

General Epistles

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Colorado Theological Seminary

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I. JAMES

A. The Christ of James

In 1:1 and 2:1 James refers to the Lord Jesus Christ, and in 5:7,8 he anticipates the coming of the Lord. Compared to other New Testament writers, James says little about Christ, and yet this Book is virtually saturated with allusions to the teaching of Christ. The Sermon on the Mount is especially prominent in James' thinking. There are fifteen (15) indirect references; e.g., Ja.1:2 and Mt.5:10-12; Ja.1:4 and Mt.5:48; Ja.2:13 and Mt.6:14-15; Ja.4:11 and Mt.7:1-2; Ja.5:2 and Mt.6:19). This epistle portrays Christ in the context of early Messianic Judaism.

B. Keys of James

1. Key Words: Faith That Works

Throughout his epistle, James develops the theme of the characteristics of true faith. He effectively uses these characteristics as a series of tests to help his readers evaluate the quality of their relationship to Christ. The purpose of this work is not doctrinal or apologetic, but practical. James seeks to challenge Believers to examine the quality of their daily lives in terms of attitudes and actions. A genuine faith will produce real change in a person's conduct and character, and the absence of change is a symptom of a dead faith.

2. Key Verses: James 1:19-22 and 2:14-17

3. Key Chapter: James 1

One of the most difficult areas of the Christian life is that of testing and temptations. James reveals our correct response to both: To testing, count them all joy; to temptations, realize that God provides a way of escape.

C. Survey of James

James is the Δ Proverbs of the New Testament Δ because it is written in the terse moralistic style of wisdom literature. It is evident that the Old Testament, especially by its Wisdom Literature, and by the Sermon on the Mount, profoundly influenced James. James' impassioned preaching against inequity and social injustice also earns him the title of the Δ Amos of the New Testament. Δ Because of the many subjects in this epistle, it is difficult to outline. Suggestions have ranged from no connection between the various topics to a unified scheme as an outline. The outline used here is; the test of faith (1:1-18); the characteristics of faith (1:19-5:6); and the triumph of faith (5:7-20).

1. The Test of Faith (1:1-18)

The first part of this epistle develops the qualities of genuine faith in regard to trials and temptations. After a one-verse salutation, to geographically dispersed Hebrew Christians (1:1), James quickly introduces his first subject, outward tests of faith (1:2-12). These trials are designed to produce mature endurance and a sense of dependence upon God, to whom the Believer turns for wisdom and enablement. Inward temptations (1:13-18), do not come from the One who bestows every good gift (1:17). These solicitations to evil must be checked at an early stage or they may result in disastrous consequences.

2. The Characteristics Of Faith (1:19-5:6)

A righteous response to testing requires that one be **sw**ift to hear, slow to speak, slow to wrath...**@** (1:9), and this broadly summarizes the remainder of the epistle. Quickness of hearing involves an obedient response to God's Word (1:19-27). True hearing means more than mere listening; The Word must be received and applied. After stating this principle (1:21, 22), James develops it with an illustration (1:23-25), and an application (1:26-27). A genuine faith should produce a change in attitude from partiality to the rich to a love for the poor as well as the rich (2:1-13). True faith should also result in actions (2:14-26). In Romans 4, Paul used the example of Abraham to show that justification is by faith, not by works. But James says that Abraham was justified by works (2:21). In spite of the apparent contradiction, Romans chapter four (4) and James chapter two (2) are really two (2) sides of the same coin. In context, Paul is writing about justification before God while James writes of the evidence of justification before men. A faith that produces no change is not saving faith.

Moving from works to words, James shows how a living faith controls the tongue, as in **slow to speak****@** (1:19). The tongue is small, but it has the power to accomplish great good or equally great evil. Only the power of God applied by an active faith can tame the tongue (3:1-12). Just as there are wicked and righteous uses of the tongue, there are demonic and Divine manifestations of wisdom (3:13-18). James contrasts seven (7) characteristics of human wisdom with seven qualities of Divine wisdom.

The strong pulls of worldliness (4:1-12), and wealth (4:13-5:6), create conflicts that are harmful to the growth of faith. The world system is at enmity with God, and the pursuit of its pleasures produce covetousness, envy, fighting, and arrogance (4:1-6). The Believer's only alternative is submission to God with a humble and repentant spirit. This will produce a transformed attitude toward others as well (4:7-12). This spirit of submission

and humility should be applied to any attempts to accrue wealth (4:13-17), especially because wealth can lead to pride, injustice, and selfishness (5:1-6).

3. The Triumph of Faith (5:7-20)

James encourages his readers to patiently endure the sufferings of the present life in view of the future prospect of the coming of the Lord (5:7-12). They may be oppressed by the rich or by other circumstances, but as the example of Job teaches, Believers can be sure that God has a gracious purpose in His dealings with them. James concludes his epistle with some practical words on prayer and restoration (5:13-20). The prayers of righteous men, Elders in local Churches, are efficacious for the healing and restoration of Believers. When sin is not dealt with, it can contribute to illness and even death.

D. Outline of James

I.	The Test of Faith	1:1-18
A.	The Purpose of Tests	1:1-12
B.	The Source of Temptations	1:13-18
II.	The Characteristics of Faith	1:19-5:6
A.	Faith Obeys the Word	1:19-27
B.	Faith Removes Discrimination	2:1-13
C.	Faith Proves Itself by Works	2:14-26
D.	Faith Controls the Tongue	3:1-12
E.	Faith Produces Wisdom	3:13-18
F.	Faith Produces Humility	4:1-12
G.	Faith Produces Dependence on God	4:13-5:6
III.	The Triumph of Faith	5:7-20
A.	Faith Awaits Christ's Return	5:7-12
B.	Faith Prays for the Afflicted	5:13-18

C. Faith Confronts the Erring Brother 5:19-20

E. Special Features

Seven (7) major features characterize this letter.

1. It is most likely the first book written in the New Testament.
2. It reminisces about Jesus.

Although it contains only two (2) references to Christ by name, there are more reminiscences of Jesus' teaching in this letter, including at least fifteen (15) allusions to the Sermon on the Mount, than in all the other New Testament letters combined.

3. More than half of its one hundred eight (108) verses are imperatives or commands.
4. In many ways it is the Proverbs of the New Testament.
 - a. It is full of Godly wisdom and practical instructions for a living a genuine Christian life.
 - b. It is written in terse style, with crisp commands and vivid analogies.
5. James is an observer.

James is an astute observer of the operations of nature and fallen human nature. He often draws lessons from the former to expose the latter (3:1-12).

6. James emphasizes faith and deeds.

It emphasizes more than any other New Testament Book the necessary relation between faith and deeds (2:14-26).

