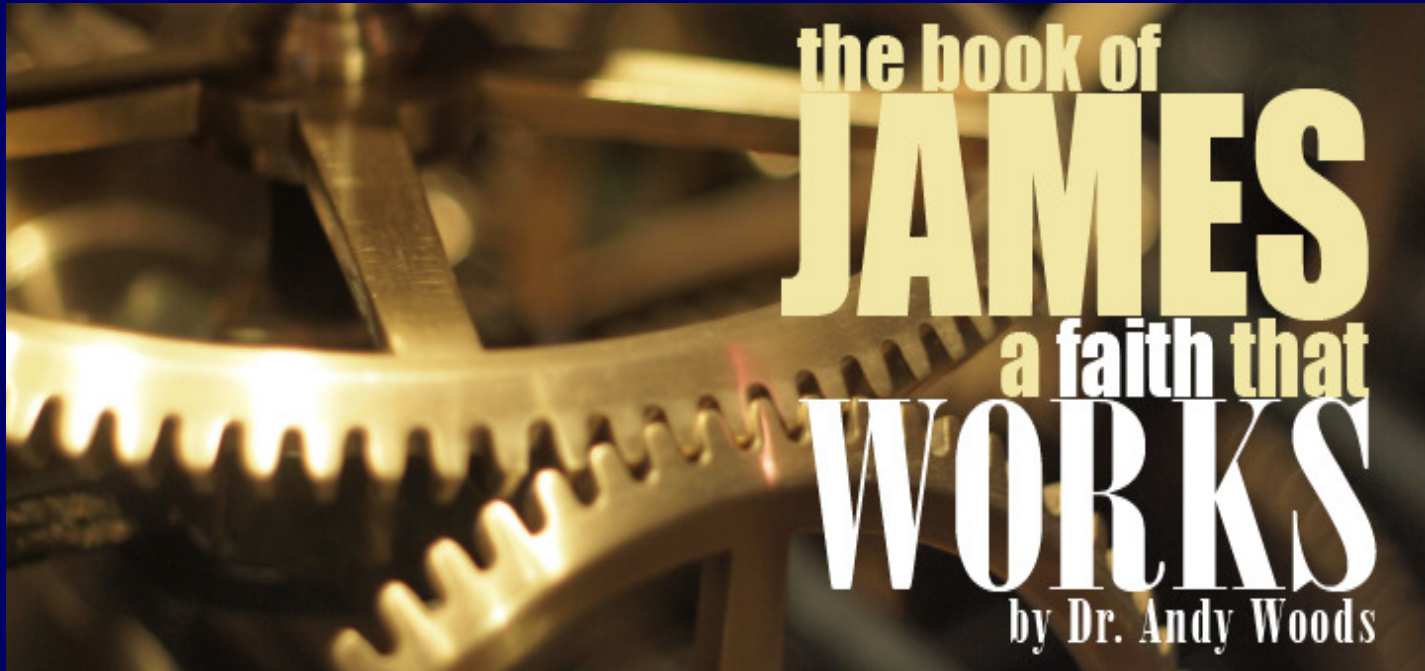


PRACTICAL RIGHTEOUSNESS



Dr. Andy Woods

Senior Pastor – Sugar Land Bible Church

President – Chafer Theological Seminary

Answering Eleven Questions



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

JAMES STRUCTURE

- I. Faith (James 1:1–3:12)
- II. Wisdom (James 3:13–5:20)



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JAMES STRUCTURE

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



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James 1:2-18

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



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Faith Obeys God

(James 1:19-27)

- I. Need for Slowness in Speaking & Anger (1:19-20)
- II. Need for Obedience to God's Word (1:21-25)
- III. Need for True Religion (1:26-27)



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Favoritism

(2:1-13)

- I. Command: no favoritism (2:1)
- II. Situation: favoritism in the assembly (2:2-3)
- III. Reasoning: favoritism is contrary to God's character & purposes (2:4-13)



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Three Tenses of Salvation

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

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III. Reasoning: Favoritism is Contrary to God's Character & Purposes

(2:4-13)

