

**Contact Information:**  
lorin@cranfordville.com  
cranfordville.com

**The Study of James  
Interlaken July 2012  
Lorin L. Cranford**



**James 1**

1 James, a servant of God and of the Lord Jesus Christ, To the twelve tribes in the Dispersion: Greetings.

2 My brothers and sisters, whenever you face trials of any kind, consider it nothing but joy, 3 because you know that the testing of your faith produces endurance; 4 and let endurance have its full effect, so that you may be mature and complete, lacking in nothing. 5 If any of you is lacking in wisdom, ask God, who gives to all generously and ungrudgingly, and it will be given you. 6 But ask in faith, never doubting, for the one who doubts is like a wave of the sea, driven and tossed by the wind; 7 8 for the doubter, being double-minded and unstable in every way, must not expect to receive anything from the Lord. 8 9 Let the believer who is lowly boast in being raised up, 10 and the rich in being brought low, because the rich will disappear like a flower in the field. 11 For the sun rises with its scorching heat and withers the field; its flower falls, and its beauty perishes. It is the same way with the rich; in the midst of a busy life, they will wither away. 12 Blessed is anyone who endures temptation. Such a one has stood the test and will receive the crown of life that the Lord has promised to those who love him.

13 No one, when tempted, should say, "I am being tempted by God"; for God cannot be tempted by evil and he himself tempts no one. 14 But one is tempted by one's own desire, being lured and enticed by it; 15 then, when that desire has conceived, it gives birth to sin, and that sin, when it is fully grown, gives birth to death. 16 Do not be deceived, my beloved. 17 Every generous act of giving, with every perfect gift, is from above, coming down from the Father of lights, with whom there is no variation or shadow due to change. 18 In fulfillment of his own purpose he gave us birth by the word of truth, so that we would become a kind of first fruits of his creatures.

19 You must understand this, my beloved: let everyone be quick to listen, slow to speak, slow to anger; 20 for your anger does not produce God's righteousness. 21 Therefore rid yourselves of all sordidness and rank growth of wickedness, and welcome with meekness the implanted word that has the power to save your souls. 22 But be doers of the word, and not merely hearers who deceive themselves. 23 For if any are hearers of the word and not doers, they are like those who look at themselves in a mirror; 24 for they look at themselves and, on going away, immediately forget what they were like. 25 But those who look into the perfect law, the law of liberty, and persevere, being not hearers who forget but doers who act—they will be blessed in their doing. 26 If any think they are religious, and do not bridle their tongues but deceive their hearts, their religion is worthless. 27 Religion that is pure and undefiled before God, the Father, is this: to care for orphans and widows in their distress, and to keep oneself unstained by the world.

**Praescriptio: 1:1**

**Superscriptio:** Ἰάκωβος θεοῦ καὶ κυρίου Ἰησοῦ Χριστοῦ δοῦλος

**Adscriptio:** ταῖς δώδεκα φυλαῖς ταῖς ἐν τῇ διασπορᾷ

**Salutatio:** χαίρειν

From this letter ID written on the outside of the scroll, ROLL

we conclude that James was written in the early 60s as excerpts of his preaching in Jerusalem to benefit Jewish Christians in the Diaspora. The document is in actuality an ancient Jewish Christian sermon. Reflecting the Jewish wisdom heritage, James delivers powerful messages on principle of Christian living, first given in Aramaic to the church in Jerusalem and then translated into Greek for his targeted readers.



**Facing Trials: 1:2-12**

Pure Joy: 1:2-4

Wisdom: 1:5-8

Examples: 1:9-11

Blessing: 1:12

James challenges believers to adopt a spiritual posture of joy in hardships. This grows out of what we know is happening in hardships. God's wisdom is available to help us cope. Out of his world comes two examples of hardships to illustrate his point. God's blessings are upon the individual enduring trials.

**God and Temptation: 1:13-18**

Not from God: 1:13-16

Good things from God: 1:17-18

No one facing hardships as a temptation to sin can blame God for the temptation. The temptation to sin comes from τῆς ἰδίας ἐπιθυμίας, which unleash a deadly process in our life.

God is the source of only good in our lives, as our conversion affirms.

**The Word and Piety: 1:19-27**

Warning: 1:19-21

Admonition: 1:22-25

Tests: 1:26-27

Conflict in the Christian community comes out of anger which has no legitimate place in our life. We must rid ourselves of it. Hearing the Word is followed by doing it. This is clearly reflected in three areas of Christian action.

