

ALL SOULS

THE BIBLE BOOK OF



JAMES



THE PUNCHING PREACHER

LEADERS NOTES

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JAMES THE PUNCHING PREACHER

NOTES

INTRODUCTION

This year we are teaching the young people the exciting book of James. We will be modeling it on a boxing/athletic theme, which is reflected in the mini overview below.

Leaders Notes

The aim of the leaders notes is four-fold:

To help each leader have a comprehensive knowledge of all that is being taught

To help each leader prepare well for SUS (Scripture Under Scrutiny)

To help the preacher and morning leader to understand each individual text in the light of the whole book and theme of the camp

To give the preacher and morning leader some creative ideas for teaching each passage

MINI OVERVIEW OF JAMES

The Trainer

His aim is to train us to live radical Christian lives. This is not easy, as the environment in which they live is totally opposed to godliness.

As a trainer James has very little time for small talk, for his passion is to produce people who are mature and complete Christians (1:4, 2:22).

Our Weaknesses

Once in the gym, like every good coach James wants to work on our weaknesses. If we are to be fit servants then we have to work on our frailties.

Dodgy Eyes

If we are to be mature, then our eyes must be fixed on the crown of life (1:12)

If we don't listen to the trainer our vision will be blurred (1:6-8, 4:8)

Poor Footwork

In life we are going to face lots of tricky situations where clever footwork is needed:

We face a choice. We either walk down the path paved with worldly wisdom or God's (3:13-18, 4:1-5)

We face a choice. We either walk down the path paved with mercy or favoritism (2:1-12)

We face a choice. We either walk down the path

paved with gold or God (4:13-5:12)

We face a choice. We either walk down the pathway marked pride or humility (1:6,4:4,10).

Glass Jaw

The trainer wants us to work on our speech. He wants us to have a large influence on all we meet, so control of the tongue is crucial (1:19,26, 2:12-13, 3:1-12, 4:11).

Damaged Ears

Listening to the trainer's instructions (ultimately, God's voice) is a major theme of the book of James (1:19, 22, 23, 2:5, 4:13, 5:1).

Depending upon who we listen, will lead to whether we are the world's friend or God's (4:4-10).

Our Strengths

The trainer's job is to get us to see our weakness and God's strengths (4:7-8).

The God who gives wisdom for the fight (1:5)

The wonderful thing about the 'fight of faith' is that every time we lack something for the fight, God promises to give us wisdom

The God who rewards those who listen and love Him (1:12, 17)

The trainer teaches us that God give His people good gifts (1:12)

The reward of eternal life never fades (1:11)

The God who never changes (1:17-18)

The trainer teaches us that God is totally good, and utterly consistent. We can believe what He says, and trust all his promises.

The God who humbles the proud 1:11,21, 4:6,7-11.

Proud people cannot be trained. If we listen to James we will be humbled and brought near to God.

The God who loves the poor and despised (1:27, 2:1-13, 5:1-6)

God opposes proud people, and has a special love and care for the poor and vulnerable.

The God of mercy and grace (2:13-14, 4:6)

The passion of God is that we reflect His perfect character. The mercy he shows to us, he expects to be shared with the world.

The God who demands our worship (4:5)

The trainer teaches us that God is worthy of our

worship, and jealous for it.

The God who never loses (1:21, 4:8, 12)

The trainer will teach us that God is God, therefore He cannot lose. Once we submit to God, the enemy must depart.

Those who follow Him are guaranteed salvation, and those who remain proud will be judged.

The God who will return (5:8-9)

The trainer teaches us that that one day the rich and proud will be judged. Our responsibility is to wait patiently for His judgment.

One last Warning

If we are to mature as a Christian then we have to learn to persevere. If we listen to what James has to say then we will lack nothing (1:2-4). If we listen to what James has to say, then we will win the prize (1:12).

LEADERS NOTES

The notes will be broken into four sections:

The Truth - The seat belt test

This section explains the central truth or truths that we will teach throughout the morning or evening sessions. This will be reflected in the leading, preaching and SUS.

The Image - The way to remember

Throughout the morning or evening session, we will try and have one defining image or repeated phrase. This will help the young people to remember the main truth of the session.

The Message - The meat of the passage

This section reveals the outline of the talk for the each main session. It will take you into the text, so as to understand it's meaning, and to apply its truth to the young people's lives.

The SUS - The time to apply

The aims of this section:

To find out what the young people have understood from the main session

To correct any misunderstanding

To apply the main points of the morning session to their lives in a creative and practical way

Through teaching God's Word, the SUS group leader will be building relationships with the young people

THE PRE-FIGHT BUILD UP IN THE GYM WITH JAMES

1. THE TRUTH THE SEAT BELT TEST

To introduce the young people to the main themes of James

To introduce young people to imagery of the boxing arena

2. THE IMAGE THE WAY TO REMEMBER

The bell rings to signify your Christian life has begun, and it's going to be a fight.

On the last day of history the last bell will be rung. Are you ready for it? How can you prepare?

3. THE MESSAGE THE MEET OF THE PASSAGE

In the Fight (4:4-7, 1:6-8)

When you become a Christian you instantly enter a fight, and face three enemies:

A world that rejects God

A nature that resists being trained

An enemy that encourages the world and your resistant nature

The devil wants us to have double vision when it comes to the character of God. When the bell rings, you want to make sure you can see properly.

In the Gym (1:4, 3:9)

Once you are in the gym, James wants every part of your body prepared, so that you become a mature and complete fighter (1:4).

Feet: walking in the way of wisdom

Hands: doing the works of faith

Lips: speaking the words of truth

Hearts: living in submission to God

Knees: depending on the grace of God

J Lamb

The trainer wants us to have a clear view of God. Once we understand who God is, we can then see clearly who people are. As we learn to love him, so we learn to love those who are made in His image 3:9.

In the End (1:12, 4:10, 12, 5:9)

The trainer wants us to be focused on the last round, when the bell will ring to finish the fight. Those who loved God and persevered to the last bell will receive the crown of life.

SESSION 1

DECIPHERING TRICKY TERMS

Twelve tribes scattered

James' nickname for God's worldwide family

Servant

Someone who has completely and absolutely assigned all personal rights over to the authority and will of another person

Pure joy

??

Trials

Hardships in life, i.e. illness (5:14), financial struggles (1:9), or social & economic persecution (2:6); hardships that strengthen and mature your faith

Persevere

To carry a heavy load for a long time

Faith

Confident and unwavering trust in God

Mature and Complete

A Christian's character strengthened by trials

Wisdom

Knowing how to live in God's world in God's way.

Generously

God's unreserved, uncalculating, unwavering intent to give his gift of wisdom to all who ask

Doubt

Conflict in loyalty (4:4)

Double-minded

Divided heart

Take Pride

To value what God values

Fade Away

Death

Crown of Life

Enjoying eternal life with the God you love

JAMES 1:1-18

PREPARING FOR THE FIGHT

1. THE LINK CONNECTING THE JIGSAW

The first night took us into the gym, where James quickly worked out the kind of training regime that we needed. Now he wants us to begin to sweat, as he prepares us for the fights ahead.

2. THE TRUTH THE SEAT BELT TEST

If we are to survive and finish the fight of life, then we must know our identity

If we are to survive and finish the fight of life, then we have look away from ourselves to the unchanging character of God

3. THE IMAGE THE WAY TO REMEMBER

There is no neutral corner; you either look to the corner run by the world, or you look to the corner run by James.

One is the lonely screaming corner
Behind the other is our gracious God

4. THE MESSAGE THE MEAT OF THE PASSAGE

Your Identity (1:1, 18, 4:4-5)

As the Christian enters the ring, they have only one name on the back of their gown is 'Servant of God'. We belong to one person, and one person only: the Lord Jesus. We are his servant, which means:

"To completely and absolutely assign all personal rights over to the authority and will of another person; to be in a permanent relation of servitude to another, his (the slave's) will altogether swallowed up in the will of another".

Trench

This is who we are, this is who we belong to. It's his voice and his commands that we must obey. He hates us looking to any other corner for advice, as he wants us to jealously value only his (4:4-5).

If we don't know who we are, then we are likely to resemble a wave tossed here and there (1:6-7). If we don't know who we are, then we are likely to end up with our backside on the canvas, and our eyes rolling from the blows we have taken 1:8. It's his word alone that is to be trusted 1:18).

Your Attitude (1:2-4)

In a fallen world everyone takes hits (trials), the key question for James is where we look, once we are hit? The trials James is thinking of are numerous, from the death of a loved one, to persecution we face because of who we belong to.

What is clear is that these trials are sent by God to strengthen and develop our faith and character. He wants to develop our faith and character so that it's strong. He wants to develop our perseverance so that it lasts. When the last bell rings, he wants us wearing the crown (1:12), with our hand raised high (4:10).

Your God 1:5-17

He's Wise (1:5)

When the trials come, and the fists are flying, the Christian looks over to their corner. As they look they see a God who is full of wisdom. Every time we look to look, and every time we ask, he only wants to fill their ears with wise words which help to win the fight. Only these words will develop our characters, only these words will help us to defeat our enemy and persevere.

He's Generous (1:5, 5:11)

The God who sends us into the fight is not only all-wise, but also generous and full of compassion. So when we fail and fall, he does not scowl, leaving us crushed and defeated. Instead he picks us up, brushes us down, heals our wounds, and refreshes our souls, so we are ready again to fight on.

He's Loving (1:13-17)

Our trainer is clear concerning sin. When we sin and make a wrong choice, it's our fault, never God's (1:13). The conception and development of sin is straightforward:

"We are dragged away and enticed (1:14), at which point the cycle begins: desire is the parent, sin is the child, and death is the grandchild (1:15)."

