



Teaching James

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God's Way to Study His Word:

This book was developed as a web page on ljc1611kjv.com. It was then converted to print format and to e-book format. On the web page, and in the e-book format, there are links which can be used to go to the referenced information. The print format, unfortunately, requires the reader to physically go to the referenced material.

Some of the supporting web pages have been included in the print format and e-book format but some of the supporting material is not included but is available on the web site.

This book is part of a series which, God willing, will be published for the entire New Testament and prove that there are **NO** errors nor conflicts within the New Testament. The Detail Studies, which this series is based upon, cover every sentence, every verse, every phrase, every punctuation mark and every doctrinally significant word in every Bible book studied. People have looked for about twenty (20) years and failed to find any other work that covers all that this series cover and yet no one has found any other work which covers the level of detail found in the Detail Studies. Further, the Detail Studies have literally several million Bible references to support the interpretation provided and to show that "the perfect word of God" is consistent all across it for word definitions and doctrines.

Again, no one has found any other work which has this quantity of Bible references supporting what is presented. I do not write this to brag but to inform the reader the depth of study which supports what is presented in this series. This is because I did not write any of these things on my own but only wrote what the Holy Ghost showed me.

In **2Timothy 2:15** we read: "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth". The true definition of the word "dividing" is: *'a Mathematical function whereby we separate pre-defined units according to a precise procedure which produces a precise result'*. However, while most people understand that *'there is one interpretation but many applications of the word of God'*, they fail to separate the procedures of each. And, as a result, they fail to separate the *'one interpretation of the word of God'* from the *'many applications of the word of God'*. This leads to many errors which people blame on "the perfect word of God" instead of their use of the wrong procedure.

The result, of men using the wrong way, is that men claim that there are errors and conflicts in God's word. In, God tells us how to understand His word. In addition, God preserved the message of His word; He preserves every word of His sentences; and God preserves every punctuation mark ("jot and tittle") of His sentences. Therefore, God preserved what He wanted us to understand and God told us how to understand His word so that we have no errors and no conflicts. Unfortunately, for at least one hundred and fifty (150) years men have been taught to use man's way to understand "the word of God", instead of using God's way.

In **Isaiah 55:8-9** we read: "For my thoughts are not your thoughts, neither are your ways my ways, saith the LORD, For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts". Thus, God warns us that our ways are wrong and that using God's "way" produces better results, which have no errors and no conflicts.

In addition, **1Corinthians 2:14** tells us: "But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned". Therefore, we can not properly understand the spiritual "word of God" using man's way. We must use God's way to understand God's preserved "word of God". And, the basics of God's way is to understand His preserved "word of God" is using the sentence format and true Biblical definitions for Bible words.

This Study follows the [Biblical Way to understand God's Word](#). It applies "precepts" ('truths that never change for any circumstance'). It then goes through the Bible book sentence-upon-sentence ("line upon line"). This is different from the ways of men which use verse-upon-verse or some other method which generates errors. God's sentence-upon-sentence method also pays attention to what 'the word of God' tells us that God preserved, which are the true Biblical meanings of words and the Biblical usage of punctuation. (These two are the components of sentences and do not give us verses.) The 'the word of God' tells us that God preserved punctuation ("one jot or one tittle") in [Matthew 5:18](#); [Luke 16:17](#). And, the 'the word of God' tells us that God preserved "every word" when God wrote: "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God" in [Deuteronomy 8:3](#); [Matthew 4:4](#) and [Luke 4:4](#).

The summary of each Bible book comes from the summary of each chapter within that book. Every chapter summary comes from the summary of each sentence within that chapter. And, the sentence summaries come from analysis using the punctuation and true word definitions, as already explained. As a result, we have what God literally had written and see that there are no conflicts even when we consider the smallest part of a sentence compared to the entire Bible book. God is consistent from the start of a Bible book to the end and is consistent in His doctrines and word definitions across the entire Bible. What we have is an integrated whole (single) message, with no errors and no conflicts. This particular book Study is part of a detailed analysis of the entire New Testament which shows this truth.

Other than cults, all claims of errors and conflicts are based upon the New Testament. This Study is part of a series which interprets the preserved "word of God" using God's way and proving that there are no errors, nor any conflicts, if we obey God and use His way to interpret His word. And, this series concentrates on the New Testament, since that is the basis of these lies about the perfect "word of God".

I have read, or at least skimmed, every book which has been written in the last hundred and fifty (150) years and which claims to teach people how to study and understand "the word of God". In every case, they use a method which comes from man and do not use God's way ([Isaiah 55:8](#)) to study and understand "the word of God". And, while there are variations from one man-written method to another man-written method, every one of them ends up with problems. The end result of those problems is that people blame God's perfect word for their own problems and either turn to a man-written 'bible' or skip verses. (By skipping the interpretation of certain verses, they can hide the conflict which their method has produced.)

Now, many people find that the Detail Studies to be overwhelming because they have everything required to prove that there are **NO** errors in "the perfect word of God". This summary level is easier to understand for most people. At the same time, if someone has an argument with what is presented here, the matching Detail Study provides all of the proof required in order to show that what is here matches exactly what God wrote in His word. Again, this is not a matter of my opinion versus their opinion. I have over thirty (30) years' experience as a professional Systems Analyst with an international reputation for accuracy in how to prove things. And, this series of books are the result of using recognized methods of analysis to prove what God actually wrote. This series does not present a religious opinion. Therefore, a religious opinion, which was arrived at from using wrong methods, is not superior to a true analysis of what God wrote.

People have looked for over twenty (20) years and failed to find any other work that covers everything this series cover. In addition, no one has found any other work which covers the level of detail found in the Detail Studies. Further, the Detail Studies literally have several million Bible references to support the interpretation provided and to show that "the perfect word of God" is consistent all across it for word definitions and doctrines. Again, no one has found any other work which has this quantity of Bible references supporting what is presented. I do not write this to brag but to inform the reader the depth of study which supports what is presented in this series.

Let any who disagree show their method and the results of their method and try to explain how their method, which produces errors, is greater than God's "way" which produces no errors and no conflicts.

Overview of James

Other people have written all kinds of commentaries on this epistle. You can find many disagreements between these commentaries. The commentaries that teach doctrinal error ignore the context as they try to justify their doctrine. Such action is motivated by devils and the resulting doctrinal error can bring the judgment of God upon His people instead of the blessings that God wants to give. [1John 4:1](#) tells us "Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world." The commentaries which do base their comments upon what is actually written, with consideration of context and proper methods of interpretation, will agree on doctrine even while presenting different views of that doctrine.

This epistle is concluded in the very last sentence, which also tells us why James wrote it. That sentence says, "Brethren, if any of you do err from the truth, and one convert him; Let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins." This entire epistle is written to tell us of ways how people "err from the truth" and to provide the way to "convert him". James tells us that the motivation is that we "shall save a soul from death, and shall hide a multitude of sins".

In this, and many other things said in this epistle, we see that James considers the needs of others to be far more important than our personal desires. We also see that James writes to "the twelve tribes which are scattered abroad", but his warnings apply to any religious people who put their religious acts, attitudes and religious things above a personal relationship with God. In the final analysis, it is increasing our personal relationship with God and decreasing our dependence on religious things that will "converteth the sinner from the error of his way".

Our First Chapter ended by telling us the difference between a saved man whose "religion is vain" and the saved person who has a "pure religion and undefiled before God". Someone whose "religion is vain" has a good looking outward show but inside 'are dead men's bones'. That is: they have no spiritual life inside from God and do all of their religious activities in the flesh. Consider that the word "pure" means '100%'. Therefore, someone who has "pure religion and undefiled before God" has his religion '100%' controlled by God's Spirit. When the Bible presents and compares two extremes like this, it also includes everything in-between. Most of us have a religion that is in-between these two extremes. Within the first chapter, James gives us several tests to use in order to determine how close we are to either extreme with God's desire being that all saved people have "pure religion".

Our Second Chapter starts with, "My brethren, have not the faith of our Lord Jesus Christ, the Lord of glory, with respect of persons". The "faith of our Lord Jesus Christ" leads us to the "pure religion" that the First Chapter told us about. All of Chapter 2 tells us how to handle "the faith of our Lord Jesus Christ" within our life and how to use it to "live by faith". One of the main sentences within this chapter is "Yea, a man may say, Thou hast faith, and I have works: shew me thy faith without thy works, and I will shew thee my faith by my works" and another is "Yea, a man may say, Thou hast faith, and I have works: shew me thy faith without thy works, and I will shew thee my faith by my works". The chapter ends with: "For as the body without the spirit is dead, so faith without works is dead also". Thus, we see the message of our chapter that if we truly handle "the faith of our Lord Jesus Christ" properly within our life, then His "faith" will produce "works" through our life.

With this in mind, we move into our Third Chapter where James talks about our "tongue". James basically says that an uncontrolled "tongue" is the result of pride and proof that we are not handling "the faith of our Lord Jesus Christ" properly within our life and that our "religion is vain". Thus, we see that everything in the first two chapters was leading up to this message about the "tongue".

In the Fourth Chapter, James goes from speaking about the evil of a pride-driven "tongue" and goes into "wars and fightings among you". This, of course, is the next step in sin. James points out that it also keeps us from getting our prayers answered and keeps us from the blessings of God. Then James points

out that we do these things because we are seeking "the friendship of the world" instead of "submitting ourselves to God". After instructing us, James points out that "There is one lawgiver, who is able to save and to destroy" and our trying to hurt other children of God will bring God's judgment upon us. James concludes the chapter with a message that if we are not spending our time serving God then we are sinning.

The final chapter starts with a warning of judgment brought against people who trust in the riches of this world instead of trusting in God. James then tells other believers to "Be patient therefore, brethren, unto the coming of the Lord". He uses the prophets and Job as examples of how we are to be patient and reminds us that "the coming of the Lord draweth nigh". Following this, James gives specific commands on how to act and show that we truly are "waiting on the coming of the Lord". The final of these, before his conclusion, is to have an "effectual fervent prayer" life. It is that prayer life that will give us the spiritual wisdom and ability to "converteth the sinner from the error of his way".

Chapter 1 Summary:

The chapter theme 'Do Right.'

James starts this chapter eliminating excuses that people give for not obeying the word of God. He then tells us how to get help so that we can stop making excuses and start obeying God. From there he tells us how to understand the purpose of God when we have circumstances we don't like, and tells us how this understanding is supposed to help us react properly to those circumstances. Part of God's purpose is "we should be a kind of firstfruits of his creatures". Being a "firstfruit" means that God expects more "fruits" and God will use the changes that He brings into our lives as an example to others of how He can also change their lives. With all of this explanation, James then gives us two sentences, which start with "Wherefore" and provide the concluding attitudes and actions which our lives are to display. After that, James concludes the chapter by telling us how to separate true believers from frauds.

The last two sentences of this chapter summarize the chapter and tell us the difference between a saved person whose "religion is vain" and a saved person who has "pure religion and undefiled before God". These two sentences give us the two extremes of how well saved people obey God. When the Bible does this, everything in between is implied. All of us have a "religious" "conversation" which is between these extremes. This chapter gives us many ways to test where we are between these extremes and allows us to understand why God does or does not bless us. The closer that we are to "pure religion and undefiled before God", as verified by the tests within our chapter, the more we can expect to be blessed by God. The closer that we are to having a "religion (that) is vain", as verified by the tests within our chapter, the more we can expect to be cursed by God.