**STRUCTURAL OUTLINE OF TEXT  
Of James<sup>1</sup>**

<b>PRAESCRIPTIO</b>	<b>1.1</b>
<b>BODY</b>	<b>1.2-5.20</b>
<b>Facing Trials</b>	<b>1.2-12</b>
<b>God and Temptation</b>	<b>1.13-18</b>
<b>The Word and Piety</b>	<b>1.19-27</b>
<b>Faith and Partiality</b>	<b>2.1-13</b>
<b>Faith and Works</b>	<b>2.14-26</b>
<b>Controlling the Tongue</b>	<b>3.1-12</b>
<b>True and False Wisdom</b>	<b>3.13-18</b>
<b>Solving Divisions</b>	<b>4.1-10</b>
<b>Criticism</b>	<b>4.11-12</b>
<b>Leaving God Out</b>	<b>4.13-17</b>
<b>Danger in Wealth</b>	<b>5.1-6</b>
<b>Persevering under Trial</b>	<b>5.7-11</b>
<b>Swearing</b>	<b>5.12</b>
<b>Reaching Out to God</b>	<b>5.13-18</b>
<b>Reclaiming the Wayward</b>	<b>5.19-20</b>

<sup>1</sup>Taken from Lorin L. Cranford, *A Study Manual of James: Greek Text* (Fort Worth: Scripta Publications, Inc., 1988), 285.

**Your Notes:**

## James 2

1 My brothers and sisters, do you with your acts of favoritism really believe in our glorious Lord Jesus Christ? 2 For if a person with gold rings and in fine clothes comes into your assembly, and if a poor person in dirty clothes also comes in, 3 and if you take notice of the one wearing the fine clothes and say, "Have a seat here, please," while to the one who is poor you say, "Stand there," or, "Sit at my feet," 4 have you not made distinctions among yourselves, and become judges with evil thoughts? 5 Listen, my beloved brothers and sisters. Has not God chosen the poor in the world to be rich in faith and to be heirs of the kingdom that he has promised to those who love him? 6 But you have dishonored the poor. Is it not the rich who oppress you? Is it not they who drag you into court? 7 Is it not they who blaspheme the excellent name that was invoked over you? 8 You do well if you really fulfill the royal law according to the scripture, "You shall love your neighbor as yourself." 9 But if you show partiality, you commit sin and are convicted by the law as transgressors. 10 For whoever keeps the whole law but fails in one point has become accountable for all of it. 11 For the one who said, "You shall not commit adultery," also said, "You shall not murder." Now if you do not commit adultery but if you murder, you have become a transgressor of the law. 12 So speak and so act as those who are to be judged by the law of liberty. 13 For judgment will be without mercy to anyone who has shown no mercy; mercy triumphs over judgment.

14 What good is it, my brothers and sisters, if you say you have faith but do not have works? Can faith save you? 15 If a brother or sister is naked and lacks daily food, 16 and one of you says to them, "Go in peace; keep warm and eat your fill," and yet you do not supply their bodily needs, what is the good of that? 17 So faith by itself, if it has no works, is dead. 18 But someone will say, "You have faith and I have works." Show me your faith apart from your works, and I by my works will show you my faith. 19 You believe that God is one; you do well. Even the demons believe—and shudder. 20 Do you want to be shown, you senseless person, that faith apart from works is barren? 21 Was not our ancestor Abraham justified by works when he offered his son Isaac on the altar? 22 You see that faith was active along with his works, and faith was brought to completion by the works. 23 Thus the scripture was fulfilled that says, "Abraham believed God, and it was reckoned to him as righteousness," and he was called the friend of God. 24 You see that a person is justified by works and not by faith alone. 25 Likewise, was not Rahab the prostitute also justified by works when she welcomed the messengers and sent them out by another road? 26 For just as the body without the spirit is dead, so faith without works is also dead.

## Faith and Partiality: 2:1-13

Admonition: 2:1

Illustration: 2:2-4

Explanation: 2:5-11

Application: 2:12-13

James begins with an admonition against claiming faith while showing prejudice against others: *μη ἐν προσωπολημψίας ἔχετε τὴν πίστιν τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ τῆς δόξης;* He then illustrates it from experiences in his world based on wealth and a church meeting. Finally, he amplifies the wrongness of such a claim to faith with a series of points establishing his thesis in the admonition.



