

An Outlined Study of

J A M E S

Accompanied with an Introduction

By

Ronald D. Reeves

East Bristol Church of Christ
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Introduction

To

James

An Introduction to James

I Attestation and Authorship

A. External

1. Negative commentary
 - a. The Muratorian canon omits the book of James.
 - b. Eusebius [of Caesarea, c. 260 – 340 A.D., Nicene and Post-Nicene Fathers, 2nd Series, Vol. 1, pg. 340] classed it among the *Antilegomena*: the books spoken against; the books of the New Testament canon whose inspiration has been disputed [A General Introduction to the Bible, pg. 449]
 - c. The canonicity of the book of James was long questioned at Rome and Carthage.
2. Positive commentary
 - a. The book of James is included in the Old Syriac Version.
 - b. Wescott is confident of Hermas' use of James in the Shepherd.
 - c. The book of James is frequently alluded to in the Testaments of the Twelve Patriarchs.
 - d. Origen recognized the book of James as scripture, as did Cyril of Jerusalem, Gregory of Nazianzus, Athanasius, Jerome, and Augustine.
 - e. From a very early period the church at Jerusalem acknowledged the book of James.
 - f. The book of James is included in the catalogues of accepted books that have come down to us from Asia Minor and Egypt.
 - g. The book of James was generally recognized as canonical via the 3rd Council of Carthage [A.D. 397].

B. Internal

1. The book is ascribed to a penman named James. 1:1
2. There were several men named James recorded in the New Testament.
 - a. In the book of Matthew
 - (1) James, son of Zebedee, and brother to John, both of whom were Apostles Mt. 4:21-22; 17:1; Mt. 10:2.
 - (2) James of Alphaeus, an Apostle Mt. 10:2-3
 - (3) James, brother of Jesus, Joses, Simon, and Judas Mt. 13:55
 - b. In the book of Mark [Same as in Matthew]
 - (1) James, son of Zebedee, and brother to John, both of whom were Apostles Mk. 1:19-20, 29; 5:37; 9:2; 10:35, 41; 13:3; 14:33. Mk. 3:17.
 - (2) James of Alphaeus, an Apostle Mark 3:14-19 (18)
 - (3) James, brother of Jesus, Joses, Simon, and Judas Mark 6:3

- c. In the Gospel of Luke and the book of Acts
[Omits James, the brother of Jesus]
 - (1) James, son of Zebedee, and brother to John, both of whom were Apostles Luke 5:10; 8:51; 9:28, 54. 6:14. Acts 1:2, 13.
[Slain by Herod Agrippa I, 44 A.D.; Acts 12:1-2]
 - (2) James of Alphaeus, an Apostle Luke 6:13-16, Acts 1:2, 13.
 - (3) James, the father of Judas Luke 6:16, Acts 1:13.
[Not in Matthew nor Mark]
- d. A Summary of men named James recorded in Matthew, Mark, Luke, and Acts [Ref. also 1 Co. 15:7; Gal. 1:19; 2:9, 12; Js. 1:1; Jude 1:1]
 - (1) James, son of Zebedee [and Salome], an Apostle
 - (2) James of Alphaeus, an Apostle
 - (3) James, a brother of Jesus
 - (4) James, the father of Judas
- 3. The distinctiveness of these four (4) men named James [Ref. pt. d above]
 - a. James, son of Zebedee, is a different man than James of Alphaeus, for each man is named in the list of the 12 Apostles. [#1 vs. #2]
 - b. James, son of Zebedee is a different man than James, a brother of Jesus, for one was son of Zebedee and the other had no physical ties to Zebedee. [#1 vs. #3]
 - c. James, son of Zebedee, is a different man than James, the father of Judas. There is no biblical evidence to connect the two men. [#1 vs. #4]
 - d. James, of Alphaeus, is a different man than James, the father of Judas. There is no biblical evidence to connect the two men. [#2 vs. #4]
 - e. James, a brother of Jesus, is a different man than James, the father of Judas. There is no biblical evidence to connect the two men. [#3 vs. #4]
 - f. **James, of Alphaeus, may have been the same man as James, a brother of Jesus. The evidence is unclear and the issue is in dispute. [#2 vs. #3]**
- 4. The identity of the penman of the book of James
 - a. James, son of Zebedee [#1], did not pen the book of James. He was slain by Herod Agrippa I in 44 A.D., previous to the calculated time of the writing of the book [45 – 48 A.D.]. Acts 12:1-2
 - b. James, the father of Judas [#4], did not pen the book of James. He was an insignificant figure in the 1st century, aside from his relationship to one of the Apostles. The only clear references in the New Testament to his person are those that name him as the father of Judas.
 - c. Having concluded that the book of James was penned from the city of Jerusalem (Section IV), then the penman is one who was found in Jerusalem at the time of the penning of the book [45 – 48 A.D.].
 - (1) James, a brother of Jesus, was in Jerusalem when Paul visited him and the Apostle Peter [36 A.D.]. Gal. 1:18-19
[Assumes #2 = #3]
 - (2) This same James was an important figure in Jerusalem on the occasion of the release of Peter from prison [44 A.D.] Acts 12:17

- (3) This same James was a pillar in Jerusalem on the occasion of the Jerusalem conference [50 A.D.] Gal. 2:9, 12; ref. Acts 15:13.
- (4) This same James was an important figure in Jerusalem when the Apostle Paul visited the city [58 A.D.] Acts 21:18
- 5. Observations concerning James, brother of Jesus
 - a. He may have been among those seeking an interview with Jesus in Galilee. Mt. 12:46
 - b. He may have gone with Jesus to Capernaum. John 2:12
 - c. He may have attempted to persuade Jesus to go to Judea for the Feast of Tabernacles. John 7:3-10
 - d. Christ appeared to him after his resurrection. 1 Co. 15:7
 - e. He may have been among the Lord's brethren waiting for the coming of the Holy Spirit. Acts 1:14
 - f. He was in Jerusalem when Paul returned from spending 3 years in Damascus and Arabia. Gal. 1:18-19; ref. Acts 9:26.
 - g. He was a leader in Jerusalem about the time Peter was imprisoned. Acts 12:17
 - h. He was a leader at the Jerusalem conference. Acts 15:13, 19; Gal. 2:1, 9-10.
 - i. Jews, professing to be Christians, came to Antioch of Syria from James. Gal. 2:12
 - j. Paul returned to Jerusalem and presented to James the offering from the Gentiles for the poor Jews. Acts 21:18-25
 - k. The historian Josephus affirmed that James was stoned by the order of Ananus, the High Priest [62 A.D.]. *Ant.*, XX, ix.
 - l. Eusebius affirmed that James was thrown down from the pinnacle of the Temple and then beaten to death with a club.