7. James deals with social issues.

James is sometimes called the Δ Amos of the New Testament,[@] because he vigorously addresses issues of social injustice and inequality.

F. James: Faith for Living

One of the earliest, perhaps the first New Testament Book to be written, was the Epistle of James. Its practical, non-doctrinal emphasis reveals the kind of message

that God wanted to share with the Christian Community in published form very soon after Jesus ascended to heaven.

1. The author is James.

To know the author of a book is to understand and appreciate better his writing. We do not have an abundance of information concerning the man James, but what we do know makes us feel that James is no stranger to us after all.

a. James name is related to the patriarch AJacob.@

The English name James in the New Testament translates the Greek “*Jakobos*.” This word in the Hebrew language is “*Jakob*,” translated Jacob in the Old Testament.

b. James had a quality family background.

To learn something of the author's family background, we first need to identify which James this is. Actually, there are four (4) different New Testament persons with the name James:

- 1) James, the son of Zebedee (Mt.4:21; Mk.1:19; Lk.5:10).
- 2) James, the son of Alphaeus (Mt.10:3; Mk.3:18; 15:40; Lk. 6:15; Ac.1:13).
- 3) James, the brother of Judas the Apostle (Lk.6:16).
- 4) James, the Lord's brother (Mt.13:55; Mk.6:3; Ga.1:19).

There is strong support that the epistle's author was the last-named James. This is the view followed by this study guide. James really was a half-brother of Jesus, both having the same mother, but not the same father. Joseph was only the legal father of Jesus; Jesus was conceived by the Holy Spirit (Mt.1:20). James had sisters and at least three (3) brothers besides Jesus: Joses (Joseph), Simon, and Jude (Mt.13:55). The home environment in which James was reared must have been an exceptional one, with such devout parents as Mary and Joseph. Yet, the parents could not make their children's decisions concerning belief in Jesus as Savior and Lord. When it was that James made his decision is the subject of the next section. Whether James ever married and raised his own family is an open question. The only passage in Scripture that may suggest his marriage is in 1 Corinthians 9:5.

c. James' conversion was after the crucifixion.

James and the other brothers of Jesus did not believe in Him as Savior and Lord during the years of Jesus' public ministry (Jn.7: 2-8). Does this passage suggest what hindered the brothers from believing? How do we account for this unbelief in light of such a devout upbringing by Mary and Joseph? What light does Proverbs 22:6 shed on this question? From Acts 1:14, we learn that James had become a Believer sometime before the Day of Pentecost. His conversion may be dated at the time when Jesus appeared to him after His resurrection (1Co.15:7). Or James may have believed just after Jesus' crucifixion. Whenever the experience, it was genuine, for James' entire life was transformed into one of service for Christ, as the Book of Acts so clearly reveals.

d. Christian service became James' life.

- 1) He had a family relationship to Jesus his brother, A.D. 27.
- 2) There was spiritual confrontation with Jesus the Messiah, A.D. 30, the period of the Gospels.
- 3) James' conversion was approximately A.D. 30, the period of the Gospels.
- 4) James was a worker and leader of the Jerusalem Church, A.D. 62. Peter and James were the Leaders, Chapter 12, in the period of the Book of Acts.

e. James character was excellent.

James was a praying man (Ac.1:14). Hegesippus, A.D. 175, commended James' prayer life especially, noting how he spent long hours interceding for the people, so that his knees became calloused.

James was a praying man that was pure, powerful, practical, plain, persistent, humble, honest, single-minded, upright, and just. James came to be known by the Early Church as "James the Just," meaning, A Jesus the Righteous.@ It is interesting to note that James' father, Joseph, was "a righteous man" (Mt.1:19); and that James refers to Jesus as "the Righteous Man" (Ja.5:6). The International Standard Bible Encyclopedia pursues this thought at length, showing how the younger brother James and his Elder brother Jesus were so much

alike in personality. The content and style of their message were very similar.

f. James was martyred.

A strong tradition is that James was martyred at Jerusalem in A.D. 62. This date is about one year after the closing of the Book of Acts and about five (5) years before Paul and Peter were martyred. The manner of death, if Josephus, A.D. 37-95, and others are correct, was by stoning at the order of Ananias, the high priest.

2. The people addressed by James were the dispersed Jews.

The salutation identified the original readers of this letter as the twelve (12) Tribes who are dispersed abroad. Like many passages in the Bible, this phrase could be interpreted literally or symbolically.

a. The literal interpretation speaks of Jews scattered abroad in two (2) possible ways.

The question is, were the readers Jews in general, representing the twelve (12) families of Israel, living in different parts of the New Testament world, of what is usually called the Dispersion. Or, were they Jewish Christians scattered abroad for various reasons? Read at least part of chapter one (1) and see why the first view, Jews in general, are unacceptable.

b. The symbolic interpretation speaks of God's elect.

These scattered twelve (12) Tribes represent the Christian Church, God's elect, living in a strange country, this world, far from their land of citizenship, heaven. The contents of the epistle itself strongly support the view that James' readers were Jewish Christians, wherever they were located. This would be expected, if the epistle was written at a very early date, for most Christians in the earliest days were Jews (Ac.chps.1-7).

3. The date James was written was approximately fifteen (15) years after the crucifixion.

The position of this study is that James was the earliest, or one of the earliest, New Testament Books to be written, around A.D. 45-50. The view of a later date places the writing of James around A.D. 60, a year or so before James' death. Reasons for the early date are three (3).

a. Church Order and discipline in the Epistle is very simple

- b. The Jerusalem Council of Acts 15, A.D. 48 or 49, was still future.

The question of the admission of the Gentiles, into the Church which in the earliest years was Jewish, seems not yet to have come to the forefront.

- c. Addressing the Laws of Judaism was James' concern.

The Judaic emphasis on law, moral principles, and works were the immediate concern of the first decades of the Church. It is very probable that James was living in Palestine when he wrote the epistle.

- 4. James occasion and purpose were varied.

Persecution of the Christians, unchristian conduct in speech by many Believers, and erroneous views on such doctrines as faith and sin were some of the circumstance that called for this epistle. The predominant part of James' epistle was written to correct evils and to teach right Christian behavior. There is also encouragement and exhortation in things such as the coming of the Lord (Ja.5:7). The epistle has been called "A Practical Guide to Christian Life and Conduct." More of James's purposes will be observed as we survey this epistle.

- 5. James emphasizes conduct more than creed.

For this reason, James has been called the "Apostle of good works." This is an identification linking him with the trio of John, "Apostle of love"; Paul, the "Apostle of faith"; and Peter, the "Apostle of hope." There is very little of a systematically presented theology in the book. Specific references to Jesus and the Gospel are few, although this does not take away from the Christian spirit that pervades the book. Of this, one man of God writes, "James says less about the Master than any other writer in the New Testament, but his speech is more like that of the Master than the speech of any of them."

