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If you have questions during the week, please drop us an e-mail at [jim@calvaryroswell.com](mailto:jim@calvaryroswell.com) or [phil@calvaryroswell.com](mailto:phil@calvaryroswell.com)

For a digital form of this booklet, an mp3 version of the teaching and/or powerpoint slides from the teaching, visit our website at <http://www.calvaryroswell.com/biblestudies/index.htm>



## Thru the Scriptures 2006-08



### James 1-5

June 12th-18th, 2008

All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be complete, thoroughly equipped for every good work. (2 Ti 3:16-17)

## James-

The Epistle of James deals with the ethics of Christianity, not doctrine. He is really going to bear down on the practical, but he will not get away from the subject of faith. James was evidently a very practical individual. Tradition says that he was given the name “Old Camel Knees” because he spent so much time in prayer.

Due to its practical nature, this epistle has been compared to the Book of Proverbs as well as to the Sermon on the Mount. James argues that justification by faith is demonstrated by works; it must be poured into the test tube of works (ch. 1–2), of words (ch. 3), of worldliness (ch. 4), and of a warning to the rich (ch. 5).

**-McGee, J. V. (1991). *Vol. 53: Thru the Bible commentary: The Epistles (James)***

### Helpful Study Links:

Additional Commentary: (Great Resource!)  
[http://preceptaustin.org/james\\_commentaries.htm](http://preceptaustin.org/james_commentaries.htm)

### Sermon Links:

“All Joys in All Trials” by C. H Spurgeon  
<http://www.biblebb.com/files/spurgeon/ALLJOY.TXT>

“What is Your Life?” by C. H Spurgeon  
<http://spurgeongems.org/vols28-30/chs1773.pdf>

### Commentary:

The commentary used with permission throughout this booklet is

**With the Word Bible Commentary**

**by Warren W. Wiersbe.**

ISBN 0–8407–9108–9

## About the book of James



**Author:** James The author of this letter identifies himself simply as James, “a bondservant of God and of the Lord Jesus Christ” (1:1). There are at least five men named “James” in the Bible. Tradition has ascribed the book to James, the brother of the Lord, and there is little reason to question this view. To thus identify himself as just a servant of the Lord, is a wonderfully humble description for the natural brother of Jesus.

Consider, James, the half brother of Jesus (Matt. 13:55; Gal. 1:19), who didn’t believe in Jesus’ deity until after his death and resurrection (John 7:5; Acts 1:14), perhaps not till Jesus personally appeared to him (1 Cor. 15:7). James became known as an apostle (Gal. 1:19) and along with Peter and John was a “pillar” of the Jerusalem church (Gal 2:9; Acts 12:17; 21:18). He presided at the Jerusalem Council in a.d. 49 (Acts 15) and, according to tradition, died a martyr’s death c. 62–63.



**Time:** According to the Jewish historian Josephus, James was martyred in a.d. 62. Some scholars believe because of the wording James and events that are not mentioned, that it may be the earliest New Testament writing, around a.d. 46–49.



**Theme:** Faith works, faith is real! Faith without works cannot be called faith. Faith without works is dead, and a dead faith is worse than no faith at all. Faith must work; it must produce; mere mental assent is insufficient. Throughout his epistle to Jewish believers, James integrates true faith and everyday practical experience by stressing that true faith must manifest itself in works of faith.



### **Keys: Paul and James Compared**

Because of James's assertion in 2:24 that "a man is justified by works, and not by faith only," some church leaders (including Martin Luther) have felt that James contradicts Paul's great teaching of justification by faith (cf. Rom. 3:28; Eph. 2:8). A careful reading of James and Paul reveals that there is no real contradiction between what Paul is saying and James is saying. Paul, no less than James, realized that a genuine, living faith will issue in works of love and obedience (Gal. 5:6).

The difference between Paul and James lies in the fact that Paul attacks the problem of legalism, while James opposes libertines who felt that the quality of a Christian's conduct is irrelevant.

