

Introduction to the Devotional Readings

I can still remember sitting by the pool in my backyard growing up wondering about some “controversy” in the Apostle James’s letter to the early church. Does the Apostle Paul not agree with James the half-brother of Jesus? Do they talk about two different ways of salvation? There I sat in a metal patio chair on a 1970’s plastic, yellow cushion overlooking the backyard in the late afternoon. My parents always made sure I had plenty of books and journal supplies to feed this hunger placed inside.

Our backyard had a hill going up to the neighbor’s back fence. On that hill were five fruit trees that to my young mind felt like were always in season. I would go up and grab ripe plums and apricots and just eat them one after another. And that is when I got it: Paul and James actually do agree, and the Bible is not full of errors. Justification before the holy God is by faith alone through grace alone, but it is not by faith that is alone.

In Paul’s letter to the Romans he is talking about the “root” of faith, and James is talking about the “fruit” of faith. The “root” of this justification making a sinner right before a holy God is through faith alone by grace alone. The “fruit” that happens because the “root” has taken place is good works that naturally occur as overflow. James says it clearly and maybe more starkly than Paul in reverse order: if you do not have good works that naturally overflow, you do not have the necessary root, and thus you are not saved. That is sobering. In context of where I was reading this, if you do not have the “roots” of the plum tree firmly established deep in the dirt, you will never eat the plums, its “fruit.” The ripe, delicious, juicy, soft, deep-purple plums prove that the roots are there and are working.

As important as this truth is, I have come to see that there is more to the book of James than I saw for many years. This “root-fruit” argument is important to James, but it is not the main point or his only point in his letter to the early church. There is more. This fits into a larger argument of what it means to be spiritually whole in this fractured, broken world. As our pastors would preach through this letter weekly during the spring and summer months of 2023 at Fremont’s Evangelical Free Church, I read alongside them from many sources including Douglas Moo’s book on this letter. Helpful! He writes about this overall theme of spiritual wholeness:



Fawn Haven hideaway

“James uses oppositions throughout his letter to set before his readers a stark choice: they can decide to remain entirely loyal to the Lord by obeying his word (1:21-25; 14-26), following the ‘wisdom from above’ (3:16), displaying ‘pure and undefiled religion’ (1:27); or they can compromise their loyalty by an inconsistent lifestyle, manifesting the influence of ‘worldly’ wisdom (3:15) and thereby ‘deceiving’

themselves about their spiritual status (1:22). Basic to all that James says in his letter is his concern that his readers stop compromising with worldly values and behavior and give themselves wholly to the Lord. Spiritual ‘wholeness,’ then, we suggest, is the central concern of the letter” (Moo p46). In what can appear to be a disjointed flow at times in this letter, Moo’s outline helped me see this overarching theme like the glue to connect the whole letter and deepen my understanding of what James is trying to convey.

There is great reward in reflecting long over these inspired words of God to know him. Pastor and teacher Tim Keller of Redeemer Church in New York City has been a household-regular podcast to listen to for Jodi and me. Before Jackson died, we listened to him for years, but then almost every night in those early years since June 3, 2013, Jodi would put on one of his sermons to fall asleep to in our heavy grief. He made Scripture come alive, and God met us. In Tim Keller’s biography released right before he died, this story is told HOW he learned to study God’s word for these amazing and comforting insights that became so helpful for us. A mentor in college lovingly taught him these nine practical steps:

“1. Read through the passage at least twice. In the second reading, slow down and observe what is in the passage. 2. Identify who is involved and what is happening - where and when. How and why might also apply. 3. Note words that are repeated or words of contrast or words of cause and effect. 4. Paraphrase the passage (this is like creating a “Headline Sentence” - see the Table of Contents page). 5. Note any questions you have about the passage. See if there are answers within the passage. If this involves historical context or the meaning of words, other resources can be used. 6. Determine the overall theme. 7. Outline the passage—showing the movement of ideas and noting connectors or contrasts between sections - looking at words such as and, but, so, therefore, then, and so on (that is really what “arc-ing does” - see Appendix C). 8. Move to interpretation to see how the mechanics of the passage illuminate what the passage is about. Reword the theme if needed. 9. Finally, in light of all that you have seen in the passage, what does the passage mean? How does it apply to you? What thinking or actions do you need to change? What have you learned about yourself? What have you learned about God? What are the implications of this truth? For Keller this method [of the 9 steps] was an epiphany. He loved the methodical approach” (Hansen p33-34). For me, much of these study notes on the book of James has taken this same approach and has been so fruitful for me.

So, enjoy these reflections and study notes through the book of James. One simple, practical path for these daily devotional readings could be to set aside a month or so to take time to read daily and sit in each of these 17 sections of James’ outline of his letter (See Table of Contents p3). Each section of Douglas Moo’s outline of James’ letter starts on the left side facing page with the Scripture “arced” on the right side facing page. Arcing is a way to trace how every thought with one subject with one verb relates to the thoughts around it and ultimately the whole passage (see Appendix C for further explanation on this study tool). On day 1, read the Scripture passage on the right three times slowly, letting the words and flow of the passage become familiar. Read the notes in the “arc-ing boxes” just to the left of each verse or thought from Scripture, seeing how each thought begins to connect with other thoughts in this section. Pray. On day 2, stay in the same section and reread the passage another two times slowly. Read the sermon notes and study notes on the left facing page, stopping each time to find that point being made in the actual Scripture verse on the right side. Read the Scripture passage one more time slowly after you have taken in all the notes and arc-ing and outline and see anew the richness of all that God has for us here. Pray what you learned to God. On day 3, go to the next section of the outline and repeat, starting with grounding yourself in WHERE you are in the overall outline of the book so that you maintain a “forest-view” while you study each “tree” in this remarkable “stand of redwoods.”

May we grow and find contentment in the God who beckons us to and brings us in this spiritual wholeness.

James: The Wisdom of the Kingdom

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¹ Moo, Douglas p vi-vii

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*Welcome hospitality in "place", the Bryan's, Lookout Mountain, GA, fall
2023*

Executive Summary: The Wisdom of the Kingdom

Intro²: How should God's people in the New Testament live by faith? This is the "wisdom literature" of the New Testament. It was written after Stephen's stoning (Acts 7-8) to both encourage through suffering and exhort to wise living. Proverbs says that the fear of the Lord is the beginning of wisdom – James 4:4-10; "In the New Testament, as in the Old, wisdom is ultimately a matter of repentance and faith: of turning away from the world and turning to God through Christ in humble devotion and faith." The book was most likely written by James, the 1/2 brother of Jesus, leader in Jerusalem church, who defends Gentiles at the Council of Jerusalem (the context for the letter of Galatians), and approves Paul's ministry (Gal 2:9). It was probably written prior to Council of Jerusalem in 48 or 49AD, and it was written to scattered Christians undergoing "low-level" persecution (social and economic).

This is a letter that traveled to 12 tribes and churches, to Jewish-Christians. "The Letter of James is not addressed to a single church but to "the twelve tribes scattered among the nations" (1:1). This general address led early Christians to categorize James, along with the similarly vaguely addressed 1 and 2 Peter, 1, 2, and 3 John, and Jude, as a "general" or "catholic" (in the sense of "universal") letter. Perhaps because the letters did not find a home in any single church, each of them had something of a struggle to find general acceptance as canonical books. James was not finally recognized by both the eastern and western parts of the church until the fourth century" (Moo p2). "Our point here, then, is simply this: while the social and historical situation of the readers may help us understand the problems they are dealing with, those problems are ultimately both more general and more basic than the immediate situation. The displaced status of these Jewish Christians has brought to the surface some basic spiritual issues; and it is to these spiritual issues that the author directs his exhortations" (Moo p25).

Theme: Wisdom displayed through testing. James's primary theme is living out one's faith, being a doer and not just a hearer of the word. This theme is developed in view of the social conflict between rich and poor and the spiritual conflict between factions in the church. James rebukes his readers for their worldliness and challenges them to seek divine wisdom in working out these problems and getting right with God.

Outline: Wisdom displayed through testing

Introduction (Chapter 1)

I. Testing through generosity (Chapter 2); favoritism is forbidden (faith that works)

II. Testing through the tongue (Chapters 3-4); prayer, slander, boasting

III. Testing through our attitude to wealth (Chapter 5)

Summary & Conclusion (Chapter 5:7-end)

Detailed Outline:

I. Practical obedience: the display of wisdom

❖ A. Listening AND Doing (1:19-27): what does it say? How do I obey?

❖ B. Be self-controlled with your tongue (3:1-12, 4:1-3, 11-17): failure to do so places us in God's judgment seat, shows the condition of our hearts, and places us in danger of anger, gossip and slander (1:19ff, 3:9, 14);

² Mark Dever, Promises Kept, are the main source for these Executive Summary notes

❖ C. Love others generously without favoritism (2:1-16): else we forget it is all by grace; impartial love leads to care for others (1:27, 2:15-16); do you have friends that are not like you?

❖ D. Beware of wealth: beware of the pride that comes with it (4:13-17); “Faith demonstrates itself, not through favoritism (2:1-4, 9-11), or self-indulgence (5:1-6), but through generosity (2:14-17)”(Dever);

II. James discusses the relationship between the Law and the Gospel.

❖ Do Paul and James agree on justification? How do we relate James 2:24 to Romans 3:28? “James and Paul agree that the faith that alone justifies is never alone, but always brings with it a life that is characterized by obedience, love, the fear of the Lord (Dever). Ephesians 2:8-10.

❖ The Royal Law - “Love your neighbors as yourself” (2:8): Calvin’s three uses of the Law: 1. restrain sin and provide for a civil society (1:25); 2. convict of sin and lead to Christ; 3. a guide to holy living in light of the Gospel / through the cross (James’ focus); “This third use of the law does have pitfalls: we cannot carelessly apply the whole Old Testament law directly to us. It is binding as fulfilled in and interpreted by Jesus Christ. This is why in a book that is heavy on the third use of the law, it is also rich in allusion to Jesus’ own teaching, particularly the Sermon on the Mount. If we were right in thinking that James wrote the letter in the A.D. 40’s, then Matthew’s gospel hasn’t yet been written – but the teaching of Jesus exists in a consistent aural tradition”(Dever);

❖ The Royal Law / the Law of Christ is the Sermon on the Mount: see the parallel’s between James 1:2 and Matt 5:11, James 2:5 and Matt 5:3-5, James 3:12 and Matt 7:16;

❖ James and the Law: “James here makes clear that he sees a close relationship between what we often call, in a theological sense, "law" (God's will for the way we are to live) and "gospel" (God's gracious promises)... James's description of the law as "planted in" the believer almost certainly alludes to the famous "new covenant" prophecy of Jer. 31:31-34. According to this prophecy, God would enter into a "new covenant" with his people and would, as part of that new covenant arrangement, write his law on the hearts of his people (v. 33). The law that God had first communicated to his people in written form will now be internalized, undergoing transformation and perhaps modification in the process. Ultimately, however, James provides us little concrete information about the exact identity and scope of "law." He is more concerned to make sure that his readers understand that they cannot experience the benefits of God's word in the gospel without at the same time committing themselves in obedience to God's word as law” (Moo p32)... “Paul's view of the use of the OT law in guiding Christian behavior is largely negative. Christians have "died to the law" (Rom. 7:4); they are no longer "under it" (Rom. 6:14,15). The law, Paul suggests in Galatians 3, belongs to a past epoch in God's dealings with his people. However, without taking anything away from this salvation-historical judgment, we must also note that Paul can presume some kind of relationship between the Christian and the OT law (e.g., Rom. 8:7; 1 Cor. 7:19ff; 9.9; Eph. 6:2). This is not the place to pursue the matter of Paul and the law further. Suffice it to say, however, that James's perspective is not so clearly incompatible with Paul's as some might suggest... More important for our purposes is the possibility that James maintains the continuing authority of the OT law for Christians only insofar as it has been "fulfilled" by Jesus. James's appeal to the "love command" as the royal law forges a direct link with Jesus; and James, of course, alludes to the teaching of Jesus throughout his letter. What this suggests is that James does not explicitly separate the teaching of Jesus from the OT law because they have for him become intertwined. As Wessel puts it, "law of freedom" is a Palestinian Jew's way of describing the Christian standard of conduct found in the didache." This standard of conduct is still law because it continues into the new age of salvation the will of God expressed in torah, but it is now a law "of liberty" because it comes to us from the one whose 'yoke is easy' and 'burden is light' (Matt. 11:30)” (Moo p33).

❖ The rich and the poor are addressed by James. “Commentators are evenly split over the identity of the “rich person” in this passage: Is the person a “brother” (cf. 1:9) or not? We argue that this person probably is a Christian; and, if so, it shows that James does not identify wealth with wickedness nor confine God’s people only to the poor. Moving in the same direction is the way in which James justifies his condemnation of the rich in 5:1-6. Their doom comes because of specific sinful actions: hoarding money at the expense of the poor (vv. 2-3), senseless luxury (v. 5), defrauding workers (v. 4), persecuting the righteous (v. 6). So the use of James in support of liberation theology is not justified. Economic status and spiritual status do not exactly correlate. Nevertheless, in our appropriate concern to distance James from an extreme “liberation” perspective, we must be careful not to rob his denunciation of the rich of its power. The very possession of wealth, when others are going without the basic necessities of life, suggests James, is sinful (see our comments on 5:2-3). This is a word that the church in the developed countries in our day needs to hear and take seriously. If those suffering oppression are tempted to radicalize James’s message about poverty and wealth, those of us enjoying a comfortable lifestyle are equally prone to trivialize that message” (Moo p36).

❖ James and Paul correspond, concur, and connect over faith and works. “James was facing professing Christians who were dismissing the importance of obedience in the Christian life. Works, claims Paul, have no role in getting us into relationship with God. Works, insists James, do have a role in securing God’s vindication in the judgment. Paul strikes at legalism; James at quietism. Each message needs to be heard. Luther, faced with forms of Roman Catholic medieval theology that placed great emphasis on works in salvation, naturally focused on Paul in his preaching. Wesley, on the other hand, confronting a church largely indifferent to the moral imperatives of the gospel, appropriated the perspective of James. So in our day as well. Christians need to continue to pay attention to the warning of James that true faith is to be tested by its works and that only a faith that issues in works is genuinely saving faith. James recognizes that Christians continue to sin (see 3:2), so he clearly does not expect 100 percent conformity to the will of God. But how high must the percentage be? How many works are necessary to validate true, saving faith? James, of course, gives no answer. But what we can say with confidence on the basis of James’s teaching is that the claim of anyone who is totally unconcerned to lead a life of obedience to God to have saving faith must be questioned” (Moo p43).

III. Faithful submission to God as the essence of wisdom and the means to a blessed life.

❖ Submit to God: “Do not submit to this world and its foolish ways. Rather, submit yourself to God (4:1-10, especially vv. 7-8, 10) (Dever);

Application: 1. Are all of God’s actions towards us as believers loving actions? What is the purpose of these actions (i.e. Romans 8:35-37)? Are there “surprising” tools in His tool box (i.e. suffering, death, etc.)? “Astonishing! We are more than conquerors as we are being killed all day long! So nothing can separate us from Christ’s love, not because Christ’s love protects us from harm, but because it protects us from the ultimate harm of unbelief and separation from the love of God. The gospel gift of God’s love is better than life”.³

³ John Piper, God is the Gospel, page 125, Crossway Books 2005



In hospitality, "friendship is through the stomach" - a Kenyan proverb

I. JAMES' ADDRESS AND GREETING (1:1)

II. THE PURSUIT OF SPIRITUAL WHOLENESS: THE OPPORTUNITY AFFORDED BY TRIALS (1:2-18)

A. Enduring Trials Brings Spiritual Maturity (1:2-4).

Sermon: Count it all Joy, Pastor Ryan, 5/14/23 - Mother's Day

HEADLINE: IN TRIALS, THINK ABOUT WHAT WE KNOW TO BE TRUE ABOUT GOD IN JESUS.