J. Lamb

Instead James wants us to judge reality by the character of God, and not the nature of the fight. Our trainer does not want us to think of God as a money grabbing boxing promoter, but instead a loving father who gently restores (1:5), and gives good gifts to his children (1:17). He's a Father whose character is rock solid, and never changes (1:17). He's a Father that gives spiritual life through his word (1:18), the complete opposite to the death that sin brings.

To illustrate this, James gives us two examples

The Poor Christian (1:9)

Our trainer wants us to consider someone who in the world's eyes is poor. They don't go to a posh school, and struggle to compete with the latest fashion and popular labels. Yet they stand strong in the fight, because they 'glory' in the fact that they will be

rewarded by God (1:12). The world around them wants them to judge reality by other things, but they refuse to fall for that temptation. Instead they remain focused upon the future prize, stable and single minded (1:8).

The Rich Christian - 1:10-11

The rich Christian finds himself in very different circumstances. He is at the best school in London and walks into all the sports teams, not only that, he's a good looking. But he is a follower of Jesus and none of this turns his head. He knows that his life resembles a wild flower that will soon be destroyed. He knows all these things can be taken away in a second, therefore he chooses to base his worth, and life upon the character God (1:17), who will one day reward him (1:12).

5. THE SCRIPTURE UNDER SCRUTINY THE TIME TO APPLY

1. What sort of trials might a Christian face? (group brainstorm on big piece of paper) get them to think in a wide range:

Temptations + Circumstances

'Religious' + Non-religious (e.g. struggling to read my Bible + struggling to do homework)

Big things + Small things

Long term + Short term

Trials that are happening to them + The trial of supporting other people

2. How might we think about God when we're in the middle of trials?

Text questions

3. How does James want us to think? (v2) consider it pure joy!

4. Why? (v3-4)

Because of what God is producing in us

We're in training, so that God can make us fully mature

Think about an athlete going through the trial of the gym to learn perseverance and be mature and complete for the race they have to run

5. What does James want us to ask from God? (v5)

Wisdom

6. Why do we need wisdom?

So often we lack the wisdom to know how to respond in a godly way in a trial

7. How should we ask? (v6-8)

Trusting God, not doubting

Activity

The passage tells us loads of things about God which help us both trust him and to get our identity from who He is.

Read through v1-18 and write down which verses show us these character traits of God.

Character of God	Verses
Wise	v5
Generous	v5, 12, 17
Life-Giving	v12, 18
Unchanging	v17
Good	v13, 17

James and Jesus

8. When we get our wisdom and identity from God, what does Jesus say we will resemble? Look up Matthew 5:13-16.

5:13 = Salt

5:14 = Light; Jesus is declaring that his people will never go unnoticed

5:14 = A city on a hill

Case studies

(Either use these ones, or pick a few from the brainstorm at the start)

What is the trial? What should they do? How can they keep on trusting God?

Marcus is finding it really hard to stop sinning. The group of boys that he sits with at school are always messing around in lessons and he wants to join in. Last week he got a detention for shouting out in the middle of class. To make matters worse, his friends have started to bully a boy in the year below and they want him to join in. He knows it's not what God wants him to do, but it's really hard to obey God and not give in to the temptation.

Mary feels under pressure. She has gone to church her whole life but is struggling to read her Bible and pray. She wants to live for Jesus but feels like she keeps on failing. At youth group, her friends tell her how much they enjoy reading the Bible and praying, and it makes Mary feel worse. She can't work out why God would let her find it so hard.

Mark feels exhausted. His mum has been sick for months, meaning that Mark has to do lots of things at home to look after her and his little sister. He's just found out from the doctor that mum might never get better. On top of this, he keeps getting in trouble at school because of his homework - sometimes he doesn't have time to do it, and when he does have time he finds it so hard. He's angry at God for letting all these things happen, and doesn't know how he can keep going.



SESSION 2

DECIPHERING TRICKY TERMS

Word of truth

The word that gives birth (1:18)
Is the word that saves (1:21)
Is the word that gives freedom (1:25)

Death

Sin gives birth to spiritual death 1:15

Birth

God's word gives birth to spiritual life 1:18

First fruits

God's special people that belong to him

Righteousness

Living in a way that pleases God

Moral filth

Shabby clothing same as 2:2. A shabby moral life.

Humbly accept

Servants who say 'yes' to what the word teaches and commands.

The Word planted in you

The servant's authority and guide for life

Perfect law that gives freedom

God's law which is fulfilled in Christ (Gal 6:2, 1 Cor 9:21)

Blessed

Living as we were made to be

Religious

Outward obedience of an inward conviction

Worthless

Religion that has no real outward obedience

Pure

Outward obedience reflecting an inward conviction

Polluted by the word

Letting the value system of the world control you

JAMES 1:18-27

TRAINING TO WIN

1. THE LINK CONNECTING THE JIGSAW

The trainer knows our weakness, dodgy eyes, poor footwork, glass jaw, and lack of stamina
We will only win the crown, when we learn to trust in His wise, generous and loving character (1:12)

2. THE TRUTH THE SEAT BELT TEST

The mark of spiritual life is that we listen and obey God's word

3. THE IMAGE THE WAY TO REMEMBER

The right combination is crucial if we are to listen well and remember properly the Word of God.

Quick to listen / slow to speak / slow to become angry

4. THE MESSAGE THE MEAT OF THE PASSAGE

The Right Word (1:18, 21, 25)

When we sit on the stool between each round, James passionately wants us to listen to the words of our Father. Why?

The word gives us life (1:18)

The word save us (1:21)

The word gives us freedom (1:25)

The proof of life and salvation is that we will enjoy the obedience that freedom in Christ brings.

The proof of life and salvation is that we will put listening to the word of God at the very centre of our lives.

The Right Combination (1:19)

Every great boxer has a repertoire of good combination to win fights; here is the one that James has prepared for us.

Quick to Listen

The one who speaks is God almighty; therefore we should be all ears and no mouth. Our desire is totally controlled by the greatness of the one who speaks.

Slow to speak

Our trainer will have so much to say about our glass jaw, for it is quick to shatter. When it does, others always suffer, as the shards of glass go flying through the air. One of the clearest signs that we have life and salvation is that our jaws will be able to take a punch

without splintering (1:26).

Slow to become angry

"The great talker is rarely a great listener, and never is the ear more firmly closed than when anger takes over." This is the combination that James wants to teach us.

The Right Heart (1:20-21, 27, 4:7)

The word that gives life and saves, is the word that gives you the power and freedom to change. The old life, which resembles a set of shabby and dirty clothes, needs to be taken off and replaced with righteous living 1:20. The old patterns of living, which left you spiritually wasted, are replaced by a deep desire for God's word to change and educate your new heart. The divine surgeon has given you a new heart (Jeremiah 31:33), which enables you to live a life of freedom and obedience.

The Right Training 1:23-25

The fight will be deadly; therefore it's crucial that we spend plenty of time looking in the mirror shadow boxing. The different combinations we learnt from James need to be repeatedly practiced. If we remember what we learnt in the gym, and the words from our Father we will be blessed.

Here we need to be as practical as possible. Take time to teach the young people how to read God's word in a way that you apply it to your heart, and remember what it says. Think this through, so they know what it means to look intently into the word that gives freedom.

The man in the mirror	The believers with the word
Looks - 1:23	1:25 - Looks
Goes away - 1:24	1:25 - Perseveres
Forgets - 1:24	1:25 - Acts

The Right Religion (1:26-27)

Our trainer finishes by outlining three things that mark a great fighter.

You will fight for the poor (1:27)

When our lives were marked by spiritual poverty (1:15), God gave us life (1:18). A servant of God will reflect the character of the one who saved him, therefore he will love both the physical and spiritual

poor. This James will cover in more depth in (2:1-13, 5:1-6).

You will fight for truth (1:26)

The servant of God receives spiritual life through the word of truth (1:18). Swerving away from lies, and speaking God's truth will mark them. This James will cover in more depth in 3:1-12.

You will fight for purity 1:27

Once our lives were marked by sin, but have now they are revolutionized by God's pure word (1:21). The pure word of God will continue to work, making us more like the one who saves us. This James will cover in more depth in 3:13-5:6.

5. THE SCRIPTURE UNDER SCRUTINY

THE TIME TO APPLY

Jesus and James

Matthew 7:24-29

1. What happens to a person's life if they don't put Jesus words into practice?

It comes crashing down 7:27, the opposite of being blessed James 1:25

2. How does Jesus story reflect James 1:22-25?

Luke 8:1-15

1. How do the people following Jesus (8:1-3) reflect James 1:26-27?
2. What kind of things stop people hearing and remembering God's word?

8:12 = the devil

8:13 = tough times

8:14 - riches and pleasures

3. How is that the same as James 1:23-25?
4. What things stop you listening, obeying, and remembering God's Word?



SESSION

3

DECIPHERING TRICKY TERMS

Our glorious Lord Jesus Christ

God's King who reveals God's character

Favouritism

To judge a person's worth by outward appearance

Evil Thoughts

To act like a judge instead of a brother or sister

Poor

Materially poor (Luke 6:20), not spiritual poor (Matthew 5:3)

Chosen

God specific choice

Kingdom

The place where God's King rules (Matthew 12:28, Luke 17:21)

Blaspheming the noble name

To verbally abuse of God's King

Royal law

The law which comes from God's King
The law that teaches you how to love your neighbour
(Leviticus 19:18, Matthew 22:37-39)

Favouritism

The opposite of the royal law

Law breakers

Failure in one point makes a person guilty

Law that gives freedom

Now forgiven we have the power to obey

Mercy

Love for the vulnerable

JAMES 2:1-13

THE PUNCHING PREACHER

1. THE LINK CONNECTING THE JIGSAW

Having been taught how to listen, our trainer will now teach us how to act

2. THE TRUTH THE SEAT BELT TEST

It is impossible to be a true follower of Jesus and show favouritism

Loving the poor will mark a follower of Jesus

A follower of Jesus has been set free by God's law

3. THE IMAGE THE WAY TO REMEMBER

The way to remember

To receive the face

4. THE MESSAGE THE MEAT OF THE PASSAGE

A Look - 2:1

The title James chooses to describe Jesus shapes and dominates the whole passage. The word 'glory' is one of the Bible's favourite words to describe God. "Glory is shorthand for the personal presence of the Lord in all his goodness and in the fullness of his revealed character. The Lord Jesus Christ is God's Glory; God himself come among us in all his goodness and in the full revelation of his person". A.Motyer. Having looked in the mirror yesterday, our trainer now wants us now to take a long look at the Glorious Lord Jesus.