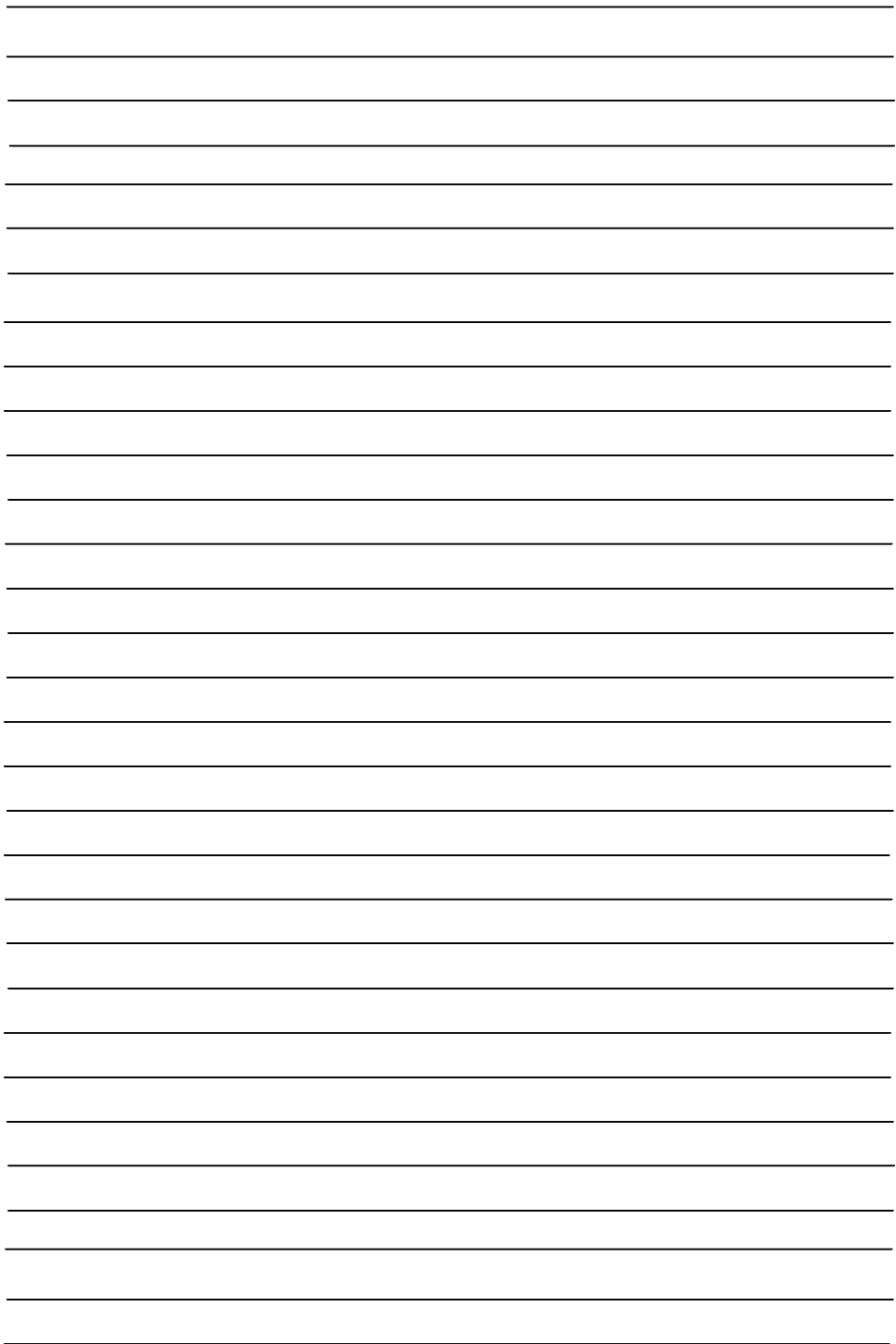
For Paul, the question is how a genuine faith lays hold of the finished work of Jesus Christ—the contrast is between faith and works. His point is the only way to have real faith is through grace.

For James, the question is how one demonstrates that one's faith is genuine—the contrast between a living and a dead faith. He helps us see that real faith, obtained through grace is "real" - it works









# Daily Bible Study

Saturday, June 14th, 2008

*Passage for today: James 1*

## Questions to Ponder

1. What perspective should we have concerning trials and temptations? What resource is available for us in such times? What is necessary to obtain it?
2. In this chapter we are given examples of pure and undefiled religion. Think about how this applies to you. What things would God have you to do?