Intro: We have some strange idioms that are just not true, like, start picking the low hanging fruit first. Orchard owners would say pick from the top first so the sun does not scorch them and pick the low hanging fruit last. In similar way, find it all joy in trial seems odd too, but it is actually true.

1. Context: James as the author is the half-brother of Jesus and early church leader in Jerusalem. He does not name drop. He introduces himself as a servant of Jesus Christ.

2. There are three questions in the text to provide a framework for understanding suffering:

A. What does he mean? What is joy? It is not happiness and excitement. It is not finding life only easy. It is contentment and hope in God that he knows what he is doing. All-joy is pure joy, and we are not commanded to never be sad by difficulties. Various kinds of trials is not only persecution, it includes all that comes our way in this broken world.

B. Why count it joy v2? Because trials refine our faith and allow us to grow in Christian maturity. As we endure in leaning on the God who can be trusted, we grow in steadfastness. Impurities can be burned away, things not helpful in our character. Growing in Christian character is more important than earthly comfort. Our trials are not meaningless. God is using them to create steadfastness.

C. How can we do this? "Be a Christian + go through trials = maturity" is not the formula. You could give up in despair and despondency and therefore no growth. James is telling us how to think. When we face a trial we have a choice: count it as joy or count it as loss? Think differently v3. What we know to be true, namely, the testing of our faith produces steadfastness. Our faith is in Jesus who came and lived and died and rose and is at God's right hand. You have to chose to meditate on all God is for us in Jesus. We CAN count trials as joy because of who God is. Will you preach to yourself the good news? This will take spirit-filled, grace given effort to progress. Key question: will we think more about the difficulties of life or about what we know to be true about God in Jesus?

Quotes & Notes:

V4 - The character that Christ demonstrated is produced when suffering is not wasted: "The last words in the verse underscore this point: when endurance is allowed to run its course and attain its goal, believers will be mature and complete, not lacking anything. "Mature" translates teleios, and we would argue again for a stronger rendering. The word "complete" suggests the idea of wholeness and soundness, in contrast, for instance, to ill health (see Acts 3:16). 11 Testing, James suggests, is intended to produce, when believers respond with confidence in God and determination to endure, a wholeness of Christian character that lacks nothing in the panoply of virtues that define Godly character. This concern for spiritual integrity and wholeness lies at the heart of James's concern, and he will come back to the matter again and again (see esp. 1:7-8 and 4:4-5)" (Moo p56).

Arcing:				Passage: 1:1-4	
Series (Intro)				[1] <u>James</u> , a servant of God and of the Lord Jesus Christ, <u>[writing]</u> To the twelve tribes in the Dispersion: Greetings.	
Main: WHY can we count various trials with joy?	Main			[2] [<u>You</u>] <u>Count</u> it all joy, my brothers,	
	Temporal			when <u>you meet</u> trials of various kinds,	
Ground: It's God's means he often uses to complete us to know we lack nothing.	Idea			[3] for <u>you know</u> that	
	Explain	Progressive: This is a fact.		the <u>testing</u> of your faith <u>produces</u> steadfastness.	
	Action: Wait on God.	Progressive : This is a command.	Idea	[4] And [<u>you</u>] <u>let</u>	
			Explain	<u>steadfastness</u> <u>have</u> its full effect,	
Result: that is HOW you become complete.			that <u>you may be</u> perfect and complete, lacking in nothing.		

Paul says something similar in Romans 5: [3] Not only that, but we rejoice in our sufferings, knowing that suffering produces endurance, [4] and endurance produces character, and character produces hope, [5] and hope does not put us to shame, because God's love has been poured into our hearts through the Holy Spirit who has been given to us.

Implied WHAT questions: idea/explain, Q&A, +/-, series	Implied HOW questions: action/manner, idea/explain	What do we learn about God? How does Jesus fulfill this? Prayer (A.C.T.S.)
<p>V3 - WHAT do we know? Testing of our faith produces steadfastness over time.</p> <p>V4 - WHAT do we let happen? Steadfastness to have its full effect. HOW do we do that (see next column)?</p>	<p>HOW do we let steadfastness reign? Wait on God: a. Patiently (I am not all knowing), b. With perspective (place in context of promises and redemptive history), c. Obediently, d. For God himself and not just to get his stuff, e. Joyfully (Tim Keller Gospel in Life podcast: "Waiting & Living by Faith")</p>	<p>God, as your broken, contented servant, I praise you and worship you. Forgive me when I think you are silent or not lovingly at work in and around me. Thank you for what we know to be true: you are completing us to lack nothing. Thank you that joy is there in brokenness and testing, and your presence is with me, and you are not wasting this as worthless. I believe and mourn and grieve this brokenness around me and in me. Help my unbelief and be my joy, the Rock on which I stand and know to be true and loving and with me. You are enough. Do your work of making me steadfast in you.</p>

B. Wholeness Requires Wisdom, Which God Gives to All Who Ask in Faith (1:5-8).

Sermon: "Plan A", Pastor Ryan, 5/21/23, Turner's graduation weekend from UNL, family all in town, Will, Justine, Grace, Budda, Mimi, Grandpa, Tsi Tsi, mom and dad

HEADLINE: IN TRIALS, WE ASK FOR WISDOM BY FAITH: WE PRAY.

To walk through trials without wasting them, we pray.

1. The invitation to pray: To pray for wisdom is to ask to live out what we believe, different from knowledge. We all will lack wisdom, and we need him.

2. The encouragement to pray: God is generous and give without reproach. He is a giving-God. If we don't pray we underestimate God's character or misunderstand him entirely. He is eager to listen to the prayers of his people. He is for us. He is a good father who only gives good gifts to his children to drive us into Christ's likeness. He is not trying to get out of "covering an extended warranty."

3. The way in which we should pray: We must ask in faith and not doubt. James is warning us that prayer is not one of many good options, then we are living in the kingdom of God and kingdom of the world. He is not added-on. He does not expect us to be perfect, but know he is THE refuge and strength - not A refuge and strength.

Quotes & Notes:

V5 - This section ties to last week on suffering - pray: "The spiritual perfection that is the goal of trials (vv. 2-4) will be achieved only when divine wisdom is present. And wisdom can be had for the asking - albeit, an asking that is sincere and uncorrupted (vv. 6-8)" (Moo p57).

V6 - James speaks of single mindedness: "Another cognate word may have this sense of "single," "undivided," in Luke 11:34, as the famous KJV rendering puts it: "The light of the body is the eye: therefore when thine eye is single, thy whole body also is full of light... Such a linguistic move would make sense in light of James's tendency to portray Christian character as a reflection and outgrowth of God's. And arguably the most important theme in James is his concern that Christians display spiritual integrity: singleness of intent combined with blamelessness in actions. Furthermore, this very point surfaces explicitly in vv. 7-8. Taken together, then, the evidence suggests that James is not so much highlighting God's generosity in giving as his single, undivided intent to give us those gifts we need to please him" (Moo p58-59).

V7 - Double-minded plays well in German: From Turner: "When James says double minded in that next verse that he mentioned, that word that time is Wankelmütige, literally a noun for fickle. We don't really have a word for it in English, but it's like „you fickle“ as a noun, rather than an adjective. But the English translation using double minded in both cases does a good job to connect both passages even though the German uses two different words. In contrast to double-minded, "Jesus singled out Deut. 6:5, with its demand for total allegiance, as one of the greatest commandments in the OT: "Love the Lord your God with all your heart and with all your soul and with all your strength... It is what we might call "spiritual schizophrenia" that James criticizes in these verses explicitly and implicitly throughout his letter: a basic division in the soul that leads to thinking, speaking, and acting that contradicts one's claim to belong to God" (Moo p63).

Arcing:				Passage: James 1:5-8
Positive: Ask God for wisdom in faith without doubting.	Action: Ask God for wisdom.	Idea: who is the God you ask?	If	[5] If <u>any</u> of you <u>lacks</u> wisdom,
			Then	[then <u>you</u>] <u>let</u> him ask God ,
	Result	Explain: the generous One.	Series	<u>who gives</u> generously to all without reproach,
			Series	and <u>it will be given</u> him.
Negative: This is what it looks like when we ask God for wisdom with doubting.	Main (for Ground 1 and Comparison)			[6] [+] But [<u>you</u>] <u>let</u> him <u>ask</u> in faith, [-] with no doubting,
	Ground (has 3 descending parts: Main/ Ground 1, Main 2/ Ground 2, Main 3/ Ground 3	Ground 1, Comparison (Main 2)	Idea	for the <u>one</u> who doubts <u>is like</u> a wave of the sea
			Explain	<u>that is driven</u> and <u>tossed</u> by the wind.
		Ground 2 (Main 3)	Idea	[7] For that <u>person must</u> not <u>suppose</u>
			Explain	that <u>he will receive</u> anything from the Lord;
		Ground 3		[8] [for] <u>he is</u> a double-minded <u>man</u> , unstable in all his ways.

Implied WHAT questions: idea/explain, Q&A, +/-, series	Implied HOW questions: action/manner, idea/explain	Repeated, key words, pronouns, promises & commands	What do we learn about God? How does Jesus fulfill this? Prayer (A.C.T.S.)
Main/Ground 3: WHY will he not receive anything from God? He is double-minded. Main/Ground 2: WHY is the doubter like driven waves? He will not receive from God. Main/Ground 1: WHY not doubt? Wavedriven	HOW do we go through various trials not lacking v2-4 previous section? Answer in this section: We PRAY. Ask the generous God for wisdom in faith, and it WILL be given.	V6, v8 doubting / double minded man - German translation: Ein Zweifler ist unbeständig auf allen seinen Wegen - Translated: A doubter is impermanent on all of his ways/paths (Turner notes).	O generous God, we adore your Name. Forgive my asking for wisdom not believing you are a generous giver. Thank you for giving us the path to walk wisely by your Spirit. Establish our way. Make us single-minded to you alone.



C. Both Poor and Rich Christians Need to View Themselves as God Does (1:9-11).

Sermon: Flowers, Money, and the Importance of Living for What Really Matters,
Pastor Ryan, 5/28/23

HEADLINE: TRUE SIGNIFICANCE COMES FROM WHO WE ARE BEFORE GOD.

There are three key truths to highlight in this passage:

1. Our life on this earth is temporary and fades away quickly: It makes no sense to live for wealth or money in this short life on this earth. Like Ecclesiastes, life is futile under the sun unless you are in the Son.
2. Eternity is coming: This life is not all that there is. Eternity and judgment are certain and coming.
3. Things are not always as they seem: we are finite and rich and poor alike are dependent on God. The lowly are not reject by God. The good comes from God. True significance does not come from money anyway. It comes from knowing Christ.

Application: We need to reorient our thinking so that we evaluate our significance and value as who we are before God not based on the futility of our money and possessions. Our spiritual condition is infinitely more important than our riches and status. Our value comes from being loved by Christ.

Quotes & Notes:

V9 - We boast that we have Christ, the highest Treasure: “[James] exhorts each of them [the poor and rich brothers] to look toward their spiritual identity as the measure of their ultimate significance. To the poor believer, tempted to feel insignificant and powerless because the world judges a person on the basis of money and status, James says: take pride in your exalted status in the spiritual realm as one seated in the heavenlies with Jesus Christ himself. To the rich believer, tempted to think too much of himself because the world holds him in high esteem, James says: take pride not in your money or in your social position - things that are doomed all too soon to fade away forever - but, paradoxically, in your humble status as a person who identifies with one who was “despised and rejected” by the world. The point of the passage is, then, that Christians must always evaluate themselves by spiritual and not material standards. Maintaining such a perspective in a world that so insistently confronts us with a very different standard of measurement is not easy. But if the church is to be the kind of “countercultural” society that Jesus intended it to be, establishing and propagating such a perspective is essential” (Moo p68-69).

CONTEXT of V9-11 - Money, either too much or too little, presents a trial for believers to respond in a way that is not “double-minded”: “that Christians display a consistent and integral spirituality that avoids the “double-souled” attitude typical of too many who claim to be followers of Christ. Money and the things that money can buy, James well knows, are a tremendously powerful lure to compromise one's wholehearted commitment to the Lord. And so his thoughts move naturally from the need to approach God with a consistent and unwavering faith (V. 6-8) to one of the chief threats to that kind of faith. As Jesus warned us, “No one can serve two masters. Either he will hate the one and love the other, or he will be devoted to one and despise the other. You cannot serve both God and Money” (Matt. 6:24)” (Moo p 69).

Arcing:			Passage: James 1:9-11		
Main 1: We boast in knowing Christ,		Main	Series	[9] [You] <u>Let</u> the lowly <u>brother</u> <u>boast</u> in his exaltation,	
			Series	[10] and the rich [<u>brother</u> <u>boast</u>] in his humiliation,	
		Ground		because like a flower of the grass <u>he will pass</u> away.	
Ground 1: because he is lasting treasure in contrast to the scorching earth that disappears.	Main 2: The sun scorches beauty.	Action		[11] For the <u>sun</u> <u>rises</u> with its scorching heat and <u>withers</u> the grass;	
		Result	Series	its <u>flower</u> <u>falls</u> ,	
	Series		and its <u>beauty</u> <u>perishes</u> .		
		Comparison 2: In like manner the rich (and poor) will be scorched.		So also <u>will</u> the rich <u>man</u> <u>fade</u> away in the midst of his pursuits.	

Implied WHAT questions: idea/explain, Q&A, +/-, series	Implied HOW questions: action/manner, idea/explain	What do we learn about God? How does Jesus fulfill this? Prayer (A.C.T.S.)
WHAT is the scorching heat? It is the end of man's life that is cut short in the midst of pursuits to give himself meaning from his work. It is the folly of work to provide meaning in this broken world.	HOW does the lowly brother boast? In contrast to the falling flower, he knows he has THE Lasting Treasure. Characterized by contentment is all that God is for us in Christ now. Dependence on God not money - remember our finitude. Be generous because it all goes up in smoke. The rich forget that they are created as mankind just as dependent on God as the poor, but that their money woos them to think that is worthy of depending upon.	Lord, you exalt the lowly, and we worship you. Forgive us for pursuing meaning and worth apart from you. Thank you that knowing you is the supreme treasure. Please help us to live with radiance of this hope in joy.

My Worth is Not in What I Own

V1: My worth is not in what I own / Not in the strength of flesh and bone / But in the costly wounds of love / At the cross / My worth is not in skill or name / In win or lose, in pride or shame / But in the blood of Christ that flowed / At the cross. Refrain.

Refrain: I rejoice in my Redeemer / Greatest Treasure, / Wellspring of my soul / I will trust in Him, no other. / My soul is satisfied in Him alone.

V2: As summer flowers we fade and die / Fame, youth and beauty hurry by / But life eternal calls to us / At the cross / I will not boast in wealth or might / Or human wisdom's fleeting light / But I will boast in knowing Christ / At the cross. Refrain.

V3: Two wonders here that I confess / My worth and my unworthiness / My value fixed – my ransom paid. At the cross. Refrain.

Written by Keith & Kristen Gettly

D. God Rewards the Person Who Endures Trials (1:12).

E. While God Tests His People, He Never Tempts Them to Sin (1:13-18).

Sermon: Holding Fast to Christ, Seth Rehmert, 6/4/23

HEADLINE: REMAIN STEADFAST FOR GOD GIVES GOOD GIFTS AND CROWNS.