II Background and Destination

A. Background

1. Historically, some or all of the Israelite tribes were transplanted to other countries by heathen captors.
2. Jews in pursuit of commerce sought homes in foreign lands.
3. In the book of Acts, most places where the Apostle Paul traveled had a synagogue. Acts 13 – 28
4. On the Day of Pentecost (Acts 2), Jews from many countries were present in Jerusalem. Acts 2:9-11
5. Those who disputed with Stephen were from outside Palestine. Acts 6:9

- B. Destination: The book of James was written to Jewish Christians, aiming particularly at the Eastern Dispersion.
1. Those addressed were Christians.
 - a. James addressed his readers as “brethren” or with similar terminology. 1:2, 9, 16, 19; 2:1, 5, 14; 3:1, 10, 12; 4:11; 5:7, 9, 12, 19.
 - b. James identified himself as a servant of the Lord Jesus Christ, thus identifying his brethren to whom he wrote as Christians. 1:1
 - c. James addressed the “trying of your faith” (and used similar phraseology), a context consistent with his readers being Christians. 1:3, 6; 2:1, 5; 5:15.
 - d. James describes his readers as begotten by the word of truth. 1:18
 - e. James spoke of the “perfect law of liberty,” the “royal law,” and “the law of liberty,” phrases most suitable for brethren who had been converted unto Christ. 1:25; 2:8, 12.
 - f. James spoke of those who blasphemed the “worthy name” by which his readers were called. 2:7
 - g. James advised them to call upon the elders of the church. 5:14
 - h. James made no effort to prove that Jesus is the Christ, an effort to be expected if he were addressing non-Christians.
 - i. James made no mention of the Cross of Jesus or His resurrection, subjects that one would expect to be presented if he were addressing non-Christians.
 2. Those addressed were Jews.
 - a. James addressed his readers as “the twelve tribes.” 1:1
 - b. James described his readers as “ταῖς ἐν τῇ διασπορᾷ”: the ones in the dispersion. 1:1
 - c. James spoke of the first fruits. 1:18
 - d. James spoke of his readers’ “συναγωγή”: Synagogue. 2:2
 - e. James spoke of blasphemy. 2:7
 - f. James spoke of the one God. 2:19
[Ref. Deut. 6:4; Mark 12:29; Gal. 3:20]
 - g. James spoke of fountains which send forth sweet water and bitter water. 3:11-12
 - h. James spoke of the fig tree and the vine. 3:12
 - i. James spoke of husbandmen. 5:7
 - j. James spoke of the early and latter rain. 5:7
 - k. James addressed the practice of making oaths. 5:12
 - l. James spoke of the singing of psalms. 5:13
 - m. James spoke of anointing one with oil. 5:14
 3. Those addressed were likely part of the Eastern Dispersion.
 - a. James described his readers as “ταῖς ἐν τῇ διασπορᾷ”: the ones in the dispersion. 1:1
 - b. Jews had been dispersed among the Gentiles. John 7:35
 - c. Peter addressed Christians of the dispersion [sojourners of the dispersion] in Asia Minor. 1 Pet. 1:1-2

III Occasion and Date

A. Occasion

1. The Jewish Christians of the dispersion were being mistreated by others.
 - a. They were being persecuted by their countrymen. 1:2-12
 - b. They were being unjustly treated by the rich. 2:6-7; 5:1-6.
 - c. They were enduring physical affliction. 4:9-10; 5:7-13.
2. The spiritual state of these Jewish Christians was low.
 - a. They had an improper attitude toward God and His gifts. 1:13-18
 - b. They were engaging in unbridled speech.
1:19-20, 26; 3:1-12; 4:11-12.
 - c. They were enduring strife and factions. 1:19-20; 3:14-18; 4:1-2.
 - d. They had a worldly spirit. 4:2-8
3. The Jewish Christians of the dispersion had doctrinal misconceptions.
[In contrast to old Jewish viewpoint, Rom. 9:31]
 - a. They were misguided concerning the relationship of faith and works.
2:14-26
 - b. They assumed that knowledge of truth was sufficient to be approved of God. 1:22-25; 2:12-26; 3:13.

B. Date

1. Considerations

- a. The death of James
 - (1) Per Josephus: 62 A.D.
 - (2) Per Hegesippus: 65 A.D.
 - (3) Conclusion: The book of James was penned before 65 A.D.
- b. The doctrine of James versus the doctrine of Paul, the Apostle
 - (1) James did *not* write in a manner so that he *apparently* contradicted the doctrine of Paul, the Apostle.
 - (a) Rom. 3:19, 20, 28; 4:1-5 : Penned 57-58 A.D.
 - (b) Gal. 3:6-14 : Penned 56-57 A.D.
 - (2) Conclusion: The book of James was penned before 56-57 A.D.
- c. Gentiles in the Church
 - (1) The question of the admission of Gentiles into the church had not yet come to the forefront. Ref. Acts 15; Gal. 2.
 - (a) There are no indications that this letter was penned to men of Gentile birth.
 - (b) There are no references to Gentile Christianity.
 - (2) Conclusion: The book of James was penned before 50 A.D.
- d. The Christian name
 - (1) The letter presupposes that the Christian name had already been given. James 2:7; ref. Acts 11:26.
 - (2) Conclusion: The book of James was penned after 43-44 A.D.

e. General observations

- (1) The book of James has a distinct Jewish tone.
 - (a) There is an emphasis upon law. 1:25; 2:8-12; 4:11-12.
 - (b) There is an emphasis on works. 1:22-25; 2:14-26; 3:13.
 - (c) There is an emphasis on faith in connection with prayer. 1:5-6; 5:13-18.
 - (d) The leaders are called teachers and elders. 3:1; 5:14.
 - (e) The believers met in the local synagogue. 2:2
- (2) The book of James does not mention the presence of bishops or deacons.
 - (a) The earliest mention of elders in the church: 44 A.D. Acts 11:30
 - (b) The earliest reference to elders in the church as bishops: 61 – 62 A.D. Phil. 1:1
 - (c) The earliest mention of deacons in the church: 61 – 62 A.D. Phil. 1:1
- (3) Christian phraseology is noticeably absent.
- (4) Conclusion: The book of James was penned relatively early in the 1st century.