## With the word Bible Commentary

### James 1

Note some essentials for mature living.

***The wisdom of God*** (1–11). You need wisdom in trials so you will not waste your suffering and miss the spiritual growth that should result. When you trust God, trials work for you and not against you; but be sure your heart is wholly yielded to Him. If your heart and mind are divided, trials will tear you apart.

***The goodness of God*** (12–20). When you realize how good God is to you, you will have no interest in the temptations the enemy puts before you. When you are tempted, count your blessings; and you will soon have strength to say no.

***The Word of God*** (21–27). The Word gives us spiritual birth (v. 18; 1 Pet. 1:22–23). It is like seed planted in the heart that produces spiritual fruit (v. 21). It is a mirror that helps us examine ourselves (vv. 23–25) and cleanse our lives. We must *do* the Word of God, not just read it or study it; the blessing is in the *doing*.

—Wiersbe, W. W. (1997, c1991). With the word Bible commentary (Jas 1:1). Nashville: Thomas Nelson.



# Daily Bible Study

Sunday, June 15th, 2008

*Passage for today: James 2*

## Questions to Ponder

1. What is the danger of showing partiality? Are there areas where you are prone to do this? Why do you think the poor are often rich spiritually?
2. What does this chapter teach us about faith and works? How are the two reconciled? How does this apply to you?

## With the word Bible Commentary

### James 2

If you have true saving faith, you will practice *impartiality* (vv. 1–13) and see people in terms of character and not clothing. You will not cater to the rich or ignore the poor, but you will love each person for the sake of Jesus Christ. Christian love simply means treating others the way the Lord treats you and doing it in the power of the Spirit.

True saving faith is also seen in *activity* (vv. 14–26). Faith is not something you only talk about; it is something that motivates your life so that you think of others and serve them. Abraham was saved by faith (Gen. 15:6), but he proved that faith by obeying God and offering his son (Gen. 22). Rahab was saved by trusting God (Heb. 11:31), but she showed the reality of her faith by protecting the spies (Josh. 2; 6:17–27).

James and Paul do not contradict each other (Rom. 4:1–5; 5:1); they complement each other. We are justified (declared righteous) before God by faith, but we are justified before men by works. God can see our faith, but men can see only our works.

—Wiersbe, W. W. (1997, c1991). *With the word Bible commentary* (Jas 2:1). Nashville: Thomas Nelson.



# Daily Bible Study

Monday, June 16th, 2008

*Passage for today: James 3*

## Questions to Ponder

1. What does this chapter teach us about the power of the tongue? Practically speaking, what are we being called to do regarding our speech? Read verse 12. What is the deeper issue?
2. What are the characteristics of both heavenly wisdom and worldly wisdom? How can you apply this?

## With the word Bible Commentary

### James 3

The believers James wrote to were having problems with their tongues (1:26; 2:12; 4:1, 11–12). Of course, the tongue is not the problem; it is the *heart* (v. 14; Matt. 12:35–37). But before you say anything, ask yourself some questions.

***Who is in control*** (1–4)? If your tongue is under God's control, you will take what you say seriously (v. 1), and your whole body will be under His discipline (v. 2). Just as a horse needs a rider holding the reins, and a ship needs a pilot at the rudder, so your tongue needs a master; and God is the only one who can do the job. Psalm 141:1–4 is a good prayer if you need help in this area.

***What will the consequences be*** (5–12)? Are you starting a fire that may get out of control and do a lot of damage? Are you turning loose a dangerous beast or poisoning a refreshing spring? Once your words are spoken, you cannot take them back, so look ahead.

***What are my motives*** (13–18)? Is there bitterness in your heart or envy? Are you speaking from God's wisdom or the wisdom of the world? Are you a peacemaker or a troublemaker? If your heart is right before God (Heb. 4:12), He will use your words to produce the right kind of fruit.

—Wiersbe, W. W. (1997, c1991). *With the word Bible commentary* (Jas 3:1). Nashville: Thomas Nelson.