Hold fast to Christ:

1. Don't lose sight of the prize v12: Our future belief impacts how we live now. The prize is real.
2. Don't buy into the lie v13-15: God is not the author of evil, rather, he gives good gifts namely salvation.
3. But look at his goodness v16-18: Anything good that you have is from him, from small to big. Including the ultimate gift of redemption as "first-fruits" with restoration coming on its heels.

Application: Hold fast to this Christ, fix our eyes on him, he is Good, he gives good.

Quotes & Notes:

V16-18 - this segment is the positive contrast to the negative temptation: "Probably, then, after the transitional v. 16, v. 17-18 state the positive side of the case that James has made in vs. 13-15. God is not the author of temptation, or of anything evil. He is, rather, one who gives good gifts to his people - and, preeminently, the gift of the new birth... As the conclusion to this unit, vs. 17-18 serve several purposes. First, they bring us back to the theme of the singleness and integrity of God, especially in his giving (see v. 5). Second, as we have noted, this theme in turn provides a contrast with vs. 13-15: God does not tempt to evil; he gives good gifts. And, third, the mention of the "word" (of God) in v. 18 introduces the theme that will dominate vv. 19-27" (Moo p72, 77).

V18 - The good gifts that God gives ultimately is redemption and restoration of all things: "James, therefore, appeals to the "new birth" of Christians as a striking example of God's good and faithful giving. James stresses the free and unconstrained nature of this giving by beginning the verses with the participle "willing", variously translated "in the exercise of his will" (NASB); "in fulfillment of his own purpose" (NRSV); "he chose" (NIV). God's grace has been extended through the gospel to people so as to bring into existence a foretaste, or down payment ("firstfruits"), of a redemptive plan that will eventually encompass all of creation" (Moo p80).

Implied WHAT questions: idea/explain, Q&A, +/-, series	Implied HOW questions: action/manner, idea/explain
WHAT is the source of our sin if it is not God v13-15? Sin is inside of us v14b. This desire gives birth to the baby of sin and sin when its a full-grown adult brings forth death.	HOW do we remain steadfast v12? Love God. Love God for God not for his things. He is enough. V13+ Do not blame the temptations on God.

Arcing:				Passage: James 1:12-18	
Main: Why is the steadfast man blessed?			Idea	[12] <u>Blessed</u> is the <u>man</u>	
			Explain	<u>who remains</u> steadfast under trial,	
Ground: because he gets the promised crown in loving God.		Action	Temporal	for when <u>he has stood</u> the test	
		Result	Main	<u>he will receive</u> the crown of life,	
			Idea	which <u>God has promised</u> to those	
			Explain	<u>who love</u> him.	
Negative: Temptation in trial is not a gift from God.	Positive:	Main	Idea		[13] [You] <u>Let</u> no one <u>say</u>
			Explain	Temporal	when <u>he is tempted</u> ,
				Main	" <u>I am being tempted</u> by God,"
		Ground	Series		for <u>God cannot be tempted</u> with evil,
			Series		and <u>he</u> himself <u>tempts</u> no one.
	Negative:	Main		[14] But each <u>person is tempted</u>	
		Temporal	Progressive	when <u>he is lured</u> and <u>enticed</u> by his own desire.	
			Progressive	[15] Then <u>desire</u> when it has conceived <u>gives birth</u> to sin,	
			Progressive	and <u>sin</u> when it is fully grown <u>brings forth</u> death.	
Positive: Rather, in contrast, God gives good gifts namely eternal life.	Idea: What good gifts included does God have in mind?	Idea		[16] [You] <u>Do not be deceived</u> , my beloved brothers.	
		Explain: God steadfast in his lack of variation and change	Idea	[17] Every good <u>gift</u> and every perfect <u>gift is</u> from above, coming down from the Father of lights, with whom	
			Explain	<u>there is</u> no <u>variation</u> or <u>shadow</u> due to change.	
	Explain: Born again new life makes us first-fruits.	Action		[18] Of his own will <u>he brought</u> us <u>forth</u> by the word of truth,	
		Purpose		that <u>we should be</u> a kind of firstfruits of his creatures.	

III. THE EVIDENCE OF SPIRITUAL WHOLENESS: OBEDIENCE TO THE WORD (1:19-2:26)

A. Hasty Speech and Anger Do Not Please God (1:19-20).

Sermon: The Power of the Implanted Word, Pastor Jim, 6/11/23 - Des Moines Ironman

HEADLINE: WHAT DO WE DO WITH OUR ANGER?

1. There is hope. Man's anger in our flesh is different than God's anger. And man's anger does not accomplish the righteousness of God and his path. Man's anger is normally to protect oneself or one's image or one's selfish ambition or one's reputation or that we did not get our way.

2. There is help. The indwelling word of God causes us to be born again, and that includes changing how we act from the inside out. He will cause us to be the opposite of destructive anger, namely, to be quick to hear, slow to speak, and slow to anger. As Pastor Tim Keller has said, it is slow anger on right things, not "blow-up anger" or "no anger" by just burying it and denying it (i.e. "I'm not angry or Christians don't get feel anger now that we are born again"), but God's righteous anger over injustice and brokenness.

Application: So what do we do with our anger? There are three commands here - know something and put away and receive. We know what righteous anger is and is not, and because we have received the eternal word that brings life, we can put away sin which includes wrong anger. The gospel-third way is neither "blow" or "no" anger but bring it in raw prayers to God who will help you process what should do in right anger and forgive in man's anger. By the gospel we see ourselves just as capable as the perpetrator, and at the same time more loved than our hearts melt at the forgiveness that we have received to move forward in forgiveness and not bitterness.

Quotes & Notes:

V20 - Man's anger is not God's anger and does not accomplish his path: "We are on firmer ground in thinking that James uses the phrase "produce righteousness" with the meaning it normally has in the Bible: do what God requires of his people. Jesus used the word "righteousness" in just this sense when he called on his followers to exhibit a "righteousness" exceeding that of the Pharisees and teachers of the law (Matt. 5:20; see also 5:6, 10; 6:33).⁵⁹ This meaning makes excellent sense in this verse. James's very simple point is that human anger does not produce behavior that is pleasing to God. Presumably, he is thinking especially of different sinful acts, such as violence, murder (see Matt. 5:21-26 and Jas. 4:2-3), and especially, in this context, unwise speech, that stem from anger. Does James intend to prohibit all anger of any kind - even what we sometimes called "righteous anger"? Probably not. James falls into the wisdom genre at this point. And wisdom sayings are notorious for the use of apparently absolute assertions in order to make a general, "proverbial" point. Qualification of that general truth is often found in other biblical contexts. So we can assume that James intends us to read his warning as a general truth that applies in most cases: human anger is not usually pleasing to God, leading as it does to all kinds of sins. That it can never be pleasing to God would be an interpretation that is insensitive to the style in which James writes at this point" (Moo p84)

V21 -The implanted word is the "new heart" that wants to obey, so obey: "If this is James's meaning, then 'emphytos' will have the sense 'implanted' rather than 'innate.' The word is not something that all people have within them from birth onward, but an entity that has taken up residence within believers. James likely draws this striking conception of the implanted word from the famous new covenant prophecy of Jeremiah 31:65 The prophet, noting the failure of Israel to live up to the terms of the Mosaic covenant, announces on behalf of God a new covenant that God would enter into with his people. As a prominent component of that

new covenant arrangement, God promises to put his law within his people, to write it on their hearts (Jer. 31:33). The repeated failures of Israel to obey the law that God gave to them had made it clear that the human heart was not capable of submitting to external rules. A new, interior work would have to be done, giving people a "new heart" (see the somewhat parallel passage in Ezek. 36:24-32) so that they could respond truly and obediently to God's word. James's language reminds his readers that they have experienced the fulfillment of that wonderful promise. But it also reminds them that the word that has saved them cannot be dispensed with after conversion. God plants it within his people, making it a permanent, inseparable part of the believer, a guiding and commanding presence within" (Moo p87).

Arcing:			Passage: James 1:19-21
Main: Show humility by being quick to hear, slow to speak, and slow to anger because man's anger does not accomplish right.	Main: be humble not angry.	Idea: We know something...	[19] [You] <u>Know</u> this, my beloved brothers:
		Explain: anger is slow to hear, quick to speak, fast to blow up.	[you] <u>let</u> every person <u>be</u> quick to hear, slow to speak, slow to anger;
	Ground: why? Because man's unrighteous anger does not produce God's righteousness.		[20] for the <u>anger</u> of man <u>does not produce</u> the righteousness of God.
Inference: Because wrong anger is destructive, put away wickedness AND humbly receive God's life giving words.	Negative: put away sin.		[21] Therefore [you] <u>put away</u> all filthiness and rampant wickedness
	Positive: sit under God's every word.	Idea: what are we to know about the implanted word?	And [you] <u>receive</u> with meekness the implanted word,
		Explain: it is so powerful it can save our souls.	<u>which is able</u> to save your souls.



CWS Game 6, Father's Day, Florida over Oral Roberts

B. Obedience to the Word Is the Mark of Genuine Christianity (1:21-27).

Sermon: Doers Not Just Hearers, Pastor Ryan, 6/1823

HEADLINE: THE WORD WE HEAR SAVES, AND WE OBEY IT.

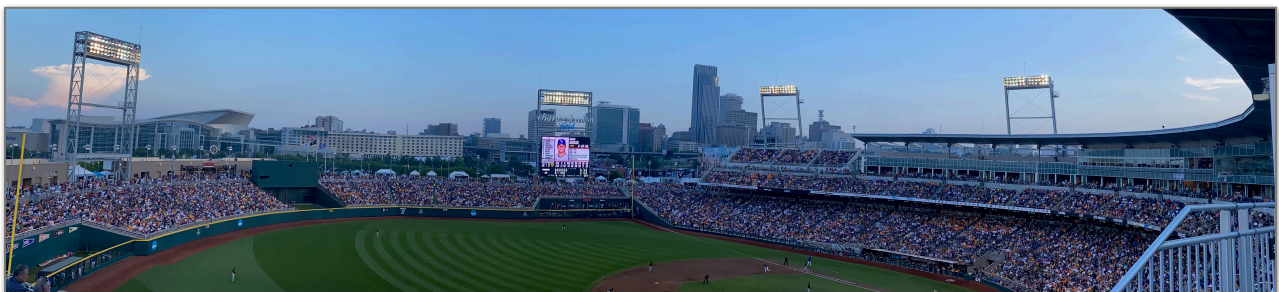
The context of this opening verse 21 ties to the word “word” in the previous verses: in James 1:18 we are rescued from our sin by the word of truth. In v21 the word we receive saves our soul. So WHAT does it mean to receive the word? We must hear what it says AND obey.

1. There is one command v22: Be doers of the word of God. It does not save us, but proves that the word has taken live root like a tree. The word “deceive” v22 means that we think we are saved but we are not.
2. There are two illustrations v23-25: A. The reflective mirror: it is absurd to see yourself in the mirror with food in your teeth and not do anything about it but stay as you are. B. The perfect reflective mirror: we get freedom and blessing and the power to obey when we see ourselves in the fulfilled Law of Christ. This Law of Liberty emphasizes that Jesus fulfilled the OT Covenant and inaugurated a new one.
3. James has three application points v26-27 illustrating WHAT it means to obey and be a doer. Here are three examples of obedience which is pure religion: A. Being careful how you talk, watching your tongue carefully. In Matthew 12 Jesus says out of the heart the mouth speaks. Using your mouth to provide grace building them up and not tearing them down. B. Providing in love for the vulnerable, the downtrodden and helpless. Visit them. C. Living holy.

Quotes & Notes:

V26 - James tips us off to the three themes he will use to challenge us in three areas to obey: “James has grown progressively more practical and specific in his call to respond appropriately to the word of God. ‘Accept the word’ (v. 21) becomes ‘do the word’ (v. 22), which becomes ‘do the law.’ Verses 26-27 culminate this progression, as James suggests three ways in which believers can do the word /law. These three manifestations of obedience to the word introduce or touch on key ideas that James will return to again in the letter: controlling the tongue - (1:19-20); 3:1-12; 4:11-12; concern for the ‘helpless’ - 2:1-13, 15-16; cf. 5:1-6; avoidance of “worldliness” - 4:4-10” (Moo p95).

V27 - walk holy, different than the world: “The third mark of true religion is more general than the other two and also less concrete: to keep oneself from being polluted by the world. James is careful not to give the impression that religion pleasing to God consists simply in outward acts or in social action. The ‘world’ is a common biblical way of referring to the ungodly worldview and lifestyle that characterize human life in its estrangement from the Creator. Christians who have ended that estrangement by accepting the reconciling work of God in Christ must constantly work to distance themselves from the way of life that surrounds us on every side - to keep themselves ‘spotless’ (a literal rendering of the Greek word here) from the world's contaminating influence” (Moo p97).



CWS 2023, Omaha, Game 4, LSU over Tennessee

Arcing:				Passage: James 1:22-27
Main: Receiving the implanted word v21 does not mean to hear it only.				[22] But [you] <u>be doers</u> of the word, and not <u>hearers</u> only, deceiving yourselves.
Ground: There are 2 pairs of negative/ positive in this ground - Because hearing only is forgetting Vs. persevering in freedom and blessing. Because hearing only is The wild tongue of worthless religion Vs. The acting in love for others and walking in holiness.	Negative: There is a look that forgets just like hearing the implanted word and forgetting.	Main (Comparison):	If	[23] For if <u>anyone is</u> a <u>hearer</u> of the word and not a <u>doer</u> ,
			Then (Idea)	<u>he is</u> like a <u>man</u>
			(Explain)	<u>who looks</u> intently at his natural face in a mirror.
	Ground	Idea		[24] For <u>he looks</u> at himself and <u>goes</u> away and at once <u>forgets</u> what
			Explain	<u>he was</u> like.
	Positive: There is a look that perseveres in action at the implanted word that produces action of blessing.			[25] But the <u>one</u> who looks into the perfect law, the law of liberty, and perseveres, being no hearer who forgets but a doer who acts, he <u>will be blessed</u> in his doing.
Negative: not bridling your tongue is worthless religion of hearing only.	If	Idea	[26] If <u>anyone thinks</u>	
		Explain	<u>he is religious</u> and <u>does not</u> <u>bridle</u> his tongue but <u>deceives</u> his heart,	
	Then		this person's <u>religion is</u> <u>worthless</u> .	
Positive: Hearing with action loves the vulnerable AND you act unlike the world.			[27] <u>Religion</u> that is pure and undefiled before God the Father <u>is this</u> : to visit orphans and widows in their affliction, and to keep oneself unstained from the world.	

C. Discrimination Against the Poor Violates Kingdom Law (2:1-13).

1. Discrimination in the Community Is Wrong (2:1-7)
2. Discrimination Is Wrong Because It Violates the Kingdom Law of Love (2:8-13)

Sermon: Beware the Sin of...Partiality? Pastor Ryan, 6/25/23

HEADLINE: PARTIALITY DOES NOT RESPOND IN ACCORDANCE WITH HOW GOD VIEWS EACH OF US.

1. What is partiality? Receiving face, it is giving preference based on outward appearance. Partiality based on wealth is the most common bias today as it was then. Is it wrong to befriend those who have strong network connections to benefit us the most? Yes, at the expense of the poor being second class.

2. Why do we need to avoid it? Four reasons why we are to avoid this sin of partiality:

A. It contradicts the very heart of God v2-6. He has a heart for the downtrodden, weak, and the vulnerable.

1 Corinthians 1:26-31 says the same thing. God shames the wise in the world's eyes to save the weak. If God does this, why would we give preference where God does not? B. It violates the law of love v8-9. C. Avoid it because the day of judgment is coming v9. If we break the law at any point, then we are lawbreakers like a brick breaking the entire pane of glass. We will want to show mercy not partiality out of the abundance of mercy that we have received, demonstrating that we understand God's mercy needed for us. D. Avoid it because there is only one Lord of Glory v1. We are tempted to give too much glory to the rich. There is only one worthy of our praise and it is not the rich. It is Jesus Christ. There is only one Lord of glory.