The way we look at him will affect how we ...

- a. ...look at people (2:1-14)
- b. ...speak to people (3:1-12)
- a. ...walk with people (3:13-4)

A Life (2:1)

Born into poverty (Luke 2:7); the divine refugee (Matthew 2:14-15)

Creatures have homes, but the creator has none (Luke 9:45)

When he rides into Jerusalem, he borrows a donkey (Luke 19:30)

When he dies in Jerusalem he borrows a tomb (Matthew 27:59-61)

Those who show favouritism hate him, yet the vulnerable are drawn to him (5:30, 7:29, 15:1). The nickname given to him by those who love to show favouritism, is 'friend of sinners' (7:34).

It is these kind of examples that James wants us to be thinking of when he cements together the

words, Jesus, glory and favouritism.

"Jesus wasn't interested in image. And he was certainly no friend of the religious elite! Social climbers didn't spend a lot of time with him. For many people Jesus came from the wrong town in the wrong region; he wasn't a graduate of their accepted schools, and he was followed by all the wrong people. But common people heard him gladly." J Lamb

A Lesson (2:1-7)

Having pointed our eyes to the glorious Lord Jesus, our trainer wants to give us a practical lesson in how we treat the poor, vulnerable and people different to ourselves. So a poor person comes into our church, youth group or classroom. They are clearly different from us, and the culture of our friendship group. What are we to do? This is the choice that James thrusts in our face, and wants us to answer.

A Lesson from the Old Testament

The love God has for the poor and vulnerable is nothing new, for everything we see in our glorious Lord Jesus, we see in the Old Testament. A classic example is Deuteronomy 10 - a chapter which James has in his mind, for he quotes from it in 2:8.

Deut 10:17 James 2:1	God is glorious and must be worshipped
Deut 10:17 James 2:1	Favouritism has no place in God's economy
Deut 10:17 James 2:2-4	He is not impressed with wealth and the power it brings.
Deut 10:18 James 1:27, 2:5	The poor are always closest to His heart

The strongest example that James may have been thinking of when he wrote chapter 2 was Leviticus 19:15, where the commands are so James-like!

Do not pervert justice

Do not show partiality to the poor

Do not show favouritism to the great

Judge your neighbour fairly

Clearly God wants His people to reflect His character. Just as He loves the poor and vulnerable, so must we, for to do anything else is evil (2:4). Yet evil behaviour seems an incredibly easy mistake to make, for our hearts are so easily drawn to the 'in crowd' the latest fashion, the people just like us, the powerful and

influential.

“By contrast to the way you and I, as well as the comfortable and powerful of every age and society, always act toward the poor, God seems to have an overwhelming bias in favor of the poor. But he is biased only in contrast with our sinful unconcern. It is only when we take our perverse preference for the successful and wealthy as natural and normative that God appears biased.” *R Sider*

The Lesson from James

- a. Showing favouritism to the rich, by rejecting the poor is evil.
- b. When God’s people love the poor and vulnerable, they reflect His character.

If we are to teach this to our young people then we must be honest about our own failings in this area. Having done that, we can then seek to work out the pressures they face when it comes to ‘favouritism’.

Here are a few questions worth pondering as we teach the young people:

1. If you could achieve anything in the next five years what would it be?
2. If you could be anybody in the world who would you be?
3. If you could spend an hour with anyone who would it be?
4. If you had lots of money how would you use it?

The answers to these questions may help you understand who and what the young people value. This will then help you to think through who they would naturally show favouritism to.

A Law (2:8-13)

It’s really important we understand what James means by ‘law’. In the Old Testament, the law is given after Israel have been redeemed from Egypt. It’s given so that Israel know what God’s character is like, so that they can reflect it to the nations, thus revealing his ‘glory’ to the world.

Therefore when we read law here, we must see it in that context. Just like Israel, we have been given spiritual life by God’s word (1:18), and then called to reflect His character to the watching world (1:21, 2:1). The reason James calls it royal, is because it comes from the King, and is given a special attention by him (Mt 22:36-40).

As followers of the glorious Lord Jesus we have new hearts, therefore a new power to obey (Heb 10:15-17). Through the power of the Spirit we have the ability to ‘love our neighbour as ourselves’. If we show favouritism, we are denying both the power and the character of God, thus becoming a lawbreaker (2:9-11).

Seeking to have our lives controlled by the royal law, leads to freedom (2:12). The true sign that we have received mercy, is that we will show it towards others (2:13).

“Showing mercy is, in fact, just what the love command requires (8) and what James readers are failing to do when they ‘dishonor the poor man’.” *J Lamb*

5. THE SCRIPTURE UNDER SCRUTINY

THE TIME TO APPLY

Jesus and James (Read Luke 14:1-14)

1. Who are the different characters in this story?

Prominent Pharisee

Pharisees and experts in the law

Man who needed healing

Banquet guests

Read 14:2-6...

2. How much care did the religious leaders have for the vulnerable man?
3. How does Jesus reflect what we learnt in James 2 today?
4. Put into your world Jesus story, especially 14:11.
5. Who are the people Jesus talks about in 14:12-14 in your world?
6. Put Jesus’ story into your world.
7. When will you be rewarded for loving the poor and vulnerable? (14:13-14).

...OR read 18:18-30

1. What’s good about the rich ruler’s question?
2. What would impress most people about the ruler?
3. Is there any sign at all that Jesus is impressed with those things?
4. How does Jesus show him that he’s a lawbreaker?
5. What ruled the rich man’s heart, and why is that so dangerous?
6. What could have set him free?



SESSION 4

DECIPHERING TRICKY TERMS

Word Faith

Firm, unwavering commitment to God's King (James 2:1)

Deeds

Good things you do, because of the life God has given you 1:18

Dead faith/ Faith with out deeds

Knowledge of God that has no moral impact upon a person's life, just like demons

Demons

Evil spirits who hate God and belong to Satan

Foolish person

Shallow or empty

Useless

Not working, idle

Abraham

Important Old Testament character

Complete

To bring to maturity

Considered righteous (Paul)

Made perfect (righteous) through Jesus life
Moved from the realm of sin and death to holiness and life

Considered righteous (James)

Judgment based on evidence (Matthew 5:20, 12:37)

Scripture was Fulfilled

Abrahams faith is given it's ultimate significance

God's friend

Privileged status due to his actions of faith

Faith alone

A relationship with God that leads to vigorous obedience

Rahab

Canaanite prostitute who became a follower of the true God

Body without the spirit is dead

A faith that's empty and dead

JAMES 2:14-26

THE NATURE OF THE FIGHT

Martin Luther On the nature of faith:

“O it is a living, busy active mighty thing, this faith. It is impossible for it not to be doing good things incessantly. It does not ask whether good works are to be done, but before the question is asked, it has already done this, and is constantly doing them. Whoever does not do such works, however, is an unbeliever. He gropes and looks around for faith and good works, but knows neither what faith is nor what good works are. Yet he talks and talks, with many words, about faith and good works”.

From the preface to Romans

1. THE LINK CONNECTING THE JIGSAW

Looking to the Glorious Lord Jesus always leads to acting like the Glorious Lord Jesus

Today our trainer will deal with people who never want to get into the ring, people who are never prepared to put any of their training into action

2. THE TRUTH THE SEAT BELT TEST

Saving faith ALWAYS leads to living and acting like the Glorious Lord Jesus

A faith that does not change you is empty, dead, and false

3. THE IMAGE THE WAY TO REMEMBER

Alive or dead - Empty or Full

All the gear - No idea

The bell will ring, are you in the ring?

What we know must show

4. THE MESSAGE THE MEAT OF THE PASSAGE

1. Your Faith

Our trainer is desperate for us to know that there are only two types of faith, dead or alive, empty or full. In one short passage the word ‘faith’ is mentioned ten times (2:14, 17, 18, 20, 22, 24) and the term ‘dead’ three times (2:17, 26).

Dead & Empty?

The dead and empty faith has no place in God’s Kingdom:

It cannot save (2:14)

It never leads to any good (2:16)

It’s full of spiritual death (2:17, 26)

It’s empty and useless (2:20)

This is the faith of demons, who have a knowledge of God but no relationship with him (2:20)

Alive & Full?

The second kind of faith is active and alive and always at work. It’s a faith that is constantly growing and getting stronger (2:22).

Our trainer wants to take us back to the mirror (1:22-24). As we look at ourselves (1:25), he wants us to know for sure whether we have a faith that is alive and full, or dead and empty.

Is Paul at odds with James?

When we read this passage, at first glance it’s really easy to think James is preaching salvation by works. If that’s the case, then he’s clearly at odds with Paul! As we teach our young people we must make it clear that Paul and James are not teaching two different gospels. Here are three examples that you may want to use to explain it:

Picture One: Living or Dead

“The contrast is not, then, between faith and works, but between a faith that ‘has works’ and a faith that does not have works”. *D Moo*

Our trainer is comparing the difference between a living faith and a dead one. This is the first picture we might want to use.

Picture Two: Birth or Maturity

This second picture is based on the difference between birth and growth. When Paul uses the word ‘faith’, he is describing spiritual birth. He speaks of faith as a gift of God, which enables us to trust in Christ’s finished work upon the cross.

