

Those Judged by the Law of Liberty: James 2:1–13 (James #4)

Grace Chapel

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INTRODUCTION

REVIEW

(1:1) James greets Jewish Christians dispersed (by the Acts 8:1 persecution)

(1:2–8) Bels should joyfully accept trials, because **proven faith** produces patience, & **patience** produces endurance, & the purpose of **endurance** is to make bels mature, complete, & w/o deficiency, so bels lacking wisdom [for trials] should pray expectantly (not doubtfully) to God who gives wisdom, because a doubter is unstable & will not receive anything [wisdom *in particular*] from God, because he is double-minded & unstable

(1:9–11) Perspective on Poverty & Wealth in testing: Trials show God's interest in us: Poor bels should glory in this exaltation; rich bels should glory in our humiliation (reminding us of our frailty)

(1:12–18) God blesses approved bels who endure trial with the crown of life (in life), so bels should not say God tempts them, because He Himself is untemptable & does not Himself tempt anyone, but our own desires tempt us; specifically, [lust is sin's mother; matured sin is death's mother, so bels should not be deceived into blaming God for temptation, because our unchangeable God only gives good gifts, illustrated by Him regenerating us

(1:19–20) Bels should be swift to hear, slow to speak, and slow to anger

SWIFT TO HEAR (1:21–2:26)

(1:21–25) Bels are to lay aside evil & meekly receive implanted word, because it can deliver us from death; specifically, bels to become hearers who do the word, because forgetful non-doers deceive themselves [if they think that merely hearing the word will deliver them]; but studying the perfect liberating law & observantly doing it brings God's blessing to what we do

(1:26–27) Viewing one's self as devoted to God is useless self-deception, if one does not bridle the tongue, but God regards pure & undefiled devotion to Him as including serving the needy—which service results in us not being tainted by the world

NEW EXPOSITION

(2:1) Bels must not hold their faith in the Lord Jesus who came from glory with partiality

These are beloved brethren. James does not doubt that they have faith in Christ.

(2:2–4) An example of holding one’s faith with partiality would be to seat a wealthy visitor comfortably while not seating a poor visitor or seating him poorly

Into your assembly (eis tēn sunagōgēn)

Where did congregations meet in the first century?

Excursus: First Century church services

Acts 20:7 broke bread continued his talk (*dialogomai*)

Acts 20:11 broke bread

1 Corinthians 11:20–22

1 Corinthians 11:33–34

The issue of *seating* in James 2

(2:5) God has chosen poor ones as rich (in faith) who will inherit great reward promised to those who love Him

Inheriting (receiving) a kingdom:

Daniel 5:31

Daniel 7:18

1 Corinthians 15:50

(2:6–7) This dishonoring of the poor man (because he is poor) esteems the wealthy (as a class) even though the wealthy oppressed these Jews in court and who blasphemed Christ

(2:8) By contrast, the commendation for doing well would result from heeding the royal law: To love one's neighbor as oneself.

(2:9) By contrast, showing partiality is sin, so the royal law convicts those who show partiality as transgressors

(2:10–11) Specifically, whole law of liberty is violated if a person stumbles in one point, so adultery or murder or showing partiality violates the whole law

(2:12) Believers ought to speak and act in keeping with the fact that we will be judged by the law of liberty

(2:13) The one who does not show mercy will not experience mercy at the Bema, but showing mercy (in this life) results in mercy at the Bema

The weightier matters

CONCLUSION