

James Class Schedule

6/11/2023	James Chp 2	Chp 2 Review
6/18/2023	James 3:1-4	Teachers and factors in stumbling
6/25/2023	James 3:5-8	Power of the tongue part 1
7/2/2023	James 3:9-12	Power of the tongue part 2
7/9/2023	James 3:13-16	Wisdom part 1
7/16/2023	James 3:17-18	Wisdom part 2
7/23/2023	James Chp 3	Chp 3 Review
7/30/2023	James 4:1-4	Quarrels and conflicts
8/6/2023	James 4:5-10	God's desire and plan in conflicts part 1
8/13/2023	James 4:5-10	God's desire and plan in conflicts part 2
8/20/2023	James 4:11-12	Speaking against one another
8/27/2023	James 4:13-17	Self sufficiency vs. reality

Temptations in the book of James *

1. Temptation to be quick/swift with a negative response and quick to be irritable and angry (hair trigger) - Jas 1:19-20
2. Temptation to be only hearers of the Word and not doers of the Word - Jas 1:22-25
3. Temptation to criticize others - Jas 1:26,27
4. *Temptation to show partiality and favoritism - Jas 2:1-13*
5. *Temptation to boast of our faith without works - Jas 2:14-26*
6. Temptation to misuse & not restrain the tongue - Jas 3:1-12
7. Temptation to walk in human vs divine wisdom - Jas 3:13-18

James Chapter 2

- Condemnation of favoritism – v:1 to v:4
- Results of favoritism – v:5 to v:7
- Favoritism, royal law and law of liberty – v:8 to v:13
- Faith and Works – Introduction – v:14 to v:17
- Faith and Works – Expanded – v:18 to v:20
- Faith and Works - Abraham Illustration – v:21 to v:23
- Faith and Works – Rahab Illustration – v:24 to v:26

Condemnation of favoritism

1 My brethren, do not hold your faith in our glorious Lord Jesus Christ with an attitude of personal favoritism.

2 For if a man comes into your assembly with a gold ring and dressed in fine clothes, and there also comes in a poor man in dirty clothes,

3 and you pay special attention to the one who is wearing the fine clothes, and say, "You sit here in a good place," and you say to the poor man, "You stand over there, or sit down by my footstool,"

4 have you not made distinctions among yourselves, and become judges with evil motives?

1. Why is faith in the Lord at odds with personal favoritism?

- My brethren, stop holding your faith in our Lord Jesus Christ, the Lord of the glory, in connection with an act showing partiality
- Verses 2 and 3 will explain this personal favoritism

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4 have you not made distinctions among yourselves, and become judges with evil motives?

2. What does it mean to pay special attention in v:3 ?

3. What is the contrast between sitting in a good place and by my footstool?

4. Why are we not to become judges ?

- Acts 10:42b --- the One who has been appointed by God as judge of the living and the dead. Matt 7:1-3

Faith and Works - Introduction

14 What use is it [What *is* the profit], my brethren, if someone says he has faith but he has no works? Can that faith save him?

15 If a brother or sister is without clothing and in need of daily food,

16 and one of you says to them, "Go in peace, be warmed and be filled," and yet you do not give them what is necessary for their body, what use is that [what *is* the profit]?

17 Even so faith, if it has no works, is dead, being by itself.

1. Who is v:14 addressed to and for what reason?

- The question is what profit or benefit is resulting from your faith?

2. What aspect of salvation is v:14b speaking about?

Review:

- Past: We have been saved from the penalty of Sin - Titus 3:4-5
- Present: We are being saved from the power of Sin – 1 Cor 1:18
- Future: We will be saved from the presence of Sin – 1 John 3:2

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3. What should be the believer's relationship between his faith and works from verses 15 and 16?

4. Why is the believer's profit or benefit [of his faith] so important?

- see Eph. 2:10

5. What does v:17 tell us about a believer's faith?

- Faith is not to be alone or by itself.

6. What does death mean in the context of v:17?

- Death is separation.

Faith and Works - Expanded

18 But someone may well say, "You have faith and I have works; show me your faith without the works, and I will show you my faith by my works."

19 You believe that God is one. You do well; the demons also believe, and shudder.

20 But are you willing to recognize, you foolish fellow, that faith without works is useless?

1. What does the "show me" and "show you" tell us in v:18 ?

- This a hypothetical dialogue is between men.
- No man can see another man's faith, only his works.

2. Who is not mentioned in this hypothetical dialogue?

- God is not being shown any work for salvation.
- It is "the one who does not work but believes in Him" (Rom 4:5) that is saved.

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3. Why this comparison about believing that God is one?

- Believing that God is one does not result in salvation (no works).

4. Why is faith without works useless?

- **Useless** is the idea of being unproductive or barren of any good.

5. What is the difference between v:17 and v:20?

- dead vs. useless

Faith and Works - Abraham Illustration

21 Was not Abraham our father justified by works when he offered up Isaac his son on the altar?

22 You see that faith was working with his works, and as a result of the works, faith was perfected;

23 and the Scripture was fulfilled which says, "AND ABRAHAM BELIEVED GOD, AND IT WAS RECKONED TO HIM AS RIGHTEOUSNESS," and he was called the friend of God.

1. What is justification by works?

- It's justification as seen by men (not able to save us).

2. When was Abraham justified by faith, and then by works?

- see Gen. 15:6 and then 40 yrs. later in Gen. 22

3. What does it mean to say that faith was perfected ?

- The idea is to bring to completion.
- Faith in the person and work of Christ has a goal – growth!
- We are to grow in grace and knowledge of Him.



In the same way, was not Rahab the harlot also justified by works when she received the messengers and sent them out by another way?

