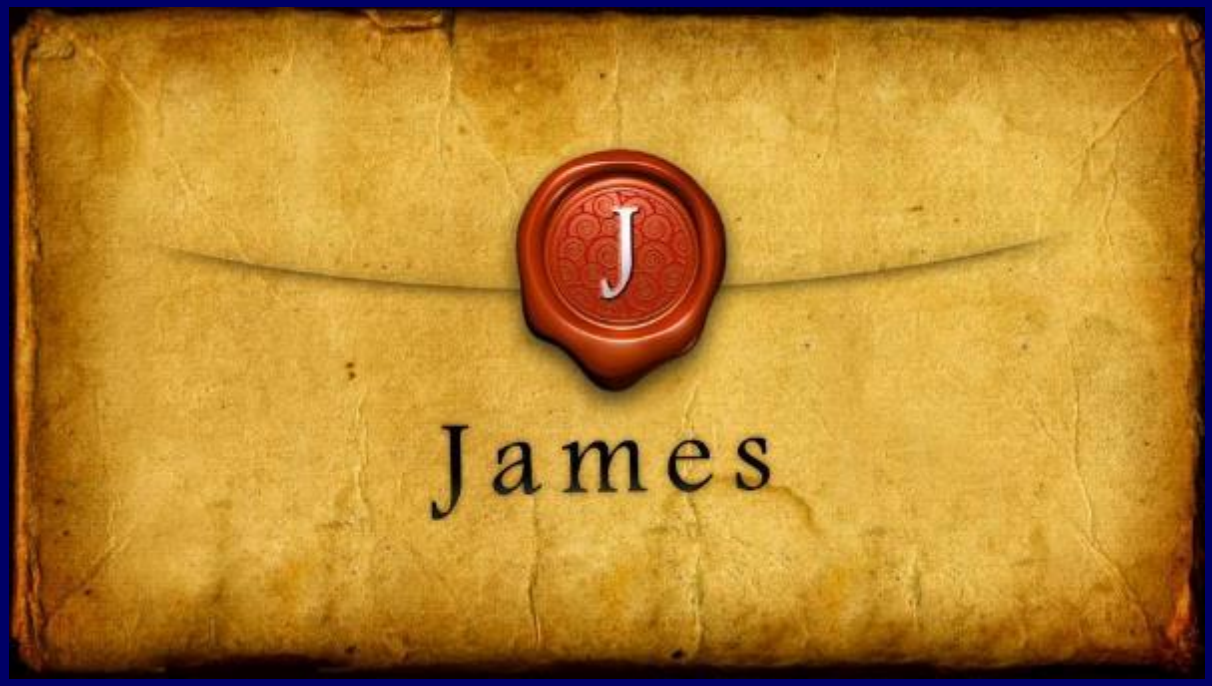
PRACTICAL RIGHTEOUSNESS





Dr. Andy Woods

Senior Pastor – Sugar Land Bible Church

President – Chafer Theological Seminary

Preview

- Authorship
- Biography
- Audience
- Place of writing
- Date
- Occasion
- Purpose
- Message
- Themes
- Unique characteristics
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Preview

- **Authorship**
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Authorship

- Father of Judas (not Iscariot)
- The son of Alphaeus
- The son of Zebedee and brother of John
- **The half brother of Christ**



Preview

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James' Biography

- Half brother of Christ
- Initial unbelief (John 7:5)
- One of the first to receive word of Christ's resurrection (John 20:17)
- Post resurrection ministry (Acts 1:14)
- Leader of Jerusalem church (Acts 15)
- Married (1 Cor 9:5)
- Camel knees
- James the Just
- Martyrdom



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Audience

- Jewish (1:1)
- Persecution (Acts 8:1-4; 11:19)
- In Babylon-Mesopotamia or North-Central Turkey?
- Believers (Jas 1:2-4, 18; 4:5)



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Place of Writing

- Jerusalem
- Pastor of Jerusalem church
- Lived his entire life in Jerusalem




CASPIAN SEA
HARRAN
ASSYRIA
NINEVEH
Tigris River
Euphrates River
CYPRUS
MEDITERRANEAN SEA
SIDON
TYRE
DAMASCUS
SAMARIA
JERUSALEM
Jordan River
BABYLON
Chebar River
SUSA
BABYLONIA
ELAM
UR
CHALDEA
PERSIAN GULF
ARABIAN DESERT
THE CHEBAR RIVER
Ezekiel 1:1
Map Design by: Gabriel Morris 2014