1. **C1-S1:** Opening salutation.
 - a. The opening name of "James" tells us the author's name. However, there were five (5) different men named "James" in the New Testament and different people hold different opinions as to which of them was the true author of this epistle. And, we do not have enough Bible based information to 'take a stand as to which man it was'. And, it really isn't that important. Therefore, anyone who wished to argue this point is being used by a devil to distract people from the doctrine of this epistle, which is what we are truly to focus on.
 - b. The phrase "a servant of God and of the Lord Jesus Christ" tells Whom James served and who gave James the message of this epistle. Notice that our next phrase says "to the twelve tribes", which means 'he is writing to the saved Jews'. This is a major motivation for him to mention "God" before he mentions "the Lord Jesus Christ". He is being sensitive to their cultural background when it does not affect the doctrine delivered. We should also try to exercise such sensitivity.
 - c. The phrase "to the twelve tribes which are scattered abroad, greeting" means: 'James is writing to the saved Jews'. However, what he writes is applicable to all saved people, which is why God included this epistle in His preserved word. In **Colossians 4:16**, we read that Paul wrote an epistle to "church of the Laodiceans", which he thought was just as important as the epistle to the Colossians. However, we can know that God had a different opinion because God preserved the one epistle and destroyed the other. As a result, we can know that God wants us to understand, and obey, the doctrine of this epistle because God preserved it in "the word of God".
2. **C1-S2:** How to react to temptation.
 - a. The phrase "My brethren" means: 'This epistle is written to the saved and serving people'. The word "brethren" is not used for lost people nor for saved but carnal people.
 - b. The phrase "count it all joy when ye fall into divers temptations" can only be understood when we realize that "joy" is spiritual in nature while happiness is

- based upon the happenings of this world. We are told to have "joy" even while suffering in the flesh and in this world.
- c. The phrase "Knowing this" means: 'This type of "knowledge" is based upon personal experiences of spiritual blessings even while suffering in the flesh and in this world'.
 - d. The phrase "that the trying of your faith worketh patience" requires us to understand that the word "trying" means: 'tested over and over again until there is no doubt left'. God will put His people through repeated tests until they, and everyone else, have no doubt about their level of true Biblical "faith".
3. **C1-S3:** Why we are to react that way.
 - a. The word "But" means that this phrase is continuing the subject of the prior phrase while changing direction.
 - b. The phrase "But let patience have her perfect work" means: 'Patience during a trial from God causes us to spiritually mature'. Our sentence starts with the word "but" because our natural reaction is to get upset and not to have "patience". However, we do not mature spiritually by reacting according to our sinful human nature. Thus, we are to "count it all joy when ye fall into divers temptations" because that gives us the opportunity to mature spiritually and to have greater everlasting rewards.
 - c. The phrase "that ye may be perfect and entire" means: 'The test is given for the purpose of making us spiritually mature and completely focused on spiritual matters'.
 - d. The phrase "wanting nothing" must be understood spiritually because, in our flesh, we want to be done with the test. Our phrase is included because, if we pass the test, then we will receive a reward in heaven and not be "wanting".
 4. **C1-S4:** How to get God's "wisdom".
 - a. The word "If" makes this a conditional sentence. All who fulfil the condition receive the result and none who fails to fulfil the condition receives the result.
 - b. The phrase "If any of you lack wisdom" is written here for those people who have trouble understanding what James wrote before this sentence. The prior two sentences must be understood spiritually and the natural man rejects the message of those sentences. Therefore, James adds this sentence for people who have that trouble.
 - c. The phrase "let him ask of God" tells us what to do because only God can give spiritual "wisdom".
 - d. The phrase "that giveth to all men liberally" means: 'God will give the saved people all of the spiritual wisdom that they can handle and that they are willing to receive'.
 - e. The phrase "and upbraideth not" means: 'God never gives His people a hard time when they ask for spiritual wisdom'.
 - f. The phrase "and it shall be given him" means: 'We can rely upon this promise'.
 5. **C1-S5:** says, "But let him ask in faith, nothing wavering." This is continuing the subject of the prior sentence while giving us a conditional requirement to receive God's "wisdom". The person who asks for God's "wisdom", while not fulfilling this requirement, will not receive it.
 6. **C1-S6:** Why God has that condition.
 - a. Our sentence starts with the word "For", which means that it is giving us the reason why the prior sentence is true.
 - b. The phrase "he that wavereth is like a wave of the sea driven with the wind and tossed" is the illustration of someone who has a lifestyle of "wavering" on doctrinal issues. Many waves just flow along but one that is "with the wind and tossed" makes a big show but is gone immediately. This person is totally unreliable and has no lasting effect.
 7. **C1-S7:** Don't be deceived.
 - a. Our sentence starts with the word "For", which means it is giving us the reason why the prior sentence was given.
 - b. The phrase "let not that man think that he shall receive any thing of the Lord" means: 'The "Lord" will not use anyone who is unstable in their doctrine'.

8. [C1-S8](#): says, "A double minded man is unstable in all his ways".
9. [C1-S9](#): How to react to fame and fortune. Our next sentence starts with the word "For", which means it is giving us the reason why this sentence is true. Therefore, the two sentences need to be considered together.
 - a. The phrase "Let the brother of low degree rejoice in that he is exalted" is introducing a subject that James will cover in more detail in Chapter 4. For example, in [C4-S15](#), we read, "Humble yourselves in the sight of the Lord, and he shall lift you up". So, "the brother of low degree" can "rejoice" when he has evidence of God's reward for an acceptable attitude of life. In addition, when we consider the context of the prior sentence, the "double minded man" is constantly chasing approval from other people while the "brother of low degree" does not. Thus, we see the contrast that James is giving.
 - b. The phrase "But the rich, in that he is made low" means: 'The "rich" are to thank God when He reminds them that they will not take their riches with them'. One thing that we do take out of this life is the main attitude of life that we live with. The "rich man who is made low" is given a lesson to adjust his attitude before his judgment.
 - c. The phrase "because as the flower of the grass he shall pass away" means: 'This is why both types of people are told to react as our sentence says'. This life is not our final result but is the basis of our judgment by God.
10. [C1-S10](#): Why we are to not trust the riches of this world and are not to worry about being humble.
 - a. Our sentence starts with the word "For", which means that it is giving us the reason why the prior sentence is true.
 - b. The phrase "the sun is no sooner risen with a burning heat" means: 'This identifies the source of physical destruction'.
 - c. The phrase "but it withereth the grass, and the flower thereof falleth, and the grace of the fashion of it perisheth" is the illustration from this world.
 - d. The phrase "so also shall the rich man fade away in his ways" is the application to spiritual truth.
11. [C1-S11](#): Promise for "enduring temptation".
 - a. The word "Bless" is given a wrong definition more often than it is given the true Biblical definition. Satan's ministers have convinced people that this word means: 'happy'. The word 'happy' is based upon circumstances of this physical reality. The true Biblical definition of the word "Bless" is: "receiving, or wishing another to receive, the spiritual good from God which produces spiritual joy even while it might make us less happy in the flesh". For example, [1Corinthians 4:12](#) says: "And labour, working with our own hands: being reviled, we bless; being persecuted, we suffer it". That is not the circumstances and response which matches the word 'happy'.
 - b. The phrase "is the man that endureth temptation" means: 'Here is the man who is truly "blessed" by God'. Consider the meaning of the word "endure". Next, realize that the word "endureth" is not speaking about a short time but is speaking about a life-time. This is not the circumstances and response which matches the word 'happy'. However, these circumstances and response do match the true Biblical definition of the word "bless". With that, consider the rest of this sentence which tells us why this is true.
 - c. The phrase "for when he is tried" means: 'This reward is not given until he is "tried" at "the judgment seat of Christ"'.
 - d. The phrase "he shall receive the crown of life" tells us what the reward is. Please see the detail note for an explanation of the different "crowns" given in Heaven.
 - e. The phrase "which the Lord hath promised to them that love him" means: 'This promise is backed by the court and law of God'. There is no promise which is more reliable than this type of promise.
12. [C1-S12](#): Understand the true source of "temptation". This sentence needs to be considered in context of the prior sentence and with the context of the next two sentences.

- a. The phrase "Let no man say when he is tempted" means: 'Do not respond wrong to temptation'.
 - b. The phrase "I am tempted of God" means: 'This is what to not say because it is error'. Think about [Job](#). God did nothing to Job but had Satan attack Job in order to provide the legal evidence of Job's faithfulness and service to God. This justified God rewarding Job. God allows us to be tested in order to legally justify rewarding us. Therefore, it is critical that we understand the motivation of God so that we will maintain the correct attitude during a trial.
 - c. The phrase "for God cannot be tempted with evil" means: 'God does not respond positively to "evil"'.
 - d. The phrase "neither tempteth he any man" means: 'God does not tempt anyone with "evil"'.
 - e. The word "But" means that this phrase is continuing the subject of the prior phrase while changing direction.
 - f. The phrase "But every man is tempted, when he is drawn away of his own lust, and enticed" means: 'This phrase is still talking about our being "tempted" while also explaining that our "temptation" is from a different source than God'. Yes, God does allow "temptation" in order to prove what our true motivations of heart are, but God does not do the "tempting".
13. [C1-S13](#): The end result of "temptation" from "lust".
- a. The phrase "Then when lust hath conceived" needs to be understood properly. The word "conceived" is defined as: 'Formed in the womb; framed in the mind; devised; imagined; understood'. We all have experienced having thoughts which take up a life of their own, in our mind, and we can't seem to get rid of them by any means other than constantly calling God for help with them. That is what James is writing about with this phrase.
 - b. The phrase: "it bringeth forth sin" - As [1John 3:4](#) tells us: 'sin is the transgression of the (God's) law'. And, as [Romans 7](#) explains, "sin" controls us. That is also what our next phrase is talking about. Thus, our only hope is to never let "lust conceive sin" in us.
 - c. The phrase "and sin, when it is finished, bringeth forth death" means: 'All sin, if allowed to continue in our life, results in death'. Please see [1John 5:16](#) and [Romans 6:16](#) about the "sin unto death". While this phrase can be applied to physical "death", it can also be applied to spiritual "death". More specifically, our ongoing life of sin can cause others to reject the Gospel and end up in Hell.
14. [C1-S14](#): says: "Do not err, my beloved brethren".
15. The word "brethren" means: 'The saved and serving people'. The word "brethren" is not used for lost people nor for saved but carnal people. These are the people who will truly allow "the word of God" to correct their personal beliefs.
16. [C1-S15](#): God is the source of all that is "good".
- a. The phrase "Every good gift and every perfect gift is from above" means: 'If it does not come from God then it does not meet the Biblical definition of "good"'. People make a mistake, and can be led into doctrinal error, when they use their own definition for the word "good" and try to apply that wrong definition to promises found in "the word of God".
 - b. The phrase "and cometh down from the Father of lights" means: 'Light is used symbolically for "understanding"'. God gives us true "understanding" on how to get things which are "good", but we have to accept and use that "understanding" from God in order to receive things which are "good".
 - c. The phrase "with whom is no variableness, neither shadow of turning" is a phrase that is often misunderstood. It means: 'God is consistent and does not produce these results'. However, there is "variableness" based upon how close you are to God. God does not "vary" but our choice in getting close to God does cause "variableness". In addition, there can be a "shadow of turning" if we allow something, or someone, to get between us and God. Therefore, people mistakenly believe that this phrase applies in all circumstances and, yet, we can

get different results based upon our own actions. This is the nature of a relationship with another Being

17. **C1-S16:** God had a purpose in "begetting" us.
 - a. The phrase "Of his own will begat he us with the word of truth" might seem to not be contextually related to the prior sentence, but that is only because the relationship is easy to miss. Since God "Of his own will begat", He will want to give us "good". And, as the next phrase relates, He wants to use us as an example of the blessings available from God to people who truly serve Him. Therefore, He "begat us with the word of truth" so that we receive "good" when we obey "the word of truth" and so that others see this and realize that they also can receive "good", from God, when they obey "the word of truth".
 - b. The phrase "that we should be a kind of firstfruits of his creatures" means: 'This is part of the reason why God saves us'. He wants to give us 'new life' ("firstfruits") as a witness to others of the blessings for coming to God.
18. **C1-S17:** How all of this chapter is to affect our actions.
 - a. The word "Wherefore" means: 'what follows the wherefore is a future result that is based upon what came before the wherefore and it to be seen wherever you look'.
 - b. The word "brethren" means: 'The saved and serving people'. The word "brethren" is not used for lost people nor for saved but carnal people. James calls these people "beloved brethren" because their service to God makes them "beloved" to God.
 - c. The phrase "let every man be swift to hear, slow to speak, slow to wrath" means: 'Here is the attitude to keep in all circumstances of life'.
 - d. The phrase "For the wrath of man worketh not the righteousness of God" means: 'If we do not keep that attitude, then we will respond with "the wrath of man" instead of "the righteousness of God"'. That difference is the cause of the difference between wrath or blessings from God to His children.
19. **C1-S18:** How all of this chapter is to affect our attitudes.
 - a. The word "Wherefore" means: 'what follows the wherefore is a future result that is based upon what came before the wherefore and it to be seen wherever you look'.
 - b. The phrase "lay apart all filthiness and superfluity of naughtiness" is easily misunderstood. The word "filthiness" means: 'Things which keep us spiritually unclean. These are ongoing sources of sin which we refuse to let "Jesus" remove from our life'. The phrase "superfluity of naughtiness" means: 'doing bad things in a way that no one catches us and no one can prove that we did it, even though people know that it was us who did this bad thing'. This type of behaviour is what gives politicians a bad name. Therefore, our phrase means: 'completely remove these things from your life'.
 - c. The phrase "and receive with meekness the engrafted word" means: 'We are to receive "the word of God", and let God "graft" it to us so that it is part of our life and removal of it can literally hurt us seriously if not kill us'.
 - d. The phrase "which is able to save your souls" is the desired result. The word "save" is defined as: 'remove from the source of danger and death'. The word "soul" is defined as: 'The long-term result of the short-term actions of our heart in deciding how we will think, how we will act emotionally to circumstances of life and how we will decide the issues of life'. This is not just removing the consequence while leaving you in sin. This is telling us that "the word of God" can cause us to stop our sinning if we allow it to be "engrafted to our soul".
20. **C1-S19:** Do what God commands.
 - a. The word "But" means that this phrase is continuing the subject of the prior phrase while changing direction.
 - b. The phrase "But be ye doers of the word" means: 'Where the prior sentence told us what to stop doing, this phrase tells us what to start doing'. The word "ye" means 'each and every one of you personally'. We are to each personally do what "the word of God" commands with the knowledge that all rewards, or punishments, from God are based upon our level of understanding and obedience.