2. Summary conclusion: The book of James was penned c. 45 – 48 A.D.

IV Place Written

A. Considerations

1. Related to the land
 - a. Palestine's western shore lies next to the Mediterranean Sea, consistent with references to the sea. 1:6; 3:4.
 - b. Palestine had both sweet fountains and salt water fountains. 3:11-12
 - c. The main products of Palestine included the fig tree and the vine. 3:12
 - d. Husbandmen worked in Palestine. 5:7
 - e. Palestine suffered droughts between its early and latter rains. 5:7
2. Related to the 1st century Church in Jerusalem
 - a. The church in Jerusalem had appointed elders (44-48 A.D.), consistent with James' instructions for brethren to call upon the elders of the church. 5:14 Ref. Acts 11:28-30 with 12:25.
 - b. The church in Jerusalem also had elders at later times.
 - (1) 50 A.D. Acts 15:2, 4, 6, 22, 23; 16:4.
 - (2) 58 A.D. Acts 21:18
 - c. James was personally in Jerusalem as late as 50 A.D. Acts 15:13-21

B. Conclusion: The book of James was written from Jerusalem.

V General Character

- A. The book of James is a general or universal epistle in contrast to epistles written to individual persons or to individual churches.
 - B. The book of James is predominantly ethical.
 - C. There is probably no more Jewish book in the New Testament than the book of James.
 - D. The Christianity of the book of James is seen more so in its spirit rather than in its subject matter.
 - E. The book of James provides an interpretation of the Old Testament law and the Sermon on the Mount in the light of the Christian Gospel.
 - F. The book of James presents a sober presentation of Christian principles.
 - G. The book of James has been called "The Gospel of Common Sense."
- VI Purpose: The book of James was written to exhort brethren unto patience under trials, to instruct them in the Christian faith, and to insulate them from worldly temptations.

Outlined Study

Of

James

An Outline of the Book of James

Introduction and Salutation	1:1		
1. The writer		1:1a	
2. Those addressed		1:1b	
3. The salutation		1:1c	
I Living One's Faith Amidst Trials and Temptations			1:2-27
A. Living one's faith amidst trials from without	[Pos.]		1:2-12
1. The proper attitude toward trials			1:2-4
[Imperatives are progressive]			
a. Imperative #1: Count it all joy.			1:2-3
(1) The imperative stated		1:2a	
(2) The occasion		1:2b	
(3) The motivational basis		1:3	
[in contrast to 1:4b-c]			
b. Imperative #2: Let patience have her perfect work			1:4
(1) The imperative stated		1:4a	
(2) The motivational consequences		1:4b-c	
(a) Positive: Be perfect and entire			1:4b
(b) Negative: Wanting nothing			1:4c
2. The employment of prayer amidst trials			1:5-8
[Imperatives are progressive]			
a. Imperative #1: Ask of God.			1:5
(1) The occasion		1:5a	
(2) The imperative stated		1:5b	
(3) The motivational character of God			1:5c-d
[in contrast to 1:6c]			
(a) Positive: He gives to all liberally.			1:5c
(b) Negative: He upbraideth not.			1:5d
(4) The positive promise		1:5e	
[in contrast to 1:7-8]			
b. Imperative #2: The manner of asking of God			1:6-8
(1) The content of the imperative			1:6a-b
(a) Positive: Ask in faith.		1:6a	
(b) Negative: Nothing wavering.		1:6b	
(2) The motivational character of man			1:6c
(3) The negative promise		1:7-8	
(a) The content		1:7	
(b) The basis		1:8	

3. The proper attitude amidst trials 1:9-11
 [Imperatives are in contrast]
 - a. Imperative #1: Let the brother of low degree rejoice. 1:9
 - (1) The imperative stated 1:9a
 - (2) The context: Exaltation. 1:9b
 [in contrast to 1:10b]
 - b. Imperative #2: Let the rich brother rejoice. 1:10-11
 - (1) The imperative stated 1:10a
 - (2) The context: Humbled; he is made low. 1:10b
 - (3) The basis: His mortality 1:10c-11
 - (a) The affirmation with a comparison 1:10c
 - (b) The confirmation with a comparison 1:11
 [Epexigetical]

4. The ultimate status of one who faithfully endures trials: Blessed. 1:12
 - a. The affirmation 1:12a
 - b. The basis: He shall receive the crown of life. 1:12b-e
 - (1) The occasion 1:12b
 - (2) The affirmation 1:12c
 - (3) The assurance: The Lord promised 1:12d-e
 - (a) The affirmation 1:12d
 - (b) The recipients 1:12e

- B. Living one's faith amidst temptations from within [Neg.] 1:13-27
 1. Concerning evil 1:13-16
 - a. The dual source of temptations 1:13-14
 [in contrast to 1:17]
 - (1) Negative: Temptations are not of God. 1:13
 - (a) The imperative: Let no man say. 1:13a-c
 - (1) The statement, generally denied 1:13a
 - (2) The occasion 1:13b
 - (3) The content, specifically denied 1:13c
 - (b) The basis [Neg.] 1:13d-e
 - (1) Concerning temptations force upon God 1:13d
 - (2) Concerning God's actions toward men 1:13e
 - (2) Positive: Temptations are of man and Satan. 1:14
 - (a) Temptations are of man. 1:14a-c
 - (1) The reality of temptations 1:14a
 - (2) The occasion of temptations: When one is drawn away. 1:14b-c
 - (a) The affirmation 1:14b
 - (b) The drawing power 1:14c
 - (b) Temptations are of Satan: Man is enticed (of Satan). 1:14d

- b. The dual result of yielding to temptations 1:15-16
[progressive]
 - (1) Sin is brought forth. 1:15a-b
 - (a) The occasion 1:15a
 - (b) The affirmation 1:15b
 - (2) Death is brought forth. 1:15c-d
 - (a) The occasion 1:15c
 - (b) The affirmation 1:15d
 - (3) The consequential imperative 1:16

- 2. Concerning good 1:17-27
 - a. The singular Source of all good giving and every perfect gift 1:17
 - (1) Generally: From above 1:17a
 - (2) Specifically: From the Father 1:17b-e
 - (a) The affirmation 1:17b
 - (b) The divine attributes 1:17c-e
 - (1) He is the Creator: The Father of lights. 1:17c
 - (2) He is unchangeable. 1:17d-e
 - (a) No variableness. 1:17d
 - (b) No shadow of turning. 1:17e