When James uses the same word, he is speaking about how a Christian grows up, matures. It’s no good having a theology of ‘salvation by faith alone’ if it does not lead to a radically changed life.

“It’s a good thing to possess an accurate theology, but it is unsatisfactory unless that good theology also possess us.” *D Moo*

Picture Three: The Last Day/Two Different Questions

The last picture focuses on how Paul and James apply the word ‘righteousness’. Both Paul and James want us to imagine a Christian standing before the judgment seat of Christ:

Paul’s Question: Paul wants us to be able to answer the question, “Why should I let you into heaven?” When the question is asked, Paul trains us to point to Christ’s righteousness that saves us.

James' Question: Once we have answered the first question correctly, James steps in to teach us how to answer the second question, "What is the evidence that you had received God's grace?" Our trainer wants us to know the righteous acts we should do that prove we have understood God's grace.

"Paul is speaking of imputation of righteousness, James is speaking of the declaration of righteousness." D Moo

These three pictures should clear up any supposed difference between Paul and James.

2. A Pauper (2:14-19)

Our challenge is to put James' illustration into the life of an 11 - 13 year old! We know that James is describing a Christian for he uses his favourite term 'brother and sister' (2:14); the other point to make is that James is clearly describing the physical poor (2:15-16). It would be easy to spiritualise it to mean the spiritually poor, but if we do that we lose not only the true meaning of the passage, but also his punch. What is clear from the picture James paints is that a follower of the Glorious Lord Jesus will desire to help someone in need. When we were spiritually dead, the Father gave us life (1:18). Our trainer wants to take a quick blood test to see if our faith is genuine, he wants to check if the super-generous life of the Father is pumping through our veins (1:5).

As we teach the young people, we need to be looking in two directions: the present and the future. We need to ask what their responsibility is for both, if we want future William and Catherine Booths. We must be showing the young people who the poor are in their lives now and who the poor might be in the future, and how to respond. If our faith is not full of action in helping the poor, then our faith is empty and dead. Whatever knowledge we may have about God is pointless without the action that should accompany it. Knowledge without action is dead and demonic (2:18-19).

3. A Patriarch (2:20-24)

On the last day of history, Abraham will stand before the judgment seat of Christ. When asked why he should be allowed into glory his answer will be simple: "because of the work of your Son". When asked what the evidence of his faith was, Abraham's answer will be, "I was ready to sacrifice my son. I was ready to give of my very best".

The challenge therefore for young people is simple: the Lord Jesus has made you his servant, so go and serve Him! Prove the reality of your faith by your obedience to him (2:24).

4. A Prostitute (2:25-26)

The final picture is taken from red light district of Jericho. Just like Abraham, Rahab knows the character of the God (Joshua 2:8-13) and chooses to respond with a daring faith (Joshua 2:14, 25). Like Abraham, she is a brilliant example of both hearing God's voice and obeying.

"Without this kind of faith Christianity becomes a barren orthodoxy and loses the right to become faith." D Moo

5. THE SCRIPTURE UNDER SCRUTINY THE TIME TO APPLY

James & The Prophets

1. God's message to His people about loving the poor and exposing injustice is nothing new. Read Isaiah 58:1-9 and you will see where James gets his passion for justice:

Isaiah 58 - Empty & Dead Faith	
2	The pretend to seek God The pretend to obey God They pretend to know what God wants
3	They pretend to humble themselves They exploit the vulnerable
4	They are aggressive towards each other
5	God has no time for their fasting
Isaiah 58 - Living and full faith	
6	God is concerned with justice and defending the vulnerable
7	God wants them feeding the hungry God wants them housing the wanderer God wants them clothing the naked
8	...Only then will they reflect God's character to the nations
9	Then God will answer their prayers
10	He longs that they seek justice for the oppressed

Jesus and James (Luke 10:25-37)

1. What do you think of the question the religious guy asks?
2. Who are the poor (the Samaritan) in your life?
3. How is the Priest and Levites faith like the demons? (James 2:18-19)
4. Why is it so easy to be like the priest and the Levite?
5. Jesus command to us is to 'Go and do likewise'. How can you obey Jesus command? What will it say about your faith if you don't obey? (James 2:26)



SESSION 5

DECIPHERING TRICKY TERMS

Our Perfect

A mature Christian character

The Tongue

The enemy agent within God's rightful Kingdom - Motyer
A ready tool at the disposal of God's enemy - Motyer

A world of evil

The fallen, rebellious, sinful world system

Hell

The place of final judgment

Restless evil

A wild beast, always liable to break out - J.B. Phillips

Deadly poison

A mouth full of a vipers poison (Psalms 140:3)

Praise and cursing

Talking from both sides of your mouth

Salt water

Bitter water

JAMES 3:1-12

TAMING THE UNTAMEABLE

1. THE LINK CONNECTING THE JIGSAW

We saw that a faith that does not change you is empty, dead, and false

A real faith is alive and works its way out by loving the poor

Today we will see how a real faith affects the how we speak: the good works of our words.

2. THE TRUTH THE SEAT BELT TEST

Those who follow the 'glorious Lord Jesus' learn what it takes to control the uncontrollable

Left to ourselves the tongue will always defeat us.

The tongue is like a wild beast breaking out at any point, causing utter devastation

Our aim is to convince the young people of their helplessness, so that they seek God's wisdom

3. THE IMAGE THE WAY TO REMEMBER

The uncontrollable and unpredictable wild beast

The viper whose spitting poison wounds and kills

The polluted spring that brings death

4. THE MESSAGE THE MEAT OF THE PASSAGE

Unattainable? (3:1-2)

Our trainer starts with leaders for good reason:

"The teacher places himself in greater danger of judgment because the main tool of his ministry is also the part of his body most difficult to control: his tongue." *D Moo*

This should be a sharp warning to all Nano Leaders, whether we teach or lead up front or a SUS group.

The major point for our young people is found in **James 3:2**: is it possible for a follower of the Glorious Lord Jesus to have a tongue that reflects the one you follow? If it is, then we will be able to keep our whole life in order. Like the God we follow, our words will be marked by truth and integrity.

The Uncontrollable (3:3-4, 7-8)

The first thing our trainer does is point to the smallness of the muscle he wants to work on. The power of its influence is compared to the smallness of its size.

A horse - Our Nature

A small bit turns the whole animal

A boat - Our Destination

A small rudder steers a huge boat

Our trainer wants us to compare our tongues to the horse's bit and the boat's rudder. Just as these small things control the horse and the boat, so the tongue completely controls our natures and destination.

The major difference is that the horse's bit and boat's rudder bring control, whereas the tongue is utterly out of control and untameable (3:7-8).

Here are a few ideas that you might want as part of morning session before the talk, or as part of the SUS:

- Ask the young people to scroll through every text or instagram they have sent that week. Would they be happy for us to put every one of them on the big screen, for all to see?
- Look through a popular newspaper or teen magazine and see if they resemble the horse's bit, boat's rudder or the description in 3:7-8.

The Unquenchable (3:6-8)

Having identified the problem our trainer now wants to show us the power of this little muscle.

It's a spark (3:5)

A small spark sets a whole forest on fire

It's a world of evil (3:6)

It works from within to corrupt the whole person

It's a fire (3:6)

It's a fire that's lit in hell, and burns to destroy your life on earth

It's full of deadly poison (3:8)

Like a restless wild animal you can never trust it
Like a vicious viper, it will spray its poison at any moment

It's happy to praise and poison

One minute praising God, the next minute poisoning someone's ear with gossip

This is the muscle that cannot be tamed (3:8) - yet our trainer refuses to admit defeat, as he seeks to bring us back into the gym for intensive training (3:10)

The Undiluted (3:11-12)

Our trainer knows two things:

- The muscle is very powerful
- The muscle is being used in completely the wrong way

Therefore his aim is to change the power source, and

to use it in the right way. Today we will only look at the power source, and tomorrow he will show us how to retrain the tongue.

The Power Source

Our trainer uses two simple illustrations, of water and fruit. A spring produces only two things, fresh water which refreshes or polluted water that destroys. The word picture James paints is of two springs, one produces undiluted water that is rotten, the other undiluted water that is fresh. There is no halfway house; the water is good or bad, fresh or salty. The illustration of the fruit trees is the same, as they only produce one kind of fruit.

If our tongues are to be controlled and quenched, then the source must change. The new life God has given us (1:18), and the word that purifies us (1:21, 25), are the source which God provides. How that works out in our lives, we will find out in the next session.

5. THE SCRIPTURE UNDER SCRUTINY THE TIME TO APPLY

James and Jesus

1. How does Jesus describe the natural source that controls what we say? Read Matthew 15:10-19.

Our heart = the decision making part of us

The clear speech sins are, false testimony (lies) and slander, though the other sins will also permeate what we say

2. What will happen if the source is not changed?

Matthew 15:13 = We will be judged

James Proverbs & The Psalms

3. What kind of word pictures do Proverbs and Psalms paint?

Pr 10:8	<i>Wisdom looks to God, A fool never stops talking</i>
Pr 10:11	<i>The wise have a source that brings life, The mouth of the fool breeds violence</i>
Pr 11:9	<i>Words destroy people</i>
Pr 12:18	<i>Reckless words bring pain, wise words bring healing</i>
Pr 16:27	<i>A fool's lips cause devastation</i>
Pr16:28	<i>A fools causes fights and ruins relationships</i>
Pr 18:7	<i>A fools words will lead to his ruin</i>
Pr18:8	<i>A fools words change others</i>
Ps 140:1-3	<i>Tongues are like a viper that spits poison</i>

4. Where do you see these pictures being painted today?

James and Jesus

5. How do you think Jesus words apply to Facebook, Twitter, Snapchat & Insta? (Matthew 12:36-37)

ROUND 6

DECIPHERING TRICKY TERMS

Wisdom

Living in God's world in God's way

Humility

Happily living under God's rule

Bitter envy

Criticism of others

Selfish ambition

The opposite to humility, refusing to live under the rule of God's King

Heart

The decision making part of us

Earthly

Temporary, weak, imperfect

Unspiritual

The spiritual decision making centre

Demonic

A wisdom from Satan

Disorder

A restless, unsettled state of being

Evil practice

An unlimited amount of sin on offer

Pure

Moral blamelessness, incapable of producing anything evil.