- c. The phrase "and not hearers only" means: 'Don't be like most church members and tell the preacher how much you appreciated his message when you can't repeat it after the next meal'.
 - d. The phrase "deceiving your own selves" means: 'this is the result of hearing and not doing'. Please also see the next two sentences which explains this doctrine in more detail.
21. **C1-S20**: Why listening to God's Word is not enough.
- a. Our sentence starts with the word "For", which means it is giving us the reason why the prior sentence is true.
 - b. The phrase "if any be a hearer of the word, and not a doer" is very clear. Yet, this actually describes most people who claim to be 'Christian'. Such people hear what they want to hear and ignore what they don't want to hear and actually think that God will find such an attitude acceptable.
 - c. The phrase "he is like unto a man beholding his natural face in a glass" means: 'This person looks at themselves in the mirror and sees all of their imperfections'.
 - d. The phrase "For he beholdeth himself, and goeth his way" means: 'He ignores what he actually sees and tells himself that he looks like he wants to believe that others want to see'.
 - e. The phrase "and straightway forgetteth what manner of man he was" means: 'He forgets what he is really like'.
22. **C1-S21**: Promise of blessing for obedience.
- a. The word "But" means that this phrase is continuing the subject of the prior phrase while changing direction.
 - b. The phrase "whoso looketh into the perfect law of liberty" means: 'This person looks at the spiritually maturing law from God which frees him from his life of sin'.
 - c. The phrase "and continueth therein" means: 'This is a lifestyle continuing in obedience to the law of God'.
 - d. The phrase "he being not a forgetful hearer, but a doer of the work" is very clear about the lifestyle required.
 - e. The phrase "this man shall be blessed in his deed" means: 'This is how we get God's blessing'.
23. **C1-S22**: Proof of vanity.
- a. The word "If" makes this a conditional sentence. all who fulfil the condition receive the result and no one who fails to fulfil the condition receives the result.
 - b. The phrase "If any man among you seem to be religious, and bridleth not his tongue" means: 'This person has all of the outward trappings of being religious but he cusses and makes improper remarks from time to time'.
 - c. The phrase "but deceiveth his own heart" means: 'He thinks he is right with God because of his outward religious activity, but his "tongue" reveals what his heart is really like'.
 - d. The phrase "this man's religion is vain" means: 'His religion is like a gold plated sepulcher. Looks good on the outside while filled with death on the inside'.
24. **C1-S23**: Proof of "pure religion".
- a. The phrase "Pure religion and undefiled before God and the Father is this" means: 'James is telling us how to identify true religion, which is serving God in this world'.
 - b. The phrase "To visit the fatherless and widows in their affliction" means: 'is an illustration of serving the children of God who are in need in this world. Notice that this has nothing to do with what most people consider to be religious activity'.
 - c. The phrase "and to keep himself unspotted from the world" means: 'This person also stops responding to the demands of "the world"'.

Chapter 2 Summary:

The chapter theme 'True Biblical "faith".'

As we saw in James doing in the sentences of Chapter 1, he also does in the start of this chapter. James switches subjects, with the start of this chapter, and does not tell us how he is transitioning from one subject to the next. Our chapter starts with, "My brethren, have not the faith of our Lord Jesus Christ, the Lord of glory, with respect of persons." It then uses two different common practices to illustrate how saved people do what the first sentence said to not do. In the first illustration, James tells saved people to not act wrong when they deal with other people in the church. In the second illustration, James tells saved people to not act wrong in their personal life and expression of the "faith" which they received from "our Lord Jesus Christ".

The first wrong practice is to give more honor to people that society says are more honorable, such as the rich. This is "worldly wisdom", which is the opposite of "Godly wisdom". From this subject James then switches to the practice of people who claim that their belief is "faith". True Biblical "faith" is an action verb while "belief" is a conviction which leads to action but is not action. If there is no action, then the action verb was not done and this is the difference between "belief" and "faith". After James introduces these two sources of doctrinal error, he continues the chapter with more details on them.

Returning to our first sentence, we read that James is writing about "the faith of our Lord Jesus Christ". Please note that the definition of the word "of" is 'belongs to'. Therefore, the "faith of our Lord Jesus Christ" is "the faith" that 'belongs to' "our Lord Jesus Christ". This "faith" does **not** 'belong to' us. Our "Lord Jesus Christ" put His "faith" in us to change us. If we are doing the things mentioned in this chapter, then we are not allowing His "faith" to accomplish His intended work.

[2:2](#) through [2:9](#) form a sub-group of sentences within this chapter and discuss the error of having "respect of persons". [2:10](#) through [2:13](#) form a sub-group of sentences within this chapter and discuss the legal aspects, including our future judgment, and tell us why we don't want to have "respect of persons". [2:14](#) through [2:18](#) form a sub-group of sentences within this chapter and discuss how we handle "the faith of our Lord Jesus Christ" in our personal walk within this life. [2:19](#) through [2:23](#) form a sub-group of sentences within this chapter and use Abraham and devils to show us how the Bible gives us examples of the doctrine that James is explaining within this chapter. Finally, [2:24](#) through [2:26](#) (the end of the chapter) form a sub-group of sentences within this chapter and provide the doctrinal conclusion of this chapter. Thus, our chapter starts out by telling us how to handle "the faith of our Lord Jesus Christ". It is concluded with, "Ye see then how that by works a man is justified...For as the body without the spirit is dead, so faith without works is dead also". In between we are told how "the faith of our Lord Jesus Christ" is supposed to produce "works" and that those "works" are what "justify" Him giving us His "faith" when He saved us.

1. [C2-S1](#): Handle "the faith of our Lord Jesus Christ" properly.
 - a. The word "brethren" means: 'The saved and serving people'. The word "brethren" is not used for lost people nor for saved but carnal people.
 - b. The phrase "have not the faith of our Lord Jesus Christ" means: 'This is the "faith" that belongs to "our Lord Jesus Christ" and that he gives to the saved'.
 - c. The phrase "the Lord of glory" means: 'He is Who determines how much "glory" each of us will have in eternity'. As "Lord", He will judge each of our lives for our attitudes and actions and determine if we receive reward or punishment and how much of each.
 - d. The phrase "with respect of persons" means: 'Don't let any consideration of other people affect our service to God'. It does not matter who they are nor what position they have among men. In His role of "Lord", the "Son of God", has "no respect of persons". (Please see the notes for [Acts 10:34](#); [Romans 2:11](#); [Ephesians](#)

[6:9](#); [Colossians 3:25](#) and [James 2:1](#). Also explained in the notes for [Romans 14:10-LJC](#); [Romans C7S3](#) and [Romans C10S13](#); about this doctrine.) In His roles as "Jesus" and as "Christ", the "Son of God" has "respect of persons". But, not in His role as "Lord".

2. [C2-S2](#): This illustration gives evidence that saved people disobey the prior command. Please keep in mind that this epistle is written to Jews. Therefore, James is telling them to let "the word of God" teach them to go against what their culture has taught them all their lives.
 - a. Our sentence starts with the word "For", which means it is giving us the reason why the prior sentence is true.
 - b. The word "If" makes this a conditional sentence. All who fulfil the condition receive the result and none who fails to fulfil the condition receives the result.
 - c. The phrase "there come unto your assembly a man with a gold ring, in goodly apparel" means: 'This person has outward appearances of being rich'.
 - d. The phrase "and there come in also a poor man in vile raiment" means: 'This person has outward appearances of being poor'.
 - e. The phrase "And ye have respect to him that weareth the gay clothing, and say unto him, Sit thou here in a good place" means: 'Saved people personally show respect to the person who appears to be rich'.
 - f. The phrase "and say to the poor, Stand thou there, or sit here under my footstool" means: 'Saved people personally show disrespect to the person who appears to be poor'.
 - g. The phrase "Are ye not then partial in yourselves" means: 'This shows partiality based upon outward appearances and not on inward character'.
 - h. The phrase "and are become judges of evil thoughts?" means: 'Judging based upon outward appearances and not on inward character is "evil thoughts"'. these "thoughts" come from devils through our culture. That is why they are "evil".
3. [C2-S3](#): The Biblical basis of a right belief.
 - a. The word "Hearken" means: "Hey! Pay attention!".
 - b. The word "brethren" means: 'The saved and serving people'. The word "brethren" is not used for lost people nor for saved but for carnal people. The "beloved brethren" are those who are loved by God because of their service to God.
 - c. The phrase "Hath not God chosen the poor of this world rich in faith" means: 'The "rich of this world" usually trust in their money while "the poor of this world" can't do that'. That is why it is "the poor of this world" who find it easier to have true Biblical "faith".
 - d. The phrase "and heirs of the kingdom which he hath promised to them that love him?" means: 'The "poor of this world" also find it easier to see the blessings from God and to thank God for those blessings and to love God'. Anyone with this attitude will become an "heir of the kingdom" because they have fulfilled God's requirement to receive the promise. Thus, the promise is not to "the poor of this world", but is to "them that love him (God)". It is just that "the poor of this world" find it easier to fulfill God's requirement.
4. [C2-S4](#): The action which shows which belief we are using within our life.
 - a. The word "But" means that this phrase is continuing the subject of the prior phrase while changing direction.
 - b. The phrase "ye have despised the poor" means: 'This attitude is personal in nature'. James is using this sentence to direct the next couple of sentences to the people who are guilty of this sentence. He is providing correction to a wrong attitude
5. [C2-S5](#): says: "Do not rich men oppress you, and draw you before the judgment seats?". No, all rich do not do this but most have the attitude that they are better because of their riches and they use their riches to but the services of government people to oppress the poor.
6. [C2-S6](#): says: "Do not they blaspheme that worthy name by the which ye are called?". This is the spiritual wrong done by people who trust in the riches of this world.

