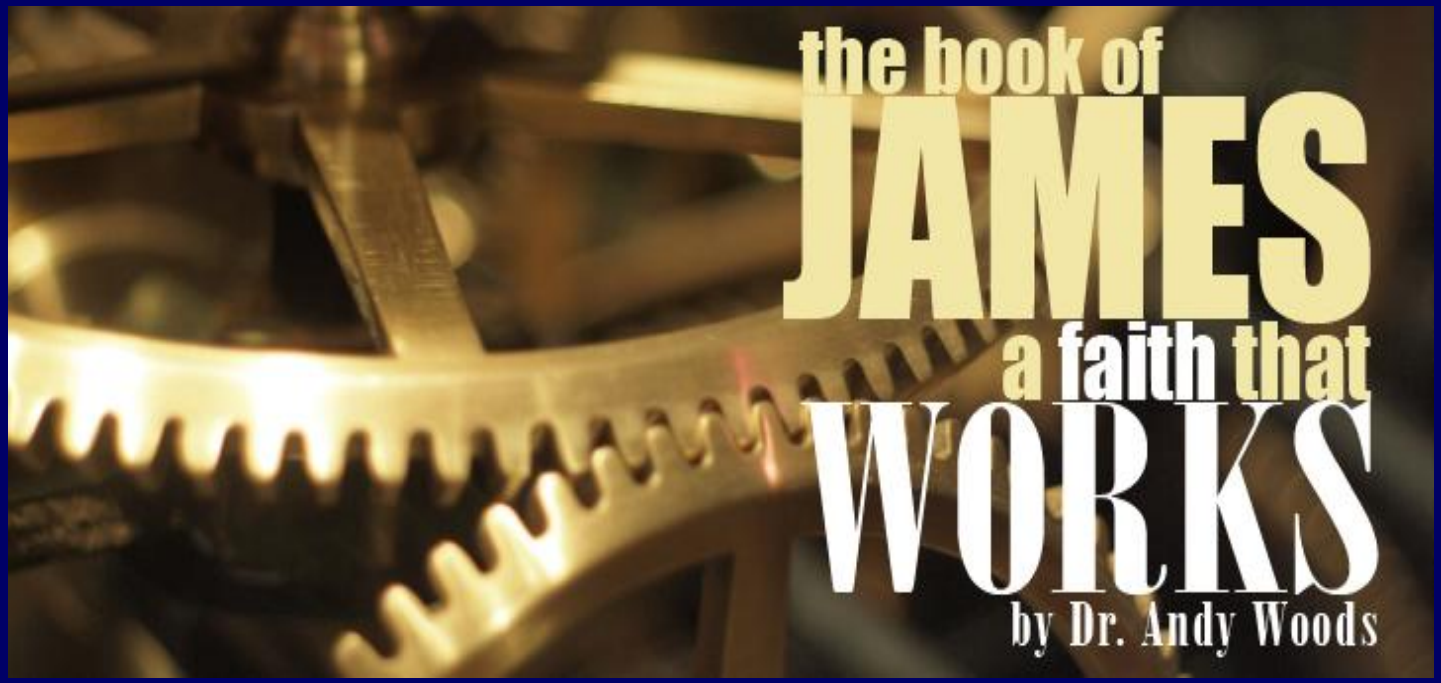
PRACTICAL RIGHTEOUSNESS





Dr. Andy Woods

Senior Pastor – Sugar Land Bible Church

President – Chafer Theological Seminary

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**

James 1:1

- Salutation – Jas 1:1
  - Writer – Jas 1:1a
  - Audience – Jas 1:1b



James 1:1

- **Salutation – Jas 1:1**
  - **<u>Writer – Jas 1:1a</u>**
  - Audience – Jas 1:1b



James 1:1

“James, a bond-servant of God and of the Lord Jesus Christ, To the twelve tribes who are dispersed abroad: Greetings.”



