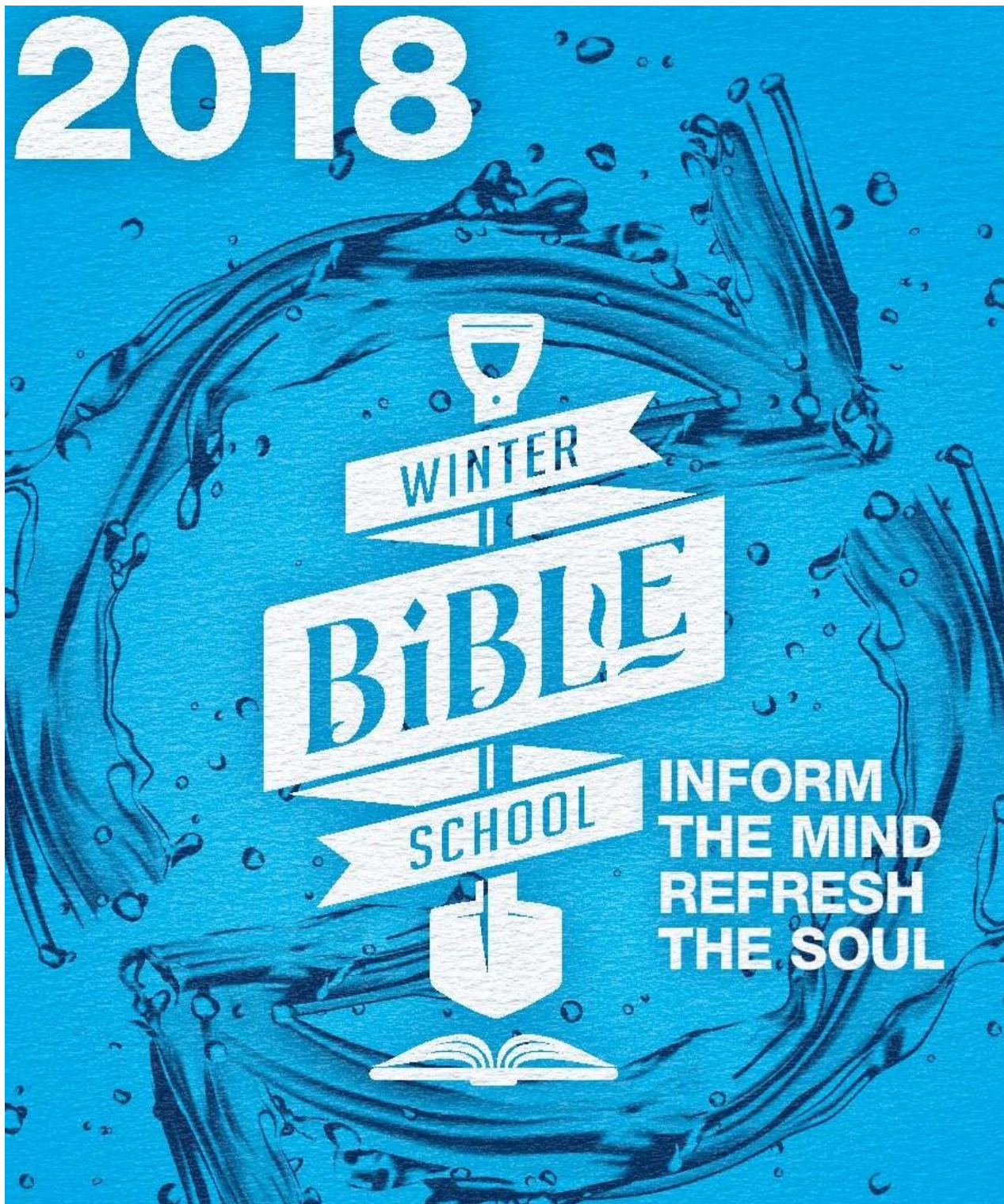


2018



**The Book of James
Dr David Anderson**

TRIUMPH THROUGH TRIALS

Outline

Salutation. (1:1)