3. Application: Is partiality something with which you struggle? In what ways are you tempted to show favoritism on certain others what they can do for you? Do you overlook the vulnerable? Do you give the poor wrong preference? We are to love and treat others as fellow image bearers of God himself.

Quotes & Notes:

V1-13 - James gives three reasons partiality is sin: "James then gives three specific reasons why favoritism toward the rich and discrimination against the poor are evil. First, such an attitude stands in contradiction to God's own evaluation, who honors the poor (vv. 5-6a). Second, favoritism toward the rich betrays a fawning, servile mentality - for rich people are the very ones who are persecuting the Christian community (vv. 6b-7). And, third, discrimination against the poor violates the demand of love for the neighbor, the centerpiece of Jesus' reinterpretation of the law of God (vv. 8-13)" (Moo p98).

V4 - Don't do God's job for him - you are not qualified as partiality is judging: The "When Christians show favoritism toward people in the assembly, they implicitly claim God's own right to stand in judgment over other people. But James's addition of the phrase with evil thoughts leaves no doubt about the negative nature of this "judging" (Moo p105).

V8 - Leviticus 19:18 is quoted here to not give partiality to anyone, poor or rich, and live neighborly. "The theological function establishes that the ultimate ground of all of these commandments is God himself—not (in the first instance) the utilitarian nature of each commandment or its social benefits, but God himself. The literary function of the clause marks the end of each topic/paragraph (see Wenham 1979: 263–64). Our commandment, then, is found in a block that enjoins good relations with neighbors: honesty, freedom from exploitation, justice in court, and love for neighbor. The latter is cast over against hate, the secret silence that does not rebuke with kindness and candor and nurtures bitterness" (Beale p998).

Arcing:				Passage: James 2:1-13	
Main			Action	[1] My brothers, [you] <u>show</u> no <u>partiality</u>	
			Manner	as <u>you hold</u> the faith in our Lord Jesus Christ, the Lord of glory.	
Ground	If (series 1)	Alternative		[2] For if a <u>man</u> wearing a gold ring and fine clothing <u>comes</u> into your assembly,	
	If (series 2)	Alternative		and a poor <u>man</u> in shabby clothing also <u>comes</u> in,	
	If (series 3)	Alternativ e	Idea	[3] and if <u>you</u> <u>pay attention</u> to the one who wears the fine clothing and <u>say</u> ,	
			Explain	“ <u>You sit</u> here in a good place,”	
	If (series 4)	Alternativ e	Idea	while <u>you say</u> to the poor man,	
			Explain (Series)	“ <u>You stand</u> over there,”	
			Explain (Series)	or, “[<u>You</u>] <u>Sit</u> down at my feet,”	
	Then: all men are not equal AND you play the evil judge [but you are not qualified to be the judge - only God is].			[4] <u>have you</u> not then <u>made distinctions</u> among yourselves and <u>become judges</u> with evil thoughts?	
	Idea			[5] [<u>You</u>] <u>Listen</u> , my beloved brothers,	
	Explain-Positive: God chose and promised the kingdom.	Idea		<u>has</u> not <u>God chosen</u> those	
		Explain (Idea)		<u>who are poor</u> in the world to be rich in faith and heirs of the kingdom,	
		Explain		which <u>he has promised</u> to those who love him?	
	Explain-Negative: you dishonor the poor AND the rich abuse you.	Series 6a (Series 6b-7)		[6] But <u>you have dishonored</u> the poor man.	
		Idea		<u>Are</u> not the <u>rich</u> the <u>ones</u>	
		Explain	Series	<u>who oppress</u> you, and the ones	
			Series	<u>who drag</u> you into court?	
Idea		[7] <u>Are they</u> not the ones			
Explain		Action	<u>who blaspheme</u> the honorable name		
	Manner	by which <u>you were called</u> ?			

Arcing:				Passage: James 2:1-13
Main	Main (Positive):	If	Idea	[8] If <u>you</u> really <u>fulfill</u> the royal law according to the Scripture,
			Explain	" <u>You shall love</u> your neighbor as yourself,"
		Then		<u>you are doing</u> well.
	Main (Negative):	If		[9] But if <u>you show</u> partiality,
		Then		<u>you</u> <u>are committing</u> sin and <u>are convicted</u> by the law as transgressors.
	Ground (Main for next ground):			[10] For <u>whoever</u> <u>keeps</u> the whole law but <u>fails</u> in one point <u>has become</u> guilty of all of it.
	Ground	Idea		[11] For he <u>who said</u> ,
		Explain	Series	"[<u>You</u>] <u>Do not commit</u> adultery,"
			Series	also said, "[<u>You</u>] <u>Do not murder</u> ."
			If	If <u>you do</u> not <u>commit</u> adultery but <u>do murder</u> ,
			Then	<u>you have become</u> a transgressor of the law.
Inference	Main	Main	Idea	[12] So [<u>You</u>] <u>speak</u> and so <u>act</u> as those
			Explain	<u>who are to be judged</u> under the law of liberty.
		Ground	Idea	[13] For <u>judgment is without mercy</u> to one
			Explain	<u>who has shown</u> no mercy.
	Inference			<u>Mercy triumphs</u> over judgment.

Picture opposite page: Mt. Huron, 14,006 feet above sea level. Climbed with Jason Groezinger and Jeff Weisman, 7/3/23



D. Saving Faith Reveals Itself in Works (2:14-26).

Sermon: Relationships Matter, Pastor Ryan, 7/2/23 Eric at Mt. Huron, Breckenridge

HEADLINE: GENUINE FAITH WILL ALWAYS BE ACCOMPANIED BY GENUINE WORKS.

1. The flow: Section 1 is verses 14 to 17 to illustrate the point. Section 2 is verses 18 to 20 to show the negative example or the objector, this theoretical adversary. Section 3 is verses 21 to 24 using two Old Testament illustrations: Abraham sacrificing Isaac and Rahab giving quarter to the spies are both actions that proved faith was alive. How does this connect with salvation through grace alone by faith alone in Christ alone? Moo argues that Paul is using justification to illustrate the moment we are saved (Rom 3:28), and James is using justification to confirm we are innocent at the judgment.

2. What is the relationship then between grace and faith and works and salvation? A. We are saved by grace alone through faith in Christ alone. B. We are saved by faith, but not by faith that is alone. To have the Holy Spirit is to be changed, and he will produce fruit in your life. Works are a necessary evidence that we indeed have the Holy Spirit in us. C. Works are necessary for final vindication. That is the way that James is using this topic. Justifying faith alone in Christ necessarily overflows in fruit of the Spirit producing works that will be necessary in the final vindication to prove that we were saved. It is the money to get you into the concert not merely the ticket. The ticket illustrates that the money has been paid to get into the concert. In the same way works are proving evidence that the money - justification by faith alone - has been paid.

3. Application: A. Reflect on the sincerity of our own faith in our own life. B. We need to be more urgent in our evangelism. C. Is faith the engine that drives your good works? We must see the intimate connection between faith overflowing in works. Paul focuses on the “root” of faith, James the “fruit” of faith.

Quotes & Notes:

V18 - See my faith: “James’s response to the objector is found in vv18b-19. He begins with a challenge: Show me your faith apart from deeds, and I will show you my faith by what I do. The verb ‘show’ is usually taken to mean ‘make visible’; cf. NLT: ‘I can’t see your faith if you don’t have good deeds.’” (Moo p130).

V19 - Demon-faith is verbal profession of the truth: “The demons perfectly illustrate the poverty of verbal profession in and of itself. They are among the most ‘orthodox’ of theologians, James suggests, agreeing wholeheartedly with the Shema (the NIV that has nothing corresponding in the Greek, but some kind of object for the verb seems to be required). Yet what is their reaction? They shudder” (Moo p131)... “James is intent on demonstrating that Abraham’s faith went much further than mere intellectual assent” (Moo p136).

V20, 25 - James picks both ends of the spectrum to show that everyone can act on faith: “Thus he implies that anyone is capable of acting on his or her faith - whether a patriarch or a prostitute” (Moo p143).

V26 - Deeds demonstrate living faith like breath demonstrates the body is living: “The spirit here is the life principle that animates the body (cf. Gen. 2-7; Luke 8:55; 23:46; 1 Cor 7:34 - without the spirit the body ceases to be. In the same way, James suggests, faith that is not accompanied by works ceases to be. It becomes mere profession and has no claim to be biblical faith. We again emphasize that James is not arguing that works be “added” to faith, but that one possess the right kind of faith, a ‘faith that works’” (Moo p144).

Arcing:				Passage: James 2:14-26	
Question: Main - “the efficacy of faith unaccompanied by deeds” (Moo p119).	Main	Question		[14] <u>What</u> good <u>is it</u> , my brothers,	
		If		if <u>someone</u> says	
		Then	Explain	<u>he has</u> faith but <u>does</u> not <u>have</u> works?	
			Idea	Can <u>that</u> faith <u>save</u> him?	
If		Progressive	[15] If a <u>brother</u> or <u>sister is</u> poorly <u>clothed</u> and <u>lacking</u> in daily food,		
		Progressive	[16] and <u>one</u> of you <u>says</u> to them,		
		Progressive	“[<u>You</u>] <u>Go</u> in peace, <u>be warmed</u> and <u>filled</u> ,”		
		Progressive	without giving them the <u>things</u> <u>needed</u> for the body,		
Then		<u>what</u> good <u>is that</u> ?			
Inference:		[17] So also <u>faith</u> by itself, if it does not have works, <u>is dead</u> .			
Answer (Series 2 - objection): Objector - “faith and deeds are separable”; truth: faith can only be shown by deeds, faith without deeds is worthless (Moo p119).	Series	Idea		[18] But <u>someone will say</u> ,	
		Explain	Series	“ <u>You have</u> faith	
			Series	and <u>I have</u> works.”	
		Alternative		[<u>You</u>] <u>Show</u> me your faith apart from your works,	
	Alternative		and <u>I will show</u> you my faith by my works.		
	Series	Action	Idea	[19] <u>You believe</u>	
			Explain	that <u>God is one</u> ;	
		Result	Alternative	<u>you do</u> well.	
			Alternative	Even the <u>demons believe</u> —and <u>shudder</u> !	
Main - the illustrations of faith inseparable from deeds	Idea			[20] Do <u>you want</u> to be shown, you foolish person, that	
	Explain			<u>faith</u> apart from works <u>is useless</u> ?	
	Main (for Inference v24)		Main	[21] <u>Was</u> not <u>Abraham</u> our father <u>justified</u> by works	
			Temporal	when <u>he offered</u> up his son Isaac on the altar?	
		Idea		[22] <u>You see</u> that	
	Main (Explain Idea v22 Series 1)			<u>faith was active</u> along with his works,	

Comparison (Series 1)	Main (Explain Series 2)			and <u>faith was completed</u> by his works;
	Main (Explain Series 3)	Idea		[23] and the <u>Scripture was fulfilled</u> that says,
		Explain (Action)		“ <u>Abraham believed</u> God,
		Result	Series	and <u>it was counted</u> to him as righteousness”
			Series	—and <u>he was called</u> a friend of God.
	Inference		Idea	[24] <u>You see</u> that
			Explain	a <u>person is justified</u> by works and not by faith alone.
Comparison (Series 2):	Main			[25] And in the same way <u>was</u> not also <u>Rahab</u> the prostitute <u>justified</u> by works
	Temporal			when <u>she received</u> the messengers and <u>sent</u> them out by another way?
Inference: the punchline is the body is dead if there is no breathing, so faith is dead if there is no fruit / overflow of works.			Main	[26] For as the <u>body</u> apart from the spirit <u>is dead</u> ,
			Comparison	so also <u>faith</u> apart from works <u>is dead</u> .



Mt Huron (far left peak in this panoramic picture), 14,006 feet, outside Leadville, CO, July 2023



IV. THE COMMUNITY DIMENSION OF SPIRITUAL WHOLENESS: PURE SPEECH AND PEACE, PART 1 (3:1-4:3)

A. Control of the Tongue Manifests the Transformed Heart (3:1-12).

Sermon: Relationships Matter, Pastor Ryan, 7/9/23

HEADLINE: POUR FORTH SPRINGS OF FRESH WATER IN WORSHIP FROM YOUR MOUTH.

There are four observations and three challenges to highlight in this passage:

1. The tongue is incredibly powerful v2-5a: We all stumble in many ways and the tongue is a chief way to stumble by what we say. The tongue is like the rudder setting the trajectory for our life. Peter says this same thing in an interesting way: 1 Peter 3:10, “For ‘Whoever desires to love life / and see good days, / let him keep his tongue from evil / and his lips from speaking deceit;’” Who do you know who is godly, and how do they use their tongue? It is correlated, and the direction of life is set. Teachers by profession speak more than the normal person and have higher odds of speaking things that are destructive, thus higher judgment.
2. The tongue can be incredibly destructive v5b-6: Our words stick, and can cause destruction for years and decades often times. It can tear others down, and stain the whole body. Rather than speaking grace over someone, we can speak on behalf of Satan and hell and spark a flame that destroys entire forests.
3. The tongue is difficult to control v7-8: We can put tigers in magic shows, but we can’t control the small yet immensely powerful tongue.
4. The tongue is a reflection of our heart v9-12: as Christians we should not be double minded as seen in chapter 1. Now with our tongue there should be a consistency with our voice and heart. Jesus says in Matthew 15:18, “But what comes out of the mouth proceeds from the heart, and this defiles a person.”

Application & challenges: A. Guard your tongue. Jesus says in Matthew 12:36-37, “I tell you, on the day of judgment people will give account for every careless word they speak, [37] for by your words you will be justified, and by your words you will be condemned.” B. Utilize your tongue for good. It can bring great blessing filled with grace for the moment. C. Pay attention to what your tongue is revealing about your heart.

What a Friend We Have in Jesus

V1. What a friend we have in Jesus all our sins and grieves to share
What a privilege to carry everything to God in prayer
Oh what peace we often forfeit oh what needless pain we bear
All because we do not carry everything to God in prayer

V2. Have we trials and temptations? Is there trouble anywhere?
We should never be discouraged, take it to the Lord in prayer.
Can we find a friend so faithful who will all our sorrows share?
Jesus knows our every weakness, take it to the Lord in prayer.

V3. Are we weak and heavy-laden, cumbered with a load of care?
Precious Savior, still our refuge— take it to the Lord in prayer;
Do thy friends despise, forsake thee? Take it to the Lord in prayer;
In His arms He’ll take and shield thee, Thou wilt find a solace there.

Quotes & Notes:

V1 - Coming off the last chapter

on double-minded deeds, words are also deeds and teacher have the most impact with words: “‘words are also works.’ And very significant ‘works’... a concern about people wanting teach leads James into a general warning about the tongue... Too many were seeking the status of teacher without the necessary

Songwriters: Charles Converse / Joseph Scriven, circa 1855

Picture facing page: at the base of Mt Huron, outside Leadville, CO, July 2023

moral (and perhaps also intellectual) qualifications. Perhaps, indeed, unfit teachers were a major cause of the bitter partisan spirit (cf. 3:13-18), quarreling (41), and unkind, critical speech (4:11) that seemed to characterize the community. James therefore begins his admonition about the tongue with a practical illustration of the problem uncontrolled speech can create.” (Moo p147-149)

V3 - Is James exaggerating the impact of the tongue? No. “Our words, James has now made clear, have an enormous impact on our spiritual condition. But has not James perhaps exaggerated the issue? Can our speech really have that big an impact? James anticipates this objection and now launches into a series of illustrations to reinforce his belief that a comparatively small ‘member,’ such as the tongue has influence out of all proportion to its size... We know from bitter experience that the childhood taunt, ‘sticks and stones may break my bones, but words will never hurt me’, reverses the truth of the matter. Far easier to heal are the wounds caused by sticks and stones than the damage caused by words.” (Moo p152, 160).