Peace-loving

Gentle and open to reason

Submissive = ????

Mercy

Love for the neighbour that leads to action

Good fruit

Acts that wisdom produce

Impartial

Treating all people as made in God's image
"Not a face we wear for an occasion, but a nature which we display in our deeds" - A Motyer

Sincere

What you see is what you get, 'real', genuine.

Harvest of Righteousness

An unlimited amount of righteousness on offer

JAMES 3:13-18

THE CONTROL ROOM

1. THE LINK CONNECTING THE JIGSAW

Like a wild animal, the tongue is impossible to tame. The reason it's untameable and unquenchable is down to its polluted source

Today we will find out the origin of each source - the polluted and the fresh

2. THE TRUTH THE SEAT BELT TEST

We will learn the source of earthly and heavenly wisdom

We will learn that it has nothing to do with intelligence, but everything to do with obedience

We will begin to learn what the two 'wisdoms' look like in everyday life

3. THE IMAGE THE WAY TO REMEMBER

Polluted or Pure?

Control room takeover

Which wisdom are you living by?

4. THE MESSAGE THE MEAT OF THE PASSAGE

The Source

If our young people are to grow into complete and mature followers of the 'glorious Lord Jesus' then they must understand there are only two sources of wisdom.

Earthly Wisdom

It's earthly (3:15) - Temporary, weak, imperfect

In this world the vast majority of people live according to earthly wisdom. It appears fashionable, forceful, and forever, yet ultimately it will prove, fleeting, fragile and fallen.

It's unspiritual (3:15) - The spiritual decision-making centre

The excellent Pixar film *Inside Out* introduces us to a young girl called Riley. They take us into her heart - the control centre of her life, the part that makes all the decisions - where we find five emotions at work: joy, sadness, anger, fear and disgust. Our trainer wants us to know that earthly wisdom has unashamedly taken over the control center of every person ever born! It's not that people aren't intelligent; it's just that God's wisdom has no place within their thinking.

"Education without religion produces clever devils." C S Lewis

It's of the devil - 3:15

The mind behind earthly wisdom, the one pulling all the strings in the control centre is the devil. Our trainer wants us to know that earthly wisdom is bad news, for its architect is Satan, and its source hell.

Heavenly Wisdom

It's from heaven (1:5, 3:17)

The second type of wisdom comes from above, heaven. It's the direct opposite to earthly wisdom for it is eternal not temporary, robust not fragile, righteous not fallen.

It's pure (1:13-15, 3:17)

Our trainer has one aim: dismantle the control centre that earthly wisdom has invaded. For this to happen, we need to be given life from above (1:18), and we need to cry out to God for His wisdom (1:5). The source of wisdom is heaven (3:17), therefore its source is pure (3:17, 1:13-15).

The Setting

In last session we saw that our tongue is like a wild animal (3:8) or a burning forest (3:5b). Both illustrate a total lack of control (3:6,8), which leads to a totally corrupted character (3:6). So how will the animal be tamed, the fire quenched, and command of the control centre seized?

The Sowing

The passage starts with a blunt challenge from our trainer. What wisdom will you choose, which wisdom will you sow? 3:13, 18.

Sowing Rebellion

If we choose to sow sin then the consequences will be deep and dangerous, far and wide. Even though it might seem to be the most natural path, the reality is that we are choosing a lifestyle that ultimately goes against the grain of how we've been made.

When God is forced out of the control centre, the person in charge is *you*. With you on the throne, other people easily become threats to your power base. Our reaction is clearly outlined by our trainer: 'selfish ambition and bitter envy' (3:14), which lead to a whole host of insecurities. Without realising it, we develop patterns of behaviour that are designed to keep us at the top. With God no longer in the control room, we are condemned to sow whatever morality we want, with unlimited ways to behave wickedly

(3:16).

The heart of earthly wisdom

You define what truth is (3:14)

You decide what sin and selfishness is (3:16)

Our aim must be to show how earthly wisdom leads to disorder, bringing restless, unsettled relationships.

Sowing Righteousness

Our new birth (1:18) places God back in control, ruling us through His word (1:18,21,25). So what difference will this heavenly wisdom make?

The major difference heavenly wisdom makes is to our relationships; the everyday relationships with our parents, friends, brothers and sisters. The words our trainer chooses are designed to show exactly that.

Peace-loving (3:17)

Instead of wanting the first and the last word in a conversation, we will put our trainer's dynamic combination into practice: we will be *quick to listen, slow to speak, and slow to become angry* (1:19-21).

Merciful and Impartial (3:17)

As followers of our glorious Lord Jesus, we will be people of action. We will refuse to have favorites, and instead treat everyone as made in the image of God.

Good fruit (3:17)

These traits begin to mark us as we diligently sow them into our lives. We learn to daily and humbly accept God's word (1:21), and look into it intently (1:25).

Sincere (3:17)

We recognise the wonder and reality of being one of God's servants (1:1). We learn to stop trying to be something we aren't and accept who we really are.

Our trainer wants us to decide which type of wisdom we will choose. As skillfully as possible we need to show the young people the beauty of heavenly wisdom and the hellishness of earthly wisdom.

5. THE SCRIPTURE UNDER SCRUTINY THE TIME TO APPLY

1. Compare the difference between earthly wisdom and heavenly wisdom:

Heavenly	Earthly
3:13 Good life; Deeds done in humility	3:14 Bitter envy Selfish ambition
3:17 Pure and peace-loving	3:15 Earthly, unspiritual, demonic
3:17 Considerate and submissive; Full of mercy and good fruit; Impartial and sincere	3:16 Disordered life; No limits

3:18 Reaps a harvest of righteousness	
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James and Jesus

2. Read **John 13:1-17**. In what way does the Glorious Lord Jesus reflect heavenly wisdom?

What does Jesus have at his disposal? (13:3)

How does Jesus' final destination give him confidence to live wisely? (13:3)

What is the only command Jesus gives in this story?

What does Jesus promise?

3. Read the following scenarios and think about how you they reflect earthly wisdom and how you might apply heavenly wisdom to them:

At school: Rafael

Rafael goes to a boys school. It's rough, but no more than any other school and he can handle it. He holds his own in arguments, and though he isn't the strongest, he's by no means weak. In class, especially when there is a supply teacher, everyone is hurling abuse at each other. He doesn't really get involved that much, but if someone grills him he won't let them get away with it.

There is one kid called Jacob who gets it more than most. He's not that switched on, and you can see that he gets really offended when people spar with him. He's not able to give as good as he gets because no one really backs him up. It seems to really affect him and Rafael is aware that it could be quite painful always being on the receiving end, so he doesn't join in - but that's it. Conscience clean, he gets on with whatever he's doing.

How do you apply heavenly wisdom here?

At school: India

India goes to a girls school. It's rough and there are lots of clicques, but no more than any other school. She can handle the rumours and spitefulness, and though she isn't the most popular she's by no means a weak target. In class, especially when there is a supply teacher, everyone hurls abuse at each other. She doesn't really get involved that much but if someone has a go at her she won't let them get away with it. There is one kid, Charlotte, who gets it more than most. She's doesn't have many friends and you can see that she gets really upset with the ongoing horrible comments. She's also quite timid and doesn't resort to fighting back because no one really backs her up. It seems to really affect her and India is aware that it could be quite painful always being on the receiving end so she doesn't get involved - but that's it. Conscience clean, she gets on with whatever she's doing and ignores it.

How do you apply heavenly wisdom here?

At home

Your older brother has fallen out with your mum and dad big time. He refuses to respect them and treats them like dirt. Whenever he has a shower he leaves towels on the floor and never clears up after himself.

How do you apply heavenly wisdom to this situation?

With friends

Billy is playing xbox live with his mates. They are all pretty even, no-one is much better than anyone else - whatever they play. When he does beat his mates, they tend to swear down the line, and, naturally, he does the same back. I mean he's not just gonna get roasted without defending himself, is he? The more he plays with them, the more he sounds like them. He knows that if his mum or dad could hear him they would be upset, but they can't. And it's not just the swearing - they also call each other Hitler and Stalin and other people who have committed horrible atrocities. They talk like this at school too but it's not as bad as when they're online.

How do you apply heavenly wisdom to this situation?



SESSION 7

DECIPHERING TRICKY TERMS

Quarrels

Verbal fight/battle

Desires

Selfish indulgent pleasure

Battle within you

Waging war from the inside

Covet

A selfish desire for another persons position or possessions

Adulterous people

The unfaithful people of God

Friendship with the world

Loving the system that rebels against Jesus

Enmity against God

The result of loving the world instead of God

God's Jealousy

God's desire for His people's love to be wholly and unreservedly His

He gives more grace

The grace that keeps us faithful, preventing God's jealousy

Proud

Refusing to bow the knee to God

Humble

Happy to bow the knee to God

Submit

Recruited to a new master who we joyfully obey

Resist the devil

The devil's primary purpose is to separate God and man

Resist the devil

A refusal to let Satan get between you and God

Come near to God

Repentance of the believer, not their salvation

Wash your hands

Outward repentance (hands)...

Purify your hearts

...Inward repentance (heart)

Double-minded

Divided loyalty. Not sure if they are a friend of God or the world?