Introduction (1:2-18)—The Value of Trials

Theme (1:19-20)—Qualities Needed

Body (1:21-5:6)—Qualities Developed

I. In Regard to Hearing (1:21-2:26)

- A. Which is more than just listening (1:21-27)
- B. Which is more than just morality (2:1-13)
- C. Which is more than just faith (2:14-26)

II. In Regard to Speaking (3:1-18)

- A. The Lips are a Dangerous Display of Wisdom (3:1-12)
- B. The Life is a Discrete Display of Wisdom (3:13-18)

III. In Regard to Fighting (4:1-5:6)

- A. The Cause of Anger is Lust (4:1-5)
- B. The Cure for Anger is Humility (4:6-5:6)

Conclusion (5:7-11)—Patience!

Closing Comments (5:12-20)

James 1:1-4

INTRODUCTION

Many high school graduates head off to college with lofty dreams and high hopes of how they will be educated for a successful and productive life after graduation, only to find the rigors of the university more than they can endure, so they drop out.

Others have the wherewithal to graduate, but they find the required courses for their intended line of study more than they can bear, so they switch majors, maybe several times, always looking for the easiest way out.

The greatest rewards go to the university student who commits himself to the course study which fits his gifts and passions and endures the required courses which will best equip him for his future career. It's no different in God's University.

Author—James, not the brother of John, but the brother of Jesus

Readers—Jewish Christians scattered abroad because of persecution by the Jews

Occasion—encouragement to finish their degree (education in God's University)

“Greetings” = *charein* = rejoice, be satisfied

I. RESPONDING TO TRIALS

1:2

“Count it” = *hēgeomai* = one of four words for coming to a conclusion; two are based on feelings and two are based on facts; this is a conclusion based on facts.

Aorist tense of *hēgeomai* indicates a sudden awareness like the light which comes into a dark room when we turn on a light bulb.

“All” = pure, unmixed joy; no silver lining around this dark cloud; it's all silver when we see the trial from God's perspective.

“Various” = *poikilois* = different colors; polka-dotted; trials of all sizes, shapes, colors, and hues.

“When” does not mean “if.” Trials in the Christian life (God's University) are not

optional; they are inevitable.

II. REASON FOR TRIALS

1:3

“Knowing” = experiential knowledge

“Trying” = *dokimos* = testing, approving; in 1 Pet 1:7 it is used of the heating up of metals to purify them

“Endurance” = *hypomonē* = *hypo* + *monē* = under + to remain = to remain under, like an umbrella

God’s will for our lives is like a protective umbrella. To stay in His will we must remain under the umbrella. When we step out from under the umbrella, we expose ourselves to many Satanic temptations.

III. RESULTS OF THE TRIALS

1:4

“Perfect” = *teleios* = complete, finished, mature

“Entire” = *holo* + *klēros* = the whole + lot = the whole portion = the full benefit allotted by God through the trial(s). It is used of a ship ready for sail, a soldier ready for battle.

CONCLUSION

In God’s University we take some courses we enjoy. These are called “electives.” There are other courses we do not enjoy, but He knows they are necessary to equip us for the full journey of life. These are “required courses.”

James challenges us to enter these “required courses” (trials) with joy, knowing the President of the University (God) has designed them just for us to make us fully equipped, fully mature. So, study well. Do your best in these required courses by the power of the Holy Spirit.

THE GREAT DIVORCE

James 2:14-26

INTRODUCTION

A. W. Tozier said: “It appears to me that too many Christians want to enjoy the thrill of feeling right but are not willing to endure the inconvenience of being right. And so the **divorce** between theory and practice becomes permanent in fact.”

James is trying to tell us that dead, cold orthodoxy will not do us any good on earth, and it will not glorify God in heaven. Let’s see why.

I. THE PROPOSITION: FAITH WITHOUT WORKS IS DEAD 2:14-17

A. *The Principle of Profit* 14

Opheilos = profit, use $X + 0 = X$

If Faith = X, then . . . Faith + 0 = Faith (but no profit)

B. *The Illustration* 15-16

Words instead of Works

C. *The Conclusion* 17

Dead does not mean “fake, false, or not there.”