- 6. James' style of writing is that of a Preacher's sermon.

The Book of James is a letter, as its salutation indicates, but its style is more like that of a Preacher's sermon, or an Old Testament prophet's appeal. James writes in simple, straightforward sentences. Like Old Testament writings, and Jesus' discourses, there are no abstractions, and picture language abounds. Most of the sixty-three (63) Greek words unique to James' letter are picture words, such as poison, fade. The epistle bristles with strong, pointed truths, from the first word to the last.

7. James carries a tone of authority.

A tone of authority pervades the epistle. There are fifty-four (54) imperatives in the one hundred eight (108) verses. For this, James has been called “The Amos of the New Testament.” James’ forthrightness and severity are blended with warmth and love, evidenced by the repeated words “brethren,” and “beloved brethren.”

G. Prominent Subjects

1. Faith and trials begins the discourse (1:1-18).

Recall that the hardships of persecution were part of the setting bringing forth this epistle. The fact that the first subject that James writes about is the hardship of trials tells us that this was a most pressing problem.

- a. Trials, v.2 - The Situation
- b. Testing, v.3a - The Test
- c. Endurance, vs.3b-4a - The Immediate Fruit
- d. Maturity, v.4b - The Ultimate Fruit

2. The faith that saves comes next (2:14-26).

James describes saving faith in different ways. The following outline shows some of those.

- a. Faith That Produces Works (2:14-18)
 - 1) Works are faith's partner (2:14-17).
 - 2) Works are faith's demonstrator (2:18).
- b. Faith That Comes From the Heart (2:19-26)
 - 1) It is not mere intellectual assent (2:19-20).
 - 2) It is heart obedience (2:21-26).

Read Romans 3:21-52 for Paul's teaching about justification by faith. Paul says a person is not justified by works (Ro.4:2,6), whereas in the present passage of James we read that Abraham was justified by works (2:21).

Contradictory as the two (2) passages may appear, there is no problem when one considers the context and the perspective of each writer. Paul only denies works as the root of Salvation. He is not writing about Christian conduct as such, but about the way to becoming a Christian. James is not denying faith as the way of Salvation, but he is maintaining that works will issue from a faith that is genuine. One man of God writes: “Paul is looking at the root; James is looking at the fruit. Paul is talking about the beginning of the Christian life; James is talking about its continuance and consummation. With Paul, the works he denounces precede faith and are dead works. With James, the faith he denounces is apart from works and is a dead faith.”

3. Next James deals with the tongue (3:1-12).

James 3:1-12 is a classic Scripture passage on the tongue. Notice the following outline as we study the various truths taught.

- a. 3:1-2 -The Subject of the Tongue Introduced
- b. 3:3-5a -The Influential Tongue
- c. 3:5b-6 -The Destructive Tongue
- d. 3:7-8 -The Untameable Tongue
- e. 3:9-12 -The Inconsistent Tongue

As we study this passage, we should reflect on what is involved in these activities: Thought, work, and action.

4. There were factions among the Christians (3:13-4:12).

The subject of the previous segment was the Christian and his speech; now it is the Christian and strife. When James wrote about the tongue, there was nothing mediocre in his tone. He well knew the awesome power of the tongue. When he writes in this passage about strife among Believers, his pen is at its sharpest and boldest: “You lust...you commit murder...you fight and quarrel” (4:2). What a tragic state of affairs, James must have thought, when joint heirs of the Prize of Peace are mauling each other to grab a selfish prize.

H. Applications

Prayer, trials, lust, service to God, values, good works, faith, love, judging others, the tongue, brotherly love, impartiality, wealth, and the Lord's second coming are subjects to be applied.

I. Outline- James, Faith for Living

1. Faith in Testing (1:1-18)
2. Faith at Work (1:19-4:12)
3. Doers of the Word (1:19-27)
4. The Case against Discrimination (2:1-13)
5. The Faith That Saves (2:14-26)
6. The Christian and His Tongue (3:1-12)
7. Evils of Faction among Christians (3:13-4:12)
8. Faith and the Future (4:13-5:12)
9. Faith and Christian Fellowship (5:13-20)

J. Synopsis

This epistle does not easily lend itself to analysis, but most of the material may be arranged under two (2) headings: True Religion and False Religion.

1. The marks of true religion are several in James.
 - a. We are to have joy and patience in the midst of trials (1:1-4).
 - b. We are to have unwavering faith and singleness of mind (1:5-8).
 - c. We are to accept the providential allotments of life (1:9-11).
 - d. We are to endure temptation (1:12).
 - e. We are to recognize the sources of temptation and the results of yielding thereto (1:13-15).
 - f. We are to recognize the Divine source of all blessings 1:16-18).

- g. We are to have spiritual hearing, deliberation in speech, and patience under provocation (1:19-20).
 - h. We are to forsake all evil, and accept saving truth (1:21).
 - i. We are to search after the truth and practice it (1:25).
 - j. We are to practice philanthropy and purity (1:27).
2. Good works in James demonstrates something.
- a. Good works are to demonstrate our faith (2:18).
 - b. We are to cooperate with, and perfect faith (2:21-25).
 - c. We are to have heavenly wisdom (2:17-18).
3. The marks of false profession are many.
- a. We can be careless and forgetful in our hearing of the Word (1:22-24).
 - b. We can have the semblance of religion, accompanied by an unbridled tongue (1:26).
 - c. We can have respect of persons, honoring the rich and despising the poor (2:1-9).
 - d. We can be partially obedient to the Law (2:10-12).
 - e. We can be unmerciful (2:13).
 - f. We can have a mere profession of faith, unaccompanied by acts of mercy and help (2:14-16).
 - g. We can have an inactive faith (2:17-18).
 - h. We can give intellectual assent to truth, without any change of character (2:19,20).
 - i. We can have an unbridled tongue, destructive in its influence (3:1-8).
 - j. We can allow blessing and cursing to proceed from the same mouth (3:9-12).

