Whosoever Will 11-15-26

Well, good morning. We are finally at the conclusion of James. We're going to be looking at the last part of chapter five. Our emphasis is going to be about the praying church. Of course, James had been a pastor. He was pastor of the church in Jerusalem, so he turns to his pastoral side here, his loving shepherd side, if you will. Secular history tells us that he was such a prayer warrior. That he developed camel knees, hardened, calloused knees from the endless hours he spent in prayer, and this was from the man that did not believe that Jesus was the Messiah during his earthly ministry. Not until after Jesus returned to heaven was James converted, but he had a hard time growing up. Can you imagine being the baby brother of Jesus? Jesus who never did anything wrong. Jesus who never told a lie. Jesus who.

Never stole a candy bar. He never broke a window playing ball. He never got into a fight in the schoolyard during recess. So James learns lessons that God does what we cannot do. That God does the impossible in our lives. Instead of trying on our own, we should turn our burdens over to Him and let Him do the heavy lifting for us. And how do we do that? We do that through Prayer, and of course, prayer is an essential part of every Christian's success. If we are not in a storm, there's one coming on the horizon. Prayer makes us look upward to God rather than inward to self and inward to the problems that surround us. And don't wait on God to have to humble you to bring you to your knees and then you look up. Ask for help as soon as you realize that you need it.

He begins his words on prayer in verse 13 of chapter 5. He says, "Is anyone among you suffering? Then he must pray. Is anyone cheerful? He is to sing praises." James says the best response to suffering is prayer. It's easy to rejoice when the storm has passed by and you have survived the storm. You have gotten through the storm. It's much harder to pray when you are in the midst of the storm. He uses the word suffering here, and it has multiple meanings. It it can mean physical, emotional, spiritual, even circumstances that come into our lives. That any type of suffering, any type of distress that enters into our life is covered by this word. But it's also one of those words in the ongoing tense. It doesn't have a beginning and an end. It is a persistent problem. It's not just a one and done situation, but it is.

Is something that is ongoing in our lives. But on the opposite side of suffering, he talks about cheerful. That there are times when we should be cheerful. The word means to be happy, to be in good spirits. It's not a superficial moment of joy, but it's deep down contentment. It's contentment in your soul. It's contentment that goes with you every day. One writer interpreted it as times of encouragement that. We don't. We're not always in the depths of despair. That God gives us encouragement. God gives us cheer along the way. And the Bible says, "What are we to do?" When we do that, we are to praise Him. We're to praise Him in prayer, praise Him in song, praise Him in spoken words. Share with other people what God has done for you. Many years ago, in another church, we had a gentleman that liked to teach lessons on how to

give your testimony. If you're ever called on to give your testimony or your witness to somebody.

You think it's an opportune time to talk about what God is doing in your life, and he said the number one mistake that most people made when they are giving their testimony, when they are witnessing, is they talk about what God has done in the past. And he said that's not relevant. The past is gone. The past is forgiven and forgotten. That we need to talk about current things. What is God doing for me today? What is God going to do for me tomorrow? So that we need to praise Him and we need to be current with Him. Verse fourteen, he says, "Is any among you sick? Then he must call for the elders of the church, and they are to pray over him, anointing him with oil, in the name of the Lord." A rather controversial verse here; you can interpret it many different ways. The two most common ways when he uses the word sick here: the first one is, of course, a physical sickness, a distress, a time for prayer, certainly.

But notice there are parameters that he gives here. Look, who is praying? He says to call for the elders of the church. Many different interpretations of that. It's the spiritual leadership of the church. It is the pastors, the overseers, the shepherds of the local church. They are certainly not miracle workers. They are not faith healers. But they are people that are skilled, that that know how to intervene, how to beseech God. And he says that they may pray over you. Implying a person who is bedridden, a person who is down, possibly for a very long period of time. But if you notice, he is calling on the elders to do the praying. He is not calling on the afflicted to necessarily pray, although we should, but to earnestly beseech God in a dire situation. He says we need help. We need somebody with spiritual power to pray. But also the other thing that he does not mention here.

Is a faith healer, someone that's going to come and lay hands on you and anoint you and heal you. But he does use the word anointing here. It was the word that Mark used in his gospel when he was talking about the women on the morning of the resurrection, and they came to anoint the body of Jesus to basically prepare it for burial. And it means to massage or to rub in. But he specifically mentions oil here. Oil was a Probably the most common medication in biblical times, and so they're talking about here that not only should we be seeking spiritual help, should we be seeking prayer warriors to help us in our prayer needs, but also use any available medical means that are at your disposal. There's nothing wrong with going to the doctor. There's nothing wrong with taking prescribed medications. That this is part of God's plan. God has gifted men.