Dead means “lifeless, listless, no fire.”

II. THE OPPOSITION: FAITH WITHOUT WORKS IS NOT DEAD 2:18-19

The objector speaks all the way through v. 19. He claims there is no connection between faith and works since the same belief (monotheism) produces different works: 1) Believers “do well” (good works—see the same Greek phrase in Matt 5:44, *kalos poieō*); 2) Demons tremble.

The objector, like so many complacent believers, is trying to say it is OK to have faith without works.

III. THE REFUTATION: FAITH WITHOUT WORKS IS DEAD 2:20-26

A. *Example of Abraham* 20-24

There is as much as twenty-five years between the time Abraham believed and the time when he offered Isaac (see Gen 15 and Gen 22).

ABRAHAM BELIEVES	ABRAHAM SACRIFICES
Genesis 15	Genesis 22
Faith before God	Works before Men
Romans 4 and Galatians 3	James 2 and Romans 4:2
Faith is Born	Faith is Perfected
Justified before God	Justified before Men
Judicial	Experiential
A Believer	A Friend

B. Example of Rahab

25

In Rahab's case there was also a lapse of time between her faith and her works.

RAHAB RECEIVES	RAHAB SEND OUT
Hebrews 11:31	James 2:25
Faith before God	Works before Men
Declared Righteous by God	Declared Righteous by Men

Dikaioō = to declare righteous

Paul recognizes justification before men (Rom 4:2), but emphasizes justification before God. James recognizes justification before God (Jas 2:24), but emphasizes justification before men.

C. Example of Death

26

Physical Death = Body - Spirit
 Physical Life = Body + Spirit

Human Body = Faith
 Human Spirit = Works

Spiritual Vitality = Faith + Works

Note Well: James never says: Justification < God = Faith + Works. That's heresy!

CONCLUSION

1. God can see the root; men can only see the fruit.
2. Christian cadavers are repulsive.
3. Works light up your life; works bring fire to your faith.

A MEASURE OF MATURITY

James 3:1-12

INTRODUCTION

In the physical world there are many reliable indicators to tell us when we have "grown up" or matured.

But what about the spiritual world? Is there some way we can determine when we have matured as a believer? After all, we are born as "new born babes" (1 Pet 2:2; Heb 5:12-14), but we don't want to remain spiritual babies the rest of our lives. Parents want to see their children grown up. So, does our heavenly Father. So what might be a good measure of maturity?

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TONGUE CONTROL ° \cong *SPIRITUAL MATURITY* ° (v. 2)

I. THE CONTROL ABILITY OF THE TONGUE

3:3-5a

A. *It can control our Drives*

B. *It can control our Destinies*

II. THE UNCONTROLLABILITY OF THE TONGUE

3:5b-12

A. *It is Insubordinate*

B. *It is Inconsistent*

CONCLUSION

Let your speech be better than silence, or remain _____.

STAIRSTEPS TO HUMILITY

James 4:6-10

INTRODUCTION

"More grace"--more grace to overcome our problems after meeting Christ.

Grace saved us; grace can sanctify us.

Humility opens the door to God's storeroom of grace.

But what is pride?

"Pride" = *hyper* + *phaneroō* = above + to appear = to appear above

But note: this is just an appearance. Pride give me a false picture of myself.

Humility sees me as I truly am, a creature totally dependent on God's grace.

Pride makes a declaration of independence from God; humility makes a declaration of dependence on God.

But how do we come to recognize and admit our complete dependence? Verses 7-9 give us the answer. It's the cure for worldliness. But how do we get it?

STEP #1: SUBMIT TO GOD

"Submit" = *hypo* + *tassō* = under + to place = to place under

To submit to God is to place myself under His protective umbrella.

Just say, "I give."

STEP #2: RESIST THE DEVIL

Specifically, resist the temptation to act independently, to assert myself, to leave the protections of his umbrella.