Grieve & mourn

Deep repentance, in the light of the Lord's return

Laughter

Scornful laughter that refuses to take sin seriously

Joy to gloom

Moving from scornful laughter to deep repentance

Slander/Speaking against a brother

Speaking evil of a brother

Judging the law

Constant disobedience of the law, reveals our rejection of it

JAMES 4:1-12

LEARNING TO FIGHT THE ENEMY

1. THE LINK CONNECTING THE JIGSAW

Having learned the nature of heavenly and earthly wisdom, we now continue to look at what it looks like in daily practice

We will learn how to resist the devil and how to repent when we don't

2. THE TRUTH THE SEAT BELT TEST

We will take a look inside our hearts and the battle within

We will take a look at our enemy, and how he uses the world and the flesh to disrupt our relationship with God

We will learn how to repent when Satan disrupts our relationship with God and each other

3. THE IMAGE THE WAY TO REMEMBER

Friend or Foe?

Near or Far

Self-Important or Submissive

Clean or Unclean

Your Desires - The inside arena that fights against Lord Jesus

Your World - The outside arena that resists the Lord Jesus

Your Enemy - The enemy that exploits both of these arenas to disrupt our relationship with Christ

4. THE MESSAGE THE MEAT OF THE PASSAGE

The last two rounds have taught us a devastating lesson: that the tongue cannot be tamed, for its source is like a polluted spring, and our only hope is for the spring to be dug up and replaced.

This leaves us all with a choice: *do we seek God's heavenly wisdom that makes us more like Christ, or do we allow earthly wisdom to dominate our lives?*

If we choose heavenly wisdom, then we face three enemies: one on the inside and two on the outside.

A Powerful Combination

At the beginning, our trainer taught us a combination that would help us grow as servants of the Glorious Lord Jesus: simply to be *"quick to listen, slow to speak and slow to become angry"* (1:19-21). Today, our trainer wants to teach us how to combat our opponent with another skillful combination.

Fighting On The Inside (4:1-3)

Your Deadly Desires

The combination is different as it's one that our enemy wants to use against us. It starts with our desires, or what Paul would call 'the flesh' (Romans 8:3). It's our old nature - the one that once dominated the control room - desperate to rule once more. The flesh knows that our weak point is the tongue (3:8), so it makes sure to target it (4:4:11).

The enemy's combination is desperate for action that fulfills its desires:

You desire something but don't get it, so you kill

You covet but cannot get what you want, so you quarrel and fight

You take God out of the control centre, so your prayers wither

You pray with wrong motives, desiring the position and possessions of others

The Christians that James is training are so out of shape that these have become natural. They have allowed the old nature back into the control room, which has led to verbal battles, and living with the same vision, standards and lifestyle of the non-Christians around them. The battle raging on the inside has been lost - at least, temporarily. Realistically, this will be the repeated experience of many of our young people. The combination is a powerful one and many of our young people will be feeling the blows: as we teach, we need to put flesh on the bones of what it looks like in practice, at school, home, and all their relationships.

Fighting On The Outside (4:4-6)

Our trainer wants to work on both our inner core and the outside influences. He is convinced that the kind of friends we have hugely affect *what* and *who* we love.

As usual, James does not mince his words. The enemy has not only been allowed through the front door, but also has the red carpet laid out for him inside! Instead of rejecting the world (the system that opposes our Glorious Lord Jesus), we have befriended it. This has three consequences...

1. God is your enemy (4:4)

Our trainer warns us that there is no middle ground when it comes to spiritual relationships. If you choose friendship with the world, then you have God has your

enemy.

2. God is jealous (4:5)

Our trainer has a second severe warning: don't mess with the one who loves you.

"The jealousy of the Lord, demands a total, unreserved, unwavering, allegiance from the people with whom he has joined himself." D Moo

3. God opposes you (4:6)

If we choose to stay a friend of the world, then God opposes us. He is jealous for our love, and will oppose us until we return to him.

The World Is An Evangelist

While we need to give these warnings with gentleness and grace, *give them we must*. The world is an expert evangelist, and does all it can to befriend our young people.

The Fleeing Enemy (4:6-12)

Accept God's Grace (4:6)

Whatever position our young people find themselves in, however compromised they may be, *there is always hope*. The grace of God is *always* sufficient to bring them back (4:6). He may oppose them when they wander, but His grace is always strong enough to bring them back. When a young Christian chooses to humble themselves, God's grace is always strong enough to bring them back.

Submit to your King (4:7)

The first step our trainer wants us to take is to submit to our wise, gracious and generous Father (1:5). This does not merely mean admitting defeat and being idle while your victor wins the war, however. The meaning is far more positive: *you have been won back by God's strong grace, and now he's changed you to want to do as much for your new /king as you possible can!*

Resist Your Enemy (4:7)

This process begins with resisting the one who enticed your old nature to rebel and controlled the rebellious world to win your heart. As you take up the grace offered (4:6), the devil flees.

Repent To Your King (4:8-9)

We have a wonderful promise in 4:8, but not without a clear command and condition. We are encouraged to draw near to God and he will draw near to us, but first we have to purify ourselves. This picture is straight out of the temple, in how the priest would prepare to meet God. He shows the people outwardly that he has repented as he washes his hands, and inwardly to God as he purifies his heart.

Outwardly (4:8)

This is what we must train our young people to do. If they have used their tongue in a vicious way (4:2,

11), then they need to say sorry to the person they have offended. If they have shown favouritism (2:4), then they need to apologise, or at least love their neighbour instead of rejecting them.

Inwardly (4:8-10)

If our young people are to stand strong in the fight, then it's essential their loyalties are not divided. We need to help them move away from double-mindedness to personal loyalty to their King. The motives which the inner nature wants to ambush (4:3) and the world wants to educate must be owned and yielded to our King. When we are unfaithful (4:4), we need to stand before God, owning Him as our master and Lord (4:10).

5. THE SCRIPTURE UNDER SCRUTINY THE TIME TO APPLY

1. Fighting on the inside. Read **James 4:1-3**. In what way do you feel these pressures:

You *desire* something but don't get it, so you're unkind?

You *covet* but cannot get what you want, so you quarrel and fight?

You *take* God out of the control centre, so your prayers wither?

You *proudly* pray with wrong motives, desiring others position and possessions?

2. Fighting on the outside. Read **1 John 2:15-17**.

Don't love the world's ways. Don't love the world's goods. Love of the world squeezes out love for the Father. Practically everything that goes on in the world—wanting your own way, wanting everything for yourself, wanting to appear important—has nothing to do with the Father. It just isolates you from him. The world and all its wanting, wanting, wanting is on the way out—but whoever does what God wants is set for eternity. (MSG)

In what way do you feel these pressures?

James and Jesus

3. Look at **Matthew 4:1-11** and see how Jesus fights on the inside and outside:

Fighting On The Inside	Fighting On The Outside	Making the devil flee
4:2-4 Satan appeals to Jesus' hunger	4:5-6 Lies from the world about God's character	4:4 Jesus' life comes from His Father's word
4:8-9 Satan appeals to selfish glory	4:8-9 A glory the world celebrates	4:7 Jesus answers the lie with truth from God's word
		4:10 Love for the Father is Jesus motivation
		4:11 The devil must flee when God's truth is obeyed

4. When we fail to love God, and instead love the world, what must we remember about God? Read **Luke 15:11-24**.

When he acknowledges his rebellion, how does the Father react?

15:20 = Filled with compassion

15:20 = Runs towards him, embraces and kisses him

15:22 = Re clothes him with the best

15:23-24 = Throws a huge party of celebration



SESSION

8

DECIPHERING TRICKY TERMS

Mist

Puff of smoke

The Lord's will

Knowing that God is in control

Boast in you're your arrogant schemes

My future, planned by me, with no reference to God

Evil

Devil-like behavior

The good they ought to do

Knowing what it right, but not doing it

JAMES 4:13-16

HUMBLE CONFIDENCE

1. THE LINK CONNECTING THE JIGSAW

Our trainer in the last session showed us the enemy's lethal combination

Our Desires - The fight on the inside

Your old nature that rebels against Jesus

Our World - The fight on the outside

The world system that opposes Jesus

Our Enemy - The enemy you face

Satan uses both of these to disrupt your relationship with Christ

The answer to the enemy's lethal combination, is to meet it with the one that James has taught us in the last session:

Accept (4:6) Submit (4:7) Resist (4:7) Repent (4:8-10)

Today, James wants us to see how the combinations collide another way. Our enemy hungers for us to be utterly independent from God, which leads to disaster (4:8). Our trainer wants us to see the whole of life under the loving rule of the Glorious Lord Jesus (4:10).

2. THE TRUTH THE SEAT BELT TEST

The humble follower sees their future only in the light of God's sovereign power

What the world calls 'self-confidence' and 'prudent planning', God calls evil (4:16)

What the world calls 'pie in the sky', God calls wisdom

3. THE IMAGE THE WAY TO REMEMBER

Who controls the bell? Who controls the photo finish?

4. THE MESSAGE THE MEAT OF THE PASSAGE

Introduction

One word that never seems to lose its meaning is the word 'evil'. It's a word that no one wants used to describe themselves, yet our trainer is prepared to use it to portray our behavior.

We all have evil desires, which respond when tempted (1:14)

To hear God's word, we have to recognise and get rid of the evil within us (1:21)

To show favoritism, is to have evil thoughts (2:4)

Our tongues are described as a restless evil full of deadly poison (3:8)

Our culture would cringe with James' use of the 'E' word, but he's not fazed, as he returns to it again today. Our task is to understand how he uses it in this passage, and then apply it's meaning to the lives of our young people

My Words

Our trainer starts with one of his favorite themes, and that's the tongue and the words it speaks 4:13. The Glorious Lord Jesus makes it clear, that our words are the window to our hearts (Matthew 15:18), and the basis by which we will be judged (Matthew 12:37). The words we say, the confidence in which we speak them, reveal the priorities and affections that dominate our hearts. The words we speak simply reveal who rules the control room.