7. **C2-S7:** God's test on this matter.
 - a. The word "If" makes this a conditional sentence. All who fulfil the condition receive the result and none who fails to fulfil the condition receives the result.
 - b. The phrase "ye fulfil the royal law according to the scripture" means: 'This attitude and action is done on a personal level as part of our personal relationship with God'. Please see the Doctrinal Study called [Significant Gospel Events](#) for the section called: [Jesus and the Ten Commandments](#) for more on the "royal law".
 - c. The phrase "Thou shalt love thy neighbour as thyself, ye do well" means: 'This is what "Jesus" called "the second greatest commandment"'. And, "Jesus" said that it was the basis for 'The Ten (10) Commandments'.
 - d. The word "But" means that this phrase is continuing the subject of the prior phrase while changing direction.
 - e. The phrase "if ye have respect to persons, ye commit sin" means: 'If a person personally has "respect to persons", then they are not treating all people the same'. As a result, they lie when they claim that they 'love their personal neighbour as themselves'.
 - f. The phrase "and are convinced of the law as transgressors" means: 'God will find us guilty of sin even though we are saved'.
8. **C2-S8:** General principle saying why the prior section is true.
 - a. Our sentence starts with the word "For", which means that it is giving us the reason why the prior sentence is true.
 - b. The phrase "whosoever shall keep the whole law, and yet offend in one point" means: 'The thief can claim that he is not as bad as the rapist. The rapist can claim that he is not as bad as the murderer'.
 - c. The phrase "he is guilty of all" means: 'Yet, all are felons'.
 - d. All who die as sinners go to the "lake of fire". All saved who do not let "Jesus" "cleanse them from all unrighteousness" ([1John 1:1-3](#)), will be punished. This is part of "the Lord" being "no respecter of persons".
9. **C2-S9:** Reasoning from scripture.
 - a. Our sentence starts with the word "For", which means it is giving us the reason why the prior sentence is true.
 - b. The phrase "he that said, Do not commit adultery, said also, Do not kill" means: 'God gave both commandments as part of The Ten (10) Commandments.' (Please see the Doctrinal Study called [Significant Gospel Events](#) for the section called: [Jesus and the Ten Commandments](#).)
10. **C2-S10:** says: "Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law". This is the conclusion from scripture.
11. **C2-S11:** says: "So speak ye, and so do, as they that shall be judged by the law of liberty". This is the personal commandment based upon this sub-section.
12. **C2-S12:** Why our attitude is important.
 - a. Our sentence starts with the word "For", which means it is giving us the reason why the prior sentence is true. This sentence is an application of '[The law of Sowing and Reaping](#)'.
 - b. The phrase "he shall have judgment without mercy, that hath shewed no mercy" means: 'Each of us will receive "mercy" at the same level as we give it'.
 - c. The phrase "and mercy rejoiceth against judgment" means: 'This is an ongoing "rejoicing" because "judgment" was put aside by "mercy"'.
13. **C2-S13:** A question to start us thinking about true Biblical "faith".
 - a. The phrase "What doth it profit" means: 'How can you increase the good things in your life or in your eternity?'.
 - b. The word "brethren" means: 'The saved and serving people'. The word "brethren" is not used for lost people nor for saved but carnal people.
 - c. The phrase "though a man say he hath faith" means: 'Here is what the person claims'.
 - d. The phrase "and have not works?" means: 'Here is what the person does not do'.
 - e. Now this argument is about "faith without works" and the argument continues for the next couple of sentences. Since James wrote this epistle, that argument died

out and was replaced by devil-motivated men with 'grace without works' or more specifically: 'Grace and works can not exist together. If you have grace then there can not be works and if you have works there can not be grace'. However, the truth is that God gives "grace" so that God can produce "works" through the gift that He gives us with His "grace". Please see the notes for [Ephesians 2:8-10](#) for more on this doctrine.

14. [C2-S14](#): says: "can faith save him?" and must be considered within the context of the prior sentence. This sentence truly asks: 'can faith, without works, save him?'. This doctrinal error is also supported by another doctrinal error. People claim: '*I accepted Jesus as my Savior and I was instantly born again*'. However, there is no such thing as '*instant birth*'. This claim came from people fighting against '*works salvation*', but it is still doctrinal error. '*Works salvation*' claims that you must have the '*work*' specified by their religion and they have to see it or you can not be spiritually saved. The truth is that you must have a God caused "*work*", in this world, and God must see it even if men do not see it. Life begins at conception and life, separated from the mother, is first expressed in this physical reality at birth. Therefore, when "*Jesus*" said, "*Ye must be born again*" ([John 3:7](#)), He was saying that your true spiritual life must be expressed in this physical reality, but that expression must be God motivated and seen by God. If some religion or some religious man does not see it their failure does not prevent true spiritual birth.
15. [C2-S15](#): Example of how we lose the chance to "*profit*".
 - a. The word "*If*" makes this a conditional sentence. All who fulfil the condition receive the result and none who fails to fulfil the condition receives the result.
 - b. The phrase "*If a brother or sister be naked, and destitute of daily food*" means: '*This is the condition for the illustration*'.
 - c. The phrase "*And one of you say unto them, Depart in peace, be ye warmed and filled*" means: '*This is the response by the saved person, for the illustration*'.
 - d. The phrase "*notwithstanding ye give them not those things which are needful to the body*" means: '*This is the failure to act by the saved person, for the illustration*'.
 - e. The phrase "*what doth it profit?*" means: '*How will this increase blessings from God?*'.
16. [C2-S16](#): Biblical precept that was illustrated by the prior sentence.
 - a. The phrase "*Even so*" means: '*The following conclusion has equal weight with the argument just presented*'.
 - b. The phrase "*faith, if it hath not works*" means: '*This is the condition which people argue about*'.
 - c. The phrase "*is dead, being alone*" means: '*This is the God given correct conclusion*'.
17. [C2-S17](#): A challenge to prove a claim.
 - a. The word "*Yea*" is: '*A very strong affirmative expression which is stronger than a simple Yes*'.
 - b. The phrase "*a man may say*" means: '*This is part of an argument*'.
 - c. The phrase "*Thou hast faith, and I have works*" means: '*There are different emphasis used by people to show their relationship with God*'.
 - d. The phrase "*shew me thy faith without thy works, and I will shew thee my faith by my works*" means: '*There are people who believe that their "belief" is true Biblical "faith"*'. This is an error. Until there is action, there is no true Biblical "*faith*".
18. [C2-S18](#): The limitation of belief.
 - a. The phrase "*Thou believest that there is one God*" means: '*Here, James is identifying what these people put their trust in*'.
 - b. The phrase "*thou doest well*" means: '*This is a good thing to have even if it is inadequate*'.
 - c. The phrase "*the devils also believe, and tremble*" means: '*What you are relying on is the same as devils have and they are going to be condemned*'. If "*belief*" does not save devils, then it can not save people. It is not enough.
19. [C2-S19](#): The truth about "*faith without works*".

- a. The word "But" means that this phrase is continuing the subject of the prior phrase while changing direction. James is still dealing with the person who only has "belief".
 - b. The phrase "wilt thou know" means: 'Are you willing to learn truth?'
 - c. The phrase: "O vain man" means: 'This person is trusting in outward appearances that are not supported by inward character'.
 - d. The phrase: "that faith without works is dead?" means: 'If there is no action then it is "dead"'. This claimed "faith" is based upon a non-Biblical definition for the word "faith". This is one of the main ways that devils get God's people to accept and believe doctrinal error.
20. C2-S20: Abraham used as an illustration.
- a. The phrase "Was not Abraham our father justified by works" is used to introduce the subject of "justification". We are told about this in Genesis 22 with Genesis 22:16-18 telling us the promise that God made to "Abraham" after he was "justified". And, he received blessings after he passed the test that he did not have before the test.
 - b. The phrase "when he had offered Isaac his son upon the altar?" tells us when and why Abraham was "justified".
21. C2-S21: The conclusion from the evidence.
- a. The phrase "Seest thou how faith wrought with his works" means: 'Do you see with an ongoing understanding?'. Abraham's "faith" caused ("wrought") his "works". The result is directly tied to the cause and you don't get the result without the cause. Therefore, the result is evidence of the cause.
 - b. The phrase "and by works was faith made perfect?" means: 'God used Abraham's "works", and the resulting reward from God, to make Abraham's "faith" to increase (was "made perfect")'.
22. C2-S22: The scriptural basis for the statements by James.
- a. Our sentence starts with the word "And", which means it is added to the prior sentence. This word represents 'the Mathematical function of addition'. If you drop either side of an addition problem, you change the answer. Likewise, if you drop either side of an "and", in "the word of God", then you change the message from God.
 - b. The phrase "And the scripture was fulfilled which saith" is a reference to Genesis 22:16-18.
 - c. The phrase "Abraham believed God" means: 'Abraham was completely convinced that what God promised God would do'.
 - d. The phrase "and it was imputed unto him for righteousness" means: 'After Abraham proved his "belief", God used that as a basis for adding "righteousness" to Abraham's legal record in Heaven'.
 - e. The phrase "and he was called the Friend of God" is a reference to Exodus 33:11.
23. C2-S23: is the conclusion from scriptural example. It says: "Ye see then how that by works a man is justified, and not by faith only". In this sentence, James is using the popular, but non-Biblical definition for the word "faith", which is actually 'belief'.
24. C2-S24: Rahab used as an illustration.
- a. The word "Likewise" means: 'In the same way'. With this sentence, James is giving us a second true example from the "word of God". This makes his lesson part of the law of God which will be used to judge all men.
 - b. The story of "Rahab the harlot" is in Joshua 2, which gives us the story of her "works", and Joshua 6, which tells us how she was "justified".
 - c. The phrase "also was not Rahab the harlot justified by works" means: 'We see in this account that she not only had her sin record blotted out, but she was put into the lineage of "Jesus"'.
 - d. The phrase "when she had received the messengers" means: 'The Jewish spies were wanted by her king. Yet she hid them and protected them because she believed that the God of the Jews was the one true God'.
 - e. The phrase "and had sent them out another way?" means: 'She returned them to the Jews by letting them out of a window on the city wall'. True "faith" requires us to

do what is necessary and that is often different from what the world tells us is an acceptable way of acting.

25. C2-S25: The reason why all of this chapter is true. Here, James provides the only possible conclusion from this chapter.
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Chapter 3 Summary:

The chapter theme 'Our Tongue.'

In this chapter, James starts out in telling us "My brethren, be not many masters" and goes on to tell us why that indicates fleshly pride. He ends the chapter with the true evidence and results of having "the wisdom of God". Much of this chapter deals with the "tongue", which James presents as the main evidence of someone being truly filled with pride and confusing "the wisdom of this world" with "the wisdom of God".

1. **C3-S1**: Basic command that this chapter explains more.
 - a. The word "brethren" means: 'The saved and serving people'. The word "brethren" is not used for lost people nor for saved but carnal people.
 - b. The phrase "be not many masters" means: 'Don't be teaching lots of disagreeing doctrines' ("Masters" are 'teachers'). Paul called the saved people "babes" in **1Corinthians** because they were divided over different doctrines taught by different men. Thus, James is telling the church leaders to not cause that type of divisions in God's church.
 - c. The phrase "knowing that we shall receive the greater condemnation" means: 'If we cause that type of divisions, we will be "condemned" at the "judgment seat of Christ"'.
2. **C3-S2**: Why we are to obey the command of the prior sentence.
 - a. Our sentence starts with the word "For", which means that it is giving us the reason why the prior sentence is true.
 - b. The phrase "in many things we offend all" means: 'We cause offenses to God's people simply because we are sinful people'. We should avoid adding to those offences by causing doctrinal disputes.
3. **C3-S3**: Evidence of being spiritually mature.
 - a. The word "If" makes this a conditional sentence. All who fulfil the condition receive the result and none who fails to fulfil the condition receives the result.
 - b. The phrase "any man offend not in word" is the condition which must be fulfilled in order for the rest of this sentence to be true.
 - c. The phrase "the same is a perfect man" means: 'This person is spiritually mature'.
 - d. The phrase "and able also to bridle the whole body" means: 'His spiritual maturity indicates that he is able to avoid doing other sins of the flesh'.
4. **C3-S4**: Illustration from a horse bridle.
 - a. The word "Behold" means: 'Take a very close look and examine in detail so that you truly understand what is said after this word'.
 - b. The phrase "we put bits in the horses' mouths" is a fact which is used as an illustration.
 - c. The phrase "that they may obey us" means: 'This is why the bit is used'.
 - d. The phrase "and we turn about their whole body" means: 'This is the desired end result'.
5. **C3-S5**: Second illustration.
 - a. The word "Behold" means: 'Take a very close look and examine in detail so that you truly understand what is said after this word'.
 - b. The phrase "also the ships" means: 'This is the second thing which is controlled by a small part'.
 - c. The phrase "which though they be so great" means: 'It does not matter how big the ship is'.
 - d. The phrase "and are driven of fierce winds" means: 'It does not matter how much power drives the ship'.
 - e. The phrase "yet are they turned about with a very small helm" means: 'Here is the application of the principle'.