 - b. A historical example of the Father's goodness (in contrast to God tempting men to sin): The divine spiritual begetting of men 1:18
 - (1) The point of origin: Of His own will 1:18a
 - (2) The affirmation 1:18b
 - (3) The means: The Word of truth 1:18c
 - (4) The purpose 1:18d

 - c. Consequential imperatives [Progressive] 1:19-25
 - (1) Imperative #1: Know [ἴστε, not ὄστε] 1:19a-b
 - (a) The imperative, in relation to the Father's goodness [Perfect tense] Ref. 1:18 1:19a
 - (b) Those addressed [Corporate view] 1:19b
 - (2) Imperative #2: Be 1:19c-20
 - (a) Those addressed [Individual view] 1:19c
 - (b) The imperative's specific demands 1:19d-20
[Present tense]
 - (1) Be swift to hear Ref. 1:18 1:19d
 - (2) Be slow to speak 1:19e
 - (3) Be slow to wrath [οργή] 1:19f-20
 - (a) The imperative stated 1:19f
 - (b) The basis [Neg.] 1:20

- (3) Imperative #3: Receive 1:21
 - (a) The basis: “Wherefore” [Ref. 1:20] 1:21a
 - (b) The preparation: Laying apart 1:21b-d
 - (1) The affirmation 1:21b
 - (2) The objects 1:21c-d
 - (a) All filthiness 1:21c
 - (b) Superfluity of naughtiness 1:21d
 - (c) The imperative stated [Aorist tense] 1:21e
 - (d) The manner 1:21f
 - (e) The object: The engrafted Word 1:21g
 - (f) The motivation: The Word is able to save souls. 1:21h
- (4) Imperative #4 Ref. 1:19 1:22-25
 - (a) The content 1:22
 - (1) Pos.: Be ye doers of the Word. 1:22a
 - (2) Neg.: Be not hearers only. 1:22b-c
 - (a) The imperative stated [Present tense] 1:22b
 - (b) The consequence of failing to obey the imperative: Being deceived by false reasoning. 1:22c
 - (b) The basis 1:23-25
 - (1) In connection with being (Present tense) a hearer only 1:23-24
 - (a) The one under consideration 1:23a-b
 - (1) Pos.: A hearer of the Word 1:23a
 - (2) Neg.: Not a doer 1:23b
 - (b) His character: He is like [Perfect tense] a man who beheld [Aorist tense] his natural face in a glass (mirror) 1:23c-24
 - (1) The affirmation 1:23c
 - (2) The basis 1:24
 - (a) He beheld [Aorist tense] himself. 1:24a
 - (b) He went [Perfect tense] his way. 1:24b
 - (c) He immediately forgot what manner of man he was [2 Aorist tense verbs] 1:24c
 - (2) In connection with being a doer of the Word 1:25
 - (a) The one under consideration [3 Aorist participles] 1:25a-c
 - (1) One having looked into the perfect law of liberty 1:25a
 - (2) One having continued therein 1:25b-c
 - (a) The affirmation 1:25b
 - (b) The apposition: Not having been a forgetful hearer but a doer of the work 1:25c
 - (b) The consequential blessing [Future tense] 1:25d

- d. The consequence of failing to heed the imperatives: One's religion is vain. 1:26 [Relate to imperative #2; 1:19]
 - (1) The conditions 1:26a-c
 - (a) Subjective: One among you seems to be religious. 1:26a
 - (b) Objective 1:26b-c
 - (1) Neg.: One bridles not his tongue 1:26b
[Contrast to 1:19b] [Outward effect]
 - (2) Pos.: One deceives his own heart. 1:26c
[Inward cause]
 - (2) The affirmation 1:26d

- e. An example of heeding the imperatives 1:27
[Relate to imperatives #3 and #4]
 - (1) The character of his religion 1:27a [Contrast to 1:26]
 - (2) The exercising of his religion 1:27b-c
 - (a) Concerning others [Pos.] 1:27b
 - (b) Concerning self [Neg.] 1:27c

II Living One's Faith in Relation to Fellow Men [Progressive] 2:1-26

- A. Imperative #1: Have not the faith...with respect of persons. 2:1-4
[Neg.]
 - 1. Those addressed 2:1a Ref. 1:2a; 2:5a, 14; 3:1a
 - 2. The imperative stated [Present tense] 2:1b
 - 3. The basis: Consideration of a realistic case which may occur 2:2-4
 - a. Guests may come into their assembly (συναγωγή). 2:2
 - (1) Guest #1: A man well dressed 2:2a
 - (2) Guest #2: A man poorly dressed 2:2b
 - b. The guests may be treated differently. 2:3
 - (1) Guest #1 is treated more favorably than guest #2. 2:3a-b
 - (a) General: Favor is extended to him. 2:3a
 - (b) Specific: A more honorable place in the assembly is provided. 2:3b
 - (2) Guest #2 is treated less favorably than guest #1: A less honorable place in the assembly is provided. 2:3c
 - c. The contemplated results 2:4
 - (1) They would be partial in themselves. 2:4a
 - (2) They would become judges of evil thoughts: Evil-thinking judges. 2:4b

- B. Imperative #2: Hearken. 2:5-11
1. The imperative stated [Aorist tense] 2:5a
 2. Those addressed 2:5b
 3. The substance intended to arrest their attention [A contrast] 2:5c-11
 - a. God's action toward the poor: He chose the poor of this world. 2:5c-f
 - (1) The affirmation 2:5c
 - (2) The basis: They were rich in faith. 2:5d
 - (3) The result: They became heirs of the kingdom. 2:5e-f
 - (a) The affirmation 2:5e
 - (b) The related historical promise 2:5f
 - b. The brethren's action: They (emphatic) despised the poor (in favor of the rich). 2:6-11
 - (1) The affirmation 2:6a
 - (2) Reasons not to favor the rich: The rich... 2:6b-7
 - (a) Were oppressing them. 2:6b
 - (b) Were drawing them before the judgment seats. 2:6c
 - (c) Were blaspheming the worthy name by which they were called. 2:7
 - (3) The consequential spiritual status of the brethren 2:8-11 [A contrast]
 - (a) Context #1: Ye do well. 2:8
 - (1) The condition: If ye fulfill the royal law 2:8a-c
 - (a) The affirmation 2:8a
 - (b) The authoritative standard 2:8b
 - (c) The specific command under consideration 2:8c
 - (2) The affirmation 2:8d
 - (b) Context #2: Ye commit sin. 2:9-11
 - (1) The condition: If ye have respect of persons 2:9a
 - (2) The affirmation 2:9b
 - (3) The means unto this verdict: Being convicted by the law (as a unit) as transgressors 2:9c-11
 - (a) The affirmation 2:9c
 - (b) The basis: All the law condemns one as guilty. 2:10
 - (1) The condition 2:10a
 - (2) The affirmation 2:10b
 - (c) An example 2:11