- k. We can have envy, strife, and satanic wisdom (3:14-16).
 - l. We can have unrest and unholy passions (3:1-2).
 - m. We can have unanswered prayer and worldliness (3:3-4).
 - n. We can have pride, stubbornness, impurity, double-mindedness, and impenitence (3:5-9).
 - o. We can have evil speaking and uncharitable judgment (3:11-12).
 - p. We can be presumptuous in arranging future business enterprises (3:13-16).
 - q. We can neglect our known duty (3:17).
4. Jesus gives warnings, exhortations, and instructions.
- a. Jesus gives warnings to the rich.
 - 1) He warns concerning future misery (5:1-2).
 - 2) He warns respecting hoarded wealth, and withholding the wages of the poor (5:3-4).
 - 3) He warns concerning pleasure seeking and persecution of the righteous (5:5-6).
 - b. Jesus gives exhortations in view of the coming of the Lord.
 - 1) He tells us to be patient and steadfast, refraining from murmuring against one another (5:7-10).
 - 2) He tells us to follow the example of the prophets and Job in patient endurance (5:10-11).
 - 3) He tells us to refrain entirely from oaths (5:12).
 - c. Jesus gives instructions respecting prayer, confession of faults, and soul winning.
 - 1) He tells us to pray in time of trouble and for the sick (5:13-15).

- 2) He tells us to confess our faults and take part in intercessory prayer (5:16).
- 3) He urges us to effectual prayer, illustrated by Elijah (5:16-18).
- 4) He tells us of the duty of soul winning (5:19-20).

K. Overall Theme

1. James speaks of trials (1:2).

The word “trials” (Greek “*peirusmoi*”), refers to persecution and troubles from the world or Satan.

- a. The Believer must meet these trials with joy (Mt.5:11-12; Ro.5:3; 1Pe.1:6).

Testing will develop persevering faith, proven character and mature hope (Ro.5:3-5). Our faith can only reach full maturity when faced with difficulties and opposition (v.3).

- b. James calls these trials a testing of our faith.

Trials are sometimes brought into Believers' lives so that God can test the sincerity of their faith. Scripture nowhere teaches that troubles in life are always an indication that God is displeased with us. Trials can be a sign that He recognizes our firm commitment to Him (Job chp.1-2).

2. James wants us to be mature (1:4).

The Word “mature” (Greek “*teleios*”), reflects the Biblical idea of maturity, defined as “a right relationship with God that bears fruit in a sincere endeavor to love Him with all one's heart in undivided devotion, obedience, and blamelessness.

3. James says we are to seek God for wisdom (1:5).

Wisdom means the spiritual capacity to see and evaluate life and conduct from God's point of view (Pr.1:2). It involves making right choices and doing right things according to both God's Will revealed in His Word, and the leading of the Spirit (Ro.8:4-17). We can receive wisdom by coming to God and asking for it in faith (1:6-8; Pr.2:6; 1Co.1:30).

4. James compares the brother in humble circumstances with the one who is rich (1:9-10).

The brother who is poor in this world's goods has been made rich in Christ, as he is an heir of God. The rich person should glory in the fact that he has been humbled when he was shown his human frailty, his passing as a blade of grass.

5. Temptation is not from God (1:13).

No person who sins can evade guilt by throwing the blame on God. God may test us in order to strengthen our faith, but never with the intent of leading us to sin. God's nature demonstrates that He cannot be a source of temptation to sin.

6. Man misleads himself by his own evil desire (1:14).

Temptation essentially comes from our own inward desires or inclinations (Mt. 15:19). If evil desire is not resisted and purged by the Holy Spirit, it leads to sin and then to spiritual death (v.15; Ro.6:23; 7:5, 10, 13).

7. We are to get rid of all moral filth (1:21).

The Word of God, either preached or written, cannot effectively take hold of a person's life if he or she is not separated from moral filth and evil.

a. We are required to get rid of all filth, and lead Godly lives.

God commands Believers to set aside all the ungodly filth that permeates a corrupt society and seeks to influence them and their families. This filth defiles people's souls and blights their lives (Ep.4:22, 25, 31; Co.3:8; 1Pe.2:1).

b. Scripture tells us what is improper for God's holy people.

Accordingly, we must not engage in any kind of impurity or obscenity (Ep.5:3-4). We must be aware that allowing any kind of moral filth into our lives or homes, including filthy language or obscenity through videos or television, grieves the Spirit and violates God's holy standards for His people. God's Word warns us, "Let no one deceive you with empty words, for because of such things God's wrath come...therefore do not be partners with them" (Ep.5:6-7).

c. We as Believers must take righteousness and holiness seriously.

Our houses must be swept clean and filled with God's Word and the holiness of Christ (Mt.12:43-45).

8. The Word is to be planted in us (1:21).

Christians begin their new life in Christ by being born-again through the Word of truth. New life in Christ demands that we get rid of all moral filth that offends the Holy Spirit, and that we be steadfast in accepting God's Word into our hearts. The term planted (Greek “*emphutos*”), implies that the Word must become a part of our very nature. The implanted Word brings us to our final Salvation (Mt.13:3-23; Ro.1:16; 1Co.15:2; Ep.1:13; Jn.6:54).

9. The law that gives freedom is the internalized Word (1:25).

This law (2:12), is the Will of God internalized in our hearts by the indwelling Holy Spirit (Ezk.11:19-20). Through faith in Christ we receive not only mercy and forgiveness (2:12-13), but also the power and freedom to obey God's Law (Ro.3:31; 8:4). It is the Law that gives freedom, because the Believer desires to do God's Will (Ps.119:45). It must never be viewed as a freedom to violate Christ's commands, but rather as the freedom and power to obey them.

10. Our religion is to be pure and faultless (1:27).

James gives two (2) principles that define the content of true Christianity.

a. We are to have genuine love for those in need.

In New Testament days, orphans and widows had few ways to support themselves; they often had no guardian or helper. Believers were expected to show them the same care and love that God shows toward the fatherless and widows (De.10:18; Ps.146:9; Mt.6:32; De.24:17; Ps.68:5). Today, among our brothers and sisters in Christ, are those who need loving care. We should seek to alleviate their distress and in doing so, we will show them that God cares for them.

b. We are to keep ourselves holy before God.

James says that love for others must be accompanied by a love for God expressed in separation from the world's sinful ways. Love for others must be accompanied by holiness before God or it is not Christian love.

11. We are to show no favoritism (2:1).

To show favoritism is to give special attention to people because of their wealth, clothing or position. To do so is wrong for several reasons.

- a. It displeases God, who does not look at the outward appearance but at the heart (1Sa.16:7).

- b. It is not motivated by genuine love for all (v.8).

The admiration of social status judges with evil thoughts (v.4). Instead of honoring our glorious Lord and accepting persons on the basis of their faith in Christ, we unjustly favor the rich or influential from an evil motive for the advantage we might receive.

- 12. God has chosen those who are poor (2:5).

The poor are special and precious to God (Is.61:1; Lk.4:18; 6:20; 7:22). Often it is the poor in this world who are the richest in faith and spiritual gifts and who, in their need, cry out most intensely to God in sincere hunger for His Presence, mercy and help (Lk.6:20-21). The economically depressed around the world learn that they cannot put their trust in material possessions. Therefore, they respond more readily to Jesus' invitation (Mt.11:28).

