

JAMES MERCY TRIUMPHS BETH MOORE

with articles by

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VIEWER GUIDES WITHOUT ANSWERS

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JAMES MERCY TRIUMPHS

viewer guide | session one

I Corinthians 15:1-8

Our journey with James does not begin in the letter he wrote but with a plan God wrote. Part of God's infinite genius appears in how such humanness can play into the divine story.

“Then _____ to James” (I Cor. 15:7).

1. _____ to those who _____ to see Him most.

Consider several we know by name from this and other accounts.

John 7:1-9

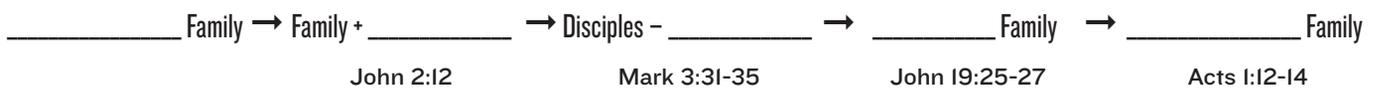
“Jesus’ brothers said to him” (v. 3, NIV) is one of two quotes attributed to or involving Jesus’ brothers in the Gospels. Consider recent events in John 6:60-66.

The only other direct quote from Christ’s collective natural family is Mark 3:21 (NIV), “They said, ‘He is _____ his _____.’”

2. James enters the _____ as an _____.

3. Jesus radically _____ the idea of _____.

Consider what seems to be the progression:



1 Corinthians 15:9-10

4. By the _____ of God _____ became what _____ became.

“without effect”—Greek *kenos* (pronounced “kay-NAHS”)—

“_____, vain, ineffective, _____ ... The basic meaning of this word is empty, lacking content, or _____.”

5. The power of the _____ means that nothing but the _____ is meant to be _____.

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viewer guide | session two

James 1:1

We spent all of week 1 getting to know the man, James. Today we open our Bibles to the message of James where our attentions will be fastened for the next five weeks. Read James 1:1.

1. What James 1:1 _____ about the writer is as telling as what it _____. Servant (Greek *doulos*)—"a _____ of God and of the Lord Jesus Christ"
2. The letter of James is addressed to the "twelve _____ among the nations" (NIV). Points of particular significance:
 - The Greek word translated "scattered" is literally "in the _____."
(See Acts 8:1,4.)
 - _____ is the Old Testament name _____.¹
 - Greek transliteration of James: _____.
 - Hebrew transliteration of James: _____.
 - James wrote this letter not as " 'a _____ ,
... but a _____ He was writing with full hope that the Jews as a whole would turn to Christ.'"²

"The Epistle was penned in the days when Christianity and synagogue were not yet _____, when Jerusalem was still as _____ it and was, further, still the center of Christianity as a religion and as an organization."³

3. James might have been the _____ of the New Testament _____.

“The Epistle of James can take its natural place, alongside other literature in the process of formation in the second decade of the Christian mission, as the first surviving document of the church.”⁴

4. James was one of the _____ New Testament books to be _____ into the canon.⁵

“Canon”—_____ or _____

5. James draws straight from the well of Jesus’ _____ more than any other New Testament author.⁶

6. The message of James can be captured in two words: _____ _____.

7. Our lesson’s conclusion is James’ salutation: (Greek *chairein*) _____ to _____!

Let Beth know at lproof@lproof.org if you memorize the Book of James.

1. Ralph P. Martin, *Word Biblical Commentary: James* (Nashville, TN: Thomas Nelson Publishers, 1988), 5.
2. James B. Adamson, *The Epistle of James* (Grand Rapids, MI: Wm. B. Eerdmans Publishing Co., 1976), 51.
3. James B. Adamson, *James: The Man and His Message* (Grand Rapids, MI: Wm. B. Eerdmans Publishing Co., 1989), 49.
4. John A. T. Robinson, *Redating the New Testament* (Eugene, OR: Wipf & Stock Publishers, 1976), 139.
5. Adamson, *James*, 6.
6. Douglas J. Moo, *The Letter of James* (Grand Rapids, MI: Wm. B. Eerdmans Publishing Co., 2000), 7.

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viewer guide | session three

John 16:20-24

On week 2, day 1 of our homework, we saw the exhortation of James to “consider it a great joy . . . whenever [we] experience various trials” (Jas. 1:2). Today we will widen our scope on joy by studying a concept in Christ’s own teaching in John 16:20-24.

Two terms from John 16:20-24 are going to preoccupy our attentions today:

_____ ← → _____
(Greek *chara*) (Greek *thlipsis*)

The word “anguish” is often used to convey the added element of _____.

Consider two examples:

- _____ + _____ = anguish
- _____ + _____ = anguish

The etymology of the word “anguish” (Latin *angere*) includes the meaning “to _____.”

Consider the similarity in the Greek definition of “anguish” in John 16:21:

Greek *thlipsis*—from *thlibō*—“to crush, press, _____, _____.” *Thlipsis* conveys the picture of something being crushed, pressed, or squeezed from a great weight. It is used to denote grievous physical affliction, or mental and spiritual distress.”¹

1. _____ and joy can _____ (Jas. 1:2).