- C. Imperative #3: So speak ye and so do. [Pos.] 2:12-26
 [Ref. 2:3, 14, 16, 18; Ref. 2:8, 14, 16-18, 20-22, 24-26]
1. The dual imperative stated [Present tense] 2:12a
 2. The context: They stand subject to divine judgment. 2:12b-c
 [Present tense]
 - a. The affirmation 2:12b
 - b. The means of judgment: Liberty's law 2:12c
 [No definite article]
 3. The motivation / basis 2:13
 - a. The lack of showing mercy causes one to be judged without mercy.
 [Neg.] 2:13a
 - b. Mercy transcends (a neg.) judgment. [Pos.] 2:13b
 4. Four cases which demonstrate the principle of speaking and doing
 2:14-26 [Point: Inseparability of faith & works rather than power of faith
 to produce works]
 - a. Two potential negative cases which set forth the means of maintain-
 ing justification 2:14-20
 - (1) Case #1: Faith apart from works of righteousness 2:14-17
 - (a) The two questions 2:14
 - (1) Question #1, implying that such a one is without profit.
 2:14a
 - (2) Question #2, implying that such a one is without salva-
 tion (justification has not been maintained) 2:14b
 - (b) An illustrative example 2:15-16
 - (1) The need of mercy 2:15 Ref. 2:2, 3, 5, 6
 - (2) The response to the need of mercy 2:16a-b
 - (a) What is said 2:16a
 - (b) What is not done 2:16b
 - (3) The question, implying that such a one so responding
 is without profit. 2:16c
 - (c) The conclusion: Faith without works is dead in itself. 2:17
 - (2) Case #2: Works of righteousness elevated above faith (and thus
 abused) 2:18-20
 - (a) An illustrative example 2:18a-b
 - (1) The other man's context: He has faith. 2:18a
 - (2) The context of self (or James?): I (emphatic) have
 works. 2:18b
 - (b) The response from James 2:18c-20
 - (1) The imperative stated, implying that such cannot be
 done: Faith cannot be evidenced without works. 2:18c
 - (2) The promise: I (emphatic) will evidence my faith by
 (εκ) my works. 2:18d
 - (3) Faith in one God is necessary and approved. 2:19a
 - (4) An illustrative example, demonstrating that faith with-
 out works is not enough to please God. 2:19b
 - (5) The conclusion: Faith without works is dead. 2:20

- b. Two historical positive cases which set forth the means of achieving justification 2:21-26
- (1) Case #1 [Hebrew]: Abraham's faith and works 2:21-24
 - (a) The justification of Abraham by (εκ) works 2:21
 - (1) The affirmation 2:21a
 - (2) The occasion 2:21b
 - (b) Principles illustrated in Abraham's justification 2:22
 - (1) Faith exercises (Imperfect tense) itself with works. 2:22a
 - (2) Faith is perfected by (εκ) works. 2:22b
 - (c) Consequences of Abraham's justification 2:23
 - (1) The Scripture was fulfilled. [Ref. Gen. 15:6] 2:23a
 - (2) Abraham was called the Friend of God. 2:23b
 - (d) The dual conclusion 2:24
 - (1) Pos.: A man is justified by (εκ) works. 2:24a
 - (2) Neg.: A man is not justified by (εκ) faith only. 2:24b
 - (2) Case #2 [Gentile]: Rahab's faith and works 2:25-26
 - (a) Rahab was justified by (εκ) works. 2:25
 - (1) The affirmation 2:25a
 - (2) The occasion 2:25b
 - (b) The conclusion, set forth in an analogy 2:26
 - (1) The body without the spirit is dead. 2:26a
 - (2) Faith without works is dead. 2:26b

III Living One's Faith in Relation to the Use of the Tongue 3:1 – 4:12

- A. Imperative #1: Be not many masters [Neg.] 3:1-12
- 1. Those addressed 3:1a
 - 2. The imperative stated [Present tense] [Ref. 1:19] 3:1b
[The force: Stop becoming; a warning to those seeking notoriety]
 - 3. The basis 3:1c-12
 - a. Knowledge 3:1c-2
 - (1) The affirmation 3:1c [Perfect Participle]
 - (2) The content: We shall receive the stricter judgment. 3:1d-2
 - (a) The affirmation 3:1d
 - (b) The context [A contrast] 3:2
 - (1) Pos., in connection with many instances of stumbling [Actual]: We all offend. 3:2a-b
 - (a) The quantification 3:2a
 - (b) The affirmation 3:2b
 - (2) Neg., in connection with one instance of stumbling [Potential]: One is a perfect man. 3:2c-e
 - (a) The condition 3:2c
 - (b) The affirmation 3:2d

- (c) The resultant power: Able also to bridle (guide, restrain) the whole body. 3:2e
- b. The character of the tongue 3:3-12
 - (1) The tongue is a little member and boasts great things (has a great impact). 3:3-5a
 - (a) Supporting illustrations 3:3-4 [Progressive]
 - (1) The less remarkable illustration #1: A small bit turns a horse's whole body. 3:3
 - (2) The more remarkable illustration #2: A very small helm turns about a great ship driven by fierce winds. 3:4
 - (b) The affirmation 3:5a
 - (2) The (uncontrolled) tongue is a fire (doing great damage). 3:5b-6a
 - (a) A remarkable illustration: A little fire kindles a great matter. 3:5b
 - (b) The affirmation 3:6a
 - (3) The (uncontrolled, wicked) tongue is a world of iniquity (un-righteousness). 3:6b-8a
[The embodiment of all wrong; the sum of evil]
 - (a) The affirmation 3:6b
 - (b) The sphere: Among our members 3:6c
 - (c) The results 3:6d-8a
 - (1) It defiles the whole body. 3:6d
 - (2) It sets on fire the course of nature. 3:6e-8a
 - (a) The affirmation 3:6e
 - (b) The source of its inflammatory power 3:6f
 - (c) The cause 3:7-8a [A contrast]
 - (1) Pos.: All types of creatures have been tamed by man. 3:7
 - (2) Neg.: The tongue can no man tame. 3:8a
 - (4) The (uncontrolled, wicked) tongue is an unruly evil, full of deadly poison. 3:8b-12 [Ref. 3:8a]
 - (a) The affirmation 3:8b
 - (b) The evidence: Out of the same mouth proceeds blessing and cursing. 3:9-10
 - (1) Examples 3:9a-b
 - (a) Pos.: We bless God, the Father, therewith. 3:9a
 - (b) Neg.: We curse men therewith. 3:9b
 - (2) The affirmation 3:10a
 - (3) The impropriety of such. 3:10b
 - (c) The applied principle: The tongue will produce according to its one true nature, whether good or evil. 3:11-12
 - (1) Illustration #1: A fountain does not send forth at the same place sweet (fresh) and bitter water. 3:11
[One good and one bad]