- 13. We are to speak and act like God (2:12).

We must speak and act from the perspective of those who will be judged by God and the law that gives freedom, i.e. the law and love of God poured into our hearts by God's Spirit. God will condemn all showing of favoritism, for it transgresses the law of love.

- 14. James warns against a faith that has no deeds (2:14).

Verses fourteen (14) through twenty-six (26) treat the ever-present problem of those in the Church who profess to have saving faith in the Lord Jesus Christ, yet at the same time show no evidence of sincere devotion to Him and His Word.

- a. A saving faith is always a living faith.

A saving faith is one that does not stop with mere confession of Christ as Savior, but also prompts obedience to Him as Lord. Thus, obedience is an essential aspect of faith. Only those who obey can believe, and only those who believe can obey.

- b. There is no contradiction between Paul and James with regard to the matter of saving faith.

Normally Paul emphasizes faith as the means by which we accept Christ as Savior (Ro.3:22). James calls attention to the fact that true faith must be an active and enduring faith that shapes our very existence.

15. Any faith not accompanied by action is dead (2:17).

a. True saving faith is vital.

True saving faith is so that it cannot help but express itself in Godly action and devotion to Jesus Christ. Deeds without faith are dead deeds. Faith without deeds is dead faith. True faith always manifests itself in obedience to God and compassionate deeds done for needy people.

b. James writes against a mere profession.

James is directing his teaching against those in the Church who professed faith in Christ and His blood atonement and believed that such profession was all that was necessary for Salvation. They believed that a personal, obedient relationship with Christ as Lord was not essential. James says that such faith is dead and will produce neither Salvation nor anything good (2:14-16, 20-24). The only kind of faith that saves is faith expressing itself through love (Ga.5:6).

c. Faith is not by our own effort.

On the other hand, we must not think that we maintain a living faith solely by our own effort. The grace of God, the indwelling Holy Spirit and the intercession of Christ (He.7:25), work in our lives to enable us to respond to God by faith (Ro.1:17). If we ever stop being receptive to God's grace and the leading of the Spirit, then our faith will die.

16. Abraham was considered righteous for what he did (2:21).

Abraham's righteousness came not from observing the law (Ro.3:28), but through faith and actions working together in love. His willingness to sacrifice Isaac was an expression of his faith in, and commitment to God (Ge.15:6; 22:1). James uses the example of Abraham to demolish the belief that faith can exist without commitment to and love for God. The Apostle Paul uses the example of Abraham's faith to destroy the view that Salvation rests on the merit of one's own deeds rather than on God's grace (Ro.4:3; Ga.3:6).

17. Faith and Abraham's actions were working together (2:22).

James is not saying that faith and actions save us. This separates faith from deeds. James contends instead for faith at work. Thus, faith and deeds can never be separated, the latter flows naturally from the former (Ga.5:6).

18. Abraham was justified by what he did (2:25).

The Greek word “*ergon*,” here translated “what he does,” is used by James with a different meaning than the same word used by Paul in Ephesians 2:9, there translated as “works.”

a. James refers to obligations to God.

For James, “what he does” refers to the obligations to God and fellow humans that are commanded in Scripture and that proceed from a sincere faith, a pure heart, the grace of God, and the desire to please Christ.

b. Paul refers to the desire to gain favor.

For Paul, “works@ refer to a desire to gain favor and Salvation through obeying the Law by one's own effort, rather than through repentance and faith in Christ.

c. Paul and James do not disagree.

Note that both Paul and James state emphatically that true saving faith will inevitably produce deeds or love (1:27; 2:8; Ga.5:6; Jn.14:15).

19. Teachers have a high responsibility 3:1).

This includes Pastors, Church Leaders, Missionaries, and Preachers of the Word or anyone who give instruction to a congregation. The teacher must understand that no one has a more solemn responsibility than those who teach the Word of God. In the future judgment, Christian teachers will be judged more strictly than other Believers.

20. The tongue can create a fire 3:6).

James emphasizes our inclination to sin in our speaking. Sins of speech include harsh and unkind words, lying, and exaggeration, teaching false doctrine, slander, gossiping and boasting. Mature Believers keep their tongues under control by the guidance of the Holy Spirit, taking captive every

thought to make it obedient to Christ (2Co.10:5). Because of the tendency to sin with the tongue, James exhorts every person to be quick to listen, slow to speak and slow to be angry (1:19).

21. James condemns selfish ambition (3:14).

Selfish ambition refers to the vice that prompts us to promote our own interest. Selfish ambition in the Church is:

- a. Earthly, as it defiles that which is holy and of the Spirit.
- b. Unspiritual, as it is without the Holy Spirit.
- c. Of the devil, as it is inspired by demons (1Ti.4:1).

22. Wrong desires cause fights and quarrels in the Church (4:1).

The major source of quarrels and conflicts in the Church is centered in a desire for recognition, honor, power, pleasure, money and superiority. The satisfaction of selfish desires becomes more important than righteousness and God's Will (Mk.4:19; Lk.8:14; Ga.5:16-20). When this happens, self-centered conflicts are created in the fellowship. Those responsible show themselves to be without the Spirit and outside of God's Kingdom (Ga.5:19-21; Jude.16-19).

23. We kill by envy, which is a form of hate (4:2).

This phrase may be used figuratively in the sense of hate (Mt.5:21-22).

24. When we ask and do not receive, we do not receive for a reason (4:3).

God refuses to answer the prayers of those who are selfishly ambitious, love pleasure, and desire honor, power, or riches. All of us should take note, for God will not listen to our prayers if we have hearts filled with selfish desire. Scriptures tells us God hears only the prayers of the righteous (Ps.34:13-15; 66:18-19), of those who call on him in truth (Ps.145:180), of the genuinely repentant and humble (Lk.18:14), and of those who ask according to His Will (1Jn.5:14).

25. Friendship toward the world is hatred toward God (4:4).

Friendship with the world is spiritual adultery, i.e., unfaithfulness to God and our pledge of commitment to Him (1Jn.2:15-17; Is.54:5; Je.3:20). It involves

embracing the world's sin, values, and evil pleasures. God will not accept such friendship (Mt.6:24), for He is a jealous God (Ex.20:5; De.5:9). One example of such friendship is participation in secret orders, as in lodge membership, that demands unscriptural religious oaths and yoking together with unbelievers, both of which are forbidden in God's Word (Mt.5:33-37; 2Co.6:14). Believers cannot belong to such groups without compromising Christian doctrine (2Pe.3:16), Godly standards, separation from the world (2Co.6:17-18), and loyalty to Christ (Mt.6:24).