# Daily Bible Study

Tuesday, June 17th, 2008

*Passage for today: James 4*

## Questions to Ponder

1. What is the root cause of wars and fighting? How does this apply to individuals? How does it apply to nations? What is the right way to obtain the things we need?
2. Why is friendship with the world enmity with God? What should we do instead? Are there areas of your life dominated by pride and arrogance?

## With the word Bible Commentary

### James 4

Of the early church, it was said, “Behold how they love one another!” Today, people might say, “Behold how they compete with one another!” Why is it sometimes so difficult for God’s people to get along?

**Selfishness** (1–3). The wars among us are caused by the wars within us. We want to please ourselves, even if it hurts somebody else. If we are not careful, even our prayers can become selfish!

**Worldliness** (4). Because Abraham was separated from sin, he was the friend of God (2:23); but Lot was the friend of the world (Gen. 13:1–13). Ponder 1 John 2:15–17.

**Pride** (5–10). Satan knows how to use pride to defeat you as he defeated Eve (Gen. 3:1–6). Are you laughing when you should be weeping over your sins? Are you resisting the devil or resisting the Lord?

**Criticism** (11–12). One of the easiest ways to hide our sins is to expose the sins of others. Gossip and slander grieve the Spirit and divide the family. God called us to be witnesses, not judges!

**Boasting** (13–17). Life is short and the future unknown, so do the will of God today. When you make plans, always say, “If the Lord wills” (Prov. 27:1).

—Wiersbe, W. W. (1997, c1991). *With the word Bible commentary* (Jas 4:1). Nashville: Thomas Nelson.



# Daily Bible Study

Wednesday, June 18th, 2008

*Passage for today: James 5*

## Questions to Ponder

1. What does God say concerning the rich? What is His complaint against them? How ought we to live in relation to the coming of the Lord?
2. What does this chapter teach us concerning prayer? What kind of prayer is effective? How can you apply this to your life?

## With the word Bible Commentary

### James 5

In these last days, before the coming of the Lord, what does God want in our lives?

**Priorities** (1–6). To live only to get wealth is to rob yourself of true riches (1 Tim. 6:6–10, 17–19). It is to worry instead of worship (Matt. 6:19–34). God knows you have needs, and He will meet them if you practice Matthew 6:33.

**Patience** (7–12). If you have sown the right seed, you will eventually reap a harvest of blessing, so be patient. If others have exploited you, be patient; the Judge is at the door. If you are going through trials, be patient; God is still on the throne.

**Prayer** (13–18). Many kinds of prayer are named here: prayer for the sick, prayer for forgiveness, prayer for the nation, even prayer about the weather. There is no need that prayer cannot meet and no problem that prayer cannot solve.

**Personal concern** (19–20). Once again, James emphasizes ministry to individuals (1:27; 2:1–4, 14–16). Can you detect when a fellow believer starts to stray? Are you truly concerned? Will you try to help? Will you wait too long?

—Wiersbe, W. W. (1997, c1991). *With the word Bible commentary* (Jas 5:1). Nashville: Thomas Nelson



# Outline

## I. Real Faith in Testing (1)

- a. Testing from Trials (1:1–12)
- b. Testing from Temptation (1:13–20)
- c. Testing from the Word (1:21–27)

## II. Real Faith in Practice (2)

Faith in love, not partiality (2:1–13)

Faith in works, not phony (2:14–26)

## III. Real Faith in Words (3)

Taming the Tongue (3:1–2)

The Power of the Tongue (3:3–12)

The Source of good words (3:13–18)

## IV. Real Faith in Battle (4)

The enemies we must fight (4:1–7)

1. The flesh (vv. 1–3)
2. The world (vv. 4–5)
3. The devil (vv. 6–7)

The admonitions we must heed (4:8–17)

1. Warning against pride (vv. 8–10)
2. Warning against criticism (vv. 11–12)
3. Warning against self-confidence (vv. 13–17)

## V. Real Faith in Troubles (5)

- a. Dealing with Money – Patient (5:1–11)
- b. Dealing with Words - Truthful (5:12)
- c. Dealing with Trials - Prayerful (5:13–18)
- d. Dealing with Disobedience – Persistent