- (2) Illustration #2: The fig tree cannot bear olive berries nor can the vine bear figs. 3:12 [Both good]
 - (a) The affirmation 3:12a
 - (b) The related conclusion: Salt water cannot yield sweet water. 3:12b
[Ref. ASV, NIV, NAU, NRS]

B. Imperative #2: Let the wise man shew out of a good conversation his works with meekness of wisdom. [Pos.] 3:13 – 4:12

Notes on terms: (1) Out of: εκ, (2) good conversation: excellent conduct, (3) meekness: gentleness, mildness; the opposite of arrogant self assertion and ruthless dominion.

The introductory question, encouraging self examination concerning attained wisdom and encouraging commitment to secure greater wisdom 3:13a

- 1. The imperative stated [Aorist tense] 3:13b
- 2. The supporting dual imperatives [Neg.] 3:14
 - a. The condition: Having bitter envying and strife 3:14a-b
[envying: punitive zeal; strife: selfish ambition]
 - (1) The affirmation 3:14a
 - (2) The sphere 3:14b
 - b. The dual imperatives stated [Neg.] 3:14c-d
 - (1) Imperative #1: Glory not. [Present tense] 3:14c
[Glory: Boast self to the injury of someone or something]
 - (2) Imperative #2: Lie not against the truth. [Present tense] 3:14d
- 3. The character of wisdom [A contrast] 3:15 – 4:3
 - a. The false subjective wisdom [Progressive] 3:15-16
 - (1) Its proximate origin 3:15a-b
 - (a) Negative: Not from above 3:15a
 - (b) Positive: Is earthly 3:15b
 - (2) Its moral emphasis: The unregenerate mind governs; one is dedicated to nothing higher than the physical (in contrast to the spiritual). 3:15c
 - (3) Its ultimate origin: From the lower spiritual world 3:15d
 - (4) External supporting evidence: Confusion (disorder) and every evil work. 3:16
 - (a) The context [Internal] [Ref. 3:14a] 3:16a
 - (b) The affirmation [External] 3:16b

- b. The true, objective wisdom 3:17 – 4:3
 - (1) Its ultimate origin: It is from above. 3:17a
 - (2) Its character 3:17b-i
 - (a) Positive [Progressive] 3:17b-g
 - (1) With respect to attitudes 3:17b-e
 - (a) Within self [Progressive] 3:17b-c
 - (1) First pure: Wholly good [Cause] 3:17b
 - (2) Then peaceable: Peace-loving [Effect] 3:17c
 - (b) Directed toward others [Progressive] 3:17d-e
 - (1) Gentle: Yielding; forbearing under provocation. 3:17d
 - (2) Easy to be entreated: Open to reason and willing to yield to the right. 3:17e
 - (2) With respect to conduct 3:17f-g
 - (a) Full of mercy: Compassion; desiring to help those in distress. [Cause] 3:17f
 - (b) Full of good fruits [Effect] 3:17g [Ref. 1:27; 2:15-17]
 - (b) Negative [Progressive] 3:17h-i
 - (1) Without partiality: Without vacillation; not drawn by divided opinions. [Ref. 1:18] 3:17h
 - (2) Without hypocrisy: Not wearing a deceptive mask. 3:17i
 - (3) Its application [A contrast] 3:18 – 4:3
 - (a) The origin of the fruit of righteousness: It is sown in peace. [Pos.] 3:18a-b
 - (1) The affirmation 3:18a
 - (2) The identity of those sowing 3:18b
 - (b) The origin of brotherly strife 4:1-3
 - (1) The question concerning the origin of personal animosities 4:1a
 - (2) The answer (rhetorically expressed): They come from pleasures which war in their members 4:1b-3
 - (a) The affirmation 4:1b
 - (b) The course leading to wars and fightings [Progressive] 4:2a-e
 - (1) Ye lust [In the heart] 4:2a-b
 - (a) The affirmation 4:2a
 - (b) The result: Ye have not. 4:2b
 - (2) Ye kill and desire to have [Lust manifested]: Ye commit vicious acts and burn with zeal. 4:2c-d
 - (a) The affirmation 4:2c
 - (b) The result: Ye cannot obtain. 4:2d
 - (3) Ye fight and war. 4:2e