James 1:1

"**James [*Iakōbos*]**, a bond-servant of God and of the Lord Jesus Christ, To the twelve tribes who are dispersed abroad: Greetings."





Arnold G. Fruchtenbaum

Messianic Epistles, p. 207

"The author's name appears as James in English Bibles; however, that is only the anglicized form. His real name in the Greek text is Jacob—the same as the Jacob of Genesis. How did Jacob's name develop into 'James'? The transition proceeded as follows: In Hebrew, Jacob is Yaakov. Since the New Testament was written in Greek, and Greek does not have a 'Y' sound, the Hebrew 'Y' changed to a Greek 'I' sound. Thus, in Greek, his name is Iakobos (In the same way Yeshua, the Hebrew for 'Jesus,' became Ieisous in Greek.)."



Arnold G. Fruchtenbaum

Messianic Epistles, p. 207

"However, the English form did not emerge directly from Greek, but via Latin. When his name was translated to Latin, initially, it was similar to the Greek, Iakobus. But as Latin evolved, Iakobus of Latin became another Latin form, Jacobus. As the Latin language progressed, the 'B' changed to an 'M,' and his name was Jacomus. Finally, the Latin Jacomus became the English James."

James 1:1

"James, **a bond-servant [*doulos*]** of God and of the Lord Jesus Christ, To the twelve tribes who are dispersed abroad: Greetings."



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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)



Distinctions Between 144,000 & Multitude	
144,000	**MULTITUDE**
Revelation 7:1-8	**Revelation 7:9-17**
Numbered	**Innumerable**
Jews	**All nations**
Sealed	**Slain**
Sealed before the Tribulation	**Converted out of the Tribulation**
Hitchcock and Ice, *The Truth Behind Left Behind*, 77	

James 1:1

"James, a bond-servant of God and of the Lord Jesus Christ, To the twelve tribes who are **dispersed abroad [*diaspora*]**: Greetings."



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.”



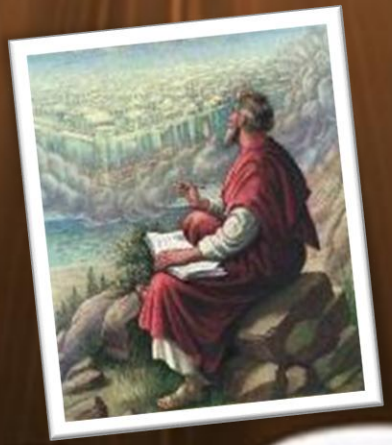
Map of Ancient Near East




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

1 Peter 1:1

"To those who reside as aliens, **scattered** [***diaspora***] throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia, who are chosen."



Galatians 2:7-8

“7 But on the contrary, seeing that I had been entrusted with the gospel to the uncircumcised, **just as Peter had been to the circumcised** 8 (for He who effectually worked for Peter **in his apostleship to the circumcised** effectually worked for me also to the Gentiles).”



James 1:1

"James, a bond-servant of God and of the Lord Jesus Christ, To the twelve tribes who are dispersed abroad: **Greetings**."



JAMES STRUCTURE

I. Faith (James 1:1–3:12)

II. Wisdom (James 3:13–5:20)



JAMES STRUCTURE

I. **Faith (James 1:1–3:12)**

II. Wisdom (James 3:13–5:20)



JAMES 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)



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James 1:12-18

- Trials – Jas 1:2-18
  - Rejoicing during trials – Jas 1:2-12
  - Command not to charge God with temptation – Jas 1:13-18



James 1:12-18

- **Trials – Jas 1:2-18**
  - **<u>Rejoicing during trials – Jas 1:2-12</u>**
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Why Rejoice During Trials?
(Jas 1:2-12)

- Trials produce patience & maturity (1:2-8)
- Trials produce intimacy & dependence upon God (1:9-11)
- Believers will be rewarded for enduring trials (1:12)



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Map Design by: Gabriel Morris 2014