## Faith and Works: 2:14-26

Admonition: 2:14

Illustration: 2:15-17

Explanation: 2:18-26

Following the same line of reasoning as in 2:1-11 but with different contours, James continues to stress the nature of genuine faith commitment to Christ.

With a couple of rhetorical questions, he begins with an astounding claim that only a working faith is saving faith. The issue is one's eternal destiny.



Again by illustrating through discriminatory treatment at a church meeting, he drives home his point about a functioning faith. Finally, he amplifies his thesis on faith with a series of dramatic arguments reflecting his critique of the current Jewish wisdom tradition and its use of Abraham and Rahab. At the same time some of these points are made through very skillful use of literary Greek rhetorical devices not found in Jewish and Christian writings.

When properly viewed, no tension exists between Paul's emphasis on faith in Romans 4 and Galatians 3 and James' emphasis on faith here. Just the opposite surfaces in comparing James 2 and Paul's emphasis on faith and good works in the Prison Letters and the Pastoral Letters. They both shared a common viewpoint. The phoney conflict between James and Paul arose out of the conflict between the Roman Catholic Church and Protestantism beginning with the Reformation.



## STRUCTURAL OUTLINE OF TEXT

Of James<sup>1</sup>

<b>PRAESCRIPTIO</b>	<b>1.1</b>
<b>BODY</b>	<b>1.2-5.20</b>
Facing Trials	1.2-12
God and Temptation	1.13-18
The Word and Piety	1.19-27
<b>Faith and Partiality</b>	<b>2.1-13</b>
<b>Faith and Works</b>	<b>2.14-26</b>
Controlling the Tongue	3.1-12
True and False Wisdom	3.13-18
Solving Divisions	4.1-10
Criticism	4.11-12
Leaving God Out	4.13-17
Danger in Wealth	5.1-6
Persevering under Trial	5.7-11
Swearing	5.12
Reaching Out to God	5.13-18
Reclaiming the Wayward	5.19-20

<sup>1</sup>Taken from Lorin L. Cranford, *A Study Manual of James: Greek Text* (Fort Worth: Scripta Publications, Inc., 1988), 285.

## Your Notes:

### James 3

1 Not many of you should become teachers, my brothers and sisters, for you know that we who teach will be judged with greater strictness. 2 For all of us make many mistakes. Anyone who makes no mistakes in speaking is perfect, able to keep the whole body in check with a bridle. 3 If we put bits into the mouths of horses to make them obey us, we guide their whole bodies. 4 Or look at ships: though they are so large that it takes strong winds to drive them, yet they are guided by a very small rudder wherever the will of the pilot directs. 5 So also the tongue is a small member, yet it boasts of great exploits. How great a forest is set ablaze by a small fire! 6 And the tongue is a fire. The tongue is placed among our members as a world of iniquity; it stains the whole body, sets on fire the cycle of nature, and is itself set on fire by hell. 7 For every species of beast and bird, of reptile and sea creature, can be tamed and has been tamed by the human species, 8 but no one can tame the tongue—a restless evil, full of deadly poison. 9 With it we bless the Lord and Father, and with it we curse those who are made in the likeness of God. 10 From the same mouth come blessing and cursing. My brothers and sisters, this ought not to be so. 11 Does a spring pour forth from the same opening both fresh and brackish water? 12 Can a fig tree, my brothers and sisters, yield olives, or a grapevine figs? No more can salt water yield fresh.

13 Who is wise and understanding among you? Show by your good life that your works are done with gentleness born of wisdom. 14 But if you have bitter envy and selfish ambition in your hearts, do not be boastful and false to the truth. 15 Such wisdom does not come down from above, but is earthly, unspiritual, devilish. 16 For where there is envy and selfish ambition, there will also be disorder and wickedness of every kind. 17 But the wisdom from above is first pure, then peaceable, gentle, willing to yield, full of mercy and good fruits, without a trace of partiality or hypocrisy. 18 And a harvest of righteousness is sown in peace for those who make peace.

### Controlling the Tongue: 3:1-12

Admonition: 3:1-2

Amplification: 3:3-12

Disproportionate power: vv. 3-5a

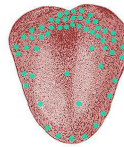
Destructive power: vv. 5b-12

Do these two pericopes constitute one theme with two sides or two separate but related themes? The first means that James three is qualification for spiritual leadership similar to 1 Timothy three and Titus one. The second, and more likely understanding, means themes on speech and wisdom as the emphasis of this chapter.