***“Let patience have its perfect work, that you may be perfect and complete, lacking nothing.”***

James 1:4

Devotional From My *Upmost for His Highest*

By Oswald Chambers

Many of us appear to be all right in general, but there are still some areas in which we are careless and lazy; it is not a matter of sin, but the remnants of our carnal life that tend to make us careless. Carelessness is an insult to the Holy Spirit. We should have no carelessness about us either in the way we worship God, or even in the way we eat and drink. Not only must our relationship to God be right, but the outward expression of that relationship must also be right. Ultimately, God will allow nothing to escape; every detail of our lives is under His scrutiny. God will bring us back in countless ways to the same point over and over again. And He never tires of bringing us back to that one point until we learn the lesson, because His purpose is to produce the finished product. It may be a problem arising from our impulsive nature, but again and again, with the most persistent patience, God has brought us back to that one particular point. Or the problem may be our idle and wandering thinking, or our independent nature and self-interest. Through this process, God is trying to impress upon us the one thing that is not entirely right in our lives.

We have been having a wonderful time in our studies over the revealed truth of God's redemption, and our hearts are perfect toward Him. And His wonderful work in us makes us know that overall we are right with Him. "Let patience have its perfect work . . ." The Holy Spirit speaking through James said, "Now let your patience become a finished product." Beware of becoming careless over the small details of life and saying, "Oh, that will have to do for now." Whatever it may be, God will point it out with persistence until we become entirely His.

***“If any man offend not in word, the same is a perfect man.”***

James 3:2

Devotional From *Our Daily Homily*

By F B Meyer

Think of the sins of speech! How innumerable they are! When we see them in the light of this chapter, we can understand the holy Isaiah saying, “Woe is me, for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips; for mine eyes have seen the King.”

The sins of speech about ourselves. — The tongue boasteth great things. We are all apt to be vain, boastful, exaggerated. We tell stories that rebound to our own credit; contrive to focus attention on our own words and deeds; and even in delivering God’s messages manage to let it be seen that we have a clearer insight into truth or a closer familiarity with God than our fellows.

The sins of speech about others. — “We break the law of courtesy, and become harsh, insolent, and uncivil; or the law of purity, and repeat stories that leave a stain; or the law of truth, and practise insincerity, equivocation, and dissimulation; or the law of kindness, and are harsh and implacable to those who are beneath us in station. Or in our desire to stand well with others we are guilty of flattery, servility, time-serving, and the like.”

The sins of speech in connection with God’s work. — We disparage other workers; compliment them to their faces on addresses they have delivered, and disparage them behind their backs; pass criticisms which take away the effect which their words had otherwise exercised over others; contrive to indicate one defect in which was otherwise a perfect achievement. Alas for us! How greatly we need to offer the prayer of the psalmist: Set a watch, O God, upon our lips! (Meyer, F. B. *Our Daily Homily*)

# ***“The Spirit who dwells in us yearns jealously.”***

James 4:5

Devotional From *Our Daily Homily*

By F B Meyer

A very deep and remarkable verse! The apostle is contending against the worldliness which was so rife among the believers he was addressing. They were set on pleasure; they sought the friendship of the world, and became unfaithful to their divine Lover; they were proud and high-minded. He went so far as to speak of them as adulterers and adulteresses; and then adopting a gentler, pleading tone, he says, “You are grieving the gentle Holy Spirit who has come to dwell within you, who yearns with a jealous envy to possess your entire nature for Himself.”

The Spirit of God dwells within thee, O believer in Jesus Christ. If a man have not the Spirit of God, he is none of his; and since thou art undoubtedly one of us, thou hast most certainly the Holy Spirit. But the mistake of thy life consists in this, that He hath not thee. Some part of thy heart is given, but not all; and this causes Him the most intense pain, resembling that which we suffer from jealousy.

No keener pain is possible to the heart of man than to have good reason for the belief that a loved one is not wholly true; that there has been an alienation of affection which was once whole and entire; that another is receiving a part at least of the heart’s devotion. The fire and screw are light in comparison with our anguish then; but, this is what the Spirit of God suffers when we share between Him and the world that love which should be all his own. “I, the Lord thy God am a jealous God,” is as true as when first spoken from Sinai. The person of Jesus Christ must be the Sun of our system, though that system may include many planets beside.