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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Scripture's Five Crowns
(Rev 4:10: 3:11; 2 John 8)

SCRIPTURE	CROWN	PURPOSE
1 Cor. 9:24-27	**Incorruptible**	Gaining mastery over the flesh
1 Thess. 2:19-20	**Rejoicing**	Soul winning
Jas. 1:12; Rev. 2:10	**Life**	Enduring trials
1 Pet. 5:2-4	**Glory**	Shepherding God's people
2 Tim. 4:8	**Righteousness**	Longing for His appearing

James 1:12-18

- **Trials – Jas 1:2-18**
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Reasons Why Blaming God is Wrong
(Jas 1:13-18)

- Temptation cannot emanate from God (1:13b)
- Temptation comes from man's fallen nature (1:14-15)
- God is the giver of good gifts (1:16-18)



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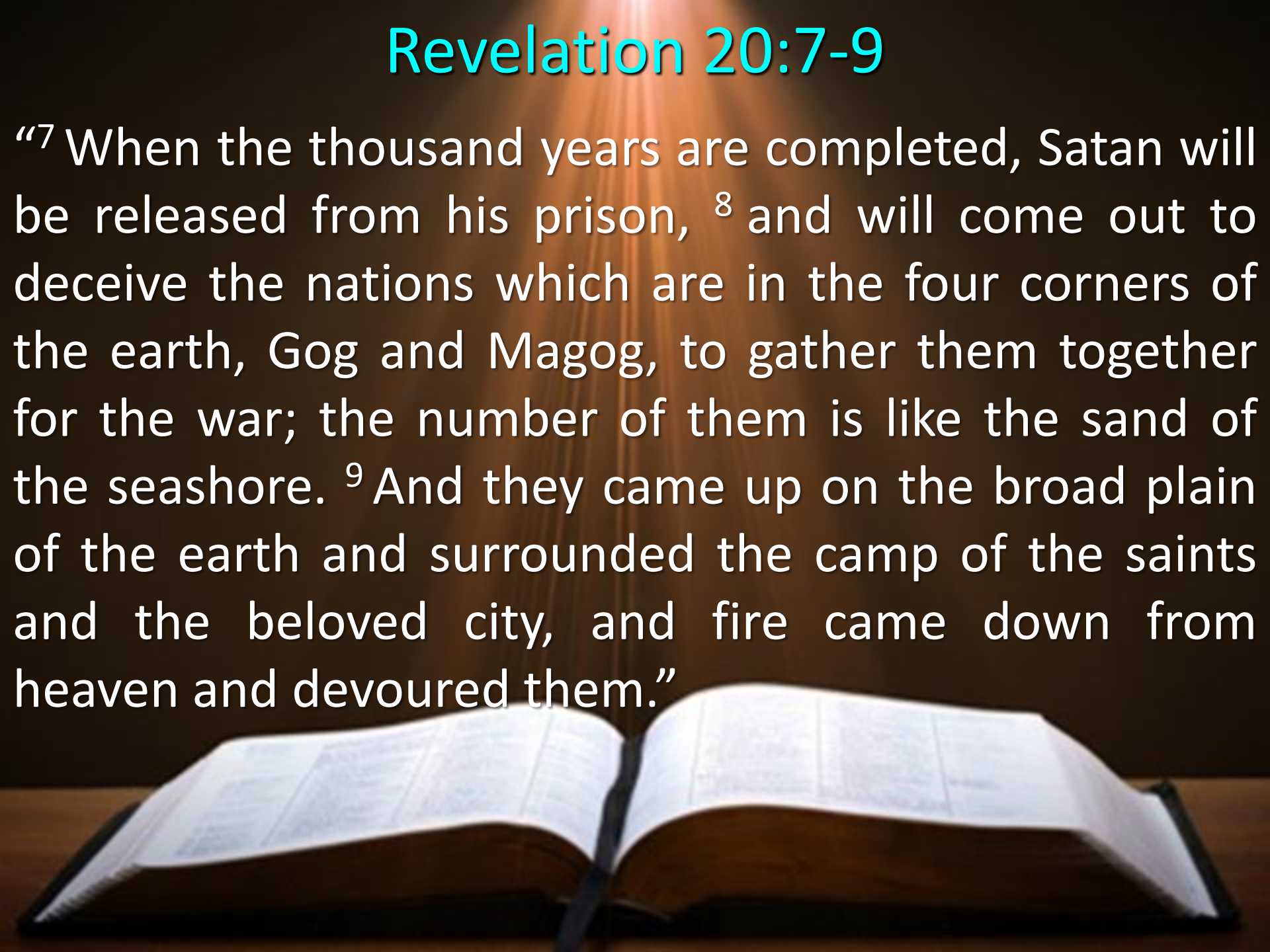
Zechariah 14:16-18