Not offending others with our speaking is very difficult: *πολλὰ γὰρ πταίομεν ἅπαντες. εἴ τις ἐν λόγῳ οὐ πταίει, οὗτος τέλειος ἀνὴρ, δυνατὸς χαλιναγωγεῖσαι καὶ ὅλον τὸ σῶμα.* And thus the reason for caution about aspiring to become a teacher in the church.

The reason for caution in speaking is the enormous influence the tongue has over the body. This is illustrated from the natural world by bits in horses' mouths and rudders on ships.

In the third illustration, a spark causing a forest fire, the destructive nature of the tongue is seen. James stresses the hugely destructive potential of the tongue. Its power is uncontrollable by human ability. This power is fundamentally hypocritical, professing God and cursing people. Even the natural world is more consistent than the tongue.



### True and False Wisdom: 3:13-18

Detecting true wisdom: 3:13

False wisdom: 3:14-16

True wisdom: 3:17-18

Great wisdom, *σοφία*, is required of those not offending others in their speech. How do we know when such wisdom is present? *Τίς σοφός καὶ ἐπιστήμων ἐν ὑμῖν; δεῖξάτω ἐκ τῆς καλῆς ἀναστροφῆς τὰ ἔργα αὐτοῦ ἐν πραύτητι σοφίας.* Its presence is evident in the actions of the individual.

The wisdom taught by the Greeks is phoney for its consequences are destructive of healthy relationships with others. It must be avoided at all costs.

True wisdom, on the other hand, produces positive, healthy relationships with others. This is the wisdom that God provides. A harvest of peace comes from this wisdom guiding the decisions and actions of the community of believers.

James affirms the religious nature of wisdom out of his Jewish heritage, and warns his Jewish Christian readers in the Diaspora against adopting Greek understanding of wisdom.



### STRUCTURAL OUTLINE OF TEXT

Of James<sup>1</sup>

<b>PRAESCRIPTIO</b>	<b>1.1</b>
<b>BODY</b>	<b>1.2-5.20</b>
<i>Facing Trials</i>	<b>1.2-12</b>
<i>God and Temptation</i>	<b>1.13-18</b>
<i>The Word and Piety</i>	<b>1.19-27</b>
<i>Faith and Partiality</i>	<b>2.1-13</b>
<i>Faith and Works</i>	<b>2.14-26</b>
<i>Controlling the Tongue</i>	<b>3.1-12</b>
<i>True and False Wisdom</i>	<b>3.13-18</b>
<i>Solving Divisions</i>	<b>4.1-10</b>
<i>Criticism</i>	<b>4.11-12</b>
<i>Leaving God Out</i>	<b>4.13-17</b>
<i>Danger in Wealth</i>	<b>5.1-6</b>
<i>Persevering under Trial</i>	<b>5.7-11</b>
<i>Swearing</i>	<b>5.12</b>
<i>Reaching Out to God</i>	<b>5.13-18</b>
<i>Reclaiming the Wayward</i>	<b>5.19-20</b>

<sup>1</sup>Taken from Lorin L. Cranford, *A Study Manual of James: Greek Text* (Fort Worth: Scripta Publications, Inc., 1988), 285.

### Your Notes:

## James 4

1 Those conflicts and disputes among you, where do they come from? Do they not come from your cravings that are at war within you? 2 You want something and do not have it; so you commit murder. And you covet something and cannot obtain it; so you engage in disputes and conflicts. You do not have, because you do not ask. 3 You ask and do not receive, because you ask wrongly, in order to spend what you get on your pleasures. 4 Adulterers! Do you not know that friendship with the world is enmity with God? Therefore whoever wishes to be a friend of the world becomes an enemy of God. 5 Or do you suppose that it is for nothing that the scripture says, "God yearns jealously for the spirit that he has made to dwell in us"? 6 But he gives all the more grace; therefore it says, "God opposes the proud, but gives grace to the humble." 7 Submit yourselves therefore to God. Resist the devil, and he will flee from you. 8 Draw near to God, and he will draw near to you. Cleanse your hands, you sinners, and purify your hearts, you double-minded. 9 Lament and mourn and weep. Let your laughter be turned into mourning and your joy into dejection. 10 Humble yourselves before the Lord, and he will exalt you.