- f. The phrase "whithersoever the governor listeth" means: 'A person uses this small thing to control the large ship'.
6. **C3-S6**: The conclusion has equal weight to the illustrations.
 - a. The phrase "Even so the tongue is a little member" means: 'The "tongue" is a very small part of the body'.
 - b. The phrase "and boasteth great things" means: 'The "tongue" can get the entire body in trouble'.
7. **C3-S7**: The result of letting the "tongue" "boast".
 - a. The word "Behold" means: 'Take a very close look and examine in detail so that you truly understand what is said after this word'.
 - b. The phrase "how great a matter a little fire kindleth!" means: 'Look at how upset people can get at what others say to them'.
8. **C3-S8**: The "tongue" is motivated from "Hell".
 - a. Our sentence starts with the word "And", which means it is added to the prior sentence. This word represents 'the Mathematical function of addition'. If you drop either side of an addition problem, you change the answer. Likewise, if you drop either side of an "and", in "the word of God", then you change the message from God.
 - b. The phrase "the tongue is a fire, a world of iniquity" give us two expressions showing the problems which our "tongue" can cause.
 - c. The phrase "so is the tongue among our members, that it defileth the whole body" means: 'The "tongue" is like the earlier illustrations of the bit and the helm of a ship'.
 - d. The phrase "and setteth on fire the course of nature; and it is set on fire of hell" means: 'These are possible end results of the wrong use of our "tongue"'.
9. **C3-S9**: Why the "tongue" defiles.
 - a. Our sentence starts with the word "For", which means that it is giving us the reason why the prior sentence is true.
 - b. The phrases "every kind of beasts, and of birds, and of serpents, and of things in the sea" name several different kinds of animals.
 - c. The phrases "is tamed, and hath been tamed of mankind" tell us what has been done.
 - d. The phrase "But the tongue can no man tame" means: 'Even if we control our "tongue" most of the time, we all mess up some times and say the wrong thing or say it the wrong way'.
 - e. The phrase "it is an unruly evil, full of deadly poison" means: 'This is the conclusion from James'.
10. **C3-S10**: Example of how we are "double minded" because of the "tongue".
 - a. The phrase "Therewith bless we God, even the Father" tells us how we use our "tongue" the right way.
 - b. The phrase "and therewith curse we men" tells us how we use our "tongue" the wrong way.
 - c. The phrase "which are made after the similitude of God" tells us why this should not be.
11. **C3-S11**: says: "Out of the same mouth proceedeth blessing and cursing". This is a statement of fact for many people.
12. **C3-S12**: Correction of error.
 - a. The word "brethren" means: 'The saved and serving people'. The word "brethren" is not used for lost people nor for saved but carnal people.
 - b. The phrase "these things ought not so to be" means: 'Even if this is true for most people, it should not be true for the saved and serving'.
13. **C3-S13**: says: "Doth a fountain send forth at the same place sweet water and bitter?" This is the first illustration of why the prior things "ought not so to be".
14. **C3-S14**: says: "Can the fig tree, my brethren, bear olive berries?" This is the second illustration of why the prior things "ought not so to be".
15. **C3-S15**: says: "either a vine, figs?" This is the third illustration of why the prior things "ought not so to be".

16. **C3-S16**: says: "so can no fountain both yield salt water and fresh" This is the fourth illustration, and the conclusion, of why the prior things "ought not so to be".
17. **C3-S17**: says: "Who is a wise man and endued with knowledge among you?". While this might seem to not be related to prior sentences, it is, in fact, related. Everything said before this sentence, in this chapter, is the result of disputes between saved church members. Before this, James was showing the problems which result from using worldly methods to resolve disputes. Now, James is telling them how to resolve disputes. That is: take the dispute to "a wise man and endued with knowledge among you".
18. **C3-S18**: says: "let him shew out of a good conversation his works with meekness of wisdom". This is how you determine who should settle disputes. The word "good" means: 'What comes from God'. The word "conversation" means: 'Life-style; General course of manners; behaviour; deportment; especially as it respects morals'. The word: "meekness" means: 'Strength under control of God's Holy Spirit'. That is: 'Find someone, in the church, whose life shows God's control and the blessings which only come from God. Have this person mediate disputes within the church'.
19. **C3-S19**: Disqualifier to the first test.
 - a. The word "But" means that this phrase is continuing the subject of the prior phrase while changing direction.
 - b. The word "If" makes this a conditional sentence. all who fulfil the condition receive the result and no one who fails to fulfil the condition receives the result.
 - c. The phrase "ye have bitter envying and strife in your hearts" means: 'If you personally have these wrong feelings in your heart'.
 - d. The phrase "glory not" means: 'Don't be glad about your feelings and, definitely, don't be glad when the other person is hurt'.
 - e. The phrase "and lie not against the truth" means: 'Don't lie about your feelings because that can destroy you'. People only lie about their feelings when they know that their feelings are wrong but they are not willing to give them up. This is how Satan brings sin into the church and destroys many lives. The remaining sentences of this chapter need to be considered with this sentence for contextual considerations.
20. **C3-S20**: says: "This wisdom descendeth not from above, but is earthly, sensual, devilish". This claimed "wisdom" is "the wisdom of this world". **3:14** through **3:18** all need to be considered with this sentence for contextual considerations.
21. **C3-S21**: Why the evidence given is true. **3:14** through **3:18** all need to be considered with this sentence for contextual considerations.
 - a. Our sentence starts with the word "For", which means that it is giving us the reason why the prior sentence is true.
 - b. The phrase "where envying and strife is," tells us the result of people holding onto wrong feelings.
 - c. The phrase "there is confusion and every evil work" tells us the consequence to God's church.
22. **C3-S22**: True evidence for having "the wisdom of God". **3:14** through **3:18** all need to be considered with this sentence for contextual considerations.
 - a. The word "But" means that this phrase is continuing the subject of the prior phrase while changing direction. This sentence tells us how to tell the difference between "earthly wisdom" and "wisdom from God".
 - b. The phrases "the wisdom that is from above is first pure, then peaceable, gentle, and easy to be intreated, full of mercy and good fruits, without partiality, and without hypocrisy" tell us several attributes to look for in any "wisdom" that people claim comes from God. Please see the detail note for more on the definitions of these words.
23. **C3-S23**: True results of having "the wisdom of God". **3:14** through **3:18** all need to be considered with this sentence for contextual considerations.
 - a. Our sentence starts with the word "And", which means it is added to the prior sentence. This word represents 'the Mathematical function of addition'. If you drop either side of an addition problem, you change the answer. Likewise, if you

drop either side of an "and", in "the word of God", then you change the message from God.

- b. The phrase "the fruit of righteousness is sown in peace of them that make peace" means: 'Here is how to get the blessings from God. Be a peace maker'.
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Chapter 4 Summary:

The chapter theme is 'Fightings and Wars in the Church.'

This chapter is summarized in the last sentence which says, "Therefore to him that knoweth to do good, and doeth it not, to him it is sin". James has just concluded a chapter on how to get the "wisdom of God" and said that the saved people who truly have the "wisdom of God" will also have "the fruit of righteousness" and that they will "make peace".

Now, in this chapter, James is dealing with people who do not have the "wisdom of God" and the evidence that they don't have "the fruit of righteousness" nor do they "make peace". His first sentence in this chapter is: "From whence come wars and fightings among you?" This is obviously the opposite behaviour from those people who "make peace". Following his opening question, James tells the evidence of saved people who are in the church but who are not using the "wisdom of God". As a result, they have the consequences of sin in their life. James then tells us how to stop doing those sins so that we can get God's blessings in this life.

Saved people who are in the church but who are not using the "wisdom of God" are in that condition for one of two reasons. They either have never being taught how to do right or they are refusing to obey those commandments. With his final sentence, James makes it clear that the "wisdom of God" has been preached and, therefore, these people "sin" by refusing to obey.

1. **C4-S1**: says: "From whence come wars and fightings among you?". This is the opening sentence of this chapter and the entire chapter is dealing with the answer to this question. The saved people whom James is dealing with, in this chapter, do not have the "wisdom of God", which our last chapter ended talking about.
2. **C4-S2**: says: "come they not hence, even of your lusts that war in your members?" It is basically impossible for people to honestly deny this answer to the prior question.
3. **C4-S3**: The result of being motivated by "lusts". People try to obtain in their own way instead of serving God and asking God for their needs.
 - a. The phrase "Ye lust" means: 'They personally desire the wrong things ("lust") and they seek them the wrong way'.
 - b. The phrase "and have not" means: 'God will not give them wrong things which they seek the wrong way'.
 - c. The phrase "ye kill, and desire to have, and cannot obtain" means: 'They are using the wrong ways to obtain what they desire and God prevents them from obtaining those things'.
 - d. The phrase "ye fight and war, yet ye have not" means: 'God will not honor his children using the wrong methods and will prevent them from obtaining using the wrong methods'.
 - e. The phrase "because ye ask not" means: 'All of this results from their not using the right way to obtain things'.
4. **C4-S4**: Why prayers are not answered. This sentence is added to the prior sentence even though it does not start with a connecting word.
 - a. The phrase "Ye ask, and receive not" tells us what happened.
 - b. The phrase "because ye ask amiss, that ye may consume it upon your lusts" tells us why. From these phrases we see that our motivations and attitudes are critical to receiving the answer to our prayers.
5. **C4-S5**: Saved people can become enemies "with God".
 - a. The phrase "Ye adulterers and adulteresses" is a critical phrase for understanding the true definition of the word "adultery". The true definition of any Bible word is the same in every usage with the differences, from one Bible reference to another, giving the many applications. In this sentence, a virgin who seeks "the friendship of the world" is called "adulterers and adulteresses". This sentence has nothing to do

with sex but these people have violated their covenant relationship with "Jesus Christ" when they accepted Him as their personal "Lord" and were saved. This is a spiritual sin and not physical. It is a violation of our oath. Please see the Word Study on [Adultery](#) for more details on the true Biblical definition of this word.

- b. The phrase "know ye not that the friendship of the world is enmity with God?" means: 'This is how someone personally becomes an "adulterers or adulteresses"'.
 6. [C4-S6](#): says: "whosoever therefore will be a friend of the world is the enemy of God". This is a precept.
 7. [C4-S7](#): says: "Do ye think that the scripture saith in vain, The spirit that dwelleth in us lusteth to envy?". This is speaking about the "spirit" of man. Please see the references from the Treasury of Scripture Knowledge found with the Detailed Note for many Bible references where this truth is found.
 8. [C4-S8](#): God's "grace" can overcome.
 - a. The word "But" means that this phrase is continuing the subject of the prior phrase while changing direction.
 - b. The phrase "he giveth more grace" is speaking about God giving "grace" to overcome our "envy". And, our next sentence tells us how to receive this "grace" from God.
 9. [C4-S9](#): How to get God's "grace".
 - a. The word "Wherefore" means: 'what follows the wherefore is a future result that is based upon what came before the wherefore and it to be seen wherever you look'.
 - b. The phrase "he saith" means: 'There are several places in scripture where we can read this truth'. Please see the references from the Treasury of Scripture Knowledge found with the Detailed Note for many Bible references where this truth is found.
 - c. The phrase "God resisteth the proud" is a truth that most "proud" people refuse to accept.
 - d. The phrase "but giveth grace unto the humble" is a truth that many people refuse to act on, even if they claim to believe it. However, many places in scripture tell us about people who acted on this truth and received blessings from God.
 10. [C4-S10](#): says: "Submit yourselves therefore to God". This sentence, with the next two sentences, tell us how to get the presence of God and the blessings from His presence.
 11. [C4-S11](#): says: "Resist the devil, and he will flee from you". This sentence is meant to be understood to be the second step after doing the prior sentence. We can not do this sentence without the presence and power of God first being made available to us.
 12. [C4-S12](#): says: "Draw nigh to God, and he will draw nigh to you". This is very clear and easily understood. Unfortunately, many people expect God to "draw nigh" to them, and help them, even while they resist God and try to flee Him.
 13. [C4-S13](#): How to have "the Lord (to) lift you up". This sentence must be done in conjunction with the next two sentences.
 - a. The phrase "Cleanse your hands, ye sinners" means: 'Stop trying to grab sinful things'. This goes along with [Romans 13:14](#), which says: "But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof".
 - b. The phrase "and purify your hearts" means: 'Dedicate your heart 100% to the service of "the Lord"'.
 - c. The phrase "ye double minded" means: 'As saved people, we have the sinful mind of our flesh and the "mind of Christ"'. We need to stop listening to our flesh.
 14. [C4-S14](#): How to have "the Lord (to) lift you up". This sentence must be done in conjunction with the prior sentence and the next sentence.
 - a. The phrase "Be afflicted, and mourn, and weep" means: 'This is the proper attitude to have about our sin and our addiction to it'.
 - b. The phrase "let your laughter be turned to mourning, and your joy to heaviness" means: 'Stop enjoying the flesh and view your life from the spiritual perspective'.
 15. [C4-S15](#): How to have "the Lord (to) lift you up". This sentence must be done in conjunction with the prior two sentences.