My Future

The number one thing that James wants to expose is how we view who we are in the light of who God is. Our trainer has given us a severe warning in 4:8, that 'God opposes the proud'. What nearly always comes hand in hand with wealth and possessions is pride. Wealth gives you two things, choice and opportunity. Your regular experience is to constantly feel in control of what you buy, where you go, and what you do 4:13. The wealthier you become the independent you turn out to be, and with independence comes boasting and your own arrogant schemes. You are in control, and that's the way you like it.

Accept Who You Are (4:14-15)

The king of all doctrines is the belief that God is sovereign. Nothing is outside of his control, and all things happen according to his sovereign will 4:15. Therefore one of the deepest expressions of human pride is to think that we are in control of our lives and destiny. The secular culture that our young people are growing up in, enthrone human wisdom, therefore making God an irrelevance.

Our trainer brings us back to absolute basics. God is very very big, and you are very very small. God is eternal, and you are a puff of smoke (4:15). A follower in the Glorious Lord Jesus humbly accepts that God is sovereign and they are finite.

Submit To The One Who Rules (4:15, 17)

Our trainer wants more than just an acceptance that God is sovereign; he wants us to enjoy the truth. The reality of God's sovereignty must move our head, heart and hands into action. If there is good to do, then we

must believe that God has prepared it for us to do (4:17). If there is a poor person to help, then we must help them (2:8-9, 14-15). If there is an opportunity to protect and speak up for the vulnerable then we must do it (1:26-27).

An important theme of James is that all people will be judged. A great comfort to all those who suffer is that evil people will not get away with their actions. The eternal judge stands at the door, which marks eternity (1:10-11, 2:12-13, 3:1, 5:3). The Lord Almighty sounds the bell, which starts and finishes life, and for the Christian this is a great comfort. If he controls the beginning and end of history, we can move boldly into each day knowing he is in charge (4:15). This is the kind of confidence we want our young people to have.

Resist The Temptation to Think You Rule (4:13, 16)

The pressure on our young people to put their trust in themselves is huge. The Disney theology that has mankind at the centre, and the belief that we can achieve anything we want, is massive. Therefore these two truths must bookend our everyday life. We are very small and God is very big. We have birthdays and he does not.

Repent When You Forget (4:14, 16)

When our young people forget that they are only a puff of smoke (4:14). When our young people make big boasts about their arrogant schemes (4:16). When they act as if there are in control of their destiny (4:13-15). At that point James wants to remind them that God now opposes them (4:6). The only right response is to submit to what you know to be true, that God is big we are small (4:7). We must show our young people that true repentance, brings us back into an enjoyment of God (4:8).

Our young people will defiantly forget who God is and who they are, so we need to help them to know how to repent.

5. THE SCRIPTURE UNDER SCRUTINY THE TIME TO APPLY

James and Jesus

Read [Luke 12:13-21](#)

1. What hash tag would you give this story?
2. What is Jesus warning, and how does that apply to you? (12:15)
3. In what way is JesusparableastoryversionofJames 4:13-17? What are the similarities and differences?

Read [Luke 12:22-34](#):

4. What are we not to worry about and why? (12:22-31)
5. What are we to do with our wealth (12:32-34)? Why are we to do that?



SESSION 9

DECIPHERING TRICKY TERMS

Rich people

The rich who have not time for God in their lives

Weep & Wail

Way of describing an unbeliever's response when the Lord returns

Misery coming to you

The punishment God will give on judgment day

Wealth has rotted

No spiritual use now, or when facing future judgment

Corrosion will testify against you

Your hope in riches now, will be the evidence to judge you in the future

Eat your flesh like fire

Image of God's future judgment

Hoarding wealth

Accumulation of wealth that deprives people of life

Last days

The time of God's judgment

Lord Almighty

God is a holy, powerful leader of a great army

The cries of the harvesters

Make no mistake about it, God will judge.

Luxury and self-indulgence

A life without self-denial; no thought of heaven to be gained or hell to be avoided

Fattened yourself for the day of slaughter

God's day of judgment, when the tables will be turned

The innocent one

The kind of person the rich persecute

JAMES 5:1-6

THE RICH REAP THEIR REWARD

1. THE LINK CONNECTING THE JIGSAW

The trainer has shown us how to live humbly when we face:

Our Desires – That draw us to sin

Our World – That advertises sin

Our Enemy – That encourages sin

Our trainer has shown us how to live humbly when we are tempted to think we control our destiny, with no place for God.

Today he takes us one step further down the pathway marked PRIDE. If we ignore the first two warnings, then there is every chance we will end up like the people he describes in 5:1-6.

2. THE TRUTH THE SEAT BELT TEST

If we apply this passage properly then we had better put our seat belt on.

This is what life can look like now when you live as if there is no heaven to be gained or hell to be avoided.

This is what life will look like in the future when you live as if there is no heaven to be gained or hell to be avoided.

3. THE IMAGE THE WAY TO REMEMBER

Turning the tables

The Lord Almighty hears

The Lord Almighty is coming

Earthy FACTS to heavenly REALITY

4. THE MESSAGE THE MEAT OF THE PASSAGE

Introduction

This is one of the difficult parts of James to teach, for it is one of the most blunt and provocative parts of scripture. The tone mirrors that of the Old Testament prophets (Isaiah 13:6, 15:3, Amos 8:3, Ezekiel 7:7-23) and the Glorious Lord Jesus (Luke 16:19-31).

As we teach this solemn passage, we must keep two things in tension. We must refuse to water down the tone and content of its message, while at the same time remembering we are teaching 11-13 year olds.

If we let these two quotes guide our understanding and tone we will be doing ok:

“There is no sin in being rich; where sin exists among the rich, it arises from the manner in which wealth is acquired, the spirit by which it

tends to engender in the heart, and the way in which it is used.” A Barnes

“Justice will not be served until those who are unaffected are as outraged as those who are.” Benjamin Franklin

Two Important Guides To James 5:1-6

We might be tempted to think that James is slightly over the top here, and what he says does not apply to an 11-13 year old. If we think that, then it might be worth remembering this quote:

“By contrast to the way you and I, as well as the comfortable and powerful of every age and society, always act toward the poor, God seems to have an overwhelming bias in favor of the poor. But he is biased only in contrast with our sinful unconcern. It is only when we take our perverse preference for the successful and wealthy as natural and normative that God appears biased.” R Sider

In light of the majority world, most of our young people can class themselves rich. Some of our young people will come from incredibly prosperous homes, full of earthly privilege. In the light of this our trainer wants us to bare two things in mind.

a. Our hearts are naturally greedy

In Luke’s gospel, Jesus mentions money twenty three times. In every occasion except one, it either prevents one entering into his kingdom, or becomes a huge stumbling block once there. One verse that sums up the core of Jesus teaching is Luke 12:34: “For where your treasure is, there your heart will be also.”

The temptation to love money, and all that it brings, is nearly impossible for human beings to resist (Luke 18:24-26). The apostle Paul declared, “the love of money is a root of all kinds of evil. Some people, eager for money, have wandered from the faith and pierced themselves with many griefs”. Today, James wants to warn us of this ‘love’ and save us from the ‘grief’.

b. With privilege comes responsibility

One of the repeated messages that our trainer has pummeled into our conscience is that privilege brings responsibility. If we have possessions and position, then we are to share them, and use them for others, especially the poor and vulnerable 1:26-27, 2:8.

Our young people should never feel guilty for the privilege they have, for they did not choose it. But if they do not use it to love God and the vulnerable, then God will want to know why. Our trainer wants to grow within us a social conscience that feels, responds, and speaks like the God we follow. A conscience that puts aside self-protection, instead embracing the pain of the oppressed.

Wealth - How You Get It

Throughout the Bible, God is revealed as a God of justice. Therefore the way people make money and how they use it concerns him a great deal (5:4). When Christians turn a deaf ear to their trainer's bellowing voice (5:1) there is every chance they will use their wealth and privilege in a selfish way. We would be foolish to think that a person's conscience hardens and becomes unresponsive instantly; instead we should see the clear steps on the way to that result:

Step 1: We choose not to recognise our responsibility to the poor (1:26-27, 2:3-4)

Step 2: We choose to be a friend of the world, preferring its wisdom instead of God's (3:13-18, 4:4)

Step 3: We refuse to humble ourselves under the word of God (1:21, 4:6-7)

Step 4: The devil now has control of our desires (3:16-17, 4:1-3)

These are the steps our trainer warns us not to take. If we remain deaf to his cries, then we will end up showing contempt towards his just character:

"Whoever oppresses the poor shows contempt for their Maker, but whoever is kind to the needy honours God." Proverbs 14:31

Our challenge is to work out how this applies to the life of a 11-13 year old.

How do we make sure their conscience is tender to God's justice?

What are the issues they should be concerned about?

What does that look like in practice?

Wealth - How You Use It

Our trainer is not slow in exposing how the rich use their money. They have hoarded their wealth so as to live in luxury and self-indulgence (5:5), and treated the innocent with utter disregard (5:6). Their lives know nothing of self-denial; instead they have used their wealth and power to fatten themselves while the hungry starve.

"The hoarding of wealth is wrong not just because it demonstrates utterly false priorities; it is doubly sinful because it also deprives others of their very life." D Moo

So what message has James got for the poor and oppressed? When we pray for them, what should we pray? When we speak up for them, what should we say? If we are one, what should we believe? Our trainer has some clear advice for us.

Remember, it ROTS

The problem with material possessions is that they feel like the only true reality. Living for a God and reality that you cannot see is incredibly tough when you are suffering. This is one of the main problems that the Psalmist struggles with, as we will see in our SUS time. Alec Motyer sums it up like this: "James takes us from earthly facts to heavenly significance."