A. We judge where God has not (4)

B. God elects all (2:5)

C. Rich oppressors (2:6-7)

D. Favoritism violates God's Law (2:8-11)

E. God will judge those showing favoritism (2:12-13)



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Faith Manifesting Works

(2:14-26)

- Thesis: works accompany useful faith (2:14)
- Five illustrations (2:15-26)
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James 2:14-26

“James does not call the belief of the demons a mere ‘recognition,’ but he states they actually ‘believe.’ In fact, their faith does cause them to ‘tremble.’ James’s point is that even the faith of demons results in some practical manifestation in their lives, so should not the genuine faith of these believers result in some profitable and demonstrable works toward other believers in need?”

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Harmony Between Paul and James

TERMS	PAUL	JAMES
Justification	Declaration of innocence before God	Evidence of usefulness of believer's faith before man
Save	Justification	Sanctification
Faith	Saving faith	Serving faith
Works	Favor with God	Believer's moral deeds



Lewis Sperry Chafer

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

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



Lewis Sperry Chafer

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

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

Romans 12:3-8

“³ For through the grace given to me I say to everyone among you not to think more highly of himself than he ought to think; but to think so as to have sound judgment, as God has allotted to each a measure of **faith**. ⁴ For just as we have many members in one body and all the members do not have the same function, ⁵ so we, who are many, are one body in Christ, and individually members one of another...



Romans 12:3-8

...“⁶ Since we have gifts that differ according to the grace given to us, each of us is to exercise them accordingly: if prophecy, according to the proportion of his faith; ⁷ if service, in his serving; or he who teaches, in his teaching; ⁸ or he who exhorts, in his exhortation; he who gives, with liberality; he who leads, with diligence; he who shows mercy, with cheerfulness.”



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James 2:17, 20, 26

“¹⁷ Even so faith, if it has no works, is dead [*nekros*], being by itself... ²⁰ But are you willing to recognize, you foolish fellow, that faith without works is useless [*argos*]?...²⁶ For just as the body without the spirit is dead [*nekros*], so also faith without works is dead [*nekros*].”



Audience

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



James 1:1

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



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Matthew 12:33-37

“³³ Either make the tree good and its fruit good, or make the tree bad and its fruit bad; for the tree is known by its fruit. ³⁴ You brood of vipers, how can you, being evil, speak what is good? For the mouth speaks out of that which fills the heart. ³⁵ The good man brings out of his good treasure what is good; and the evil man brings out of his evil treasure what is evil. ³⁶ But I tell you that every careless word that people speak, they shall give an accounting for it in the day of judgment. ³⁷ For by your words you will be **justified** [**dikaioō**], and by your words you will be condemned.”





Thomas L. Constable

James notes, www.soniclight.com, 58.

“‘Abraham’ was declared righteous more than once. Most interpreters understand the first scriptural statement of his justification as describing his ‘new birth,’ to use the New Testament term (Gen. 15:6). This is when God declared Abraham righteous. James explained that **about 20 years** after Abraham was declared righteous, he was ‘justified’ again. Scripture consistently teaches that believers whom God declares righteous never lose their righteous standing before God (Rom. 5:1; 8:1; et al.). They do not need to be saved again.”



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“Abraham's subsequent, second ‘justification,’ evidently refers to a second declaration of his righteousness. James said this second time Abraham's works declared him righteous. They gave testimony (bore witness) to his faith. Works do not always evidence faith (v. 19), but sometimes they do. They do so, whenever a person who has become a believer by faith, continues to live by faith. Abraham is a good example of a believer whose good works (obedience to God) bore witness to his righteousness. He continued to live by faith, just as he had been declared righteous by faith.”



John Calvin

James 2:23 (Calvin Cath Epist)

“They who seek to prove from this passage of James that the works of Abraham were imputed for righteousness, must necessarily confess that Scripture is perverted by him; for however they may turn and twist, they can never make the effect to be its own cause. The passage is quoted from Moses. (Gen. 15:6.) The imputation of righteousness which Moses mentions, preceded more than thirty years the work by which they would have Abraham to have been justified. Since faith was imputed to Abraham fifteen years before the birth of Isaac, this could not surely have been done through the work of sacrificing him.”