V9 - The tongue can be double-minded like double-minded actions admonished in the entire letter: “James brings his critique of the tongue to a conclusion by attributing to it the ‘doubleness’ that he so frequently deplores in his letter. The “double-minded man” (1:8; cf. 4:8), inconsistent in his faith, trying to please both God and the world at the same time, epitomizes the concern that James has for his readers. Such a person tries to combine faith in Jesus Christ with denigration of Christ's people (2:1-13). They claim to have faith in God while failing to exhibit the works that true faith always produces (2:14-26). And now, we find, they use the same tongue both to praise our Lord and Father and to curse men, who have been made in God's likeness. This matter of the doubleness of the tongue is the theme of vv. 9-12.

V10 - Rebirth produces new patterns of the tongue: “Christians who have been transformed by the Spirit of God should manifest the wholeness and purity of the heart in consistency and purity of speech... the imagery conveys an important warning: only a renewed heart can produce pure speech; and consistently (though not perfectly) pure speech is to be the product of the renewed heart” (Moo p164, 167).

Arcing:			Passage: James 3:1-12
Main: Pastors and believers, have the deeds of your tongue reflect your new birth.	Main	Main	[1] Not many of <u>you</u> should become teachers, my brothers,
		Ground	Idea for <u>you</u> know that
			Explain <u>we</u> who teach <u>will be judged</u> with greater strictness.
	Ground	Series	[2] For <u>we</u> all <u>stumble</u> in many ways.
		Series	If And if <u>anyone</u> <u>does</u> not <u>stumble</u> in what he says,
			Then <u>he is</u> a perfect <u>man</u> , able also to bridle his whole body.
	Series 1	If	Action [3] If <u>we</u> <u>put</u> bits into the mouths of horses
			Result so that <u>they</u> <u>obey</u> us,
		Then	<u>we</u> <u>guide</u> their whole bodies as well.
			Idea [4] [<u>You</u>] <u>Look</u> at the ships also:

Comparison: There are 10 comparisons to think about the small but powerful tongue.	Series 2	Main	Explain (Main)	though <u>they are</u> so <u>large</u> and are <u>driven</u> by strong winds,	
			Explain (Concessive)	<u>they are guided</u> by a very small rudder wherever the will of the pilot directs.	
		Comparison	Main	[5] So also the <u>tongue is</u> a small <u>member</u> ,	
			Concessive	yet <u>it boasts</u> of great things.	
	Series 3	Idea		How great a <u>forest is set</u> ablaze by such a small fire!	
		Explain		[6] And the <u>tongue is</u> a <u>fire</u> , a world of unrighteousness.	
	Series 4: v7 is language from the creation mandate. The tongue is hardest to have dominion but by the gospel is possible.	Main			The <u>tongue is set</u> among our members, staining the whole body, setting on fire the entire course of life, and set on fire by hell.
			Ground	Positive	[7] For every <u>kind</u> of beast and bird, of reptile and sea creature, <u>can be tamed</u> and <u>has been tamed</u> by mankind,
		Negative		[8] but no human <u>being can tame</u> the tongue.	
		Series 5	Main	Main	<u>It is</u> a restless <u>evil</u> , full of deadly poison.
	Series 6	Positive		[9] With it <u>we bless</u> our Lord and Father,	
		Negative (Idea)		and with it <u>we curse</u> people	
		Explain (Series 1)		<u>who are made</u> in the likeness of God.	
		Explain (Series 2)		[10] From the same <u>mouth come</u> blessing and cursing.	
		Inference		My brothers, these <u>things ought</u> not to be so.	
	Series 7			[11] Does a <u>spring pour</u> forth from the same opening both fresh and salt water?	
Series 8			[12] Can a fig <u>tree</u> , my brothers, <u>bear</u> olives,		
Series 9			or a <u>grapevine produce</u> figs?		
Series 10			Neither can a salt <u>pond yield</u> fresh water.		



B. True Wisdom Brings Peace (3:13-4:3).

Sermon: Owls, Winnie the Pooh, and Wisdom from Above, Pastor Ryan, 7/16/23, Eric & Jodi in Michigan for Tyler Craig wedding

HEADLINE: TRUE WISDOM IS HUMBLE IN GOOD CONDUCT AND IS FROM GOD.

The wisdom of the world, as seen in wise old owl in Winnie the Pooh, is mainly about gathering facts and passing on knowledge to others. James contrasts the wisdom that is from above. It is mainly concerned with the fear of the Lord and living rightly in the beauty of his world and in deep love towards others. There are three ways that James contrasts the wisdom of the world versus the wisdom of God:

1. Wisdom from above, is characterized by good conduct in humble meekness. In contrast, jealousy and selfish ambition powers the wisdom of the world.

2. True wisdom leads to peace and righteousness. There is a cause and effect in this passage: jealousy and selfish ambition leads to vile practices and disorder, in the church is the context, and in the world this principle also holds true. In contrast, God's wisdom leads to peace and thriving.

3. Worldly wisdom is earthly and demonic, true wisdom is from God. The source of the two is different.

Application - two exhortations: A. Set aside your selfish ambitions. Set aside your small, kingdom of one and live in the greatness of the kingdom of God. B. Seek the wisdom that is from above, pursue it with all your might. The tie to the Communion Table is in Philippians 2, where Christ emptied himself and did the opposite of selfish ambition for me to save me.

Jodi's notes from out on a walk, seeking beauty and listening to the sermon that we missed: "Helpful point about ambition not being the cause of our sin, but selfish ambition. True wisdom leads to peace and righteousness. Amen! May the Lord grant us more of his true wisdom as we keep navigating the broken world so that we can continue to experience the gift of peace through it all. Lastly, loved the tie at the end to the Philippians 2 passage. Pointing us to Christ, or not just as our example, but the savior that we need to do this. He lived and died so that living with these truths in mind is possible."

Quotes & Notes:

V13 - "Peace" ties both passages together into a broader idea: "The common thread running through both paragraphs is peace. After the initial rhetorical question setting up the issue of wisdom (v13a), James calls on his readers to demonstrate the reality of their wisdom in humility and good works (v13b). This leads into the contrast between two kinds of wisdom that dominates the paragraph. The wrong kind is characterized by envy, selfishness, and disorder (vv. 14-16) - the opposite of peace. The right kind of wisdom, on the other hand, is above all 'peace loving' (the first specific 'fruit of wisdom' listed in v. 17). And James underscores this virtue with his concluding blessing on peacemakers (v. 18). The absence of peace, on the other hand, is obviously the main issue in 4:1-3. The community is marked by quarrels and arguments - some of them perhaps even violent. And James traces these disputes to the characteristics of false wisdom that he pointed out in 3:14: envy (v. 2) and selfishness (V. 3)" (Moo p168).

V14 - Being double-mined includes acting contrary to wisdom: "His rebuke of false wisdom is not so much directed against a particular view of wisdom as against a failure of people to live out in the ways they should the implications of wisdom... To boast about wisdom when one is displaying jealousy and selfish ambition is, in effect, to give the lie to the truth about what wisdom is and does. For wisdom must always be

accompanied by humility. Rather than the "or" of the NIV, then, the connective between the two clauses should be "and" or even "and so" (see NASB)" (Moo p170, 172).

V17 - Real wisdom is from above: "In sum, then, this false wisdom, which does not lead to good works and humility (v. 13), is characterized by "the world, the flesh, and the devil." In each of these ways, it is the direct antithesis of "the wisdom that comes from above" - heavenly in nature, spiritual in essence, and divine in origin... Like true faith (2:14-26), true wisdom is identified by the quality of life that it produces." (Moo p173, 174).

Arcing:				Passage: James 3:13-18
Idea: True wisdom acts well.	Question			[13] <u>Who is wise</u> and <u>understanding</u> among you?
	Answer			By his good conduct [<u>you</u>] <u>let</u> him <u>show</u> his works in the meekness of wisdom.
Explain: There is double-minded wisdom that does not bring peace. In contrast, true wisdom overflows to peace.	Negative: False wisdom destroys peace.	Main	If	[14] But if <u>you have</u> bitter <u>jealousy</u> and selfish <u>ambition</u> in your hearts,
			Then	[<u>you</u>] <u>do not boast</u> and <u>be false</u> to the truth.
			Idea	[15] <u>This is</u> not the <u>wisdom</u>
			Explain	<u>that comes down</u> from above, but <u>is earthly, unspiritual, demonic</u> .
	Ground		Action	[16] For where <u>jealousy</u> and selfish <u>ambition exist</u> ,
			Result	<u>there will be disorder</u> and every vile <u>practice</u> .
	Positive: True wisdom brings peace.	Series: "The seven qualities that follow in the list are specific dimensions of this overall purity" (Moo p175).		[17] But the <u>wisdom</u> from above <u>is</u> first <u>pure</u> , then <u>peaceable</u> , <u>gentle</u> , <u>open</u> to reason, <u>full</u> of mercy and good fruits, <u>impartial</u> and <u>sincere</u> .
		Series: fruit overflows from peace.	Idea	[18] And a <u>harvest</u> of righteousness <u>is sown</u> in peace by those
			Explain	<u>who make peace</u> .

V. A SUMMONS TO SPIRITUAL WHOLENESS (4:4-10)

A. Spiritual Adultery is not Friendship with God, not Wholeness (v1-6).

Sermon: The Greatest Problem, Pastor Ryan, 7/23/23

HEADLINE: YOU ARE ACTING LIKE YOU ARE FRIENDS WITH THE WORLD NOT THE FRIEND OF GOD.

Intro: What are the top problems to address in the world? Google reports global warming, war, etc. But in James it is me, my selfish desire. There are three problems with living in accord with our selfish desires:

1. It leads to relational difficulty with others. It leads to quarrels and fights.
2. It affects our relationship with God. We are trying to get from others and the world the meaning and satisfaction that only is found in Him.
3. It reflects a heart that is divided and ultimately unfaithful to God, v4.

Application: A. We need to acknowledge the seriousness of our sinful desire for good and bad, our “epi-desires.” B. We need to repent of our sinful desires. C. Humble yourself under God’s GRACIOUS hand.

Quotes & Notes:

V1-3 - This section continues in the wisdom argument in 3:13-18: “The question, ‘What causes fights and quarrels among you?’ appears to be parallel to the question in v. 13 and to change the subject from wisdom to community dissension. When, however, one looks more closely at the content of vv. 13-18 and 4:1-3, one discovers that James is, in fact, pursuing a common theme through both paragraphs. Key to this continuity is the recognition that James’s discussion of wisdom in v. 13-18 is very specifically focused. He is not really interested in talking about wisdom per se, but in that fruit of wisdom which brings order and peace to the church. Seen in this light, vv.13-18 prepare the way perfectly for James’s rebuke of quarreling in the church” (Moo p179).

V2 - Contentment in God squelches conflict: “Verbal argument, private violence, or national conflict the cause of them all can be traced back to the wrongful lust to want more than we have, to be envious of and covet what others have, whether it be their position or their possessions” (Moo p184).

V4 - As friends of God our allegiance is with him, not the world and it’s attitudes: “We have no evidence that James’s readers were overtly disclaiming God and consciously deciding to follow the world instead. But their tendency to imitate the world by discriminating against people (2:1-13), by speaking negatively of others (3:1-12), by exhibiting ‘bitter envy’ and ‘selfish ambition’ (3:13-18), and by pursuing their own destructive pleasures (4:1-3) amounted to just that. James, as it were, wants to raise the stakes so that his readers see their compromising conduct for what it really is. God tolerates no rival. When believers behave in a worldly manner, they demonstrate that, at that point, their allegiance is to the world rather than to God” (Moo p187).

V6 - Humility is dependence on God and his grace and his being: “The first responsibility of the creature is to recognize his or her creatureliness and therefore live in dependence upon, and with worship toward, the Creator and Sovereign of all. The only alternative is the proud independence that is nothing other than utterly destructive idolatry, the arrogance that finally brings down God’s displeasure. This theme lies at the heart of the Bible’s storyline and of God’s plan of redemption brought to fulfillment in the cross and resurrection of Jesus Christ and to consummation at the end” (Beale p1008). This reference has Proverbs 3:21-35 in mind by James.

Arcing:				Passage: James 4:1-10	
Question: From where do fights come?			Series	[1] <u>What causes</u> quarrels	
			Series	and <u>what causes</u> fights among you?	
Answer: epi- desires, over desires even for good things that you MUST have outside of God causes fights.	Idea: It is wrong passions.		Idea	<u>Is it</u> not <u>this</u> ,	
			Explain	that your passions <u>are at war</u> within you?	
	Explain: there are four examples of wrong passions.	Series 1: you don't have.	Action	[2] You desire and <u>do</u> not <u>have</u> ,	
			Result	so <u>you murder</u> .	
		Series 2: you covet.	Action	<u>You covet</u> and <u>cannot obtain</u> .	
			Result	so <u>you fight</u> and <u>quarrel</u> .	
		Series 3: you are prayerless.	Action	<u>You do</u> not <u>have</u> ,	
			Result	because <u>you do</u> not <u>ask</u> .	
		Series 4: you pray wrong.	Main	[3] <u>You ask</u> and <u>do</u> not <u>receive</u> ,	
			Result	because <u>you ask</u> wrongly, to spend it on your passions .	
Main: friendship with God is not that of world.	Idea		[4] <u>You [are]</u> adulterous people!		
	Explain	Question	<u>Do you</u> not <u>know</u> that		
		Answer	<u>friendship</u> with the world <u>is enmity</u> with God?		
Inference: friendship with the world is bad because God is a better treasure and friend.	Main: WHY is friendship with the world bad?		Therefore <u>whoever</u> wishes to be a friend of the world <u>makes</u> himself an enemy of God.		
	Ground (Main 1): because God is a jealous God AND he gives grace to the humble. We can't serve two masters.	Alternative		[5] Or <u>do you suppose</u>	
			Idea	<u>it is</u> to no <u>purpose</u> that	
			Explain	the <u>Scripture says</u> ,	
			Idea	“ <u>He yearns</u> jealously over the spirit that	
		Explain	<u>he has made</u> to dwell in us”?		
	Alternative		[6] But <u>he gives</u> more grace.		
	Inference 1(with Main 1)	Idea	Therefore <u>it says</u> ,		
		Explain	“ <u>God opposes</u> the proud but <u>gives</u> grace to the humble.”		

B. God is Friends with Humble, Repentant Adulterers (v7-10).

VI. THE COMMUNITY DIMENSION OF SPIRITUAL WHOLENESS: PURE SPEECH AND PEACE, PART 2 (4:11-12)

A. Critical Speech is a Presumptuous Violation of the Law.

Sermon: A Call to Repentance, Pastor Seth, 7/23/23

HEADLINE: REPENT BY SUBMITTING YOURSELF TO GOD.

I. Repent by submission to God in humble, dependence on him.

A. Resist the devil (v7). Result: he will flee from you.

B. Draw near to God (v8). Result: he WILL draw near to you.

C. Be wretched and mourn and weep (v9-10). Until your sin moves you to tears, you probably not seeing it for how bad it really is.

II. Repent by ceasing to speak evil against others - slander (v11-12). Leviticus 19:16-18 warns against slander. Instead it calls us to love your brother as yourself. Our rebuke should be humble as we are just like them and capable of the same, and we do not know all God knows. It should be gracious and rooted in God's word.

Application: A. Are you quarreling and fighting with others, written people off, slandering others, etc.? Repent. Don't act like the world - have friendship with God.