- a. The phrase "Humble yourselves in the sight of the Lord, and he shall lift you up" says the same thing as [1Peter 5:6](#). Please notice that this is what we are to do. If we don't do it, then "the Lord" may do this and we will much prefer that we did it.
16. [C4-S16](#): says: "Speak not evil one of another, brethren". It is not our place, unless we are the pastor or sent by the pastor, to correct a brother. And, even then, we are to do it in love and consider how we would want to be treated if we were the one in the wrong. In addition, even then there is no justification to "Speak not evil one of another". It is God's place to judge people, not our place. Yes, we can condemn the sin but not the sinner. Finally, our next sentence explains the command of this sentence. Therefore, it needs to be considered with this sentence.
17. [C4-S17](#): Be a "doer" instead of a "judge". This sentence is explaining the command given in the prior sentence.
- a. The phrase "He that speaketh evil of his brother, and judgeth his brother" means: 'This is the wrong attitude and action which James is correcting'. Please notice that both action verbs end in "th", which makes them lifestyle actions. And, no one can "speaketh evil of his brother", unless he first "judgeth his brother".
- b. The phrase "speaketh evil of the law, and judgeth the law" means: 'The prior phrases speak about a servant of God directly disobeying the law of God. And, no one can do the prior phrases unless they do these phrases first'.
- c. The phrase "but if thou judge the law, thou art not a doer of the law, but a judge" means: 'We are commanded to do the law, not judge if the law is correct or not. When we act this way, we take a position which God has reserved for Himself'. Our next sentence gives us further considerations to take before we do this sentence.
18. [C4-S18](#): asks: 'Who are you personally when compared to God?' This sentence is given as a consideration when we are tempted to do the prior sentence.
- a. The phrase "There is one lawgiver, who is able to save and to destroy" means: 'This identifies God and God's power'. We do not have the same power. Therefore, it is foolish for us to anger God by taking a position which He has reserved for Himself. This motivated God to "destroy" us.
- b. The phrase "who art thou that judgest another?" means: 'This type of action proves that someone has taken a position which God has reserved for Himself'.
19. [C4-S19](#): We are not promised to live tomorrow. This sentence is continuing the prior sentence where a servant of God refused to recognize his position in relationship to God's position.
- a. The phrase "Go to now" means: 'Leave the wrong attitude'.
- b. The phrases "ye that say, To day or to morrow we will go into such a city, and continue there a year, and buy and sell, and get gain" 'show that people forgot their position as servants of "the Lord". They have forgotten that they need His permission first'.
- c. The phrase "Whereas ye know not what shall be on the morrow" means: 'God may very well make our plans impossible'.
20. [C4-S20](#): How long is life?
- a. Our sentence starts with the word "For", which means it is giving us the reason why the prior sentence is true.
- b. The question "what is your life?" is answered in the next sentence. This sentence is presented as a question to make us think about the answer.
21. [C4-S21](#): says: "It is even a vapour, that appeareth for a little time, and then vanisheth away." This sentence answers the question in the prior sentence and is presented for people who match the second prior sentence. People make plans and ignore their position as servants of God. They make plans for what they consider to be the best for this short-term physical life and do not consider how that affects their everlasting spiritual life. This sentence gives the comparative values of the physical life and the spiritual life. And, our next sentence tells us the attitude that we should take if we really consider these relative values.
22. [C4-S22](#): Always seek the will of "the Lord" before making plans.
- a. Our sentence starts with the word "For", which means that it is giving us the reason why the prior sentence needs to be considered.
- b. The phrase "that ye ought to say" means: 'Here is the wise attitude to have'.

- c. The phrases "If the Lord will, we shall live, and do this, or that" express the right attitude for God's people to maintain.
23. C4-S23: When we "rejoice in your boastings", we do "evil".
- a. The word "But" means that this phrase is continuing the subject of the prior phrase while changing direction.
 - b. The phrase "now ye rejoice in your boastings" expresses the attitude of people who do not have the attitude of the prior sentence. Such people "boast" about their own plans and actions and the results of such. They do not "give God the glory" for what happens in their life.
 - c. The phrase "all such rejoicing is evil" means: 'This is the judgment of God on the attitude expressed in the prior phrase'.
24. C4-S24: is the conclusion of these last few sentences and of the chapter.
- a. The word "Therefore" means: 'what follows the "therefore" is a future result that is based upon what came before the "therefore" and only seen "there"'. People will obey the command of this sentence only if they truly consider the doctrine of this chapter.
 - b. The phrase "to him that knoweth to do good, and doeth it not" means: 'This person is knowingly doing wrong'.
 - c. The phrase "to him it is sin" means: 'This is a very simple and clear judgment from God'. Unfortunately, too many of God's people believe the lie from Satan that there is no punishment for saved people. Believing that lie is one of the main reasons why this sentence is true for saved people.
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Chapter 5 Summary:

The chapter theme is 'Where is your Trust?'

James starts out by talking against putting our trust in the riches of this world. He ends the chapter with converting a brother who has gone into doctrinal error. Between the beginning and end, he deals with practical things which make up daily life for people.

Within our chapter we find the phrase, "the prayer of faith shall save the sick". This causes lots of arguments because different religions do different religious activities based upon this phrase and then have to find some excuse why their religious activity failed to force God to provide physical healing.

What we see in this last chapter matches what we have seen in other chapters of this book. It is easy to misunderstand what James is really saying. But, the end of the message from James is to try and "convert" saved people who believe error. We can not "convert" someone to God's truth while we believe error ourselves.

James uses the title of "Lord" 15 times in his epistle with 8 (over 1/2) in this chapter. Other than that, James uses "God" 17 times in 13 verses before this chapter. He uses "son" once, and he uses "Lord Jesus Christ" twice. Thus, we see that James concentrates on the power and authority of God within His role as "Lord". In his earlier chapters James also used "God" for those people who didn't want to submit to and obey the "Lord". He dealt with people who wanted to get blessings from "God", without submitting to the "Lord", and let them know that these blessings only come through God's role as "Lord". Now that he has made that fact clear, he is speaking strictly about what saved people can get from their "Lord".

This chapter tells us to do many things in order to receive certain blessings from our "Lord". Many religious leaders, who claim to speak for the "Lord", make excuses when they can't deliver things like the healing promised within our chapter. They say things like: 'You weren't healed because you didn't have enough faith'. While they claim that my faith can prevent my healing, they also claim that my faith is not enough to get me healed. While they claim that I need their 'gift' in order to be healed, they also claim that it is not possible that their 'gift' failed.

What I am trying to point out is that lots of religious liars claim parts of this chapter to support their position even while they can't produce the results. However, one thing that James says eight (8) times within this chapter is that we get these results from our "Lord". The very first step to getting anything from our "Lord" is to submit and obey His commands, especially when they don't make sense to our flesh. The second thing is to always worship and be thankful to our "Lord", especially when He puts us in circumstances that our flesh objects to. The bottom line is that it is far more important for us to recognize, and properly respond to, our God's role as "Lord", than it is to do some religious activity specified by some self-proclaimed representative of God who fails to deliver on his promises. And, I say this based upon having a Muslim doctor, and other non-believing medical people, say that I had 'undeniable multiple miracles' while the guy in the next bed failed to be healed by his religious healer.

1. **C5-S1:** "Miseries" will come to saved people who trust in riches. [James 5:1](#) through [James 5:6](#) are in context and must be considered as a single unit.
 - a. The phrase "Go to now, ye rich men" means: 'These people are whom James is writing to and how they should act. They should leave their trust in their worldly "riches"'.
b. The phrase "weep and howl for your miseries that shall come upon you" means: 'Here is how they should react when they realize the results of trusting in worldly "riches"'.
2. **C5-S2:** Spiritual corruption of what they trusted in. [James 5:1](#) through [James 5:6](#) are in context and must be considered as a single unit.

- a. The phrase "Your riches are corrupted" means: 'Worldly riches destroy spiritual things if people are not careful to avoid the corruption from spreading'.
 - b. The phrase "and your garments are moth-eaten" means: 'is speaking about spiritual clothing'. [Revelation 3:17](#) says: "Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked". Thus, we see other places, in the Bible, where people who trusted in worldly "riches" found out that their spiritual condition was totally different.
3. [C5-S3](#): Riches will "witness" that people trusted in the wrong thing. [James 5:1](#) through [James 5:6](#) are in context and must be considered as a single unit.
 - a. The phrase "Your gold and silver is cankered" means: 'Trusting in worldly "riches" is like helping cancer to spread throughout your body'.
 - b. The phrase "and the rust of them shall be a witness against you" means: 'The things bought with worldly "riches", instead of using the worldly "riches", to support missionaries, will be used as a testimony against people when they are at "the judgment seat of Christ"'.
 - c. The phrase "and shall eat your flesh as it were fire" means: 'Things will be burned by "fire" at "the judgment seat of Christ"' ([1Corinthians 3:13-15](#)).
4. [C5-S4](#): says: "Ye have heaped treasure together for the last days". This means that Rich people saved for their "last days" ('retirement') on Earth. While this money would be better spent supporting missionaries, our next sentence tells us that there is another consideration. If people gain worldly "riches" using unjust methods, that will bring punishment at "the judgment seat of Christ".
[James 5:1](#) through [James 5:6](#) are in context and must be considered as a single unit.
5. [C5-S5](#): The "Lord" has heard of their crimes. [James 5:1](#) through [James 5:6](#) are in context and must be considered as a single unit.
 - a. The word "Behold" means: 'Take a very close look and examine in detail so that you truly understand what is said after this word'.
 - b. The phrase "the hire of the labourers who have reaped down your fields" identifies the saved people who bring their complaint to "the Lord of sabaoth".
 - c. Our sentence says that these people did the work but were not paid a just wage.
 - d. The phrase "which is of you kept back by fraud" means: 'The rich saved people act like the world and defraud saved workers from a just wage'.
 - e. The phrase "crieth" means: 'The people who were defrauded keep on complaining to God'.
 - f. The phrase "and the cries of them which have reaped are entered into the ears of the Lord of sabaoth" means: 'The Lord of the multiple armies of angels has heard their cry. He will judge righteously and no one can avoid His punishment'.
6. [C5-S6](#): The rich personally sought pleasure at the cost of others. [James 5:1](#) through [James 5:6](#) are in context and must be considered as a single unit.
 - a. The phrase "Ye have lived in pleasure on the earth" means: 'Each and every one of these people have personally put their own fleshly pleasure above the needs of other saved people'.
 - b. The phrase "and been wanton" means: 'They did not restrain their flesh nor did they restrain the lusts of their flesh'.
 - c. The phrase "ye have nourished your hearts" means: 'They did everything that their fleshly heart desired'.
 - d. The phrase "as in a day of slaughter" means: 'They are like animals which are made fat before the slaughter'.
7. [C5-S7](#): The "just" did not fight back. [James 5:1](#) through [James 5:6](#) are in context and must be considered as a single unit.
 - a. The phrase "Ye have condemned and killed the just" means: 'They did this to people that God said had no sin marked on their Heavenly record'.
 - b. The phrase "and he doth not resist you" means: 'This person trusted God to bring justice'. God does far more than we ever can to someone who wrongs the child of God.