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Date (AD 44-47)

- AD 70
- AD 62-63
- AD 49
- AD 48-49
- Sermon on the Mt
- Primitive congregational worship (Jas 2:2; 3:1; 5:14)
- Jas 1:1 = Acts 8:1-4; 11:19



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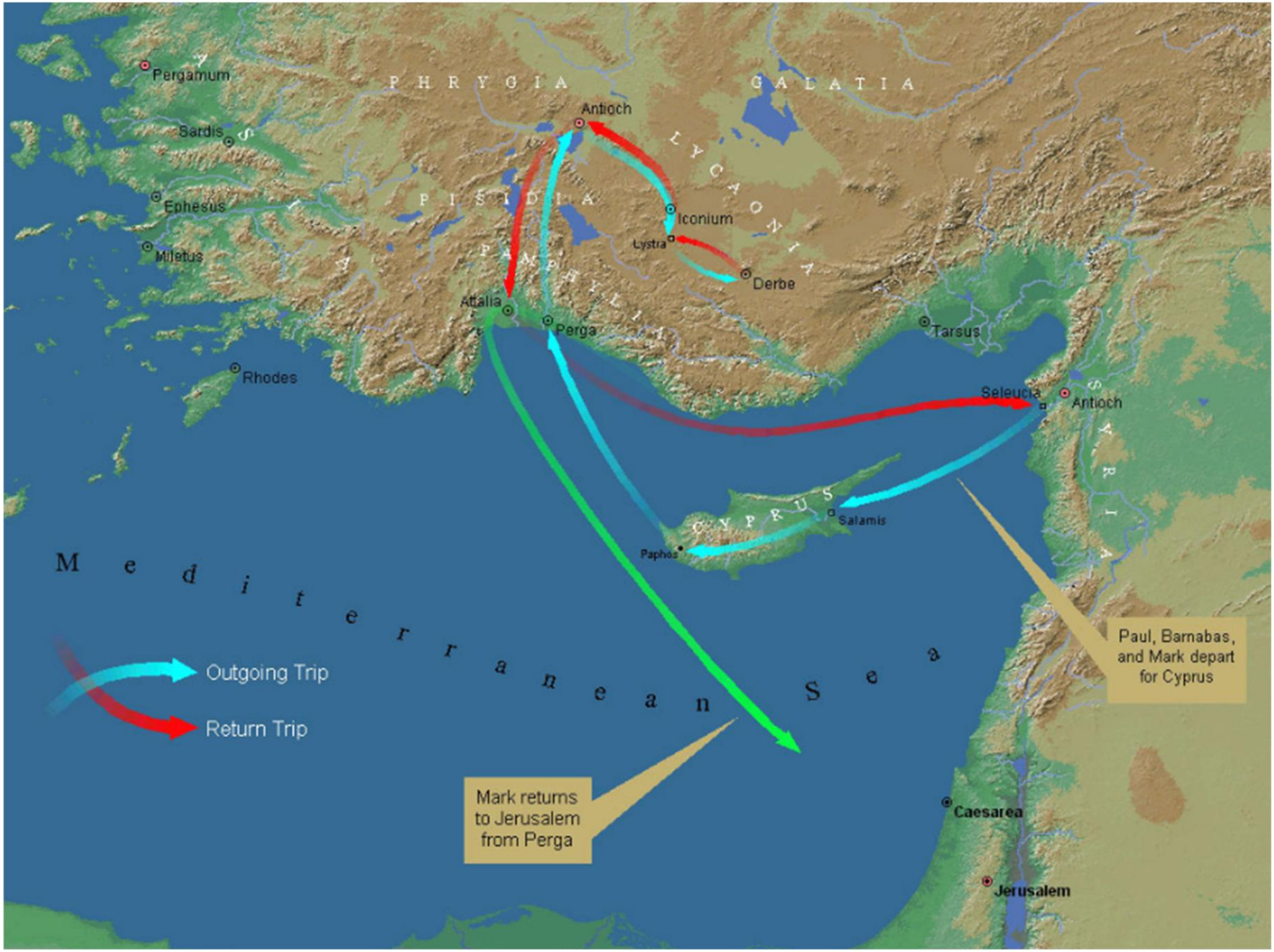
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Pergamum
PHRYGIA
GALATIA
Antioch
Sardis
LYCAONIA
Ephesus
PISIDIA
Iconium
Lystra
Miletus
PAMPHYLIA
Derbe
Attalia
Perga
Tarsus
Rhodes
Seleucia
Antioch
SYRIA
CYPRUS
Salamis
Paphos
Mediterranean Sea
Outgoing Trip
Return Trip
Paul, Barnabas, and Mark depart for Cyprus
Mark returns to Jerusalem from Perga
Caesarea
Jerusalem