Also compare Romans 9:1-5 to 2 Corinthians 7:4-7.

2. _____ and joy can _____.

“The Spirit of the Lord GOD is on Me, because the LORD has anointed Me ... to provide for those who mourn in Zion; to give them a crown of beauty _____ of _____” (Isa. 61:1-3).

3. The source of anguish can _____ into _____ (John 16:20).

Compare Psalm 30:11. Hebrew *hapak*—“to turn, ... _____, _____ Frequently used in connection with the acts of God.”²

4. Mental anguish can be like the _____ in _____ (Ps. 55:1-5, see v. 4).

Hebrew *hiyl*—“to turn in a circle, twist, revolve; to writhe, travail (in childbirth), bear a child. ... The main idea is that of writhing in pain, which is particularly associated _____ . Also denotes ... suffering torment, ... experiencing anguish or distress.”³

5. Anguish is _____ to _____ to a _____ (John 16:20-22).

1. *Hebrew-Greek Key Word Study Bible* (Chattanooga, TN: AMG Publishers, 1996), 1632.

2. *Ibid.*, 1512.

3. *Ibid.*, 1515.

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viewer guide | session four

A wonderful part of taking a book of the Bible at this pace is the luxury of mining treasures out of single words or phrases. We are going to return to segments from this week's homework and draw out two phrases that could offer riches beyond what we'd recognize on the page.

Part One: Revisit James 1:25—“ _____ ”

Greek *parakupto*—“The verb has the basic meaning of ‘ _____ ’ but comes to be applied especially to the action of ‘ _____ by _____.’”¹

Consider two other places this word is translated in the New Testament:

- John 20:11
- 1 Peter 1:12

Note particular wording in the following translation: “The one who peers into the perfect law of liberty and fixes his attention there, and _____ a forgetful listener but one who lives it out—he will be blessed in what he does” (Jas. 1:25, NET).

Part Two: Read James 2:1-9. Focus on verse 1—

“ _____ ”

- James 2:1—*The New International Commentary of the New Testament* translation of the phrase: “the Lord Jesus Christ, _____.”²

Consider the following excerpts:

“The Lord Jesus Christ is the _____ . . . Jesus is the very _____ of the divine glory made present in the world. _____ the _____ to the people of God in the Old Testament and the Immanuel who is Jesus, the very glory of God is embodied in the person of Christ. An interchangeability between Christ and _____ is observable here.”³

Dr. C.H. Dodd writes of the “well-known maxim of *Pirqe Aboth*: ‘When two sit and there are between them words of _____, the _____ between them.’ ”⁴

- James 2:1—*The New International Commentary of the New Testament* translation of the entire verse: “Do not try to combine faith in the Lord Jesus Christ, _____, with the _____ of men’s _____.”⁵

Reread James 2:3. Reflect on a literal translation of the Greek:

“while you say to the poor man: ‘Stand there,’ or ‘Sit here _____ my _____.’ ”⁶

Concluding thought: Faith and _____ don’t _____.

1. Douglas J. Moo, *The Letter of James* (Grand Rapids, MI: Wm. B. Eerdmans Publishing Co., 2000), 93.
2. James B. Adamson, *The New International Commentary on the New Testament: The Epistle of James* (Grand Rapids, MI: Wm. B. Eerdmans Publishing Co., 1976), 101.
3. Kurt A. Richardson, *The New American Commentary*, vol. 36, *James* (Nashville, TN: Broadman & Holman Publishers, 1997), 109.
4. C. H. Dodd, *New Testament Studies* (Manchester: Manchester University Press, 1953), 60.
5. Adamson, *New International Commentary*, 101.
6. Ibid.

Video sessions are available for download at www.lifeway.com/women

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viewer guide | session five

James 3:13-18

For those of us who were willing, the opening pages of week 4 sketched James' signature verses across our hearts. Long after our journey is over, you and I will know its mission was accomplished if we're still willing to ask ourselves the prying question: When it comes to my faith, _____? (2:14,16).

The key word pops up again in James 3:13, offering us a prime opportunity in today's session to pose a philosophical question:

What is the _____?

1. One that _____ us from _____ (v. 14).

In preparation for the next point, consider James 3:17 in the New King James Version: "The wisdom that is from above is first pure, then peaceable, gentle, _____, full of mercy and good fruits, without partiality and without hypocrisy."

2. One with a _____ record of _____ (v. 17).

Compare the wording of Matthew 27:50 (NASB, ESV)—"Jesus cried out again with a loud voice, and _____ His Spirit." The Greek word *aphiemi* means "_____."

Keep in mind a vital difference in motivation: we yield out of wisdom from _____, not out of _____.

3. One that is _____ of _____ (v. 17).

Mercy morphs into _____ when we take
God's _____ instead of our possibility.

Glance back at James 2:16. Consider the wording of the New Living
Translation: "Good-bye and have a _____."