8. **C5-S8:** The "just" are to for "the Lord".
 - a. The phrase "Be patient therefore" means: 'God works in God's time and we don't get to dictate to God when He works'.
 - b. The word "brethren" means: 'The saved and serving people'. The word "brethren" is not used for lost people nor for saved but carnal people.
 - c. The phrase "unto the coming of the Lord" means: 'This can be death or the Rapture'. Most of the promises for the 'Church Age' are promised to be given in Heaven. Therefore, don't rush God unless you have a death wish.
9. **C5-S9:** People who reap wait for the right time before they harvest.
 - a. The word "Behold" means: 'Take a very close look and examine in detail so that you truly understand what is said after this word'.
 - b. The phrase "the husbandman waiteth for the precious fruit of the earth" means: 'The farmer does not harvest before it is time'.
 - c. The phrase "and hath long patience for it" means: 'He has patience until it is the time of harvest'.
 - d. The phrase "until he receive the early and latter rain" means: 'There is a big rain in Spring and in Fall. The rain in Spring is "early rain" while the rain in Fall is "latter rain". The rain in Spring is where plants start growing. The rain in Fall causes their greatest growth spurt'. A wise farmer waits until his crops all grow before he harvests.
10. **C5-S10:** Be patient and know that "the Lord" comes soon.
 - a. The phrase "Be ye also patient; stablish your hearts" means: 'Learn the lesson from the farmer and wait until the right time'.
 - b. The phrase "for the coming of the Lord draweth nigh" means: 'Wait until God says that your life is done'.
11. **C5-S11:** Remember your own judgment.
 - a. The phrase "Grudge not one against another" means: 'Don't be upset about another person being happy'.
 - b. The word "brethren" means: 'The saved and serving people'. The word "brethren" is not used for lost people nor for saved but for carnal people.
 - c. The phrase "lest ye be condemned" means: 'We are in danger of God condemning us because we are commanded to "Rejoice with them that do rejoice, and weep with them that weep" and this reaction is the opposite of what God commands'.
 - d. The word "Behold" means: 'Take a very close look and examine in detail so that you truly understand what is said after this word'.
 - e. The phrase "the judge standeth before the door" means: 'We are very close to being judged for the attitudes and actions of this life'.
12. **C5-S12:** Use "the prophets" as your example.
 - a. The phrase "Take, the prophets" means: 'Use "the prophets", and what "the word of God" says about them'.
 - b. The word "brethren" means: 'The saved and serving people'. The word "brethren" is not used for lost people nor for saved but carnal people.
 - c. The phrase "who have spoken in the name of the Lord" means: 'they told the people what the Lord said'.
 - d. The phrase "for an example of suffering affliction, and of patience" means: 'They served God. Don't expect to be treated differently by God Who never changes'.
13. **C5-S13:** Happiness comes from endurance.
 - a. The word "Behold" means: 'Take a very close look and examine in detail so that you truly understand what is said after this word'.
 - b. The phrase "we count them happy which endure" means: 'Only people who "endure" get to see God work for them'.
14. **C5-S14:** Use Job as an example.
 - a. The phrase "Ye have heard of the patience of Job" means: 'Each and every one of you personally have read and / or heard what "the word of God" tells us about Job'. Compared to that account, few have a basis to complain.

- b. The phrase "and have seen the end of the Lord" means: 'At the end of that account, "the Lord" doubled everything that Job had'.
 - c. The phrase "that the Lord is very pitiful, and of tender mercy" means: 'This is the attitude of "the Lord", even while He puts us through a test'. All tests by "the Lord" are designed as the basis of our receiving greater blessings after we pass His test.
15. **C5-S15**: Let your life back your mouth.
- a. The word "But" means that this phrase is continuing the subject of the prior phrase while changing direction.
 - b. The phrase "above all things." means: 'If you forget everything else, do not forget this command'.
 - c. The word "brethren" means: 'The saved and serving people'. The word "brethren" is not used for lost people nor for saved but carnal people.
 - d. The phrase "swear not, neither by heaven, neither by the earth, neither by any other oath" means: 'Do not call on anyone or on anything to witness your oath in order to get people to believe your oath'.
 - e. The phrase "but let your yea be yea; and your nay, nay" means: 'Have true integrity. Always support your claims by how you live'.
 - f. The phrase "lest ye fall into condemnation" means: 'God and men will condemn you otherwise'.
16. **C5-S16**: says: "Is any among you afflicted?" **5:13** through **5:16** need to be considered together as a single unit of thought. This sentence asks the question to make us think about the answer.
17. **C5-S17**: says: "let him pray". Only God can truly help the "afflicted". Sometimes, God allows us to experience these things in order to increase our prayer life.
18. **C5-S18**: says: "Is any merry?" The next sentence says what to do. When compares to the prior two sentences, we have the opposite end of the spectrum of emotions. The answer, in both cases, is personal dealing with God having the right attitude.
19. **C5-S19**: says: "let him sing psalms" This is the answer to the question in the prior sentence and amounts to personal worship.
20. **C5-S20**: says: "Is any sick among you?". The answer to this question is in the next sentence.
21. **C5-S21**: Let the sick call on people who can get prayers answered. This sentence is used as a basis for doctrinal error. There are religions which claim that you have to call the right person, who has the gift of healing, in order for this sentence to work. Then, if it works, they claim that the person was healed because of what that other person did. If the sick person is not healed, then they claim that the sick person did not have enough faith. Those claims are wrong. When I was last in the hospital, multiple lost doctors each independently said that '*had undeniable multiple miracles*'. Yet, the man in the next bed called fort his religious healer and received nothing from God. Therefore, what I write here is based upon personal experience.
- a. The phrase "let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord" means: 'Let this person make sure that they have a right relationship with God and the God appointer leaders of the church. Then, together, they are to call on "the Lord" in recognition that only "the Lord" can truly do a miracle. And, they are to prove their willingness to obey even when they do not understand how their obedience has any effect on the healing. (It is the true attitude of submission to "the Lord")'.
 - b. The phrase "And the prayer of faith shall save the sick, and the Lord shall raise him up" means: 'It is "the Lord" Who does the healing. It is not the "prayer of faith", by the right person, which forces God to heal'.
 - c. The phrase "and if he have committed sins, they shall be forgiven him" means: 'Only "the Lord" can do this and He does this, along with the healing, when we pray and worship Him from our heart that has the proper attitude towards "the Lord"'
22. **C5-S22**: How to get right before we are healed.

- a. The phrase "Confess your faults one to another" uses the word "faults" and not the word "sins". A "fault" is a place of weakness where we can use help. When we truly do this, it humbles us.
 - b. The phrase "and pray one for another" means: 'Have more concern for the needs of others than what you have for your own needs'.
 - c. The phrase "that ye may be healed" tells us of the possible result. Please pay attention to the word "may".
23. **C5-S23**: says: "The effectual fervent prayer of a righteous man availeth much". It is hoped that "the elders of the church" are "righteous". This sentence, combined with the prior sentence, is why James wrote what we read in this section. And, in addition to healing, this sentence applies to other circumstances, as many saved people realize.
24. **C5-S24**: James uses Elias as an example for the prior sentence. The next sentence starts with the word "And", which means it needs to be considered with this sentence.
- a. The phrase "Elias was a man subject to like passions as we are" tells us the type of man that he was.
 - b. The phrase "and he prayed earnestly that it might not rain" tells us what he did.
 - c. The phrase "and it rained not on the earth by the space of three years and six months" tells us how God responded.
25. **C5-S25**: The results of his prayer.
- a. Our sentence starts with the word "And", which means it is added to the prior sentence. This word represents 'the Mathematical function of addition'. If you drop either side of an addition problem, you change the answer. Likewise, if you drop either side of an "and", in "the word of God", then you change the message from God.
 - b. The phrase "he prayed again" tells us what Elias did the second time.
 - c. The phrase "and the heaven gave rain" tells us how God responded the second time.
 - d. The phrase "and the earth brought forth her fruit" tells us the second result.
26. **C5-S26**: Convert those who are led into error.
- a. The word "brethren" means: 'The saved and serving people'. The word "brethren" is not used for lost people nor for saved but carnal people.
 - b. The word "If" makes this a conditional sentence. All who fulfil the condition receive the result and none who fails to fulfil the condition receives the result.
 - c. The phrase "any of you do err from the truth, and one convert him" means: 'This is the condition which 'Revival Meetings' are supposed to deal with'. However, those meetings often fail to do this thing. Notice that our sentence says: "one convert him". This is a personal level ministry.
 - d. The phrase "Let him know, that he which converteth the sinner from the error of his way shall save a soul from death" means: 'Make sure that God's people know the results for doing this personal ministry'. Please note that "the sin unto death" ([1John 5:16](#) and [Romans 6:16](#)) is for saved people.
 - e. The phrase "and shall hide a multitude of sins" means: 'This is a secondary result'. When done properly, the sinful saved person confesses and stops certain sins before they become public and must be dealt with in public.
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God in James

God:	
cannot be tempted with evil	1:13
Choose	2:5
one God	2:19
of God:	
Servant	1:1
Ask	1:5
I am tempted – not	1:13
Righteousness	1:20
man - God:	
before God	1:27
believed God	2:23
friend of God	2:23
bless God	3:9
made after the similitude of God	3:9
enmity with God	4:4
enemy with God	4:4
God resisteth proud	4:6
God giveth grace to humble	4:6
submit to God	4:7
Draw nigh to God	4:8

Questions and Answers

Epistle Overview

1. Why was this epistle written?
 - a. This entire epistle is written to tell us ways that people *err from the truth* and to provide the way to *convert him*.
2. What motivation are we given to obey this epistle?
 - a. James tells us that the motivation is that we *shall save a soul from death, and shall hide a multitude of sins*.
3. What priorities does James teach us to live by?
 - a. JOY = Jesus, Others You
4. Who does this epistle apply to today?
 - a. All religious people who put their religious acts, attitudes and religious things above a personal relationship with God. In the final analysis, it is increasing our personal relationship with God and decreasing our dependence on religious things that will *converteth the sinner from the error of his way*.
5. What are the two types of saved men that James describes in his first chapter?
 - a. A saved man whose *religion is vain*.
 - b. A saved man who has a *pure religion and undefiled before God*.
6. Whose “*faith*” does Chapter 2 tell us to be careful about how we handle it?
 - a. The *faith of our Lord Jesus Christ*.
7. What does James tell us about “*faith without works*”?
 - a. It is “*dead*”. Such is not true Biblical “*faith*” because it does not match the definition found in Hebrews 11:1. The “*faith without works*” is a religious lie from a devil.
8. What is the theme of Chapter 3?
 - a. Our Tongue
9. What is the theme of Chapter 4?
 - a. *wars and fightings among you*
10. What is the theme of Chapter 5?
 - a. Trusting in riches of this world instead of trusting in God.

Chapter 1

1. What is the theme of this chapter?
 - a. Do Right
2. What are the two types of saved men that James describes in his first chapter?
 - a. A saved man whose *religion is vain*.
 - b. A saved man who has a *pure religion and undefiled before God*.
3. What is the promised reward that this chapter tells us about?
 - a. A "*crown of life*" for those who endure temptation in order to prove that they love God more than the temptation.
4. What is the true source of our temptations?
 - a. Our own lusts
5. What does our chapter tell us that God gives to each saved person?
 - a. "*Every good gift and every perfect gift is from above*".
6. Why has God made the saved a type of "*firstfruits*"?
 - a. So that God can use our life as an example and change others into His Fruit through the example of the changes that God brings into our life.
7. What are we to do so that we will be a proper type of "*firstfruits*"?
 - a. "*let every man be swift to hear, slow to speak, slow to wrath: For the wrath of man worketh not the righteousness of God. Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls. But be ye doers of the word, and not hearers only, deceiving your own selves.*"
8. What is the consequence of not doing what the word of God says?
 - a. We "*forgetteth what manner of man*" we were. We forget that we were sinners suffering the consequences of our sin and that God changed us after saving us. As a result, we return to our former life and the consequences of sin.
9. What is the consequence of doing what the word of God says to do?
 - a. "*this man shall be blessed in his deed*".
10. What is the evidence given in this chapter that a person has a vain religion?
 - a. "*If any man among you seem to be religious, and bridleth not his tongue*".