11 Do not speak evil against one another, brothers and sisters. Whoever speaks evil against another or judges another, speaks evil against the law and judges the law; but if you judge the law, you are not a doer of the law but a judge. 12 There is one lawgiver and judge who is able to save and to destroy. So who, then, are you to judge your neighbor?

13 Come now, you who say, "Today or tomorrow we will go to such and such a town and spend a year there, doing business and making money." 14 Yet you do not even know what tomorrow will bring. What is your life? For you are a mist that appears for a little while and then vanishes. 15 Instead you ought to say, "If the Lord wishes, we will live and do this or that." 16 As it is, you boast in your arrogance; all such boasting is evil. 17 Anyone, then, who knows the right thing to do and fails to do it, commits sin.

## Solving Divisions: 4:1-10

Source of conflict: 4:1

Nature of passion: 4:2-6

Solution: 4:7-10

With a pair of rhetorical questions, James touches on the source of conflict in the community of believers as passions: οὐκ ἐντεῦθεν, ἐκ τῶν ἡδονῶν ὑμῶν τῶν στρατευομένων ἐν τοῖς μέλεσιν ὑμῶν;

He then defines its character as unfulfilled desire that leads to conflict. This lack of fulfillment (οὐκ ἔχετε· οὐ δύνασθε ἐπιτυχεῖν) stems from failure to submit one's desires to God in prayer (διὰ τὸ μὴ αἰτεῖσθαι ὑμᾶς). The root problem here is friendship with the world ἡ φιλία τοῦ κόσμου).

The solution is dramatic turning to God, which he defines with graphics images and repeated stress in vv. 7-10.

## Criticism: 4:11-12

Admonition: 4:11a

Basis: 4:11b-12

This short admonition is connected to the preceding pericope, but yet distinct from it.

James calls upon believers to cease slandering fellow believers: Μὴ καταλαλεῖτε ἀλλήλων. This short, but blunt admonition is based upon an interesting word connection.

Condemning a brother is condemning the divine Law of God, which attempts to set itself up as having authority over the Law -- something only God possesses. To condemn one's brother is to 'play God' -- not something a believer would want to do.

## Leaving God Out: 4:13-17

Planning without God: 4:13

Ignorance of life: 4:14

Planning with God: 4:15-17

With a highly Greek, and non Jewish introductory idiom, James shifts to a common theme in Diaspora Jewish literature: living one's life without including God. Probably intended more as preventive medicine rather than as a cure for existing problems, he underscores the factor of extreme ignorance about life when God is left out. He draws heavily from ancient Jewish wisdom writings about the nature of life as a product of divine creation.

The failure to include God that begins this pericope is corrected by proper inclusion of God at the end, with the famous Ἐὰν ὁ κύριος θελήσῃ that is straight out of Platonic philosophy. God's will is to guide our lives, not our own desires, which reflects a complete lack of true wisdom.

Attached to the end of this pericope is the axiom of the sin of omission in v. 17. Knowing to include God, but leaving Him out is unquestionably a grievous sin.

## STRUCTURAL OUTLINE OF TEXT

### Of James<sup>1</sup>

<b>PRAESCRIPTIO</b>	<b>1.1</b>
<b>BODY</b>	<b>1.2-5.20</b>
<b>Facing Trials</b>	<b>1.2-12</b>
<b>God and Temptation</b>	<b>1.13-18</b>
<b>The Word and Piety</b>	<b>1.19-27</b>
<b>Faith and Partiality</b>	<b>2.1-13</b>
<b>Faith and Works</b>	<b>2.14-26</b>
<b>Controlling the Tongue</b>	<b>3.1-12</b>
<b>True and False Wisdom</b>	<b>3.13-18</b>
<b>Solving Divisions</b>	<b>4.1-10</b>
<b>Criticism</b>	<b>4.11-12</b>
<b>Leaving God Out</b>	<b>4.13-17</b>
<b>Danger in Wealth</b>	<b>5.1-6</b>
<b>Persevering under Trial</b>	<b>5.7-11</b>
<b>Swearing</b>	<b>5.12</b>
<b>Reaching Out to God</b>	<b>5.13-18</b>
<b>Reclaiming the Wayward</b>	<b>5.19-20</b>

<sup>1</sup>Taken from Lorin L. Cranford, *A Study Manual of James: Greek Text* (Fort Worth: Scripta Publications, Inc., 1988), 285.