- (c) The explanation for having not 4:2f-3
 - (1) Ye ask not. 4:2f
 - (2) Ye ask improperly 4:3a-b
 - (a) The affirmation 4:3a
 - (b) The misguided purpose 4:3b
- 4. The divine verdict concerning the brethren's spiritual status: Adulteresses. 4:4-12
 - a. The affirmation 4:4a
 - b. The basis: Knowledge 4:4b-6
 - (1) The affirmation 4:4b
 - (2) The content [Progressive] 4:4c-d
 - (a) Abstractly (and rhetorically) stated: The friendship of the world is enmity against God. [Non-personal] 4:4c
 - (b) Concretely (and declaratively) stated: Whoever will be a friend of the world establishes himself as an enemy of God. [Personal] 4:4d
 - (3) The alternative: Thinking that the Scripture speaks in vain: In an empty way; without significance. 4:5-6
 - (a) The affirmation 4:5a
 - (b) The content (general tenor of Scripture): The spirit that dwelleth in us lusteth to envy: A strong desire leading to envy. 4:5b-6
 - (1) The affirmation 4:5b
 - (2) The divine solution: God gives greater grace (to the humble). [Ref. Rom. 5:20] 4:6
 - (a) The affirmation 4:6a
 - (b) The Scriptural confirmation 4:6b
[Ref. Proverbs 3:34]
 - c. Consequential imperatives 4:7-12
 - (1) Reflecting on the brethren's relationship with God [Pos.] 4:7-10
 - (a) Concerning authority [A contrast] 4:7
 - (1) Pos.: Submit yourselves to God: Place self under the authority of God. [Ref. 4:6b] [Aorist tense] 4:7a
 - (2) Neg.: Resist the devil. 4:7b-c
 - (a) The imperative stated [Aorist tense] 4:7b
 - (b) The contemplated result: He will flee from you. 4:7c
 - (b) Concerning fellowship: Draw near to God. 4:8-9
 - (1) The imperative stated [Aorist tense] 4:8a
 - (2) The corresponding promise 4:8b
 - (3) The means 4:8c-9
 - (a) External: Cleanse your hands 4:8c-d
 - (1) The imperative stated [Aorist tense] 4:8c
 - (2) The ones so commanded 4:8d

- (b) Internal: Purify your hearts 4:8e-9
 - (1) The imperative stated [Aorist tense] 4:8e
 - (2) The ones so commanded [Ref. 1:8] 4:8f
 - (3) The means [Progressive] 4:9
 - (a) The three-fold affirmation 4:9a-c
 - [All aorist tenses]
 - (1) Imperative #1: Be afflicted. 4:9a
 - (2) Imperative #2: Mourn. 4:9b
 - (3) Imperative #3: Weep. 4:9c
 - (b) The impact 4:9d-e
 - (1) External: Let laughter be turned into mourning [Aorist passive imperative] 4:9d
 - (2) Internal: Let joy be turned into heaviness 4:9e
- (c) Concerning position of service: Humble yourselves: Voluntarily accept a lowly place. 4:10
 - (1) The imperative stated [Aorist tense] 4:10a
 - (2) The sphere 4:10b
 - (3) The corresponding promise [Ref. Mt. 23:12] 4:10c
- (2) Reflecting on the brethren's relationship with one another: Speak not evil of (against) one another. [Neg.] 4:11-12
 - (a) The imperative stated [Present tense] 4:11a
 - (b) Those addressed: Brethren. 4:11b
 - (c) The consequences [Progressive] 4:11c-h
 - (1) Consequence #1: One speaks against law and judges law. 4:11c-e
 - (a) The condition, appositionally presented 4:11c-d [Objective]
 - (1) One speaks against a brother, or 4:11c
 - (2) One judges his brother. 4:11d
 - (b) The affirmation 4:11e
 - (2) Consequence #2: One is a judge. 4:11f-h
 - (a) The condition: One judges law. [Subjective] 4:11f
 - (b) The affirmation [A contrast] 4:11g-h
 - (1) Neg.: One is not a doer of law. 4:11g
 - (2) Pos.: One is a judge. 4:11h
 - (d) The basis: There is (only) One Lawgiver and Judge. 4:12
 - (1) The affirmation 4:12a
 - (2) The power associated therewith: He is able to save and to destroy. 4:12b
 - (3) The application, rhetorically stated: Brethren cannot judge one another. 4:12c

IV Living One's Faith in Relation to Financial Matters

4:13 – 5:20

- A. The brethren's presumptuous confidence in planning future financial gain
4:13-17
1. The call for attention 4:13a
[He addresses those desiring to be rich]
 2. The affirmation 4:13b-e
 - a. Their planned departure to another city 4:13b
 - b. Their planned duration of stay 4:13c
 - c. Their planned activity 4:13d
 - d. Their planned financial gain 4:13e
 3. The evidence of presumption: The uncertainty of life 4:14
 - a. Neg.: The brethren's lack of knowledge: Ye know not what shall be on the morrow. 4:14a
 - b. Pos.: Life is a vapor. 4:14b-d
 - (1) The affirmation 4:14b
 - (2) The parallel qualities 4:14c-d
 - (a) It appears for a little time. 4:14c
 - (b) It then vanishes away. 4:14d
 4. The broader contrasting statement [Ref. 4:13] 4:15-17
[A contrast]
 - a. The proper course of action 4:15
 - (1) The contrast involved: "Anti" (against, instead) 4:15a
 - (2) The content 4:15b-c
 - (a) The condition: If the Lord will 4:15b
 - (b) The planned general action 4:15c
 - b. The actual course being followed: Ye rejoice (boast, glory) in your boastings (hollow pretensions, vauntings, and self-sufficiency).
4:16-17
 - (1) The relative time 4:16a
 - (2) The affirmation 4:16b
 - (3) The character of such a course: All such rejoicing (boasting) is evil. [Ref. 1 Co. 5:6; Gal. 6:14] 4:16c
 - (4) The corresponding conclusion: To him it is sin. 4:17
 - (a) The character of the individual 4:17a-b
 - (1) Pos.: Concerning knowledge: He knows to do good. 4:17a
 - (2) Neg.: Concerning action: he does not do it. 4:17b
 - (b) The affirmation 4:17c

- B. The impending judgment of the ungodly rich 5:1-20
1. The call for attention 5:1a
[He addresses those already rich]
 2. Those addressed: Rich men (as a class) 5:1b
 3. The encouraged response in view of the forthcoming judgment: Weep. 5:1c-e
 - a. The imperative stated [Aorist tense] 5:1c [In contrast, ref. 4:9]
 - b. The accompaniment: Agonized wailing; lamenting. 5:1d-e
 - (1) The affirmation [Howling] 5:1d
 - (2) The cause: Anticipated miseries coming upon them. 5:1e
 4. The basis 5:2-6
 - a. Their treasure is full of destruction for itself and for those giving their hearts to it. 5:2-3
 - (1) Their treasure is full of destruction for itself. 5:2a-3a
[In contrast, ref. 1 Tim. 6:17-19]
 - (a) General: Your riches are corrupted. 5:2a
 - (b) Specific 5:2b-3a
 - (1) Your garments are moth-eaten. 5:2b
 - (2) Your gold and silver is cankered. 5:3a
 - (2) Their treasure is full of destruction for those giving their hearts to it. 5:3b-e
 - (a) The impact of the rust (poison) of their gold and silver 5:3b-c
 - (1) It stands as a witness against them. 5:3b
 - (2) It shall eat your flesh as fire. 5:3c
 - (b) The affirmation 5:3d-e
[Their treasure is their judgment]
 - (1) What they did: They heaped treasure together. 5:3d
 - (2) When they did it: In the last days. 5:3e
 - b. Their means of enriching themselves: They fraudulently kept back the laborers' wages who labored in the fields. 5:4
 - (1) The affirmation 5:4a
 - (2) The consequential call for justice 5:4b-d
 - (a) The call by the "wages" 5:4b
 - (b) The call by the laborers 5:4c-d
 - (1) The affirmation 5:4c
 - (2) The One receiving their cry 5:4d
 - c. Their life style 5:5
 - (1) Literal: They lived in pleasure. 5:5a-c
 - (a) The affirmation 5:5a
[A fleshly indulgent life]
 - (b) The locale 5:5b
 - (c) The character: Wanton; wastefully. 5:5c
 - (2) Figurative: Ye have nourished your hearts. 5:5d-e
 - (a) The affirmation 5:5d
 - (b) The sphere: A day of slaughter (judgment) 5:5e