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- Jas 1:1 = Acts 8:1-4; 11:19

James 2:2

"For if a man comes into your **assembly** [***synagōgē***] with a gold ring and dressed in fine clothes, and there also comes in a poor man in dirty clothes."



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Acts 8:3-4; 11:19

“[3] But **Saul** began ravaging the church, entering house after house, and dragging off men and women, he would put them in prison. [4] Therefore, those who had been **scattered** went about preaching the word…[11:19] So then those who were **scattered** because of the persecution that occurred in connection with Stephen made their way to Phoenicia and Cyprus and Antioch, speaking the word to no one except to Jews alone.”



Order of Paul's Letters

1. Galatians (A.D. 49)
2. 1–2 Thessalonians (A.D. 51)
3. 1–2 Corinthians (A.D. 56)
4. Romans (A.D. 57)
5. Ephesians, Colossians, Philemon, Philippians (A.D. 60–62)
6. 1 Timothy, Titus (A.D. 62–66)
7. 2 Timothy (A.D. 67)



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Occasion

- Diaspora (Jas 1:1; Acts 8:1-4; 11:19)
- Outside of Jerusalem
- Without the supervision of an apostle
- Without the law
- National history
- Concerned with practical righteousness



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Map of Ancient Near East




CASPIAN SEA
HARRAN
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Tigris River
Euphrates River
CYPRUS
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Migdol
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Rameses
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Tahpanhes
Pithom?
GOSHEN
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On
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Mount Sinai? (Jebel Musa)
0
50
100 mi
0
50
100
150 km

Six Parts of a Suzerain-Vassal Treaty in Deuteronomy

- Preamble (1:1-5)
- Prologue (1:6–4:40)
- Covenant obligations (5–26)
- Storage and reading instructions (27:2-3; 31:9, 24, 26)
- Witnesses (32:1)
- Blessings and curses (28)



Deuteronomy 28:49-50

“49 The LORD will bring a nation against you from afar,
from the end of the earth, as the eagle swoops down,
a nation whose language you shall not understand, 50 a nation of fierce countenance who will have no respect for the old, nor show favor to the young.”



ISRAEL'S JUDGMENTS

- Division of the kingdom in 931 B.C. (1 Kgs. 12)
- Assyrian judgment in 722 B.C. (2 Kgs. 17)
- Babylonian captivity in 586 B.C. (2 Kgs. 25)



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Purpose

- James wrote in order to show his Jewish-Christian readers living in the Diaspora how to achieve practical righteousness



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Message

- Practical righteousness is attainable when believers live by faith and walk by wisdom



Three Tenses of Salvation

Phase	Justification	Sanctification	Glorification
Tense	Past	Present	Future
Saved from sin's:	Penalty	Power	Presence
Scripture	Eph 2:8-9; Titus 3:5	Philip 2:12	Rom 5:10
Nature	Single	Dual	Single

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Themes

- Hearer to doer
- Belief to behavior
- Doctrine to deed



James 1:22

"But prove yourselves doers of the word, and not merely hearers who delude themselves."



The Writer/Apostle of…

- Paul – Faith
- Peter – Hope
- John – Love
- Jude – Truth
- James – Conduct



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UNIQUE CHARACTERISTICS

■ Sermon on Mt	■ Concise
■ OT	■ High quality GK
■ Illustrations from nature and daily living	■ Proverbs and Amos of the NT
■ Undeveloped Christology	■ Imperatives
■ Practical	■ Oldest book in NT
■ Many literary devices	■ Difficult to outline

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JAMES STRUCTURE

I. Faith (James 1:1–3:12)

II. Wisdom (James 3:13–5:20)



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I. **Faith (James 1:1–3:12)**

II. Wisdom (James 3:13–5:20)





Lewis Sperry Chafer

Systematic Theology (Grand Rapids, MI: Kregel Publications, 1993), vol. 7, 148.