## Your Notes:

## James 5

1 Come now, you rich people, weep and wail for the miseries that are coming to you. 2 Your riches have rotted, and your clothes are moth-eaten. 3 Your gold and silver have rusted, and their rust will be evidence against you, and it will eat your flesh like fire. You have laid up treasure for the last days. 4 Listen! The wages of the laborers who mowed your fields, which you kept back by fraud, cry out, and the cries of the harvesters have reached the ears of the Lord of hosts. 5 You have lived on the earth in luxury and in pleasure; you have fattened your hearts in a day of slaughter. 6 You have condemned and murdered the righteous one, who does not resist you.

7 Be patient, therefore, beloved, until the coming of the Lord. The farmer waits for the precious crop from the earth, being patient with it until it receives the early and the late rains. 8 You also must be patient. Strengthen your hearts, for the coming of the Lord is near. 9 Beloved, do not grumble against one another, so that you may not be judged. See, the Judge is standing at the doors! 10 As an example of suffering and patience, beloved, take the prophets who spoke in the name of the Lord. 11 Indeed we call blessed those who showed endurance. You have heard of the endurance of Job, and you have seen the purpose of the Lord, how the Lord is compassionate and merciful.

12 Above all, my beloved, do not swear, either by heaven or by earth or by any other oath, but let your "Yes" be yes and your "No" be no, so that you may not fall under condemnation.

13 Are any among you suffering? They should pray. Are any cheerful? They should sing songs of praise. 14 Are any among you sick? They should call for the elders of the church and have them pray over them, anointing them with oil in the name of the Lord. 15 The prayer of faith will save the sick, and the Lord will raise them up; and anyone who has committed sins will be forgiven. 16 Therefore confess your sins to one another, and pray for one another, so that you may be healed. The prayer of the righteous is powerful and effective. 17 Elijah was a human being like us, and he prayed fervently that it might not rain, and for three years and six months it did not rain on the earth. 18 Then he prayed again, and the heaven gave rain and the earth yielded its harvest.

19 My brothers and sisters, if anyone among you wanders from the truth and is brought back by another, 20 you should know that whoever brings back a sinner from wandering will save the sinner's soul from death and will cover a multitude of sins.

## Danger in wealth: 5:1-6

Warning to the wealthy: 5:1

Reasons: 5:2-6

Closely linked to 4:13-18 through the common introductory words, Ἄγε νῦν, James continues to address individuals beyond the church with a warning to the wealthy that is couched in the language of the OT prophets.

In the complex set of reasons for predicting their doom contained in vv. 2-6, James warns his readers of the dangers of wealth. The fourfold pronouncement of guilt and doom rejects wealth as a status symbol (vv. 2-3), condemns the fraudulent achieving of it (v. 4), castigates the luxuriant lifestyle of wealth (v. 5), and condemns the abuse of the poor by the wealthy (v. 6).

## Persevering under Trial: 5:7-11

Admonition to patience: 5:7a

Example of the farmer: 5:7b

Admonitions to persevere: 5:8-9

Examples of Job & prophets: 5:10-11

More complex in structure, James encourages his readers who are suffering from the wealthy to remain faithful to Christ in the midst of their suffering. Declarations of divine justice at the Lord's coming and the inspiring examples of the farmers, Job and the prophets should motivate them to faithfulness.

## Swearing: 5:12

Do not make an oath: 5:12a

Choose honest speech: 5:12b

Reflecting the oral traditions of Jesus' teaching in the later writing of Matt. 5:33-37, James treats a common Jewish problem of oath making, cf. Matt. 23:16-20, Mk. 7:10-13. He opts for simple honest speech without an oath.

## Reaching out to God: 5:13-18

Admonitions / actions: 5:13-15

Community actions: 5:16-18

In misfortune, good fortune, and illness believers need to reach out to God in prayer. But especially in illness this is a community responsibility as well as an individual one. Prayer is important.

## Reclaiming the Wayward: 5:19-20

The situation: 5:19

The responsibility: 5:20

James closes with an appeal for the community to reclaim wayward believers, *πλανηθῆ ἀπὸ τῆς ἀληθείας*.