- d. They condemned and killed the just. 5:6
 - (1) The affirmation 5:6a
 - (2) The response by the innocent: He does not resist you. 5:6b
[None to plead his cause in court?]
- 5. The consequential imperatives unto faithful brethren 5:7-20
[Context: when mistreated by rich brethren]
 - a. Be patient. 5:7-8a
 - (1) The 1st imperative 5:7a-b
 - (a) The imperative stated [Aorist tense] 5:7a
 - (b) The proper duration of one's patience 5:7b
 - (2) The noteworthy example to follow: The husbandman 5:7c-e
 - (a) What he does 5:7c
 - (b) The manner in which he waits 5:7d
 - (c) The duration of his patience 5:7e
 - (3) The 2nd imperative stated [Aorist tense] 5:8a
 - b. Stablish your hearts. 5:8b-c
 - (1) The imperative stated [Aorist tense] 5:8b
 - (2) The motivation 5:8c
 - c. Grudge (groan) not one against another. 5:9
 - (1) The imperative stated [Present tense] 5:9a
[Do not blame others for personal distress]
 - (2) The related danger 5:9b
 - (3) The noteworthy motivation 5:9c
 - d. Follow the godly example of suffering what is bad and employing patience. 5:10-11
 - (1) The example: The prophets, who have spoken in the name of the Lord. 5:10a
 - (2) The imperative stated [Aorist tense] 5:10b
 - (3) The noteworthy motivation: We count as blessed those who endure (bravely persevere under distress). 5:11
 - (a) The affirmation 5:11a
 - (b) An example: The patience of Job 5:11b-c
 - (1) The affirmation 5:11b
 - (2) The Lord's ultimate response 5:11c
 - e. Concerning the religious expression of strong emotion 5:12-20
 - (1) General regulations 5:12
 - (a) Neg.: Swear not: Do not break out into oaths. 5:12a-c
 - (1) The priority (or timeliness?) associated therewith 5:12a
 - (2) The imperative stated [Present tense] 5:12b
[Ref. Mt. 5:34-37]
 - (3) The scope 5:12c
 - (b) Pos.: Let your yea be yea; and your nay, nay. 5:12d-e
 - (1) The imperative stated [Present tense] 5:12d
 - (2) The danger avoided 5:12e

- (2) Specific contextual regulations 5:13-20
 - (a) Concerning one's state of mind 5:13
 - (1) Neg.: context #1: Suffering 5:13a-b
 - (a) Those under consideration 5:13a
 - (b) The related imperative: Let him pray.
[Present tense] 5:13b
 - (2) Pos.: context #2: Merry (cheerful, joyful) 5:13c-d
 - (a) Those under consideration 5:13c
 - (b) The related imperative: Let him sing psalms.
[Present tense] 5:13d
 - (b) Concerning one's physical health 5:14-20
 - (1) Those under consideration 5:14a
 - (2) The dual imperatives [Progressive] 5:14b-20
 - (a) Imperative #1: Let him call for the elders of the church. [Aorist tense] 5:14b
 - (b) Imperative #2: Let them pray over him.
5:14c-20
 - (1) The imperative stated [Aorist tense] 5:14c
 - (2) The accompanying physical act 5:14d
 - (3) The promised efficacy of the prayer of faith
5:15-20
 - (a) One will be rescued from illness. 5:15a
 - (b) One will be raised up by the Lord. 5:15b
 - (c) One will be forgiven of his sins.
5:15c-20
 - (1) The condition 5:15c
 - (2) The affirmation 5:15d
 - (3) The corollary dual imperatives
5:16-20

[See next page for expansion of this section]

[Expansion of last section on previous page]

- (3) The corollary dual imperatives 5:16-20
 - (a) The imperatives stated 5:16a-b
 - (1) Imperative #1 stated: Confess your faults one to another. [Present tense] 5:16a
 - (a) Confess: Openly acknowledge.
 - (b) Faults: Acts of falling alongside.
 - (2) Imperative #2 stated: Pray one for another. [Present tense] 5:16b
 - (b) The proximate purpose: Physical healing. 5:16c
 - (c) The motivation to heed the imperatives: The efficacy of a righteous man's prayer. 5:16d-18 [To avail: be strong; prayer: request for assistance]
 - (1) The affirmation 5:16d
 - (2) The dual examples of Elias 5:17-18
 - (a) The comparative circumstances of Elias 5:17a
 - (b) The dual examples 5:17b-18
 - (1) Example #1: He prayed that it would not rain. 5:17b-c
 - (a) The affirmation 5:17b
 - (b) The result of his prayer 5:17c
 - (2) Example #2: He prayed that it would rain. 5:18
 - (a) The affirmation 5:18a
 - (b) The dual results of his prayer 5:18b
 - (d) The ultimate purpose served: The restoration of an erring brother 5:19-20
 - (1) The conditions [Expected cases] 5:19
 - (a) One errs from the truth 5:19a
 - (b) One converts him (back to the truth) 5:19b
 - (2) The related imperative: Let him know 5:20
 - (a) The imperative stated [Present tense] 5:20a
[Know: γινώσκω]
 - (b) The dual results which should be anticipated and understood 5:20b-d
 - (1) He shall save a soul from death. 5:20b-c
 - (a) The one so doing 5:20b
 - (b) The affirmation 5:20c
 - (2) He shall hide a multitude of sins. 5:20d