With the ability to research and to develop drugs that work great miracles for us, in the Bible times they had very few of these. Oil was the main one, and so he specifically mentions using medical means that are available to you. So the first interpretation is a physical sick, but sometimes when he uses the word sick, it can mean a spiritual condition, a sin problem, but But again, that is a time that the elders should be called in for prayer. When we have sin, we need to do something about it. We need to be proactive. We don't need to just ignore it. We don't need to laugh about it, to dismiss it. Don't be passive about your sin. Be proactive. Seeking help is not a sign of weakness. It is a sign of

obedience, of knowing who to go to, who to ask for help, who can see you through this difficult time.

And lastly, he tells us how we are to pray. We are to pray in the name of the Lord, indicating that the oil has no power within itself. However, you combine the using of the oil with the prayers of God, then healing is something that can be on the horizon. It is part of God's intervention. Verse 15, he says, "And the prayer of faith will restore the one who is sick." And the Lord will raise him up, and if he has committed sins, they will be forgiven. Interesting passage. Some of your translations will say that the prayer of faith will save him. The New American Standard uses the word "restore." The word "restore" means to heal or to raise up. It makes no reference to salvation. So the restore here, or the will save him.

In some of the older translations, all mean the same thing. It's to raise up, to give a new start to. And notice that James says, "Will heal, not may heal." Again, that has multiple interpretations. A lot of people believe that this wording was limited to apostolic times, and has now ended. We know that. God gave miracles to the disciples as they went out to authenticate their their message. Even some of the early church leaders, like James and Peter and Paul, had the gift of some of these miracles. But those have ended, so that may be what James is talking about here. It was a thing that in his day existed that has since passed away. But he's also talking about if the healing is within God's will for the person that.

He will be healed if it is God's will. Some think that there's also this idea of when we pray, we pray believing. We believe that our prayers will help. We believe that God can do something. We believe that God can intervene. There is no point in praying if you don't think God is going to answer or God is going to act. It's a waste of time if you do not have enough faith in your prayers or in the prayers of others. So it's a matter of strength. It's a matter of believing in prayer. But again, it is not faith healing. That has nothing to do with that. So he talks about restore and he talks about raise him up. Again, some see this as a reference to healing. Some see it actually as a reference to the resurrection and the hope that we have in Christ that one day all sickness and disease will be gone, all sins.

Will be removed. There will be no tears. There will be no sin in heaven. Revelation chapter twenty one says, speaking of heaven, that where there will no longer be any death, there will no longer be any mourning or crying or pain. The first things have passed away. The first things, the sin that occurred in the garden that has plagued mankind ever since. These first things will pass away, and we will live in perfect harmony in a perfect environment. In talking about these verses, John Piper says this: Both the prayer of healing and the healing are gifts from God, and we cannot control either. The elders are are to always anoint and pray. It is God's sovereign decision whether to empower or embolden that prayer so that it leads to healing. We pray.

And God does the healing. We pray, and it is God's choice as to what happens with those prayers. But James does make a definite connection here that some sickness may be due to sin. In such cases, if healing occurs, he

says, not only has God healed the person, but it's an indication that God has forgiven their sin, that it is remembered no more. And Paul wrote about this in First Corinthians chapter eleven. He says, "Therefore, whoever eats the bread or drinks the cup—he's talking about the Lord's Supper here—in an unworthy way shall be guilty of the body and of the blood of the Lord. But a person must examine himself, and in so doing, he is to eat the bread and drink of the cup. For the one who eats and drinks eats and drinks judgment to himself, if he does not properly recognize the body."

For this reason, many among you are weak and sick, and a number are asleep. Asleep, a reference in the Bible to death. So Paul is linking this idea of sickness and sin. That sometimes sickness is a result of sin. That it is one of those things that God uses to wake us up to make us aware of the sin in our lives. In the case here in Corinth, they were treating the Lord's Supper. With disrespect, it was treated like a regular meal, like a fellowship meal, like we have on Wednesday nights. The wealthy believers came early. They ate all the food. They got drunk, while the poor, lesser people were left hungry. Again, we talked about the divisions last week. There was no middle class. You were either rich or you were poor. And so he's warning the whole group here. And Paul says that disrespecting the Lord's supper brought discipline, leading some Corinthian believers to be sick.