STEP #3: DRAW NEAR TO GOD

As I draw near to God's light, I see Him in His holiness, and I see myself with all my sin. Remember Paul:

"Least of the apostles"--1 Corinthians 15 (AD 57)

"Least of all saints"--Ephesians 3 (AD 62)

"Chief among sinners"--1 Tim 1 (AD 65)

STEP #4: DEAL WITH SIN

"Double-minded"--refers to their attempt to love God and the world simultaneously

Vs. 9 answers the question: What is true confession?

homologeō = to agree with

But with whom do we agree" God, obviously. But what is God's view of sin?
God hates sin (Zech 8:17) and sin grieves God (Eph 4:30).

True confession includes both hatred and remorse for our sins (see Daniel 9).

STEP #5: DECLARE MY DEPENDENCE

Remember John the Baptist: Are you the _____? No, just a _____.

Are you the _____? No, just a _____.

CONCLUSION: From the Attic of Pride to the Basement of Humility

PRIDE

Attic

Submit.

1.

Resist.

2.

Draw Near

3.

Confess

4.

Declare

5.

HUMILITY

Basement

PATIENCE: THE ART OF HOPING

James 5:7-11

INTRODUCTION

"How can I learn more patience?" asks a housewife. "Things are just too unbearable," exclaims another. "I just can't go on."

What's the secret to patience? How can we find the map which will lead us to this treasure buried and lost in so many of us? We find the treasure map in Jas 5:7-11.

BIG IDEA: PATIENCE IS THE ART OF HOPING

See Matt 24:48-49: 1) Loses hope (see Jas 4:6-10)--some sort of defection from the Lord
2) Hits fellow servants (see 4:11-12)--verbal attacks
3) Lives self-indulgently (see Jas 4:13-17)--because he lives only with his eyes on this life

"Patience" = *makro* + *thumos* = (far, distant, long) + (heat, wrath, rage)
= long-tempered

Often associated with love (1 Cor 13:4); we have more patience with those whom we love.

It is also associated with learning. The Greeks had a motto: "Learning is patience." Crammers may get a good grade, but have they learned anything? To learn God's assignments in life requires much patience.

I. PATIENCE TOWARD GOD

4:7-8

James' readers were losing their patience in God Himself. Why? Because every day was like a broken promise. Christ promised He would come soon. But every day without His return looked like He wasn't coming at all. They had begun to lose hope.

Farmer = Jesus

Fruit = New Christians

Early = October, November = Pentecost

Latter = April, May = Today

More people have heard the gospel in the past century than in all the previous centuries combined (TV, printing press, radio, internet, missionaries). This would lead us to believe that we are experiencing the "latter rain."

Main Point: He's waiting for us (2 Pet 3:9); why shouldn't we wait for Him?

II. PATIENCE TOWARD MEN

5:9

Murmur = *stenazō* = an internal feeling not expressed = a grudge

The most natural reaction in the world is to do unto others as they have done unto us. We call it revenge, vengeance, or getting even (preferably worse).

Nietzsche said, "Revenge is the greatest instinct in the human race." Lord Byron called revenge, "Sweetness." Bacon said, "It is a sort of wild justice."

But, "Vengeance is Mine," says the Lord.

Remember 2 Sam 16--David

Remember 50:20 Vision--Joseph

"The Judge stands before the door" = the Roman Lictor--person who announces the judge

James is serving as the Roman Lictor: "Hush! Silence! Behold, the Judge stands before the door." Since the Supreme Judge could be here at any moment, stop murmuring and judging one another.

III. PATIENCE TOWARD LIFE

5:10-11

Life in general can be full of pain, especially for ambassadors for the gospel. What is your pain threshold?

Look at the example of the prophets in Heb 11:32-12:1

See the "end of the Lord" in the case of Job 42:10-12.

"End" =the end result of the trial

Trial Begins > > > > > **Trial Ends: Mercy**

Yes, many of our trials are extended, but somewhere down the road the Lord may well put an end to the trial and exhibit His mercy and compassion.

CONCLUSION

Look _____ + Look _____ + Look _____ = Patience, the Art of _____.