Quotes & Notes:

V8 - He is the prodigal - lavish - God: "The promise that God will come near to those who come near to him does not, of course, apply to the salvation of unbelievers but to the restoration to fellowship of Christians. Like the father of the prodigal son, God stands always ready to welcome back his children who turn from their sinful ways" (Moo p193).

V10 - Humility is dependence on God, and is before the fall: "If God gives grace 'to the humble,' then humbling ourselves before God is obviously the way to experience that grace. To 'humble ourselves before the Lord' means to recognize our own spiritual poverty, to acknowledge consequently our desperate need of God's help, and to submit to his commanding will for our lives. This humility is beautifully exemplified in the tax-collector of Jesus' parable, who, deeply conscious of his sin, called out to God for mercy. In response, Jesus pronounces him justified, and summarizes: 'everyone who exalts himself will be humbled, and he who humbles himself will be exalted' (Luke 18:14)" (Moo p196).

V11-12 - These are summary verses like a "reprise" in theater or song: "These several connections suggest that v. 11-12 form a basically independent section that picks up a number of James's favorite themes. But the prominence of the tradition that links "speaking evil" to the sins of jealousy, quarreling, and pride, which have been the focus of 3:13-4:10, suggests that they belong generally to this larger discussion. Perhaps vv. 11-12 should be seen as a brief "reprise" of the larger discussion of sins of speech that opened the section (3:1-12). We would then have an *inclusio* on speech that frames the section 3:1-4:12" (Moo p197). An *inclusio* is a literary device where the writer states a theme or idea at both the beginning and end of a story (livingthebiblios.blogspot.com).

Arcing:				Passage: James 4:7-12	
Inference: because friendship with God is better and its for the humble, therefore submit yourself to God. (Main is v4-6)	Main: six exhortations to growing in friendship with God submitting to him.			[7] [You] <u>Submit</u> yourselves therefore to God.	
		Series 1	Action	[You] <u>Resist</u> the devil,	
			Result	and <u>he will flee</u> from you.	
		Series 2	Action	[8] [You] <u>Draw near</u> to God,	
			Result	and <u>he will draw near</u> to you.	
		Series 3		[You] <u>Cleanse</u> your hands, you sinners,	
		Series 4		and [you] <u>purify</u> your hearts, you double-minded.	
		Series 5		[9] [You] <u>Be wretched</u> and <u>mourn</u> and <u>weep</u> .	
	Series 6		[You] <u>Let</u> your laughter be turned to mourning and your joy to gloom.		
	Inference: recap / summary	Action		[10] [You] <u>Humble</u> yourselves before the Lord,	
Result		and <u>he will exalt</u> you.			
Main: WHY should we not slander one another?				[11] [You] <u>Do not speak</u> evil [slander] against one another, brothers.	
Ground (Series 1): We undermine or question the law of God’s authority.	Alternative	Ground		The <u>one</u> who speaks against a brother or judges his brother, <u>speaks</u> evil against the law and <u>judges</u> the law.	
	Alternative	If		But if <u>you judge</u> the law,	
		Then		<u>you are</u> not a <u>doer</u> of the law but a judge.	
Ground (Series 2): We are not qualified to be judges, there is only ONE qualified. It is his role.			Idea	[12] <u>There is</u> only one <u>lawgiver</u> and <u>judge</u> ,	
			Explain	<u>he</u> who <u>is able</u> to save and to destroy.	
			Question	But <u>who are</u> you to judge your neighbor?	

VII. THE WORLDVIEW OF SPIRITUAL WHOLENESS: UNDERSTANDING TIME AND ETERNITY (4:11-5:11)

A. Arrogant Planning Ignores God's Providence (4:11-17).

Sermon: Strategic Planning, Steave Harmon, 6/6/23 Okoboji

HEADLINE: HUMILITY IS SHOWN IN OUR DEPENDENCE ON HIS PLANS.

Intro: “The best laid plans of mice and men often go awry.” James is giving examples of what self-centeredness looks like. In the previous sections James points out that self-centeredness produces quarrels among you. In this section it is what bucks against the sovereign will of God.

There are four responses that man has to the sovereign will of God:

1. The foolishness of ignoring God’s will is shown, v13. 2. There is arrogance in denying God. 3. The disobedience to God doing your own path is a way though wrong, v17. 4. In contrast, there is an attitude of dependence upon God that is commended, v15.

Application: A. God is serious about our humble dependence upon him. B. Be quick to repent of your arrogance and self dependence. C. Am I at peace with life being a vapor breath because it is God’s role to number our days? Or am I anxious about my plans and my days? Rest and thrive under his sovereignty.

Quotes & Notes:

V13-17 - Rich people (believers in this passage and unbelievers in 5:1-6), can show sin of arrogance: “...the form of address in 4:13 - "Now listen, you who say"- obviously parallels the introduction to 5:1-6: "Now listen, you rich people." These paragraphs, James implies by this literary device, belong together. But the similarities are more than literary: both paragraphs rebuke the attitude of well-to-do people who arrogantly suppose that they can think and act without reference to God and to eternity. Arrogant selfishness is the problem in both paragraphs” (Moo p200).

V13 - This is not a cut on the free market but businesspeople’s common trap of a mindset: “here as the following verses make clear, James is not rebuking these merchants for their plans or even for their desire to make a profit. He rebukes them rather for the this-worldly self-confidence that they exhibit in pursuing these goals - a danger, it must be said, to which businesspeople are particularly susceptible” (Moo p202).

V16 - Is humility rooted in our sin, post fall, or in our dependency as finite creatures, made in the garden? “Within a Christian view of the world, humility consists in recognizing that our limitations do not threaten us but liberate us both to worship God and to cherish others. It gratefully participates in communal life, exalting the needs of others over one’s own while still honoring one’s own finitude... If there had been no sin and no fall, would we have needed humility? Is humility, as discussed in the Old and New Testaments, precisely a rejection of sin and no more? As serious as sin is, to treat it as the most important aspect of our existence and then to use it as the starting point for understanding what it means to be human is to build on a foundation that opposes God and all goodness in creation... Instead of starting with sin, we must ground our theology of humility in the goodness of creation. Humility is a distinctly biblical virtue because it begins with the knowledge that there is a good Creator Lord and we are the finite creatures he made to live in fellowship with him... Humility is built on the Creator/creature distinction; its response to sin emphasizes our further need for God to restore us to the fellowship that he always intended us to inhabit” (Kapic p103).

Arcing:				Passage: James 4:13-17	
Main (Alternative 1): Don't say you can guarantee the future successes.	Main	Idea	Idea	[13] <u>Come</u> now, <u>you</u>	
		Explain		<u>who say</u> ,	
			Explain	“Today or tomorrow <u>we</u> <u>will go</u> into such and such a town and <u>spend</u> a year there and trade and <u>make</u> a profit”—	
	Concessive		Idea	[14] yet <u>you</u> <u>do not know</u>	
			Explain	what <u>tomorrow will bring</u> .	
	Ground: Why not boast to predict the future? You are a mist, no gravitas to be God.	Main		<u>What is your life</u> ?	
		Ground	Idea	For <u>you are a mist</u>	
			Explain	<u>that</u> <u>appears</u> for a little time and then <u>vanishes</u> .	
Main (Alternative 2): Instead say with humility rooted in the garden as dependent, finite humans on our God, if the Lord wills.	Main	Idea		[15] Instead <u>you ought</u> to say,	
		Explain	If	“If the <u>Lord wills</u> ,	
			Then	<u>we</u> <u>will live</u> and <u>do</u> this or that.”	
	Comparison	Idea		[16] As <u>it is</u> ,	
		Explain	Progressive	<u>you boast</u> in your arrogance.	
			Progressive	All such <u>boasting is evil</u> .	
Inference: Because we know we can't guarantee the future, and we know we are dependent on God alone as finite creature, don't sin by living otherwise. [Listen and move with the beat of the Spirit at work today - watch for him.]			Action	[17] So <u>whoever</u> <u>knows</u> the right thing to do and <u>fails</u> to do it,	
			Result	for him <u>it is sin</u> .	

B. Misusing Wealth and Power Brings God's Judgment (5:1-6).

Sermon: Beware the Cliff, Pastor Ryan, 8/13/23

HEADLINE: THERE ARE WAYS TO INVEST WEALTH THAT WILL LAST.

Intro: These are non-believing rich people is who James is addressing. They are called to lament the misery that is coming their way. It is not coming because they are rich but in how they acquired it, how they used it, and how they thought about it - selfish gain. If he is addressing the church in this letter, why address the rich outside the church? He wants the church to learn from the path ahead of these rich. He wants to encourage the church that God's judgment is coming and the rich won't get away with persecution and don't be jealous of them. It is also a warning how we think about wealth, shows us the pit that we may not fall into it ourselves.

There are dangers that come with riches. Here are three warning questions:

1. Are you storing up treasure on earth? The problem is not wealth. It is using money in the wrong ways. They were storing up treasures on earth not in heaven. The "last days" is now, the time between Christ's first and second coming as if he is not coming again.
2. Has money become more important to you than caring about others or doing the right thing? They were finding ways to take land from the poor, using their clout to steamroll, causing poor not to eat thus murder.
3. Is your use of money evidence of self-indulgence? Are you like livestock heading to slaughter that have been fattened up tremendously in heart? He is not condemning the enjoyment of God's creation here. He is concerned with the pattern of self-indulgence and self-focus.

Three exhortations: A. Store up treasures in heaven not on earth. How do we do that? Invest your money well, in something that will yield something eternally. You can send your treasure ahead of you to heaven. So HOW do we do that? B. Answer: Use your money to bless others and advance the kingdom of God. Reflect God's heart and character on how you spend and invest your money. C. There is a judge in heaven, v4. There is sense you can get away with anything when you are rich. But God sees and judges.

Quotes & Notes:

V6 - Producing poverty is murder: "James has accused the "rich" of hoarding wealth (vv. 2-3), cheating workers (v. 4), and living self-indulgently. Now, in the climax of his denunciation, he accuses them of condemning and murdering innocent men...He probably has in mind the practical outcome of the actions that the rich take against the poor to cheat them of their land and take away their gainful employment the poor starve to death. Sirach, for in-stance, makes just this connection: "to take away a neighbor's living is to murder him; to deprive an employee of his wages is to shed blood" (Sir. 34:22)" (Moo p218-219).

Arcing:				Passage: James 5:1-6	
Main: Rich, you lament.			Idea	[1] <u>Come</u> now, <u>you</u> rich, <u>weep</u> and <u>howl</u> for the miseries	
			Explain	<u>that are coming</u> upon you.	
Ground (Series 1): These rich have no future treasure.	Series	Action	Series	[2] Your <u>riches</u> have rotted	
			Series	and your <u>garments</u> are moth-eaten.	
			Series	[3] Your <u>gold</u> and <u>silver</u> have corroded,	
	Result		and their <u>corrosion</u> <u>will be</u> evidence against you and <u>will eat</u> your flesh like fire.		
	Series			You <u>have laid up</u> treasure in the last days.	
Ground (Series 2): These rich got richer through exploita- tion which led to murder from hunger.	Main		[4] [You] Behold,		
	Ground		Progressive	the <u>wages</u> of the laborers who mowed your fields, which you kept back by fraud, <u>are crying</u> out against you,	
			Progressive	and the <u>cries</u> of the harvesters <u>have reached</u> the ears of the Lord of hosts.	
Ground (Series 3). These rich are only concerned about themselves and their self- indulgence .	Series		[5] <u>You have lived</u> on the earth in luxury and in self-indulgence.		
	Series		<u>You have fattened</u> your hearts in a day of slaughter.		
	Series		Action	[6] <u>You have</u> <u>condemned</u> and <u>murdered</u> the righteous person.	
			Result	<u>He does</u> not <u>resist</u> you.	

C. Patiently Enduring Trials Earns God's Reward (5:7-11).

Sermon: That Coming Day, Pastor Ryan, 8/20/23

HEADLINE: THERE ARE FOUR EXAMPLES OF PATIENT FORTITUDE WHILE WE WAIT.

Intro. As great as the wedding day is, there is a better day that is about to happen: God's coming.

There are three exhortations on how to wait for the coming of the Lord while in persecution by the rich:

1. Be patient, v7: Be like a farmer who patiently trusts in the faithfulness of God to provide like the Palestinian farmers who needed early and late rains. The story is not done. The rich and wicked appear to have the upper hand but not eternally.
2. Stand firm, v8: We are going to have to make the Lord the anchor of our hearts. We are waiting patiently on the battlefield for help to arrive. This is endurance. The prophets and Job are examples of this endurance of patient fortitude. James highlights that it is the goodness of God who is for us in compassion and mercy that is the aspect of his sovereignty giving Job endurance.
3. Guard your tongue, v9, 12: Be truthful. Do not take your suffering out on your loved ones in verbal abuse and disunity. This is like "having a hard day at the office and then kicking the dog." Christians still have to give account to the Judge, and being in Christ our deeds will correlate with our confession.

Quotes & Notes:

V7 - This section is the inference to v1-6 - HOW to live in poverty and exploitation from rich: "The 'then' shows that James views his admonition to believers (brothers, or "fellow members of the family of God") as a logical consequence of his denunciation of the wicked rich in 5:1-6. These rich people, James has made clear, while prospering in this life, face a certain prospect of condemnation on the day of judgment ("the day of slaughter" [v. 5]). Because of that prospect, believers who suffer at the hands of the "rich" should be patient .. until the Lord's coming... What is commanded, then, is firm adherence to the faith in the midst of temptations and trials. As they wait patiently for their Lord to return, believers need to fortify themselves for the struggle against sin and with difficult circumstances." (Moo p221, 223).

V9 - Guard against lashing out to your loved ones when external is broken. This is not a separate, stand alone proverb but a practical exhortation in facing trouble: "But grumbling against those who are close to us is particularly likely to occur when we are under pressure or facing difficult circumstances. We vent the pressure from a stressful work environment or from ill health on our close friends and family. So it would be quite natural if James's readers, under the pressure of poverty and persecution (cf. 5:1-6), would turn their frustrations on one another. Moreover, the exhortation to be patient with the circumstances of suffering that the readers face could easily evoke the need for patience with fellow community members as well" (Moo p224).

V11d - Job's eyes saw God's faithfulness though he did not see Satan's purposes and conversations with God: "In Job 42:5-6, Job confesses that he has finally learned his lesson about the majesty and sovereign goodness of God; and a reference to the "purpose" that God has in suffering would certainly be an important source of comfort for James's readers. On the other hand, the restorative "end" of Job's story is of course prominent in the canonical book and would be of equal comfort to James's readers. Your present suffering, James would be saying, is not the "end" of the story; God will transform your situation for good when Christ is revealed in glory" (Moo p230).