Possibly even to die, but they were also disrespecting it by ignoring self-examination, ignoring what is wrong in my life, what do I need to do? That's why we always have a time of reflection before the Lord's Supper to make sure that we are on even keel with God, that it is well with our souls, that we are right with Him. And if we observe a sin, then it needs to be dealt with before partaking of the Lord's Supper. Verse 16, he says, "Therefore confess your sins to one another and pray for one another, so that you may be healed." A prayer of the righteous person, when it is brought about, can accomplish much. Again, James is going back to this idea of confession and prayer. How closely they are linked, because so often sin is a barrier between us and God. That if there is unconfessed sin our life, known sin, repeated sin our lives.

That we have not confessed, then that makes a barrier between us and God. He has no obligation to hear our prayers when they are blocked by sin. That we know that when we pray, we are to confess our sins to God. But what about others that may have been affected by this sin? That's always an interesting question. That sin sometimes is not a standalone thing. It involves another person or even multiple persons. Sometimes it can extend to a large Body of people, James is not advocating here for public confession of sin. That you go down on Sunday morning and confess a sin to the entire church body, to the entire body of believers. What James is teaching here is that confession needs to go no further than you and the person involved. It may just be you and one other person, or it may just be you.

And a small group of people, but confession should never go beyond the scope of the sin. It does not need to involve everyone. Private sin, private confession, and that's the end of it. If there is a prayer need or a confession that needs to be shared with others, it should never be done in the form of

malicious gossip. It should be a heartfelt prayer for repentance or heartfelt prayer. For forgiveness, we had a lady in another church that used to always say that. Beware when somebody starts off with, “I would never say anything good. I would never say anything, but something good about them.” And oh boy, is this good! So beware of malicious gossip. It is a tool of the devil. There is a popular saying among the prosperity gospel preachers: “Name it and claim it. Tell God what you want.”

And he will give it to you because you deserve it. And I don’t know if you’ve noticed in the papers lately, but many of the prosperity gospel preachers are suffering. Churches are falling off, members are leaving, and going to where the word is being preached more truthfully and more faithfully. So the name it and claim it gospel may be coming towards the end of its lifetime, but. Identify your sin, confess it to God, make things right between you and anybody who has been affected. So you’re right with God, and you’re right with your fellow man. We all have ugly, bad baggage, luggage on the luggage carousel of life. When you see it coming around on the carousel, you need to claim it. You need to confess it. You need to take care of it. If you just leave it there on the.

Carousel of life—it’s just going to keep coming around, and you’re going to be trapped in the unclaimed baggage of life because you refuse to claim that ugly piece of luggage that you see going around. What about righteous prayer? He says, prayer offered up in faith is righteous prayer. Prayer offered up in the will of God. And we’ve talked so often here about sometimes we don’t know how to pray. We are in such dire circumstance. If we could pick a conclusion, we wouldn’t even know what it would be. So James is saying here, offer it up in God’s will. And there are those times when the Holy Spirit will pray for us. They will take our feeble words, our feeble thoughts, and put them into prayer words and offer them up to God. That’s one of the great benefits we have with the Holy Spirit of praying for us when we don’t know how to pray. In First John, John wrote about this and says.

This is the confidence that we have before Him. That if we ask anything according to His will, He hears us. And that’s the part of this verse that people often quote, but leave this part out. According to His will, ask anything according to His will, and He hears because He cares what happens to His children. But again, what do you do when you’re uncertain? A lot of times we simply pray, “If it is Your will, Your will be done.” Some people treat that flippantly as just a add-on to a prayer at the end, but there is great power in this thing of asking God to reveal His will, of telling us what it is that we should do. It is a sincere request from a troubled heart, and God is never going to ignore that. And He gives us an example here. He talks about.

Elijah, you know, he was a great follower of the prophets. He’s often spoken about the prophets of old. In verse seventeen, he says Elijah was a man with a mature nature like ours, and he prayed earnestly that it would not rain, and it did not rain on the earth for three years and six months. And then he prayed again, and the sky poured rain, and earth produced its fruit. So it goes back to his Jewish roots, back to the prophets of old. Tells a story that would be very familiar. To his Jewish readers, he’s stressing here Elijah was a prophet, but Elijah was mortal. He was not a divine creature. He was just like us. He was

far from perfect, but he was a man who believed in faith, and he was a man who believed in prayer. And at this point in Israel's history, he was God's chosen instrument for them. But Elijah was also something that we often are not. He was diligent. The Bible says here he was earnest.