The wealth that the rich have is real, and the injustice that the poor suffer is painful. But our trainer wants us to remember that even while on earth the wealth corrodes (5:3), and the people who own it will soon fade away (1:10).

Remember, He LISTENS

The second thing that the servant of God must remember is that God hears their cry (5:4). All the cries of his people, and every tear that they shed because of injustice, their Father hears. He is never deaf to the cries of his people but instead stands at the door of history, ready to bring justice to His world (5:9).

Remember, The Tables Will Be Turned

Our trainer wants us to know that God is not a toothless deity who stands in heaven powerless to bring the justice he desires. Instead, he is the judge who stands at eternity's door, ready to bring judgment when he chooses (5:9). The name James uses to describe God is pregnant with meaning and significance. He is the Lord Almighty, the powerful God who leads the army of heaven to bring justice to His world (5:4).

On the last day the tables will be turned:

He will remind them of the hoarded wealth and use it as evidence to condemn them (5:2)

He will remind them that the cries of his people reached him (5:4)

He will remind the rich of the unpaid wages, luxury and self-indulgence (5:4-5)

He will remind them how they have fattened themselves for slaughter (5:5)

He will remind them of the innocent they have oppressed (5:6)

He will bring eternal misery and weeping to those who have rejected him and oppressed the poor (5:1)

He will slaughter those who brought oppression (5:5)

He will light the fires of hell to punish them (5:3)

They lived with “no thought of heaven to be gained or hell to be avoided.” *A Motyer*

5. THE SCRIPTURE UNDER SCRUTINY THE TIME TO APPLY

Jesus & James

1. What are the similarities between what James says and Jesus' parable (Luke 16:19-31)?

James	Jesus
5:1 Warning of future weeping and wailing	16:19 Lived in luxury
5:1 Warning of future misery	16:20 The rich man ignores Lazarus poverty
5:2-3 Warning that riches rot	16:23 The rich man receives punishment from God
5:3 Judgment will be with fire	16:24 Rich man is punished with fire
5:3 Warning that living for present riches, will condemn you on the last day	16:31 The rich man ignored the law which taught you to love the poor
5:4 Warning that God sees injustice and hears the cries of his people	16:31 The rich man ignored the prophets who warned of judgment if you did not
5:5 Living in selfish luxury brings God's judgment	
5:6 God holds you to account for how the wealthy treat the innocent	

2. For many of us, James 5:1-6 might seem a little far off and not that relevant. Read the short true story below and think about.
 - a. How would you apply James 5:1-6 to their situation?
 - b. How should James 5:1-6, shape your prayers?
 - c. How can this quote help you?

“Justice will not be served until those who are unaffected are as outraged as those who are.”

Benjamin Franklin

Christians in Pakistan

A recent survey of ten brick-kilns in Punjab found that more than 60% of the workers were Christians. Many Christians toil in brick-kilns across Pakistan, working out in the open in nearly all weathers,

making bricks by hand. Frequently their debts hang over the families for generations, meaning they lose a cut of their meager pay. While the debt remains, they cannot leave their jobs. Effectively trapped, they are extremely vulnerable to discrimination from their employers – some brick-kiln workers have been sold like slaves from one owner to another.

Through a Barnabas Fund project, a total of 120 brick-kiln families have been freed from their debt in the last six months.

3. Think forward twenty years... Where you might be, and what job you might have? How should James 5:1-6 shape your attitude and actions if you are in a position of power, influence and wealth?



SESSION 10

DECIPHERING TRICKY TERMS

Patient

Waiting for a goal, specifically the return of the Glorious Lord Jesus

Lord's Coming

The return of the Glorious Lord Jesus to judge His enemies and deliver His servants

Stand firm

To strengthen the decision making part of you by the grace of God

Grumble

Blaming other people for your own difficulties

Judge standing at the door

Judgment is imminent

Prophets

Those who spoke God's word in the Old Testament

Blessed

God's unalterable approval and reward

Perseverance

To carry a heavy load for a long time

Job

Old Testament character who endured terrible suffering

Compassion

To put yourselves in the shoes of another

JAMES 5:7-20

LEARNING FROM THE OLD PROS

1. THE LINK CONNECTING THE JIGSAW

We have seen how God views the rich who live as if there is "no heaven to be gained or hell to be avoided." Now our trainer shows us how to live in an unjust world.

2. THE TRUTH THE SEAT BELT TEST

We must be patient for the Lord's return (5:7-10)

We must persevere like the old pros (5:10, 11)

We must pray like Elijah (5:17-18)

3. THE IMAGE THE WAY TO REMEMBER

Living for the final bell/finishing line

Live / Learn / Look

4. THE MESSAGE THE MEAT OF THE PASSAGE

Introduction

Our trainer wants us to live as mature servants in an unjust world. For that to happen we must learn two crucial lessons for life:

Live Patiently (5:7, 8, 9, 10)

The first thing our trainer wants to develop in our young people is patience.

Patience - The Farmer (5:7-8)

The first word picture James uses is that of a farmer. Everything the farmer does is directed towards the future harvest. His whole life is built around two things, hard work and active anticipation. Like that farmer we are to draw upon God's grace so as to stand firm, and look in expectation for the Lord's coming that will bring the justice we crave.

Proximity - The Judge (5:9)

We now move from patience to proximity. We are to be patient for the Lord's return, but also live as if he could return at any moment. As we wait we must not grumble against one another, as if our struggles were the fault of someone else. Instead we must remember that standing at the other side of eternity's door is our judge, who could walk through at any moment.

Teaching a young person to hold these two things in tension is incredibly hard. We must seek to find creative illustrations from their lives to help them understand. Working for their exams is similar to being a farmer, as you work hard now, in the light of the future exam.

Look To The Pros

Our trainer wants us to learn from three great pro fighters. As we watch them, we will learn how to wait patiently while suffering in an unjust world.

The Prophets - Who Spoke (5:10)

The first old pros that James wants us to look to are the prophets. The most important lesson we learn from them is how to speak God's word into an unjust culture. The rip-roaring stuff that James had to say in verses 1-6 is just like an Old Testament prophet's words. Like them, he knows that God would one day triumph, therefore the opposition was worth it (Isaiah 2:12-17). They are the examples we must follow.

Job - Who Suffered (5:11)

The next heavyweight to enter the dressing room is Job: a hero who is known more for his suffering than his speaking. What was it that kept him persevering, carrying the heavy load for a long time? Clearly Job was convinced of two things:

He was convinced that God was full of compassion and mercy, even though his circumstances seemed to contradict this

He was convinced that one day his redeemer would triumph, "I know that my redeemer lives, and that in the end he will stand on the earth" (Job 19:25)

When our young people suffer and their circumstances seemed to be saying God does not care, they must look to Job. When our young people go through tough times, they must remember that their Saviour is at the door and will come through it at any minute (5:9).

Elijah - Who Prayed (5:17-18)

The last pro our trainer turns to is Elijah. There are many events in the life of Elijah that James could have chosen, but his focus is clearly on his prayer life. Why does he choose this? The reason should be clear from what we have learnt so far: "the one true God opposes the proud, but gives grace to the humble" (4:6).

One of the most fundamental ways to show humility and dependence is to pray. Although Elijah is an Old Testament legend, he is *just like any one of us* (5:17). By nature he had dodgy eyes, poor footwork and lacked perseverance. - but the grace of God moulded him into a mature disciple who learnt to persevere (1:2-4).

5. THE SCRIPTURE UNDER SCRUTINY THE TIME TO APPLY

Learning to live in an unjust world is nothing new. Read **Psalm 10** see the journey the Psalmist took:

The Believer's Trust	The Unbeliever's Rebellion	The Word Picture Painted
		10:1 God standing far off; Hiding from his people
10:2 Caught in the schemes of the unbeliever	10:2 Arrogantly hunting the believer	10:2 Caught in the schemes of the unbeliever
	10:3 Boasts about his cravings, blesses the greedy and reviles the Lord	
	10:4 Never seeks God; Never allows room in his heart for thoughts of God	
	10:5 He prospers, his life is successful; He rejects God's laws; He sneers at his enemies (God's people)	10:5 Sneering face
	10:6 Thinks he is immovable	10:5 Unshakable man
	10:7 Lies, threatens, unmovable	10:7 Mouth full of lies and threats; Trouble and evil are hidden under his tongue
	10:8 Murders the innocent and helpless	10:8 Lies in wait; Helpless; Watching eyes
	10:9 Enemy of the helpless	10:9 Like a lion in wait; Lies in wait for the helpless
	10:9 Oppressor of the helpless	10:9 Drags them off in his net
		10:10 Crushes his victims
		10:10 Victims crushed under the oppressor; They are too weak to fight
	10:11 Thinks God does not notice	10:11 Covers his face and never sees
10:12 Asks God to notice		10:12 Asks God to get to his feet
10:12 Asks God not to forget the helpless		10:12 Asks God to raise His hands
10:13 Asks why evil people think they can get away with injustice		10:13 Evil person thinking they are free from God's judgment
10:14 He knows God sees the grief of the afflicted		10:14 God looking at the evil acts of evil people
10:14 The believer commits himself to God's justice		10:14 God looking upon the vulnerable
10:15 Calls God to punish the unbeliever		10:15 Breaking the arm of the wicked person
10:15 Calls on God to call them to account		10:15 Calling the evil person to account
10:16 Knows that God is King		10:16 Nations perishing under his hand

The Believer's Trust	The Unbeliever's Rebellion	The Word Picture Painted
10:17 Knows that God hears the cries of the afflicted		10:17 God listening to his people
10:17 Knows that God encourages them		
10:18 Knows that God delights to defend the fatherless and oppressed		10:18 God defending the fatherless and oppressed
10:18 Knows that people are mortal		