Consider the following quote:

"It is not the form of the statement that is reprehensible, but
its functioning as a _____ for the _____
to _____."¹

4. One that is _____ of _____ fruit (v. 17).

Reflect on a rich statement written by Dr. James B. Adamson: "Fruit
is both _____ and _____, the crown of
one process and the _____ of the _____ being present in
the _____."²

1. Luke Timothy Johnson, *The Anchor Bible*, vol. 37, *The Letter of James* (New Haven, CT: Yale University Press/Doubleday, 1995), 239.

2. James B. Adamson, *The New International Commentary on the New Testament: The Epistle of James* (Grand Rapids, MI: Wm. B. Eerdmans Publishing Co., 1976), 157.

JAMES MERCY TRIUMPHS

viewer guide | session six

Part One will center on a troubling verse purposely saved for this session. Part Two will encourage us in our journey with one another.

Part One: James 4:9-10

When is it appropriate to turn our joy into gloom?

- When we've consciously _____ the _____ of the Lord for the _____ of the _____. "Whoever _____ to be the world's friend makes himself God's enemy" (Jas. 4:4, NET).

- When we don't _____ God _____.

"Or do you think the scripture _____ _____ when it says ..." (Jas. 4:5, NET).

- When we're _____ in or about _____.

- When _____ sincere believers is our idea of _____.

Part Two: James 4:11

Premise: In a religious pop-culture where we hear so much and see so much, _____ is one of our top risks. Five top reasons not to get _____:

1. Jesus is still flagrantly _____.
2. Real _____ are doing the real _____ all over the real _____.
3. The appetite to _____ is increasingly _____.
4. Some long-standing _____ are _____.
5. God will _____ your _____.

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viewer guide | session seven

James 5:7-11

Our homework leading up to today's session has centered entirely upon the 5th and final chapter of James. Today we will return to several portions of the chapter that call for extra emphasis.

Let's give this session a specific title drawn from verse 7:

_____ the _____

According to James, what do we do when we find ourselves in this particular season?

1. **Accept the _____ of the _____.**

2. **Actively _____ God's _____.**

“Every reference to ‘_____ and _____’ in the OT occurs in a context affirming the _____ of the _____.”¹

Compare Deuteronomy 11:13-14 and Hosea 6:3.

3. Avoid a _____ (vv. 8-9).

The key word *grumble* is especially captured in the “_____ feeling of bitterness or the _____ resentment that may express itself in a _____ or a _____.”²

4. _____ fresh resolve through the _____ of _____ (v. 10).

hupodeigma—a _____

“See, we _____ as _____ those _____”
(v. 11).

5. Ask of God like _____ is _____ (vv. 17-18).

In verse 17 “a man _____” (NIV)—
Greek *homoiopathes*—“It means, literally, ‘to be of like _____ / _____’ but has the sense of ‘like _____.’”³

Let’s conclude with a glance at the original story in 1 Kings 18:41-46.

1. Douglas J. Moo, *The Letter of James* (Grand Rapids, MI: Wm. B. Eerdmans Publishing Co., 2000), 223.
2. *The Expositor’s Bible Commentary*, vol. 12, *Hebrews-Revelation* (Grand Rapids, MI: Zondervan Publishing House, 1981), 202.
3. Luke Timothy Johnson, *The Anchor Bible*, vol. 37, *The Letter of James* (New Haven, CT: Yale University Press/Doubleday, 1995), 336.

JAMES MERCY TRIUMPHS

viewer guide | session eight

James 5:19-20

Today we close our journey together through the life and Book of James. As a tribute to his message and ministry, we'll return to the last sentence that dripped from his passionate pen.

Note 5:19 in the ESV: "My brothers, if anyone among you wanders from the truth and someone brings him back ..."

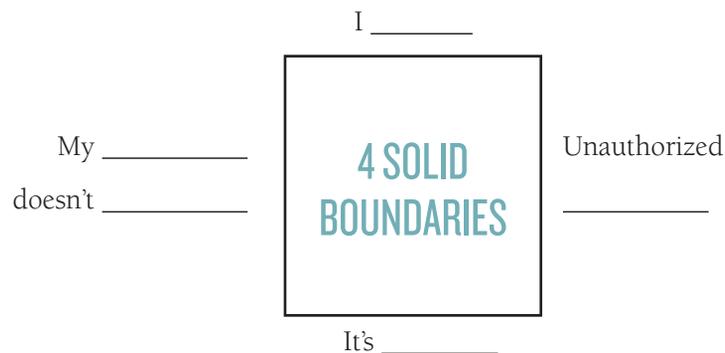
1. **Anyone** _____.

wander—Greek *planethe*

2. **God watches for** _____ **willing to** _____ **him or her** _____.

Caution: Our narcissistic culture makes it easy to _____ the concept of _____ into a practice Jesus didn't teach.

Consider the following:



Nehemiah 9:20-22 (Message) concludes with a beautiful guideline:

“You gave them your good Spirit to teach them to live wisely. You never stinted with your manna, gave them plenty of water to drink. You supported them forty years in the desert; they had everything they needed; their clothes didn’t wear out and their feet never blistered. You gave them kingdoms and peoples, establishing _____.”

3. _____one + _____one = A _____ for _____one

Series conclusion ...