Arcing:				Passage: James 5:7-11
Inference: because you are poor and also persecuted by the non-believing rich (5:1-6), respond in patient fortitude while we wait for Christ's coming.	Main (Series of Comparisons): HOW are we to wait in pain well?			[7] <u>Be patient</u> , therefore , <u>brothers</u> , until the coming of the Lord.
	Comparison (Series 1): Wait expectantly like the farmer.	Main	Idea	[You] <u>See</u> how
			Explain	the <u>farmer waits</u> for the precious fruit of the earth, being patient about it,
		Temporal		until <u>it receives</u> the early and the late rains.
		Main	Series	[8] <u>You</u> also, <u>be patient</u> .
			Series	[You] <u>Establish</u> your hearts,
		Ground		for the <u>coming</u> of the Lord <u>is at hand</u> .
	Comparison (Series 2): Don't take your pain out on your loved ones.	Main	Action	[9] [You] <u>Do not grumble</u> against one another, brothers,
			Result	so that <u>you may not be judged</u> ;
		Ground	Idea	[You] <u>behold</u> ,
			Explain	the <u>Judge is standing</u> at the door.
	Comparison (Series 3): Wait faithfully like the prophets.	Action	Idea	[10] As an example of suffering and patience, brothers, <u>[you] take</u> the prophets
			Explain	<u>who spoke</u> in the name of the Lord.
		Result	Idea	[11] [You] <u>Behold</u> ,
			Explain (Idea)	<u>we consider</u> those blessed
			Explain	<u>who remained</u> steadfast.
		Comparison (Series 4): Wait in God's goodness like Job.	Idea	Series
	Series (Idea)			and <u>you have seen</u> the purpose of the Lord,
	Explain		Explain	how the <u>Lord is compassionate and merciful</u> .
	(Ryan included this section to include with v9 - How we should speak)			
Series: Avoid oaths	Action	Neg-ative	[12] But above all, my brothers, <u>[you] do not swear</u> , either by heaven or by earth or by any other oath,	
		Positive	but <u>[you] let</u> your "yes" be yes and your "no" be no,	
	Result		so that <u>you may not fall</u> under condemnation.	

VII. CONCLUDING EXHORTATIONS (5:12-20)

A. Avoid Oaths (5:12).

B. Prayer and Healing (5:13-18).

Sermon: Prayer: Beautifully Simple, Incredibly Complex, Pastor Ryan, 8/27/23

HEADLINE: WORKING PRAYER FROM THE RIGHTEOUS IS POWERFUL.

There are five questions to ask about prayer that James helps us to understand prayer deeper:

1. When should we pray? Pray in all times and all circumstances v13. Our instinct now is prayer first.
2. What should we expect when we pray? We know that God hears and answer our prayers in his will. We are meant to pray boldly, and we don't have to put caveats in there. He is a loving father who cares who gives good gifts. God chooses when and who to heal physically. He is not a genie. "Expect great things from God - attempt great things for God" - William Carey.
3. Why is prayer powerful? It is the Lord who does these things. Elijah had no power over the rain. Your prayer is only as powerful as the one to whom you pray.
4. Who should pray? The elders and the church should pray for the sick. We all should pray. We are normal people just like Elijah and look what happened when he prayed. It is not just for elders. It is for us all.
5. How should we pray for sick people? Is all sickness a direct result of sin? No, death is a function of the fall, but the lesson of Job is that God works other things out. No, he is not in a box and he is not binary in his responses. He is bigger than that. Jesus heals a blind man and says its not from his sin or parents sin but that God may be glorified. But, is some sickness dependent on sin? Yes, in John 5 Jesus heals a sick man to sin no more (Mark 2, 1 Cor 11). Pray for their physical healing and spiritual healing is in context here.

Quotes & Notes:

V12 - a simple "yes" in integrity suffices: "Jesus in Matthew is saying the same thing as James: our truthfulness should be so consistent and dependable that we need no oath to support it: a simple "yes" or "no" should suffice. "Our mere word should be as utterly trustworthy as a signed document, legally correct and complete" (Moo p233).

V13ff - Sanctification is a community project not a solo marathon (1 Thess 3:14): "Not the faith of the sick person but the faith of those praying. In this instance, James mentions no requirement for the sick person to exercise faith, only that he call for the elders. Christians who are ill often find personal prayer difficult" (ESV Notes).

V15 - The oil means something: "We conclude, therefore, that "anoint" in v. 14 refers to a physical ac-ton with symbolic significance" (Moo p242).

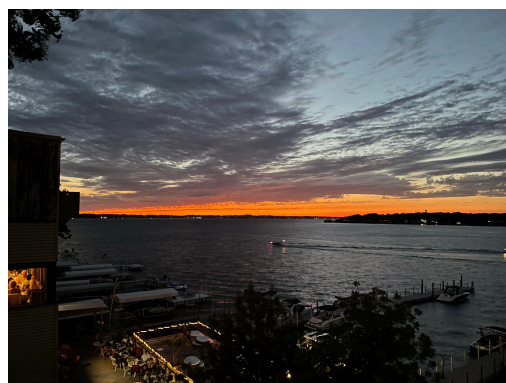
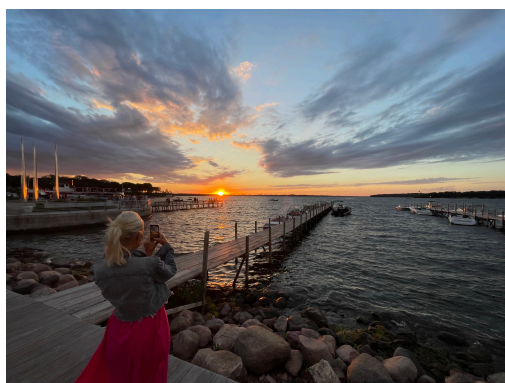
V16 - the: "Answering such a question involves us in the finely nuanced broader issue of the relationship between God's sovereignty and our prayers. But we can say this much. The faith exercised in prayer is faith in the God who sovereignly accomplishes his will. When we pray, our faith recognizes, explicitly or implicitly, the overruling providential purposes of God. We may at times be given insight into that will, enabling us to pray with absolute confidence in God's plan to answer as we ask. But surely these cases are rare - more rare even than our subjective, emotional desires would lead us to suspect. A prayer for healing, then, must usually be qualified by a recognition that God's will in the matter is supreme" (Moo p244).

Vx - the: “This is the only verse in the NT that explicitly commands believers to confess their sins to one another, and it became the basis for the "rule" for small meetings in the eighteenth-century "methodist" movement. But how broadly are we to take this command? James might be requiring only that we confess our sin to those whom we have harmed by the particular sin (cf. Matt. 5:25-26). But the context of healing that we think carries over into v. 16 suggests rather that James thinks of sins that may have caused the illness for which prayers are being offered. We should note an important shift in emphasis in the pas-sage: in v. 14 the elders are encouraged to pray for healing, now, however, the whole church body is to pray” (Moo p246).

Vx - Why THIS story from Elijah’s life of prayer: “A broader question is why James has chosen this particular illustration of effective prayer. As we have noted, the OT does not even mention the prayer, while several other outstanding illustrations of the power of prayer from the life of Elijah are close to hand: calling down fire to consume the sacrifice on Mount Carmel or raising to life the son of the widow (see Luke 4:25). One explanation for the unusual choice might be that James intends us to see an analogy between the sickness of a believer restored to health and the deadness of the land brought back to life and fruitfulness” (Moo p248).

Arcing:			Passage: James 5:12-18
Series: Avoid oaths	Action	Negative	[12] But above all, my <u>brothers</u> , <u>do</u> not <u>swear</u> , either by heaven or by earth or by any other oath,
		Positive	but <u>[you]</u> <u>let</u> your “yes” be yes and your “no” be no,
	Result		so that <u>you</u> <u>may</u> not <u>fall</u> under condemnation.
Main: There is suffering and cheer and sickness.	Series: Suffering prayer	If	[13] <u>Is anyone</u> among you <u>suffering</u> ?
		Then	<u>[you]</u> <u>Let</u> him <u>pray</u> .
	Series: Cheerful prayer	If	<u>Is anyone</u> cheerful?
		Then	<u>[you]</u> <u>Let</u> him <u>sing</u> praise.
	Series: Sick prayer	If	[14] <u>Is anyone</u> among you <u>sick</u> ?
		Progression (Then)	<u>[you]</u> <u>Let</u> him <u>call</u> for the elders of the church,
		Progression (Then)	and <u>[you]</u> <u>let</u> them <u>pray</u> over him, anointing him with oil in the name of the Lord.
		Progression (Then)	Idea
			Explain
		Progression (Then)	[15] And the <u>prayer</u> of faith <u>will save</u> the one who is sick,
			and the <u>Lord</u> <u>will raise</u> him <u>up</u> .
		Progression (Then)	If
			Then
			And if <u>he</u> <u>has committed</u> sins, <u>he will be forgiven</u> .

Inference: We should confess and pray because there is suffering, cheer, and sickness.	Main: Why confess and pray to be healed?	Action: Confess and pray.	Series	[16] Therefore, <u>[you]</u> <u>confess</u> your sins to one another
			Series	and <u>[you]</u> <u>pray</u> for one another,
		Result: healing		that <u>you</u> <u>may</u> be <u>healed</u> .
	Ground: Because working prayer from the righteous is powerful.	Action		The <u>prayer</u> of a righteous person <u>has</u> great <u>power</u>
		Manner		as <u>it</u> is <u>working</u> .
	Comparis on: When you think of working prayer with power, Elijah comes to mind.	Action	Series	[17] <u>Elijah</u> <u>was</u> a <u>man</u> with a nature like ours,
			Series (Idea)	and <u>he</u> <u>prayed</u> fervently that
			(Explain)	<u>it</u> <u>might</u> not rain,
		Result Action		and for three years and six months <u>it</u> <u>did</u> not rain on the earth.
				[18] Then <u>he</u> <u>prayed</u> again,
		Result	Series	and <u>heaven</u> <u>gave</u> rain,
			Series	and the <u>earth</u> <u>bore</u> its fruit.





C. A Concluding Summons to Action (5:19-20).

Sermon: The Christian Buddy System, Pastor Ryan, 9/3/23

HEADLINE: TO LIVE OUT THE CHRISTIAN LIFE AND FIGHT AGAINST SIN, WE NEED EACH OTHER.

We need brothers and sisters in Christ in our life who are willing to call us back when we are wandering from the truth. And we need to be willing to do the same for others.

1. Wandering is possible.
2. Given our wandering tendencies we need help.

Application Question #1: Do you have others in your life who are willing to bring you back when you wander? B. Are you willing to bring others back when they are wandering? Let's be honest, being corrected others by others is really hard, but correcting others and doing it well, might be even more difficult.

Conclusion: James does not want us to be friends with the world, but rather he wants us to live with an undivided loyalty for Jesus Christ. And he wants us to do so for our own joy. But as much as James wants that for us, he clearly also us wants to be concerned for others, he wants us to fight for the joy of others too. And in that it's pretty obvious: to live out the Christian life we are going to need each other. We need the buddy system, because we can't do it alone. So let's surround ourselves with others who are committed to following the way the truth and the life. And when someone in our group wanders from that truth, let's have the courage and the compassion to bring them back, for their joy, for our joy, and for the glory of our great God. (Quotes from Ryan's manuscript).

Quotes & Notes:

V19 - We are called in love to not forget but attempt to go after those who are leaving the faith: "What the mind thinks, and the mouth confesses, the body must do - anything less is worldly, sinful "double-mindedness" (1:8; 4:8). The language of "wandering" here might suggest that he is thinking only of inadvertent or casual sins. But the Greek [word] that we have here often refers to any deviation from the truth of the faith, whether inadvertent or intentional, minor or major. And, since James suggests in v. 20 that the "wandering" Christian is saved from spiritual death, the deviation from the faith here must be a very serious one, tantamount to apostasy" (Moo P249).



Sunrise reflections, August 2023

Arcing:			Passage: James 5:19-20
Action	If	Progressive	[19] My brothers, if <u>anyone</u> among you <u>wanders</u> from the truth
		Progressive	and <u>someone</u> <u>brings</u> him back,
Result	Then	Idea	[20] [then <u>you</u>] <u>let</u> him know that
		Explain	<u>whoever</u> brings back a sinner from his wandering <u>will save</u> his soul from death and <u>will cover</u> a multitude of sins.



"Friendship is through the stomach" - Kenyan proverb for hospitality



Appendix A: TULIP 2020-2021, 12 Memory Verses, Grace's Junior Year



Lake above Devil's Thumb, Nederland, Colorado

Memory Verse Note (NASB): We are all equal in value as image bearers. In addition, all our abilities, opportunities, and blessings are from God through grace. Therefore, we have no reason to boast, which is really the root of racism. Seeing Christ lose all so we may receive true riches will produce deep humility and thanksgiving by His Spirit *(based on ESV study notes too).*

1 Corinthians 4:7

For who regards you as superior?
What do you have
that you did not receive?
And if you did receive it,
why do you boast
as if you had not received it?



In my Father's house are many
rooms. If it were not so, would I
have told you that I go to prepare
a place for you?

John 14:2

Memory Verse Note: Do we think God tells the truth? Of course. Do we think heaven is a true reality - the new heavens and earth? Yes.



Jasper Lake day hike from Diamond Lake, July 2020

Memory Verse Note: Believers are to walk in good fear before this loving Father-Judge (1 Peter 1:17). Isn't fear a worse motivator to good behavior than love? Yes, but the fear of the Lord is wisdom and strong confidence - Prov. 14:26. The fear of God should drive us TO God not AWAY from Him, otherwise we do not under this type of fear correctly. To fear is to find him Beautiful.

Psalm 25:14

The friendship
of the LORD
is for those
who fear him,
and he makes known to them
his covenant.



High Pass, Roosevelt National Park, CO, 2020

Memory Verse Note: DA Carson writes, "It is not that Scripture does not have other things to say. But every generation of Christians has to learn that whining is an affront against God's sovereignty and goodness" (For the Love of God). In context, the builders rejected David who became the capstone of Israel and the "wall", foreshadowing Christ - THIS day too is for rejoicing because of that.

Psalm 118:24

This is the day
that the LORD has made;
let us
rejoice
and be glad in it.



For our sake
he made him to be sin who knew no sin,
so that in him
we might become the
righteousness of God.

2 Corinthians 5:21

Memory Verse Note: If someone asked you, "In one sentence, what is the Gospel?" what would you say?

Believing in Christ means he gets our sin and we get his perfect life and death. Why is it good news? At the same time, followers of Christ are more sinful than we think yet more loved by God than we can possibly imagine! (Luther & Keller)



The Loft, Old Market Omaha, 2020

Memory Verse Note: What can give sustenance and joy to our souls like a ribeye steak can do for our bodies or heat from crackling fire? Eating what God has said. "Meditate on the Word of God day and night. God reveals himself in his Word. What we see of God in the Word is the kindling of the joy of faith." John Piper, desiringgod.org

Jeremiah 15:16

Your words were found,
and I ate them,
and your words became to me
a joy
and the delight of my heart,
for I am called by your name,
O LORD, God of hosts.



First fire at Fawn, Saturday, Dec 2020

2 Corinthians 8:9

Memory Verse Note: In Jesus becoming poor by leaving the riches of heaven and being born into poverty, we get true riches. True wealth is knowing him and being adopted as his very own child of the King. At great expense to him, “bankrupt” on the cross, that is how we get these riches we enjoy now and one day fully (Pastor Jim Moore, Advent 2020).

For you know the grace
of our Lord Jesus Christ,
that though he was rich,
yet for your sake he became poor,
so that you
by his poverty
might become rich.



Christmas Dinner with family, Jan 2021

1 Peter 4:8-9

Memory Verse Note: Peter does not tell us to “sweep offenses” under the rug”, but he tells us we are not to give up on others. Christ’s ethic does not teach us merely to stop speaking meanly by being mute but instead commands us to speak with grace. It is not enough to give up on enemies and leave them peacefully. We are commanded to love them. That is why we need the Holy Spirit to do what we cannot.