John Calvin

James 2:23 (Calvin Cath Epist)

“I consider that all those are bound fast by an indissoluble knot, who imagine that righteousness was imputed to Abraham before God, because he sacrificed his son Isaac, who was not yet born when the Holy Spirit declared that Abraham was justified. It hence necessarily follows that something posterior is pointed out here.”

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James 2:22

“You see that faith was working with his works, and as a result of the works, faith was perfected [*teleioō*].”



Hebrews 5:14

“But solid food is for the mature [*teleios*], who because of practice have their senses trained to discern good and evil.”



James 2:24

“You see that a man is justified [*dikaioō*] by works and not by faith alone.”



Matthew 12:33-37

“³³ Either make the tree good and its fruit good, or make the tree bad and its fruit bad; for the tree is known by its fruit. ³⁴ You brood of vipers, how can you, being evil, speak what is good? For the mouth speaks out of that which fills the heart. ³⁵ The good man brings out of his good treasure what is good; and the evil man brings out of his evil treasure what is evil. ³⁶ But I tell you that every careless word that people speak, they shall give an accounting for it in the day of judgment. ³⁷ For by your words you will be **justified** [**dikaioō**], and by your words you will be condemned.”



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CANAAN

GOSHEN

Mount Sinai? (Jebel Musa)

Mediterranean Sea

Dead Sea

EGYPT

SINAI

MIDIAN

WILDERNESS OF SHUR

WILDERNESS OF ZIN

WILDERNESS OF PARAN

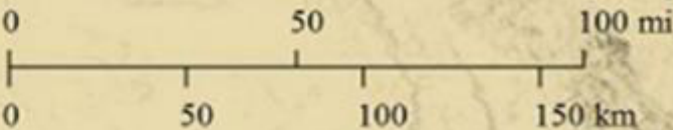
WILDERNESS OF SIN

Way to the Land of the Philistines

Nile River

Red Sea

Red Sea



Rameses

Pithon?

Tahpanhes

Succoth?

Migdol

Memphis

On

Marah?

Elim?

Dophkah?

Hazereth?

Rephidim?

Ezion-geber?

Jotbathah?

Timna

Elath

Kadesh-barnea

Punon

Beersheba

Arad

Gaza

James 2:25

“In the same way, was not Rahab the harlot also **justified [dikaioō]** by works when she received the messengers and sent them out by another way?”



Matthew 12:33-37

“³³ Either make the tree good and its fruit good, or make the tree bad and its fruit bad; for the tree is known by its fruit. ³⁴ You brood of vipers, how can you, being evil, speak what is good? For the mouth speaks out of that which fills the heart. ³⁵ The good man brings out of his good treasure what is good; and the evil man brings out of his evil treasure what is evil. ³⁶ But I tell you that every careless word that people speak, they shall give an accounting for it in the day of judgment. ³⁷ For by your words you will be **justified** [**dikaioō**], and by your words you will be condemned.”



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James 2:14-26

“The word ‘dead’ in Scripture always carries the idea of ‘separation,’ never nonexistence. At physical death there is a separation of the soul and spirit from a person’s body, yet that person continues to exist either in Heaven or Hell. When we see the body of a deceased person lying in an open casket at a funeral, we do not conclude that the person never really existed in the first place.”



James 2:14-26

“Just as there is a separation of the soul and spirit from the body without denying the reality of the soul and spirit, James is not denying the existence or reality of initial faith in Christ for first-tense salvation among his readers whose faith was separated from good works.”

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1 Corinthians 3:10-12

“¹⁰ According to the grace of God which was given to me, like a wise master builder I laid a foundation, and another is building on it. But each man must be careful how he builds on it. ¹¹ For no man can lay a foundation other than the one which is laid, which is Jesus Christ. ¹² Now if any man builds on the foundation with gold, silver, precious stones, wood, hay, straw...”



1 Corinthians 3:14-15

“¹⁴ If any man’s work which he has built on it remains, he will receive a reward. ¹⁵ If any man’s work is burned up, he will suffer loss; but he himself will be saved, yet so as through fire.”



CONCLUSION

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