James 2:25

Background of Rahab's Work of Faith in James 2:

1. Joshua sent 2 spies in secret to assess Jericho. But: Why was it in secret?
 - a) **The debacle at Kadesh-Barnea:** Israel was poised to take Canaan with the Lord's strength of hand, but the 12 spies gave the "No go" / "Abort!" assessment of the land: *'what is the land like?'; 'Are the people strong or weak?' 'are their cities fortified or open?'* [Numbers, chap. 13]
 - b) **The Concluding Report:** "the land is wonderful, flowing with milk and honey, but: "the people who live in the land are strong, and the cities are fortified and very large; and moreover, we saw the descendants of Anak there!" (and not only that), "we saw the Nephilim (the sons of Anak are part of the Nephilim); and we became like grasshoppers in our own sight, and so we were in their sight."
 - c) Because of this: (Caleb and Joshua dissenting): God, in punishment, kept them from entering Canaan and kept them in the Wilderness another 40 years...



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James 2:25

Background of Rahab's Work of Faith in James 2:

2. Now after 40 years, Israel came to the bank of the Jordan river with Joshua in command

- a) Joshua Ch. 3: They cross the Jordan on dry ground, the priests & the Ark in the riverbed make the water heap up (crossing of the Red Sea: dying to death; Jordan: entering into life)
- b) Joshua Ch. 4: They place a Memorial of 12 stones from the Jordan's bed at Camp Gilgal...
- c) Joshua Ch. 5: the sons of Israel are circumcised; consecrated for the entering into the Land; then blessed/commissioned by the messenger from God with the drawn sword. Joshua is told to take off his sandals, for it was Holy Ground....
- d) Joshua Ch. 6: the command to march around Jericho's walls for 6 days;



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James 2:25

The Prequel to the Above = Rahab and the Spies; Joshua Chap. 2:

1. Rahab received the spies in her home. She shared her with her Mom, Dad, Brothers and Sisters The King knows they are Israelites spying on the city, his men command Rahab to “bring them out”

- a) She uses subterfuge: *‘...Oh yes, I don’t know who these men were, but they’ve since left by the main gate at dark’ ‘they are gone, but if you pursue them, you’ll catch up to them’.* (They were hid on the roof under the flax bales)
- b) Rahab adeptly controls the whole situation telling the spies to escape via the window, hide in the hill country for three days, then go back to their camp
- c) She arranges for an oath from them to save her and all her family with the scarlet cord signal... The spies say: *‘If we see it when we come through at the siege, we know you haven’t turned against us’*



Was Rahab Reckoned Righteous by Faith like Abraham?

1. We know Abraham was accounted righteous and saved in Genesis 15:6. But What about Rahab?

a) What can we glean from the text of the Word? Joshua 2: 9-13:

.... and (Rahab) said to the men, **“I know that the LORD has given you the land**, and that the terror of you has fallen on us, and that all the inhabitants of the land have melted away before you. **For we have heard how** (1.): the LORD dried up the water of the Red Sea before you when you came out of Egypt, and what (2.): you did to the two kings of the Amorites who were beyond the Jordan, to Sihon and Og, whom you utterly destroyed. **When we heard it**, our hearts melted and no courage remained in any man any longer because of you; **for the LORD your God, He is God in heaven above and on earth beneath**. 12 Now therefore, please swear to me by the LORD, since I have dealt kindly with you, that you also will deal kindly with my father’s household, and give me a pledge of truth, 13 and spare my father and my mother and my brothers and my sisters, with all who belong to them, and deliver our lives from death.”

b) Compare to Rom. 10:17: ***‘So then faith cometh by hearing, and hearing by the word of God’***



Was Rahab Reckoned Righteous by Faith like Abraham?

2. Therefore: YES, I conclude that Rahab had heard of God's power, protection and faithfulness over a 40 year period (Rahab likely 15-20 years of age) so she'd been hearing the accounts her whole life, and was elated and in awe that Israel & their God of power had arrived, literally camping next door. It appears from Joshua 2 that she **believed** in the God of Israel long before the Israelites arrived, having heard of the works of God in the Wilderness
- Do you think this was a work prepared beforehand by God for Rahab to do? (compare to Eph 2:10..)
 - Apart (or alone; dead; or idle from...) faith, the work of Rahab was no better than Abraham's trial. If done without God as the Object & Spring and Authority (of the work), both were not only of no value but abominable (from man's viewpoint) ... [William Kelly; Expos. Of Epistle of James, pg. 102]
 - The Reason? How terrible it would have been (from our viewpoint) if Abraham slayed the only channel of Gen. 12's blessing? What an awful spectacle! The father's own hand is the slaughterer of the son of promise? (Isaac: meaning 'laughter' was God's joyful work- from 5.28.23 presentation by Roy Smith)



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James 2: 25

- And on Rahab's work of faith: viewed by man's measure: she betrayed her city, its king, and sent its inhabitants to their deaths.... *(note that there was a messenger with a drawn sword at Gilgal: God was about to judge)*
- J.B. Stoney: One was a father going to put his son to death; the other, a bad woman betraying her country. Neither are: what man terms "good works" done from a kindly nature
- ***But- Divinely:*** God- 2,000 years prior to Christ- demonstrated through Abraham's act what was to be the Type & Event which was to come that was to save Israel and the world, and b.) in Rahab- provided the "green light" the "invitation", the "All Clear" for Israel to take Jericho- and after that- finally secure the Promised Land (a work of 1 woman, putting the Elite CIA-level 12 spies at Kadesh-Barnea to shame....)
- The works weren't pretty, they weren't lovely: but They were divinely-inspired and orchestrated works of faith. They had the full-faith and credit of God Himself.