In his prayers, that he prayed continuously, and prayed continuously, believing that God would give results, that God would answer these prayers. The episode that he's talking about is recorded in First Kings eighteen, that he prayed for drought. It was to punish Israel for their idolatry. It was a wake-up call for Israel that this bad thing was going to happen to them, and also they were going after Baal, the false god of their Canaanite neighbors. And so he is asking God to perform this miracle of a drought, not only to punish Israel, but also to show them how powerful their God was, and how impotent the god Baal was. That God, our God, truly holds power over all of nature. The drought lasted three and a half years. Elijah confronted the prophets on Mount Baal. The prophets of Baal on Mount Carmel.

And God answered by fire, and then He answered by flood. He had a downpour of rain that came upon them. So His earnest prayers were heard by God. They were answered by God, and they were an object lesson for the nation of Israel. Sometimes we are guilty of stop praying before God answers. And here it said He prayed earnestly. He prayed persistently. Sometimes we are guilty of vain repetition more than persistent prayer. The same prayer, the same words, over and over and over, just out of habit. So often we find people wanting to quote the model prayer. Some call it the Lord's prayer, but it was the model prayer. It is the example of how we are to pray, and even that is done mindlessly. You can quote it without even thinking about it. God did not intend for the model prayer to be mindlessly repeated over and over and over.

We know from our study in Matthew and in John that Jesus agonized in prayer three times in the Garden of Gethsemane on the night of his betrayal. That the agony was so great, the Bible says that he sweat drops of blood. We have instances where Paul talks about how he agonized in prayer three times that God would remove this unknown thorn in the flesh from his body. And it would behoove us, it would behoove our nation to be persistent in prayer, and then perhaps we would get those showers of blessings, just like God sent showers of blessing on Israel after the three and a half year drought. What do we pray for for our country? We pray for protection. We pray for healing. We pray for unity in these difficult times. Verse nineteen.

He says, "My brothers and sisters, if anyone among you strays from the truth, and someone turns him back, let him know that the one who has turned a sinner from the error of his ways will save his soul from death and cover a multitude of sins." James is reminding us here about who we should pray for. We've talked about praying for the afflicted. We've talked about praying for the sick. We've talked about praying for our own sins. But he's going a step further here, and he's talking about what about the sheep that have gone astray? What about those believers that have wandered off the path? Those people that come into our lives and we see them active and vibrant for a while, and then they just disappear. Sometimes it's instantaneous. Sometimes

it's slowly over a period of time. We laughingly call it backsliding, but it's a dangerous place to be for any believer.

The old English proverb about one bad apple spoils the whole barrel. In the Bible, God warned His people that a little leaven, leaven in the Bible is always symbolic of sin. That a little bit of sin can spoil the whole barrel of a meal. And the same is true even in entire churches. That one unrepentant church member can spoil an entire church. It can be an infection that just, Spreads through the church like a disease. That one person is unhappy. One person is backstabbing. No matter what it might be. And in the first century church, they were very strict about church discipline. Paul, particularly in the book to the the books to the Corinthians, wrote about all of the bad things that they were doing and how it was affecting the entire church. And Trey has mentioned several times, frequently, that we need to not forget about this element.

Of church discipline, that we need this element of accountability within our churches. He calls the people here those that stray from the truth. The truth, of course, is God's word. They are no longer following God's direction. They are no longer reading, memorizing, and applying God's word. Jesus kind of warned Peter about this. He told him, he says, "Satan wants to sift you like wheat." Peter heard, but Peter did not listen. Peter ignored the warning, and on that night of Jesus' arrest, he walked towards the enemy. He stood with the enemy. He finally sat down with the enemy, and then ended up denying Jesus three times. Fortunately, later he repented with bitter tears, and in a few days Jesus restored him. But it was all because.

Peter did not listen to God's warning about Satan wanting to sift him, and he fell right into Satan's trap on that night. Turn him back, James says. It's a hundred eighty degrees. That's what repentance is—to turn someone around. It implies that you're going the wrong way, and you need to be turned around and sent in the right direction. He uses the word sinner here. It's a word that appears many times in the Bible. But the sinner that he's speaking about here is not a lost person. It is a believer who has strayed from the truth, who has strayed from the word. James says, "Bring them back into the fold." We talk so much about winning the lost, but sometimes we forget about winning back the saved who have strayed. We all have people on our class rolls that have just vanished. They've just disappeared, and we have no idea where they are, and we're making no effort to find them.