26. The spirit of man envies intensely (4:5).

The construction of this verse in the Greek is unclear. It may mean that the human spirit naturally hates God and neighbor and desires the sinful pleasures of the world, as in verse four (4). Yet this can be changed by God's grace, which comes to all who humbly accept Salvation in Christ (4:6)

27. God opposes men who are proud (4:6).

It should be impressed on our hearts and minds how much God hates pride. Pride causes God to turn from our prayers and withhold His Presence and grace. To be exalted in our own minds or to seek the honor and esteem of others in order to satisfy our pride is to shut out God's help. But for those who humbly submit to God and draw near to Him, He give abundant grace, mercy and help in every situation of life (Php.2:3; He.4:16; 7:25).

28. We are to come near to God (4:8).

God promises to come near to all who turn from sin, purify their hearts, and call on Him in true repentance. God's nearness will bring His Presence, grace, blessings, and love.

29. We are not to slander one another (4:11).

By neglecting to learn all the facts about a situation, by failing to speak to an accused person without a problem, and by slandering him or her, we set aside God's law of love.

30. We must find out God's Will (4:15).

In making goals and plans for the future, Believers must always consider God and His Will. We must not act like the rich fool (Lk.12:16-21). We must rather recognize that true happiness and useful living are completely dependent on God. The principle by which we live must be, "If it is the Lord's Will." If our prayer is truly, "May Your Will be done" (Mt.26:42), then we have the assurance that our present and future is in the protective care of our heavenly Father (Ac.18:21; 1Co.4:19; 16:7; He.6:3).

31. Boasting is forbidden to the Believer (4:16).

For those who set goals and succeed in meeting them, the temptation is to boast. Boasting is based on the false assumption that whatever we accomplished, we did by ourselves and not with the help of God and others. The New Testament urges us to boast in our weaknesses and our dependence on God (2Co.11:30; 12:5,9).

32. The rich will weep and wail (5:1).

The Bible does not teach that all rich people are ungodly. Nevertheless, what James is describing is characteristic of many people with wealth (Ja.2:1-3). The exceptions are the rich people who are not possessed by their wealth and use it instead to advance the Gospel and to help those in need.

33. We are to be patient until the Lord's coming (5:7).

James speaks of Christ's return as drawing near (5:8). Christ will come as judge to punish the wicked and to reward the righteous and deliver them from wrongs they have suffered (5:9.) Patience is the virtue of enduring injustice, suffering trouble and mistreatment, while committing our lives to God in the faith that He will make all things right at his coming (De.32:35; Ro.12:12; He.10:30; 12:1-2; Job.2:3; Ps.73:17).

34. Our Master is standing at the door (5:9).

The motive for patience and perseverance in the faith is the imminent coming of the Lord (5:8). He is standing at the door. The door may not open immediately, but it will open right in God's timing.

35. We are to notice Job's perseverance (5:11).

The word “perseverance” (Greek, “*hupomone*”), indicates endurance in whatever trials we may face without losing our faith in God. It is born of a faith that triumphs to the end in the midst of sufferings (Job.13:15). The outcome of the Lord's dealings with Job reveals that in all Job's trouble, God cared deeply about him and mercifully sustained him. James wants us to know that God is concerned about all His people and that, in their suffering, He will sustain them in love and mercy (Job.6:4; 42:10).

36. Are we in trouble, or happy (5:13)?

When we are experiencing trouble, poverty, or distress in our lives, Scripture invites us to seek strength from God through prayer. We are to draw near to

our mediator, Jesus Christ. He will represent us before God, and make intercession for us (He.7:25). He will give mercy and grace to help in time of need (He.4:16). We are to take seriously God's Word, "...Casting all your anxiety on Him because He cares for you" (1Pe.5:7). If we are happy in the Lord, we should be singing songs of praise to Him (Ps.33:2-3; 92:1-3; 98:4-6; 144:9; 149:1-5; chp.150).

37. Prayer offered in faith will make the sick person well (5:15).

James is speaking of physical sickness. We may deal with illness by asking for the prayers of the Elders or Leaders of the Church.

a. The leader/Elders' duty is to anoint and pray.

It is the duty of Pastors and Leaders of the Church to pray for the sick and to anoint them with oil. Note that it is the Elders' responsibility to pray the prayer of faith and not the responsibility of the sick person. The New Testament places the major burden for healing on the Church and its Leaders.

b. The sick are to be anointed with oil.

The oil probably represents the healing power of the Holy Spirit; it was used as an aid to faith (Mk.6:13).

c. It is prayer that James emphasizes as most important.

Effective prayer must be offered in faith if the sick are to be healed. The Lord will give faith according to His will (Mt.17:20).

d. Everyone does not receive healing.

People may not always be healed. Nevertheless, the Church must continue to seek the Kingdom's healing power in compassion for the sick and to the glory of Christ.

38. The sickness may be due to sin (5:16).

James recognizes that sickness may be due to sin. Therefore, whenever sickness occurs, one should examine himself or herself before the Lord in prayer to determine if the sickness is due to personal sin. The word "if" makes it clear that sickness is not always the result of personal sin.

39. There is a process to go through, of confession, and then prayer.

This verse gives us an important reason why healing is often lacking in the Christian Community. Sin must be confessed to others, and fervent prayer for one another be made to God. Sin in the Church hinders the prayers of Believers and blocks God's healing power from being manifested in the congregation.

40. The prayer of a righteous man is powerful (5:17).

The prayers of the righteous are effective and powerful.

- a. It brings them near to God (He.7:25).
- b. It opens the way to a Spirit-filled life (Lk.11:13; Ac.1:14).
- c. It brings them power for ministry (Ac.1:8; 4:31,33), and Christian devotion (Ep.1:19).
- d. It builds them up spiritually (Jude.20).
- e. It gives them insight into Christ's provision for them (Ep.1:16-19).
- f. It helps them overcome Satan (Da.10:12-13; Ep.6:12-13,18).
- g. It clarifies God's Will for them (Ps.32:6-8; Pr.3:5-6).
- h. It enables them to receive spiritual gifts (1Co.14:1).
- i. It brings them into fellowship with God (Mt.6:9; Jn.7:37; 14:16).
- j. It brings them grace, mercy and peace (Php.4:6-7; He.4:;16).
- k. It brings the lost to Christ (5:20).
- l. It brings them the wisdom, revelation and knowledge of Christ (Ep.1:16-17).
- m. It brings them healing (5:15).
- n. It brings them deliverance from trouble (Ps.34:4-7; Php.1:19).
- o. It glorifies God with praise and thanksgiving (Ps.100:4).
- p. It makes Christ's presence real to them (Re.3:30).