## ***“He giveth grace unto the humble.”***

James 4:6

Devotional From *Faith's Checkbook*

By C H Spurgeon

Humble hearts seek grace, and therefore they get it. Humble hearts yield to the sweet influences of grace, and so it is bestowed on them more and more largely. Humble hearts lie in the valleys where streams of grace are flowing, and hence they drink of them. Humble hearts are grateful for grace and give the Lord the glory of it, and hence it is consistent with His honor to give it to them. Come, dear reader, take a lowly place. Be little in thine own esteem, that the Lord may make much of thee. Perhaps the sigh breaks out, “I fear I am not humble.” It may be that this is the language of true humility. Some are proud of being humble, and this is one of the very worst sorts of pride. We’re needy, helpless, undeserving, hell-deserving creatures; and if we are not humble, we ought to be. Let us humble ourselves because of our sins against humility, and then the Lord will give us to taste of His favor. It is grace which makes us humble, and grace which finds in this humility an opportunity for pouring in more grace. Let us go down that we may rise. Let us be poor in spirit that God may make us rich. Let us be humble that we may not need to be humbled, but may be exalted by the grace of God.

## ***“Draw nigh to God, and He will draw nigh to you”***

James 4:8

Devotional From *Faith's Checkbook*

By C H Spurgeon

The nearer we come to God, the more graciously will He reveal Himself to us. When the prodigal comes to his father, his father runs to meet him. When the wandering dove returns to the ark, Noah puts out his hand to pull her in unto him. When the tender wife seeks her husband's society, he comes to her on wings of love. Come then, dear friend, let us draw nigh to God who so graciously awaits us, yea, comes to meet us. Did you ever notice that passage in Isaiah 58:9? There the Lord seems to put Himself at the disposal of His people, saying to them, "Here I am," as much as to say: "What have you to say to me? What can I do for you? I am waiting to bless you." How can we hesitate to draw near? God is nigh to forgive, to bless, to comfort, to help, to quicken, to deliver. Let it be the main point with us to get near to God. This done, all is done. If we draw near to others, they may before long grow weary of us and leave us; but if we seek the Lord alone, no change will come over His mind, but He will continue to come nearer and yet nearer to us by fuller and more joyful fellowship

## **“Pray one for another.”**

James 5:16

Devotional From *Morning and Evening*

By C H Spurgeon

As an encouragement cheerfully to offer intercessory prayer, remember that such prayer is the sweetest God ever hears, for the prayer of Christ is of this character. In all the incense which our Great High Priest now puts into the golden censer, there is not a single grain for himself. His intercession must be the most acceptable of all supplications—and the more like our prayer is to Christ's, the sweeter it will be; thus while petitions for ourselves will be accepted, our pleadings for others, having in them more of the fruits of the Spirit, more love, more faith, more brotherly kindness, will be, through the precious merits of Jesus, the sweetest oblation that we can offer to God, the very fat of our sacrifice. Remember, again, that intercessory prayer is exceedingly prevalent. What wonders it has wrought! The Word of God teems with its marvellous deeds. Believer, thou hast a mighty engine in thy hand, use it well, use it constantly, use it with faith, and thou shalt surely be a benefactor to thy brethren. When thou hast the King's ear, speak to him for the suffering members of his body. When thou art favoured to draw very near to his throne, and the King saith to thee, “Ask, and I will give thee what thou wilt,” let thy petitions be, not for thyself alone, but for the many who need his aid. If thou hast grace at all, and art not an intercessor, that grace must be small as a grain of mustard seed. Thou hast just enough grace to float thy soul clear from the quicksand, but thou hast no deep floods of grace, or else thou wouldst carry in thy joyous bark a weighty cargo of the wants of others, and thou wouldst bring back from thy Lord, for them, rich blessings which but for thee they might not have obtained:—

“Oh, let my hands forget their skill,  
My tongue be silent, cold, and still,  
This bounding heart forget to beat,  
If I forget the mercy-seat!”