8 Above all,
keep loving one another earnestly,
since love covers a multitude of sins.

9 Show hospitality to one another
without grumbling.



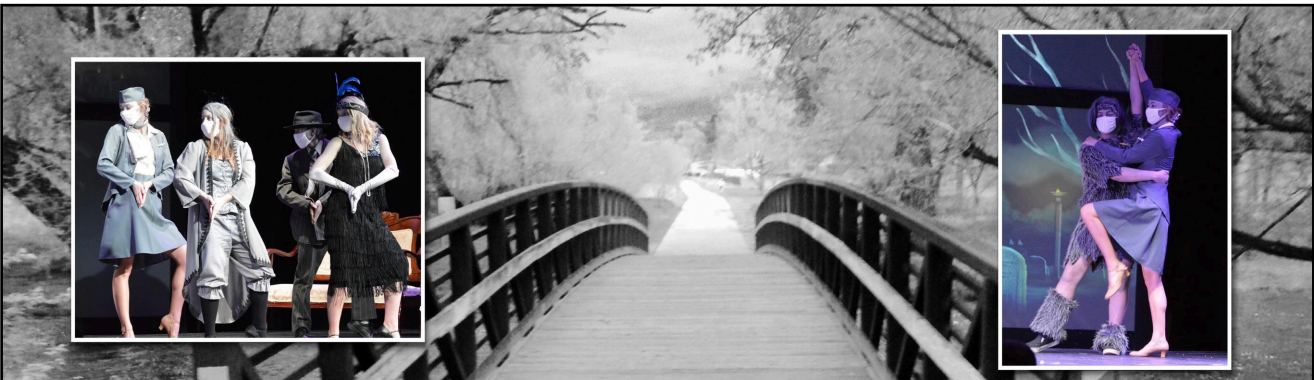
State Swimming Championships 2021, anchor Medley Relay; family run Nebraska City, 2015

For whatever was written
in former days
was written for our instruction,
that
through endurance
and through the encouragement
of the Scriptures
we might have hope.

**Romans
15:4**

Memory Verse Note: Do we have a hope that is built on something guaranteed, or is our hope more characterized by the hope that our team wins the World Series?

So, how does solid hope grow? This verse says hope grows by knowing all of Scripture - including the Old Testament - as tasting all that God is for us in Christ. Do we know how to read a passage and place it in the timeline of the eight scenes of God's unfolding Kingdom? Are we reading, and is our hope building?



Path in Ft. Collins, Co; Addams Family Musical, 2021

I will give
in my house
and within my walls
a monument
and a name
better than sons and daughters;
I will give them an everlasting name
that shall not be cut off.

Isaiah 56:5

Memory Verse Note: In our work to matter, when will we have done enough? Only in Christianity is this quote reversed: "the verdict is never in because the performance is never over" (*Keller podcast, Everlasting Name*).

However, Christ got the guilty verdict we deserved so that by his perfect, completed, life performance we get his Medal of Honor verdict over us now. So live in joy and freedom BECAUSE we have been given an everlasting name not in anxious slavery trying to get one.



Eldora Ski Resort, March 2021

Hebrews 13:20-21

Memory Verse Note: "God's work in us does not eliminate our work; it enables it. We work because he is the one at work in us. Therefore, the fight for joy is possible because God is fighting for us and through us... We understand that the fight for joy is first and always a fight to see. Seeing the glory of Jesus Christ in the gospel awakens joy." When I Don't Desire God, John Piper

Now may the God of peace
who brought again from the dead our Lord Jesus,
the great shepherd of the sheep,
by the blood of the eternal covenant,
equip you with everything good
that you may do his will, [*HOW & WHY does He do this?*]
working in us that which is pleasing in his sight,
through Jesus Christ,
to whom be glory forever and ever. Amen.



Tennis, Spring 2021, Junior Year

Philippians 1:21

Memory Verse Note: "Do you really believe that **the good life comes only through him?** Paul did... To **live** is not to be married or to have a fulfilling marriage. To **live** is Christ. To **live** is not to have children or to raise healthy, successful, or even godly children. To **live** is Christ. To **live** is not to have a body of a certain size or shape or degree of health, or a home in a certain neighborhood, or a particular job or status. To **live** is Christ... Christ IS THE tree of life." Even Better Than Eden - Nancy Guthrie

For to me
to live
is Christ,
and
to die
is gain.



TULIP 2020-2021

12 Verses on 12 Storyboards
Grace Junior Year - Justine and Turner in College

Q3:S12 State Thumb

	1	2	3	4	5	6
						
	Thumb.	Johnson.	Jasper.	Pass.	Redbud.	Loft Xmas.
7	8	9	10	11	12	
						
Fawn Fire.	Feast.	Morton.	Addam's.	Snowboard.	Tennis.	

Appendix B: TULIP 2021-2022, 12 Memory Verses, Grace's Senior Year



Chattanooga, TN, June 26, 2021

2 Corinthians 4:6

Memory Verse Note: As the monologue in Spoudazo 2021 so clearly said, the darkness in our hearts is shattered by God creating sight to see Christ as the highest treasure he is. He is the light. We know the glory of God by seeing the face of Jesus Christ. We see him live real compassion and courage and sacrificing love.

For God,
who said,
“Let light shine out of darkness,”
has shone in our hearts
to give the light
of the knowledge
of the glory of God
in the face of Jesus Christ.



Chattanooga, TN, June 26, 2021

2 Corinthians 4:7

Memory Verse Note: In this “upside-down Kingdom” weakness is not to be feared. Bring it to God and rely desperately on him. Christ is the lasting Treasure that other’s break for, and ironically, they will even see Him more clearly in our weakness. They get the satisfaction in Him, and God is seen as glorious.

But we have this treasure
in jars of clay,
to show that
the surpassing power belongs to God
and not to us.



Sunrise, Fawn Circle, 2021

1 Timothy 6:10-11

Memory Verse Note: Verse 6 in the same passage says, "But godliness with contentment is great gain". We have a good Father who is our treasure and satisfaction. From a place of contentment, work hard. Loving money, not money itself, will pull your affections far from God into pains, away from the God who satisfies.

For the love of money is a root of all kinds of evils. It is through this craving that some have wandered away from the faith and pierced themselves with many pangs.

But as for you, O man of God, flee these things. Pursue righteousness, godliness, faith, love, steadfastness, gentleness. (RGF-LSG)



Homecoming, September 2021

1 Timothy 6:17

Memory Verse Note: God is the One who provides for our every need, not money. Money has a way to cause us to think "we did this because we are smart" or "because I have money today I will have it tomorrow." That leads to anxiety and thinking we are better than others. All is God's. He is not stingy. Depend solely on Him. That is contentment.

As for the rich in this present age, charge them not to be haughty, nor to set their hopes on the uncertainty of riches, but on God, who richly provides us with everything to enjoy.



Lake Ventura, birthday adventure
October 2021

1 Timothy 6:18-19

Memory Verse Note: Money is not "truly life." So what is, and how do we take hold of it now? Knowing God. Being in relationship with the Almighty through Jesus. The whole "field" is God's, and make sure you leave the edges for "gleaning" not taking every penny out falsely thinking that is better stewardship.

They are
to do good,
to be rich in good works,
to be generous and ready to share,
thus storing up treasure for themselves
as a good foundation for the future,
so that they may take hold of that
which is truly life.



Hamilton & Orpheum Season Tickets
with Grace, 2021-2022
Tulip post 6-3-14
John Stott, Men Made New

Memory Verse Note: What do we have for the present? It is important to look back at the costly forgiveness by God in Christ becoming flesh and spilling his blood for enemies. It is important to look forward that this costly salvation guarantees final glorification to the new friends of God. However, verse 11 says even more than both of those, we rejoice TODAY - now - in having God. "We rejoice in hope vs2. We rejoice in sufferings also vs3. But above all we rejoice in God Himself; and we do it through Jesus Christ" (Stott p20). God is the One who accomplished these great blessings for us in these two sections of Romans 5:1-5, 6-11 through Jesus Christ. Rest in His beauty.

Romans 5:11

More than that,
we also rejoice in God
through our Lord Jesus Christ,
through whom we have now
received reconciliation.





*Restorative, flourishing time in Art
by Grace, 2020-2021*

Psalm 52:8-9 (NIV)

Memory Verse Note: This was one of my favorite verses as a kid. Flourishing is in knowing, worshipping, and hoping in God resting in his love that does not fail one time! There are three actions here: trust his love, praise his deeds, and hope in his goodness. In all redemptive history God reveals himself directly and in Jesus.

But I am like an olive tree
flourishing in the house of God;
I trust in God's unfailing love for ever and ever.
For what you have done
I will always praise you
in the presence of your faithful people.
And I will hope in your name,
for your name is good.



*Fete Fling, Grace, lane 4, in orange
February 2022*

1 Thessalonians 5:23-24

Memory Verse Note: We have peace with God now in Christ, and he is making in us deep character of compassion and love like his son. "There is no need for [us] to worry about whether [we] will be sufficiently holy and blameless at the coming of the Lord. God is faithful, and he will surely make it happen" (ESV Study Notes).

Now may the God of peace
himself sanctify you completely,
and may your whole
spirit and soul and body
be kept blameless
at the coming of our Lord Jesus Christ.
He who calls you is faithful;
he will surely do it.



*The Castle Church, Wittenberg, Germany
Martin Luther's 95 Thesis
Buried under the pulpit
February 2022*

Memory Verse

Note: This continues the passage from a few years ago. Two pairs: for Christ two things have happened yielding two results - we gain Christ and a new identity.

Philippians 3:7-11

For his sake I have suffered the loss of all things and count them as rubbish, in order that I may gain Christ [9] and be found in him,



Philippians 3:7-8a

7 But whatever gain I had,
I counted as loss for the sake of Christ.
8 Indeed, I count everything as loss
because of the surpassing worth of knowing
Christ Jesus my Lord.



*Eldora Ski Resort
March 2022*

Memory Verse Note: We get a better righteousness from God than what we could muster up ourselves. Jesus earned 33 years of perfect obedience that by faith counts for us. Are we humble enough to forgive ourselves then for falling short of what we and God want out of us? Can we rest in the better righteousness?

Philippians 3:9

not having a righteousness of my own that comes from the law,
but
that which comes through faith in Christ,
the righteousness from God
that depends on faith—



*The Castle Church, Wittenberg, Germany
Martin Luther's 95 Thesis
Buried under the pulpit
February 2022*

Memory Verse Note: Resting in that better righteousness, God is renewing us from the inside out to act differently. "The indwelling Christ enables each person to be more himself than he was ever able to be before." Frederica Mathewes-Green quoted in Kapic's You Are Only Human. God loves AND likes YOU not just your covering.

Philippians 3:10-11

[10] that I may
know him
and the power of his resurrection,
and may share his sufferings,
becoming like him in his death,
[11] that by any means possible I may
attain the resurrection from the dead.



Sr Prom, FHS, April 23, 2022

Memory Verse Note: You have received him by faith, so keep walking with him by faith. "Paul uses the images of a tree (rooted) and a building (built up) to remind them of their firm foundation in what they have already been taught" (ESV Notes). Send your roots deep into the living water of the all-satisfying Christ. It gives reason to abound being thankful.

Colossians 2:6-7

Therefore, as you received Christ Jesus
the Lord,
so walk in him,
rooted and built up in him
and established in the faith,
just as you were taught,
abounding in thanksgiving



TULIP 2021-2022

12 Verses on 12 Storyboards
Grace Senior Year - Turner So. In College, Justine Married

Q3(5):S13 Dance Wedding

1	2	3	4	5	6
					
Wedding.	Head Table.	Sunrise.	Homecoming.	Kayak.	Painting.
7	8	9	10	11	12
					
Hamilton.	Fete Fling.	Wittenberg.	Snowboard.	Wittenberg.	Prom.

Appendix C: the Arcing One-Pager - How Thoughts Connect

The summary of 18 ways two thoughts or propositions or independent clauses can connect.⁴

Name	Definition	Key Words	Example 1
1. Series	Each proposition makes its own independent contribution to a whole - Main clauses are COEXISTING	And, moreover, furthermore, likewise, neither, nor, etc.	(series) The sun will be darkened, (series) And the moon will not give its light, (series) And the stars will fall from heaven, (series) And the powers of the heaven will be shaken. Mt. 24:29
2. Progression	Like series, but each proposition is a further step toward a climax - Main clauses are CLIMAXING	Then, and moreover, furthermore, etc.	(progression) Those whom he predestined he also called; (progression) And those whom he called he also justified; (progression) And those whom he justified, he also glorified." Rom 8:30
3. Alternative	Each proposition expresses a different possibility arising from a situation. Main clauses are CONTRASTING	Or, but, while, on the other hand, etc.	(alternative) Some were convinced (alternative) While others disbelieved. Acts 28:24
1. Action - Manner	The statement of an action, and then a more precise statement which indicates the way or manner in which this action is carried out	In that, by, etc. (in Greek it is the adverbial participle of means that distinguishes this from Idea – Explanation)	(action -main clause) God has not left himself without a witness (manner -subordinate clause) In that he gave you from heaven rains and fruitful seasons. Acts 28:24
2. Comparison	The relationship between statements expressing an action clearer by showing what it is like.	Even as, as...so, like just as	(comparison) As my Father has sent me, (main clause) So I send you. John 20:21
3. Negative - Positive	The relationship between two alternatives, on of which is denied so that the other is enforced - contrasting statements	Not...but	(-) (main clause) Do not be foolish, (+) (adversative clause) But understand what the will of the Lord is. Eph 5:17
4. Idea - Explanation	The relationship between an original statement and one clarifying its meaning (may only clarify one word from the main clause)	That is	(idea -main clause) Jacob supplanted me these two times; (explanation) He took away my birthright and (explanation) now he has taken away my blessing. Gen 27:36
5. Question – Answer	Statement of question and answer to that question	Look for the question mark	(question) What does Scripture say? (answer -main clause) Abraham believed God... Rom 4:3

⁴ Schreiner, Thomas, R. Interpreting the Pauline Epistles, Michigan, Baker Publishing Group, 2011

Name	Definition	Key Words	Example 1
1. Ground	The relationship between a statement and the argument or reason for the statement (supporting proposition FOLLOWS)	For, because, since, etc. (In Ground, the conclusion comes first)	(main clause) Blessed are the poor in spirit, (ground) For there is the kingdom of God Matt 5:3
2. Inference	The relationship between a statement and the argument or reason for the statement (supporting proposition PRECEEDS)	Therefore, wherefore, consequently, accordingly, etc. (In Inference, the conclusion comes second)	(main clause) The end of all things is at hand, (inference) Therefore be sensible and sober in prayer. 1 Pet 4:7
3. Action - Result	The relationship between an action and a consequence or result which accompanies that action	So that, that, with the result that	(action) There arose a great storm in the sea, (result) so that the boat was being swamped by the waves. Matt 8:24
4. Action - Purpose	The relationship between an action and the one that is intended to come as a result.	In order that, so that, that, with a view to, to the end that, lest	(action) Humble yourselves under God's mighty hand (purpose) That he may lift you up. 1 Pet 5:6
5. Conditional (if-then)	This is like Action-Result except that the existence of the action is only potential	If...then, provided that, except	(if-conditional clause) If you are led by the spirit, (then-main clause) You are not under the law. Gal 5:18
6. Temporal	The relationship between the main proposition and the occasion when it can occur	When, whenever, after, before	(temporal clause) When you fast, (main clause) Do not look gloomy. (Matt. 6:16)
7. Locative	The relationship between a proposition and the place where it can be true	Where, wherever	(locative) Where two or three are gathered together in my name, (main clause) there I am in their midst (Matt 18:20)
8. Bilateral	A bilateral proposition supports two other propositions, one preceding and one following	Same conjunctions as Ground and Inference	(main) Let the nations be glad and sing for joy, (bilateral phrase) For you will judge the peoples with uprightness and guide the nations on the earth. (main clause) Let the peoples praise you, O God. Ps 67:4-5
1. Concessive	The relationship between a main clause and a contrary statement	Although...yet, although, yet, nevertheless, but however	(concessive) Although he was a Son, (main clause) he learned obedience from what he suffered. Heb 5:8
2. Situation - Response	The relationship between a situation in one clause and a response in another		(situation) How often would I have gathered your children together as a hen gathers her brood under her wings, (response) And you would not. Matt 23:37