- q. It ensures them of their final Salvation and of Christ's intercession for them (He.7:25).

41. Elijah prayed, and the heavens gave rain (5:18).

Elijah was a man who had faith that his prayers to God would accomplish much, even to the point of God's intervention in the course of nature. He believed that prayer by a righteous person does change things (Ja.5:13-16; Ps.34:6; Is.38:1-5; Mt.17:21; 26:41,53; Mk.11:24; 2Th.3:1; 1Kg.17:22; 18:42).

- a. Never accept teaching that undermines the power of prayer.

We must be careful not to accept any teaching that undermines our faith in the power of prayer to bring about God's intervention in our lives. One teaching is the concept of fate, the pagan notion that everything we do and everything that happens to us is fixed unchangeably in advance, long before it occurs. Belief in fate is contrary to Scripture and causes one to assume that both good and bad are absolutely determined and unalterable, and that nothing is really changed by fervent, believing prayer.

- b. God deals with us by Divine providence.

Scripture teaches that God deals with His children, not through absolute determinism, but by Divine providence, whereby He interacts with, and responds to, the prayers of the righteous. Our prayers and faith in God do cause many good things to happen that would otherwise not occur (Ex.32:9-14).

42. We must be careful not to wander from the truth (5:19-20).

Believers should do everything possible to turn back to God those who stray from the truth (Ga.4:19; 6:1; 2Ti.2:18-25-26; Jude.22-23). The Salvation of a wandering brother or sister should always be a high priority in the Christian Community. If the backslider returns to Christ, the one who converts him or her will have saved the sinner from death, i.e. spiritual death and eternal separation from God (Ro.6:23; Ga.6:8; Re.20:14).

L. Theme Chart for James

- 1. Faith
 - a. Dead Faith (2:17-20,26)

- b. Faith Tested (1:2-4)
 - c. Active Faith (1:6; 5:15)
 - d. Knowing God (2:19)
 - e. Old Testament Example (2:21-25)
 - f. Faith Not Enough (1:22)
 - g. Faith and Prayer (5:15)
2. Christian Living
- a. Control of Tongue (3:3-12)
 - b. Warning against Negative Lifestyle (1:19-20; 3:14-16; 4:1-3)
 - c. Warning against Materialism (1:10-11; 4:1-4; 5:1-6)
 - d. Concern for Others (1:27; 2:2-7,15-17; 5:19-20)
 - e. Striving for Christian Qualities (2:8,13; 3:17-18; 4:10; 5:7-8,12)
3. Hypocrisy
- a. In Prayer (3:9)
 - b. In Not Doing the Word (1:6-8)
 - c. In Choosing Only Some Laws (1:22; 4:17)
 - d. In an Inactive Faith (2:8-11; 2:18-22)
 - e. In the Use of the Tongue (3:9-12)
 - f. In Friendship to Win the World (4:4-6)

M. Some Truths James Teaches

1. James teaches us how to have patience in trials.

The testing of faith produces patience, the ability to endure, which is the hallmark of the mature Believer. Only under the pressure of trials can a Believer realize the true depth of his faith in God. The established heart will not waver, but will rejoice in the knowledge of the goodness of God.

- a. James invites us to rejoice when trials come to test our faith (1:2).
- b. James invites us to know that patience results when our faith is tested by trials (1:3).
- c. James invites us to endure so that God has enough time to bring about the Christ likeness He intends through trials (Ro.8:28, 29; Ja.1:4).
- d. James invites us to ask God for wisdom! When a trial comes, if we do not know what to do, He does. And He wants to help us through our trials (1:5).
- e. James invites us to develop patience. This is so we can receive the harvest and the crown of life that we desire, so we must persevere (5:7-8).

2. James teaches us to be a doer of the Word.

Obedience to the Word of God brings about the work of God. We are to hear the Word and do the work, to hear and to do nothing is one sign of a deceived heart. Faith acts. To believe is to do! The action James invites us to is to evaluate our faith. In what areas do we claim faith, while our actions declare unbelief? Acknowledge those areas. Decide to act on the faith we have. We are to practice today what we proclaim (Ja.1:22-25).

3. James teaches us to avoid partiality.

Some may argue that preferring the rich and famous is only human, but the Bible rejects partiality. God is not a respecter of persons; His children should not be either.

- a. James invites us to be uninfluenced by a person's social station. We are to show love to all without partiality (2:1-8).
- b. James invites us to differentiate between sinful partiality and "due honor" (Ro.13:7; Ja.2:9).

4. James teaches us how to tame the tongue.

Nothing can cause more damage than the tongue. Keeping our speech under closer control is a discipline Believers must develop.

- a. James invites us to avoid presumptuousness. We are not to take the position of being a teacher until God has placed us there. We increase our liability for judgment if we do.
- b. James invites us to bridle our tongue. Monitoring every word we speak may seem cumbersome at first, but it will serve to advance righteousness (3:2).
- c. We are to speak well of others. Criticism, slander, backbiting, and gossip are bitter waters, which issue forth out of demonic, worldly wisdom (3:9-12).

5. James teaches us steps in developing humility.

True faith is humble. And humility is the opposite of the proud selfishness and self-centered ambition that characterizes this present evil age. Self-centeredness is the essence of worldliness. Therefore, to be a self-centered person is to be at enmity with God. James calls for Believers to humble themselves.

- a. We are to renounce strife. We are to refuse unnecessary argument and personal strife. We are to seek to be at peace with others, preferring them to ourselves (4:1-2).
- b. We are to renounce rebellion. We must submit ourselves to God, renounce the devil, and reject all of his suggestions (4:7).
- c. We are to be quick to confess sin. Nothing more effectively humbles a man than to admit sincerely that he is a sinner (4:8).
- d. We are to renounce slander. Rather, we are to speak highly of others, even to our own discredit (4:11).
- e. We are to express continued dependence upon God. Independent spirits war against Godly humility (4:13, 16)
- f. We are to do the good we know to do, regardless of the cost. Not to do so is sin (4:17).

6. James teaches the dangers of money.

The consistent Scriptural witness is that money, though necessary and a blessing from God can be a dangerous commodity. Things we think we own may really own us! God calls us to put material goods into proper perspective and to use them wisely under His direction.

- a. We are to recognize the fact that all material possessions will perish and have no eternal value (1:10).
- b. We are to avoid unnecessary acquisition. Acquired wealth can bring unwelcome problems to our lives. We are to embrace simplicity! Simplicity and poverty are not the same. Simplicity is simply acting responsibly with what God has given us (5:1-6).