Chapter 2

1. What is the theme of this chapter?
 - a. True Biblical *“faith”*.
2. Whose *“faith”* does Chapter 2 tell us to be careful about how we handle it?
 - a. The *faith of our Lord Jesus Christ*.
3. What is the *“faith of our Lord Jesus Christ”*?
 - a. He went to the cross to pay for our sins because He had the *“faith”* to believe that He could change the lives of saved people without taking away their free will. When He does this, He gets *“glory”* and proves that He is *“the Lord of glory”*.
4. How do saved people mis-handle His *“faith”*?
 - a. They have it *“with respect of persons”*. That is, they want certain types of people in their church more than they want other types of people. Proper handling of His *“faith”* is to thank God for all saved people whom He sends to join your church.
5. What is *“the royal law according to the scripture”*?
 - a. *“Thou shalt love thy neighbour as thyself”*.
6. How does our chapter tell us that we become a law-breaker?
 - a. We *“offend in one point”*, which most often happens when people keep *“the letter of the law”* and neglect *‘the spirit of the law’*.
7. What is the true Biblical evidence of our *“faith”*?
 - a. Works
8. What examples does James offer to prove his point about the relationship between faith and works?
 - a. Abraham offered Isaac.
 - b. Rahab protected the spies.
9. What results did Abraham receive after he did this *“work”*?
 - a. *“it was imputed unto him for righteousness: and he was called the Friend of God”*.
10. What conclusion does James end the chapter with?
 - a. *“For as the body without the spirit is dead, so faith without works is dead also”*.

Chapter 3

1. What is the theme of this chapter?
 - a. Our tongue
2. What is the main teaching about the tongue found in this chapter?
 - a. We should not bless God and curse man with the same tongue.
3. James gives us examples to show the foolishness of claiming that is OK for our tongue to produce opposite fruits. What are they?
 - a. "Doth a fountain send forth at the same place sweet *water* and bitter?"
 - b. "Can the fig tree, my brethren, bear olive berries?"
 - c. "either a vine, figs?"
4. What "wisdom descendeth not from above, but *is* earthly, sensual, devilish"?
 - a. The claim that we are spiritual while "ye have bitter envying and strife in your hearts".
5. What is God's wisdom like?
 - a. "the wisdom that is from above is first pure, then peaceable, gentle, *and* easy to be intreated, full of mercy and good fruits, without partiality, and without hypocrisy"
6. What is God's wisdom produce?
 - a. "the fruit of righteousness (which) is sown in peace of them that make peace"
7. If a saved person does not have control over their tongue, what does that say about their relationship to God?
 - a. They are "many masters". That is: they are their own "master" and God is not their true "master".
8. How does James describe our tongue?
 - a. "the tongue *is* a fire, a world of iniquity: so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell...*it is* an unruly evil, full of deadly poison".
9. What is the main lesson about controlling our tongue?
 - a. If we do not let God control our tongue, then it will control our life. The example is a horse which is not controlled except by a bit and a ship is controlled by a helm.
10. What is the blessing of our having our tongue under the control of God?
 - a. "If any man offend not in word, the same *is* a perfect man, *and* able also to bridle the whole body"

Chapter 4

1. What is the theme of this chapter?
 - a. wars and fightings among you
2. What is the conclusion of this chapter?
 - a. Therefore to him that knoweth to do good, and doeth *it* not, to him it is sin.
3. How is the theme related to the conclusion?
 - a. We have “wars and fightings among you” because of our lustful sins. The Bible teaches us that it is a “good” thing to stop our sins and without our lustful sins, we will not have “wars and fightings among you”. Therefore, if we always do what we “knoweth to be good” then we will not have “wars and fightings among you”.
4. What does James tell us is the cause of saved people having “wars and fightings among you”?
 - a. This is the result of saved people not using the “wisdom of God” to direct their life.
5. Why does James call these saved people “adulterers and adulteresses”?
 - a. Because they violated their covenant agreement to obey their Lord that they made at their salvation. The Biblical definition of “adultery” is a violation of a covenant agreement, which is a spiritual contract made by swearing an oath before God.
6. What does James tell us is the result of our “adultery”?
 - a. “whosoever therefore will be a friend of the world is the enemy of God”. When we violate our salvation oath and refuse to obey our Lord, while we seek to be “a friend of the world”, we end up making ourselves “the enemy of God”, even though we are a child of God.
7. What is the spiritual precept which James gives us to direct how we act towards the correction from God?
 - a. “Wherefore he saith, God resisteth the proud, but giveth grace unto the humble.” If we will humble ourselves and accept the correction from God, we will receive “grace”. However, if we refuse to humble ourselves then “God resisteth the proud”.
8. What are the steps that James gives us for changing from a proud sinner into someone that God “shall lift you up”?
 - a. “Submit yourselves therefore to God”
 - b. “Resist the devil”
 - c. “Draw nigh to God”
 - d. “Cleanse *your* hands”
 - e. “purify *your* heart”
 - f. “Be afflicted, and mourn, and weep”
 - g. “Humble yourselves in the sight of the Lord”
9. What does James tell us about judging and “the law”?
 - a. “if thou judge the law, thou art not a doer of the law, but a judge”. When God uses His word to show us that our belief does not match His word, we either let God's word correct our doctrine or we lift ourselves above God's word, in pride, and judge God's word. There are no other options according to James.
10. What is the guiding precept that James gives us, at the end of this chapter, which should guide all of our decisions in life?
 - a. “For what *is* your life? It is even a vapour, that appeareth for a little time, and then vanisheth away. For that ye *ought* to say, If the Lord will, we shall live, and do this, or that”. This physical life is too short for it to have any value when compared to the eternal rewards which we will get if we please “the Lord”.

Chapter 5

1. What is the theme of this chapter?
 - a. Trusting in riches of this world instead of trusting in God.
2. Why does James condemn “rich men” and how can the saved “rich men” avoid this condemnation?
 - a. James condemns them for doing the things which he lists in the first six (6) verses of this chapter. If the saved “rich men” do not do these things but, instead, use their riches to help build the kingdom of God in this world, then they will not be condemned but will receive praise from God.
3. What does James tell the poor people to do?
 - a. “Be patient therefore, brethren, unto the coming of the Lord”.
4. Why does James tell us this?
 - a. Because the promised rewards of the Church Age are in eternity and in the 1,000-year reign of Christ. They are not for this time and this physical life.
5. What example does James give us to follow when we are looking for the promises of God?
 - a. “Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain”. The farmer plants in Spring even though he does not harvest until Fall and even though he realizes that he can not be sure of a harvest.
6. What example does James give us to follow when we are suffering and why should we do so?
 - a. “Take, my brethren, the prophets, who have spoken in the name of the Lord, for an example of suffering affliction, and of patience.” God promises greater rewards to those saved people who “endure” with the right attitude and those promises are withheld from those saved people who refuse to “endure”.
7. Why does James say “but let your yea be yea; and *your* nay, nay; lest ye fall into condemnation”?
 - a. If our life backs our word then people do not require us to “swear”. However, if people do require us to “swear” before they believe us then that indicates that we are not living true and are in danger of receiving “condemnation” from God.
8. What does our chapter summary tell us that James says in this chapter?
 - a. James starts out talking against putting our trust in the riches of this world. He ends the chapter with converting a brother who has gone into doctrinal error. Between the beginning and end he deals with practical things which make up daily life for people.
9. What is the critical requirement for healing which James gives us and that is ignored by almost everyone and what is the true doctrinal meaning of this requirement?
 - a. “let...the elders of the church...pray over him, anointing him with oil in the name of the Lord”. The “anointing him with oil in the name of the Lord” is speaking about sanctifying his life to the service of “the Lord”. Lots of people want healing but few are willing to dedicate the rest of their life to the service of “the Lord”.
10. What is the difference between the words “convert” and “converteth” which are in the last sentence of this chapter?
 - a. “Convert” used for the final result with the word “converteth” used for the ongoing process which lets us know that it takes more than a one-time effort to truly “convert the sinner from the error of his way”. True “conversion” requires completely changing someone from pursuing sin to their avoiding that sin all of the time.

Questions for James Class

Epistle Overview

1. Why was this epistle written?
 - a.
2. What motivation are we given to obey this epistle?
 - a.
3. What priorities does James teach us to live by?
 - a.
4. Who does this epistle apply to today?
 - a.
5. What are the two types of saved men that James describes in his first chapter?
 - a.
 - b.
6. Whose “faith” does Chapter 2 tell us to be careful about how we handle it?
 - a.
7. What does James tell us about “*faith without works*”?
 - a.
8. What is the theme of Chapter 3?
 - a.
9. What is the theme of Chapter 4?
 - a.
10. What is the theme of Chapter 5?
 - a.

Chapter 1

1. What is the theme of this chapter?
 - a.
2. What are the two types of saved men that James describes in his first chapter?
 - a.
 - b.
3. What is the promised reward that this chapter tells us about?
 - a.
4. What is the true source of our temptations?
 - a.
5. What does our chapter tell us that God gives to each saved person?
 - a.
6. Why has God made the saved a type of “firstfruits”?
 - a.
7. What are we to do so that we will be a proper type of “firstfruits”?
 - a.
8. What is the consequence of not doing what the word of God says?
 - a.
9. What is the consequence of doing what the word of God says to do?
 - a.
10. What is the evidence given in this chapter that a person has a vain religion?
 - a.

Chapter 2

1. What is the theme of this chapter?
 - a.
2. Whose “*faith*” does Chapter 2 tell us to be careful about how we handle it?
 - a.
3. What is the “*faith of our Lord Jesus Christ*”?
 - a.
4. How do saved people mis-handle His “*faith*”?
 - a.
5. What is “*the royal law according to the scripture*”?
 - a.
6. How does our chapter tell us that we become a law-breaker?
 - a.
7. What is the true Biblical evidence of our “*faith*”?
 - a.
8. What examples does James offer to prove his point about the relationship between faith and works?
 - a.
 - b.
9. What results did Abraham receive after he did this “*work*”?
 - a.
10. What conclusion does James end the chapter with?
 - a.

Chapter 3

1. What is the theme of this chapter?
 - a.
2. What is the main teaching about the tongue found in this chapter?
 - a.
3. James gives us examples to show the foolishness of claiming that is OK for our tongue to produce opposite fruits. What are they?
 - a.
 - b.
 - c.
4. What “wisdom descendeth not from above, but *is* earthly, sensual, devilish”?
 - a.
5. What is God's wisdom like?
 - a.
6. What is God's wisdom produce?
 - a.
7. If a saved person does not have control over their tongue, what does that say about their relationship to God?
 - a.
8. How does James describe our tongue?
 - a.
9. What is the main lesson about controlling our tongue?
 - a.
10. What is the blessing of our having our tongue under the control of God?
 - a.

Chapter 4

1. What is the theme of this chapter?
 - a.
2. What is the conclusion of this chapter?
3. How is the theme related to the conclusion?
 - a.
4. What does James tell us is the cause of saved people having “wars and fightings among you”?
 - a.
5. Why does James call these saved people “adulterers and adulteresses”?
 - a.
6. What does James tell us is the result of our “adultery”?
 - a.
7. What is the spiritual precept which James gives us to direct how we act towards the correction from God?
 - a.
8. What are the steps that James gives us for changing from a proud sinner into someone that God “shall lift you up”?
 - a.
 - b.
 - c.
 - d.
 - e.
 - f.
 - g.
9. What does James tell us about judging and “the law”?
 - a.
10. What is the guiding precept that James gives us, at the end of this chapter, which should guide all of our decisions in life?
 - a.

Chapter 5

1. What is the theme of this chapter?
 - a.
2. Why does James condemn “rich men” and how can the saved “rich men” avoid this condemnation?
 - a.
3. What does James tell the poor people to do?
 - a.
4. Why does James tell us this?
 - a.
5. What example does James give us to follow when we are looking for the promises of God?
 - a.
6. What example does James give us to follow when we are suffering and why should we do so?
 - a.
7. Why does James say “but let your yea be yea; and *your* nay, nay; lest ye fall into condemnation”?
 - a.
8. What does our chapter summary tell us that James says in this chapter?
 - a.
9. What is the critical requirement for healing which James gives us and that is ignored by almost everyone and what is the true doctrinal meaning of this requirement?
 - a.
10. What is the difference between the words “convert” and “converteth” which are in the last sentence of this chapter?
 - a.