“Then it will come about that any who are left of all the nations that went against Jerusalem will go up from year to year to worship the King, the LORD of hosts, and to celebrate the Feast of Booths. 17 And it will be that whichever of the families of the earth does not go up to Jerusalem to worship the King, the LORD of hosts, there will be no rain on them. 18 If the family of Egypt does not go up or enter, then no *rain will fall* on them; it will be the plague with which the LORD smites the nations who do not go up to celebrate the Feast of Booths.”



Revelation 20:7-9

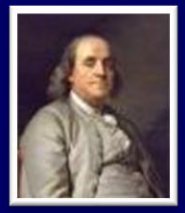
“7 When the thousand years are completed, Satan will be released from his prison, 8 and will come out to deceive the nations which are in the four corners of the earth, Gog and Magog, to gather them together for the war; the number of them is like the sand of the seashore. 9 And they came up on the broad plain of the earth and surrounded the camp of the saints and the beloved city, and fire came down from heaven and devoured them.”



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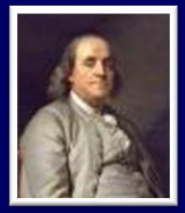




Benjamin Franklin

June 28, 1787; quoted by Albert Henry Smyth, ed., *The Writings of Benjamin Franklin* (New York: The Macmillan Company, 1905-7), IX:600-1.

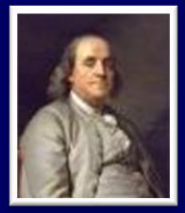
"In this situation of this assembly, groping, as it were, in the dark to find political truth, and scarce able to distinguish it when presented to us, how has it happened, Sir, that we have not hitherto once thought of humbly applying to **the Father of Lights** to illuminate our understandings? In the beginning of the contest with Britain, when we were sensible of danger, we had **daily prayers** in this room for the divine protection. Our prayers, Sir, were heard-and they were graciously answered..."



Benjamin Franklin

June 28, 1787; quoted by Albert Henry Smyth, ed., *The Writings of Benjamin Franklin* (New York: The Macmillan Company, 1905-7), IX:600-1.

"I have lived, Sir, a long time; and the longer I live, the more convincing proofs I see of this truth, that **God governs in the affairs of men**. And **if a sparrow cannot fall to the ground without his notice**, is it probable that an empire can rise without his aid? We have been assured, Sir, in the sacred writings that '**except the Lord build the house, they labor in vain that build it**.'"



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June 28, 1787; quoted by Albert Henry Smyth, ed., *The Writings of Benjamin Franklin* (New York: The Macmillan Company, 1905-7), IX:600-1.

"I firmly believe this; and I also believe that, without his concurring aid, we shall succeed in this political building no better than **the builders of Babel**.... I therefore beg leave to move that, henceforth, **prayers imploring the assistance of heaven and its blessings on our deliberations be held in this assembly every morning** before we proceed to business, and that one or more of **the clergy of this city be requested to officiate** in that service."

CONCLUSION

James 1:12-18

- Trials – Jas 1:2-18
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