brother</u></b></p> <p><b>20 <u>convert, converteth</u></b> (<i>epistrephō</i>): to revert (literally, figuratively or morally), to turn about again</p> <p style="text-align: center;"><b>2 Timothy 2:24 – 26</b>  <b>24</b> And the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient,  <b>25</b> In meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth;  <b>26</b> And that they may recover themselves out of the snare of the devil, who are taken captive by him at his will.</p> <p style="text-align: center;"><b>Proverbs 10:12</b> Hatred stirreth up strifes: but love covereth all sins.</p> <p>This restoration from errors is exactly what James has endeavored to do through the entirety of this confronting epistle - to confront those who have wandered from believing by a call to genuineness, endeavoring to deliver their souls from the ways of death, by demanding that they not only hear the Word, but also do it, because a genuine believing will have its good, blessed and Godly proof.</p>