N. Conclusion

1. James calls us to pure Christian living (1:27).

Since true faith involves action, James fills his letter with various commands for Christian living. He instructs Christians to control their tongues and warns against anger, fighting, and selfish ambition. Christians should not cling to riches or to the world. They should not grumble or slander others. On the positive side, James wants Believers to show concern for orphans and widows, for the poor, and for sinning brothers and sisters. Disciples of Jesus should show love, mercy, humility, patience, and honesty in all their relationship. They should strive for peace. Likewise, sincere prayer and submission to God's Will for daily life are foundational ingredients for Christian living. The key to joy-filled, purposeful, powerful living is still found in the way described by James.

2. James calls us to avoid hypocrisy (3:9).

Of particular concern to James is hypocrisy or double-mindedness. He addresses people who ask for many things from the Lord but who do not ask in faith, who hear, but do not do the Word, who keep one law but not another, who say they have faith but do not live changed lives, who with the same tongue both praise God and curse fellow humans, and who want to be friends with God and the world at the same time. A candid look deep within ourselves will reveal our own struggles with hypocrisy. An open ear to the counsel of James will call us to renewed efforts to genuine Christian living.

3. James calls us to a pure faith (5:15).

James encourages Believers, whose faith is being tested, to do what the Word says and not merely to listen to it. A faith that is only acceptance of certain facts is insufficient; genuine faith must come to expression in deeds, as did the faith of both Abraham and Rahab. Prayer itself has value only if accompanied by genuine faith. James encourages us to exhibit a living, dynamic faith.

Homework 1, James

Name _____

1. James portrays Christ in the context of late Messianic Judaism.

True or False

2. James teaches that one of the most difficult areas of our Christian life is that of ____.

- A. Testing B. Works
C. Temptation D. Both A & C

3. James is called the ____ of the New Testament.

- A. Psalms B. Proverbs
C. Song D. Torah

4. James teaches that the trying of our faith is designed to produce mature endurance and a sense of dependence upon God.

True or False

5. We are to be swift to speak, slow to hear, slow to wrath.

True or False

6. ____ are harmful to the growth of faith.

- A. Strong pulls of worldliness
B. Strong pulls of wealth
C. Humility
D. Both A & B

7. Sin that is not dealt with has little effect toward illness or death.

True or False

8. Faith that *proves itself* is not a characteristic of faith.

True or False

9. James is not full of Godly wisdom.

True or False

10. James emphasizes more than any other New Testament book the necessary relationship between faith and ____.

- A. Humility B. Deeds
C. Sin D. Endurance

11. There are ____ different New Testament men named James.

- A. 2 B. 3
C. 5 D. 4

12. James was converted early in his childhood.

True or False

13. James was not considered a praying man.

True or False

14. James and Jesus were considered alike in personality.

True or False

15. According to Josephus, James' death was by stoning.

True or False

16. James is considered one of the latest New Testament books written.

True or False

17. James was written to correct evil and to teach wrong Christian behavior.

True or False

18. James is called a *protected guide* to Christian life and conduct.

True or False

19. If Paul is called the *Apostle of faith* and Peter the *Apostle of hope*, James should be called the *Apostle of* _____.

20. James is not straightforward in his writing.

True or False

21. James writes with a tone of authority.

True or False

22. If endurance is called the immediate fruit, maturity should be called the _____.

23 Works could be considered faith's ____.

- A. Associate B. Partner
C. Hardship D. None of the above

24. James teaches that faith without works is considered ____.

- A. Holiness B. Dead
C. Alive D. Not necessary

25. James teaches in the ____ areas of the tongue.

- A. Conjecture B. Constructive
C. Untamable D. All of the above

26. James teaches about the Christian and strife.

True or False

27. Most of James' teaching can be arranged under ____ headings.

- A. True religion B. False religion
C. Prophecy D. A & B

28. Good works could be described as a demonstration of faith.

True or False

29. We are to show more honor to the rich than to the poor.

True or False

30. In James' warnings, he does not tell us to avoid murmuring.

True or False

31. Testing of our faith will develop ____.

- A. Persevering faith B. Proven character
C. Mature hope D. All of the above

32. The spiritual capacity to see and evaluate life's conduct from God's point of view is called ____.

- A. Instruction B. Godly wisdom
C. Earthly wisdom D. Natural ability

33. The freedom that God intends, for the Believer, is one that brings freedom and power to be ____.

- A. Obey God's Law B. Disobedient servants
C. Do our own thing D. Live as we wish

34. James teaches pure religion, or true Christianity, is ____.

- A. Genuine love for those in need
B. Keeping ourselves holy before God
C. Concern for self
D. Both A & B

35. James teaches that true faith must be an active and enduring faith that shapes our very existence.

True or False

36. Deeds without faith are dead deeds.

True or False

37. Paul and James state emphatically that true soaring faith will initially produce deeds of ____.

- A. Hope B. Denial
C. Love D. Transgression

38. Selfish ambition in the Church is described as ____.

- A. Heavenly B. Unspiritual
C. Of the Angels D. None of the above

39. Friendship with the world involves embracing the world's ____.

- A. Sin B. Value
C. Evil pleasures D. All of the above

40. There is nothing wrong with secret orders or lodge memberships.

True or False

41. God promises to come near all those who turn from sin.

True or False

42. It is good to boast about the goals we have met.

True or False

43. Perseverance indicates endurance in whatever trials we may face without losing our _____ in God.

44. James 5:15 states that _____ offered in _____ will make the sick person well.

45. James says that sickness is never due to sin.

True or False

46. How many references are there concerning prayer of a righteous man ____?
A. 13 B. 10
C. 12 D. 17

47. God does not deal with His children according to Divine providence, interaction with, and responding to the prayer of the righteousness.
True or False

48. James teaches that if one should wander, the Believer should not be concerned.
True or False

49. The Believer who turns a back- slider to God will save the sinner from ____.
A. Life B. Death
C. Hope F. Christ

50. The testing of our faith produces impatience.
True or False

51. Obedience to the _____ of God brings about the _____ of God.

52. We can evaluate in what areas we have faith by our actions, whether we believe or are in unbelief.
True or False

53. Nothing can cause more damage than the _____.

54. One way to bridle our tongue, is to monitor every word we speak.
True or False

55. James invites us to _____ action in developing humility.
A. Be quick to hear B. Be slow to hear
C. Be quick to confess D. None of the above

56. God calls us to put material goods into proper perspective and to use them wisely under his direction.
True or False

57. The key to joyful, purposeful, powerful living cannot be found in James.
True or False

58. Another word for hypocrisy is _____.
A. Love B. double-mindedness
C. Hopelessness D. Hatred

59. A candid look deep within ourselves will reveal our own struggles with hypocrisy.
True or False