## STRUCTURAL OUTLINE OF TEXT

### Of James<sup>1</sup>

<b>PRAESCRIPTIO</b>	<b>1.1</b>
<b>BODY</b>	<b>1.2-5.20</b>
<b>Facing Trials</b>	<b>1.2-12</b>
<b>God and Temptation</b>	<b>1.13-18</b>
<b>The Word and Piety</b>	<b>1.19-27</b>
<b>Faith and Partiality</b>	<b>2.1-13</b>
<b>Faith and Works</b>	<b>2.14-26</b>
<b>Controlling the Tongue</b>	<b>3.1-12</b>
<b>True and False Wisdom</b>	<b>3.13-18</b>
<b>Solving Divisions</b>	<b>4.1-10</b>
<b>Criticism</b>	<b>4.11-12</b>
<b>Leaving God Out</b>	<b>4.13-17</b>
<b>Danger in Wealth</b>	<b>5.1-6</b>
<b>Persevering under Trial</b>	<b>5.7-11</b>
<b>Swearing</b>	<b>5.12</b>
<b>Reaching Out to God</b>	<b>5.13-18</b>
<b>Reclaiming the Wayward</b>	<b>5.19-20</b>

<sup>1</sup>Taken from Lorin L. Cranford, *A Study Manual of James: Greek Text* (Fort Worth: Scripta Publications, Inc., 1988), 285.

## Your Notes:

## Background Information and Tools

### For further study:

More detailed studies of James that I have done over the years can be found at [cranfordville.com](http://cranfordville.com) on the internet. These are posted in the **Bible Study Series** page under **Bible Study**. Just click on the icon at the home page of [cranfordville](http://cranfordville.com).

The current set of studies being produced will comprise volume twenty of the **Biblical Insights Commentary** series available at [cranfordville](http://cranfordville.com) in the **Spiritual Resources** page under **Bible Study**. When completed, this will represent a 300 page ebook commentary on James that will be available free at [cranfordville](http://cranfordville.com).

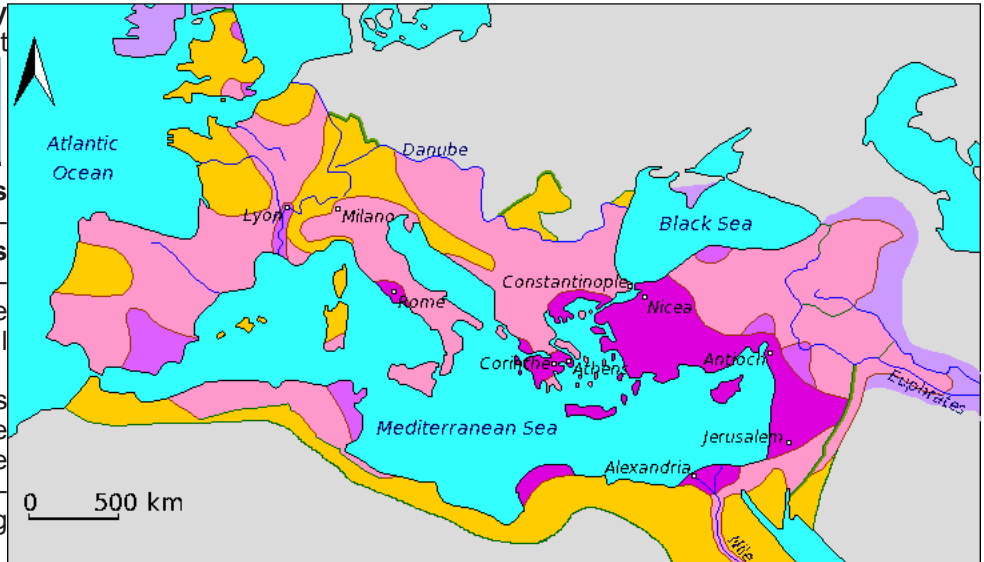
I began serious study of James as an MDiv seminary student in the late 1960s and each time I have gone through the text new and exciting discoveries have surfaced underscoring the breath of God on this document.

One of the tragedies of the interpretive history has been the tendency to overlook the spiritual gems contained in this document. James expressed profound spiritual insight regarding how to best live the Christian life on a day to day basis. Few other documents in the New Testament contain as many and as profound insights as exist in this short document.

Fortunately in more recent times this trait of James has caught the interest of both scholars and Christian readers so that James is regaining its status as a popular document of the Christian Bible.

Gradually folks are coming to appreciate his bluntness and skills for cutting through the fluff in order to get to the basics with directness and clarity. God bless your reading of this expression of sacred scripture!

## The expansion of Christianity in the first centuries



- 1st century
- 3rd century
- 6th century
- 2nd century
- Roman Empire (Christian since 313)

## Diaspora Judaism during the first Christian century