He says you're rescuing a soul from death. It pictures old things that you see on the TV news sometimes of of a first responder grabbing someone on a bridge that's about to jump and pulling them back, or on the edge of a ledge or a cliff, rescuing them from death, a soul from death, grab them, pull them back. The Bible says such an act will cover a multitude of sins, not sweep them under the rug, but Seek forgiveness, seek restoration. Love does not remember every wrong. True love doesn't constantly dredge them back up. It chooses patience. It chooses forgiveness. It chooses mercy. Instead of gossip, spread peace. Spread grace. Handle conflicts privately. Instead of tearing people down, we should be building them up. Instead of talking about them behind their backs, we should be.

Facing them and encouraging them and seeking to see ways that we can help them through any difficult times that they are having. We had a friend a few years ago that used to say, whenever he did anything wrong, his wife got historical. And someone once said, “Don’t you mean hysterical?” And he said, “Oh no, I mean historical. She dredges up everything I’ve done wrong over the last 50 years.” So. Don’t be historical, don’t be hysterical, but help people along the way. Well, we are at the end of the book of James. It consists of five chapters, 108 verses, 1,742 words. In case you ever wondered, but it packs a lot into a little bit of space, and he leaves us a lot to think about. He leaves us with the idea of being more patient when tested.

He leaves us with the idea of resisting sin instead of seeing how close we can get. How close can we get to the fire and not be burned? He talks about God’s word of is it a joy or is it a burden to you? Do you feel obligated to read the Bible or do you find great joy and comfort and look forward to your times alone with God’s word? Is my tongue a troublemaker or a peacemaker? Do I make my own plans, or do I seek God’s will first? Do I go to God with my plans and ask for a rubber stamp, or do I go and say, “What should I do?” Do we criticize and gossip, or do we love and restore? You’ve got several handouts this week, and these are all things. And a lot of this came from Doctor Warren Wiersbe, but these are things that kind of summarize the entire book.

Talking about submitting to the God, resisting the devil, drawing near, the importance of repentance. There’s a little poem in there about how much God loves you and me, and there’s some comparisons in there about the different things that He warned about: the untamable tongue, the earthly wisdom, selfish desires. Just some reminders of where those can be found. Remember, we talked last week about the idea. When Satan comes knocking on the door, we need to be prepared. We need to be ready with the God of Word. We need to know it. And then, lastly, you have one about what really a definition. What is a living faith? What is a faith that other people can see and won’t? Something that is in you that they simply do not have. So, look over those those handouts next week as you as you go along.

One thing that Dr. Weersby summed up is he took each chapter and gave each one a single heading. I guess you could say he says chapter Chapter one is the idea of patience in testing, of being put under God’s into God’s furnace or under God’s microscope. How do we react? In chapter two, he talks about passing practicing the truth that we need to be doers of the word, not just hearers of the word. Chapter three, one of our favorites, the power over the tongue. It is so small, but it can do so much damage. Chapter four, he talks about being a peacemaker, a building up rather than tearing down. And then, lastly, we’ve talked today about prayer, particularly prayer in times of trouble. That a mature Christian knows the source and the strength of his power. He knows where it comes from.

Well, just this past week we have celebrated Veterans Day, so I thought it might be fitting if we look at something related to that as our America 250 this week. Its name is the Tomb of the Unknown Soldier. It’s located in Arlington National Cemetery in Washington D.C. It was dedicated on March 4th of

1921. The remains of soldiers from World War One, World War Two. And the Korean War are all buried here. They represent the missing and the unknown service members who have died so our country could remain free. It is a place for the families to come; they can grieve, to pray. It is guarded continuously by a special trained force of tomb guards who ensure that these three soldiers rest in peace. The tomb inscription reads: “Here rests in honored glory.”

An American soldier known only to God, and Jeremiah twenty three twenty four says this: Can a person hide himself in hiding places so that I do not see him? Declares the Lord. Do I not fill the heavens and the earth? Declares the Lord. God knows each and every one of us, and God knows all about us and our ways. Next week we are going to do a Thanksgiving lesson. The Bible teaches us much about praise and thanksgiving, but it doesn’t say a whole lot about how are we to be thankful to God. Paul just said, “Be thankful always, and always about everything. Be thankful.” So we’re going to look a little bit next week at the attitude of thanksgiving. How do we show our thanks? And then after that, we’re going to start a four-week Advent series. So during this coming week, think about.