"In its larger usage, the word faith represents at least four varied ideas: (1) As above, it can be personal confidence in God. This the most common aspect of faith may be subdivided into three features: (a) **Saving faith**, which is the inwrought confidence in God's promises and provisions respecting the Savior that leads one to elect to repose upon and trust in the One who alone can save. (b) **Serving faith**, which contemplates as true the fact of divinely bestowed gifts and all details respecting divine appointments for service. This faith is always a personal matter, and so one believer should not become a pattern for another. That such faith with its personal characteristic may be kept inviolate, …



Lewis Sperry Chafer

Systematic Theology (Grand Rapids, MI: Kregel Publications, 1993), vol. 7, 148.

"…the Apostle writes: "Hast thou faith? have it to thyself before God" (Rom. 14:22). Great injury may be wrought if one Christian imitates another in matters of appointment for service. (c) **Sanctifying or sustaining faith**, which lays hold of the power of God for one's daily life. It is the life lived in dependence upon God, working upon a new life-principle (Rom. 6:4). The justified one, having become what he is by faith, must go ahead living on the same principle of utter dependence upon God."

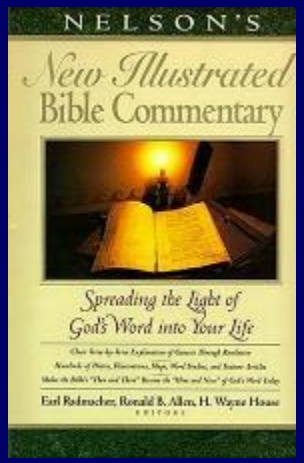

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Exodus 14:30-31 (NASB)

30 Thus the LORD saved Israel that day from the hand of the Egyptians, and Israel saw the Egyptians dead on the seashore. 31 When Israel saw the great power which the LORD had used against the Egyptians, the people feared the LORD, and **they believed in the LORD** and in His servant Moses."

Exodus 14:31



"When we read *so the people feared the Lord* and the words that follow, we are meant to understand that the community had come to saving faith and so were a reborn people. They *believed the Lord* (the same wording used of Abraham's saving faith in Gen. 15:6; read Paul's comments in Rom. 4)…The people were transformed spiritually even as they were delivered physically."

Nelson's New Illustrated Bible Commentary, 113.



Hebrews 11:28-29 (NASB)

“28 By faith he kept the Passover and the sprinkling of the blood, so that he who destroyed the firstborn would not touch them. 29 By faith they passed through the Red Sea as though they were passing through dry land; and the Egyptians, when they attempted it, were drowned.”




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Numbers 14:11 (NASB)

“11 The Lord said to Moses, “How long will this people spurn Me? And how long will they **not believe** in Me, despite all the signs which I have performed in their midst?.”

Structure

- Faith (1:1–3:12)
  - Trials (1:2-18)
  - Obedience to the Word (1:19-27)
  - Favoritism (2:1-13)
  - Faith manifesting works (2:14-26)
  - Tongue (3:1-12)



JAMES STRUCTURE

I. Faith (James 1:1–3:12)

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Structure

- Wisdom (3:13–5:20)
  - Wisdom defined (3:13-18)
  - Spirituality (4:1-12)
  - Commerce (4:13-17)
  - Use of wealth (5:1-6)
  - Waiting for the Lord’s return (5:7-12)
  - Prayer (5:13-18)
  - Restoration of the erring brother (5:19-20)



CONCLUSION

Answering Eleven Questions



1) Who wrote it? – **James**
2) What do we know about the author? – **Christ's ½ Brother**
3) Who was the audience? – **Believing Jews in the Diaspora**
4) Where was if written from? – **Jerusalem**
5) When was the book written? – **A.D. 44–47**
6) What was the book's occasion? – **Practical righteousness**
7) What is the book's purpose? – **Achieving practical righteousness**
8) What is the book about? – **Practical righteousness**
9) What is the book's theme? – **Daily living**
10) What makes the book different? – **Practicality**
11) How is the book organized? – **Faith and Wisdom**