Being thankful and how do you show your thanks? Let’s pray, Father. Thank you for your word, particularly this week the lessons on how important prayer is. Sometimes we take it so flippantly. We feel obligated to do it. We feel hurried to do it, but Lord, it’s a time alone with you, and we forget also the element not only of us pouring out our hearts to you, but waiting for you to tell us what to do. Sometimes we forget. That we need to be still and listen, also in addition to bringing you our grocery list of wants and needs. Bless us this week, Lord, as we go. That we would be prayer warriors and that we would be faithful, effective witnesses for you. It’s in your name we pray. Amen.

JAMES CHAPTER FIVE

VERSES 13-20

THE PRAYING CHURCH

TAKE - A - WAYS

Our journey thru James has given us much to think about

All of us at one time or another have been "white knuckle" Christians

Convicted by what we have read or heard

But so afraid to deal with it we hold on to the pew in front of us

Til our knuckles turn white

We are not promised an easy life as Christians

But the Bible does teach us what to do in times of trial

PRAY

God may not remove the affliction, but give us the grace to endure it

Sometimes we get so wrapped up in our affairs

We fail to realize those around us may be suffering, too

We should always be in "life saving" mode

Whether a lost soul - or - a fellow Christian who has strayed

Its name is the Tomb of the Unknown Soldier. It is located in Arlington National

Cemetery in Washington DC and was dedicated on March 4, 1921. The remains of

soldiers from World War I, World War II and the Korean War are buried there.

They represent the missing and unknown service members who died so our country

could remain free. It is a place for their families to grieve and to pray. It is guarded

continually by specially trained Tomb Guards who insure these three soldiers rest in

peace. The Tomb's inscription reads:

"Here Rests in Honored Glory an American Soldier Known Only to God."

"Can a person hide himself in hiding places so that I do not see him?" declares

the Lord. "Do I not fill the heavens and the earth?" declares the Lord.

Jeremiah 23:24

Warnings from James

Reference	Warning	Scripture
1:6–8	Doubting	*"The one who doubts is like a wave of the sea, blown and tossed by the wind... double-minded and unstable in all they do."*
1:13	Blaming	*"God cannot be tempted by evil, nor does he tempt anyone."*
1:16	Deception	*"Don't be deceived... every good and perfect gift is from above."*
1:19–20	Quick to Anger	*"Be... slow to speak and slow to become angry; human anger does not produce the righteousness God desires."*
1:22	Hearing Without Doing	*"Do not merely listen to the word, and so deceive yourselves. Do what it says."*
1:26	An Unbridled Tongue	*"Whoever does not keep a tight rein on their tongue deceives themselves; their religion is worthless."*
2:1, 9	Favoritism	*"Don't show favoritism... if you show favoritism, you sin."*
2:14–17	Faith Without Deeds	*"Faith by itself, if it is not accompanied by action, is dead."*
3:1	Rushing to Teach	*"Not many of you should become teachers... we who teach will be judged more strictly."*

More warnings from James

Ref.	Warning	Scripture
3:8	The Untamable Tongue	*"No human being can tame the tongue. It is a restless evil, full of deadly poison."*
3:14–16	Earthly Wisdom	*"Where you have envy and selfish ambition, there you find disorder and every evil practice."*
4:1–2	Selfish Desires	*"What causes fights and quarrels among you? Don't they come from your desires that battle within you?"*
4:3	Wrong-Motives in Prayer	*"You ask with wrong motives, that you may spend what you get on your pleasures."*
4:4	Friendship with the World	*"Anyone who chooses to be a friend of the world becomes an enemy of God."*
4:11–12	Judging your neighbor	*"Do not slander one another... who are you to judge your neighbor?"*
4:13–17	Boasting About Tomorrow	*"You do not even know what will happen tomorrow... all such boasting is evil."*

TEXTUAL TAKEAWAYS

❖ Live a Faith that People Can See

A living faith:

- Seeks the Lord's **wisdom** through trials. (James 1)
- Treats others, especially the **lowly**, with dignity and grace. (James 2)
- Speaks words of **grace** and **goodness** that build people up instead of tearing them down. (James 3)
- Draws close to God through prayer and personal and corporate worship. (James 4)
- Waits **patiently** for the coming of the Lord and lives joyfully in light of His coming. (James 5)