



# 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

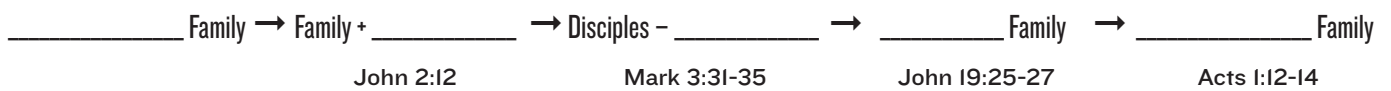
“Jesus’ brothers said to him” (v. 3, NIV) is one of two quotes attributed to or involving Jesus’ brothers in the Gospels. Consider recent events in John 6:60-66.

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 \_\_\_\_\_.

# JAMES MERCY TRIUMPHS

## 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 \_\_\_\_\_.<sup>1</sup>
  - 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."<sup>2</sup>

"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."<sup>3</sup>

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.”<sup>4</sup>

4. James was one of the \_\_\_\_\_ New Testament books to be \_\_\_\_\_ into the canon.<sup>5</sup>

“Canon”—\_\_\_\_\_ or \_\_\_\_\_

5. James draws straight from the well of Jesus’ \_\_\_\_\_ more than any other New Testament author.<sup>6</sup>

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](mailto: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.



# JAMES MERCY TRIUMPHS

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.”<sup>1</sup>

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.”<sup>2</sup>

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.”<sup>3</sup>

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.

# JAMES MERCY TRIUMPHS

## 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 \_\_\_\_\_.’”<sup>1</sup>

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, \_\_\_\_\_.”<sup>2</sup>



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.”<sup>3</sup>

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.’ ”<sup>4</sup>

- 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 \_\_\_\_\_.”<sup>5</sup>

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 \_\_\_\_\_.’ ”<sup>6</sup>

**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.

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# JAMES MERCY TRIUMPHS

## 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 \_\_\_\_\_."<sup>1</sup>

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 \_\_\_\_\_."<sup>2</sup>

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 \_\_\_\_\_.

# JAMES MERCY TRIUMPHS

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 \_\_\_\_\_.”<sup>1</sup>

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 \_\_\_\_\_.”<sup>2</sup>

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 \_\_\_\_\_.’”<sup>3</sup>

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 ..."

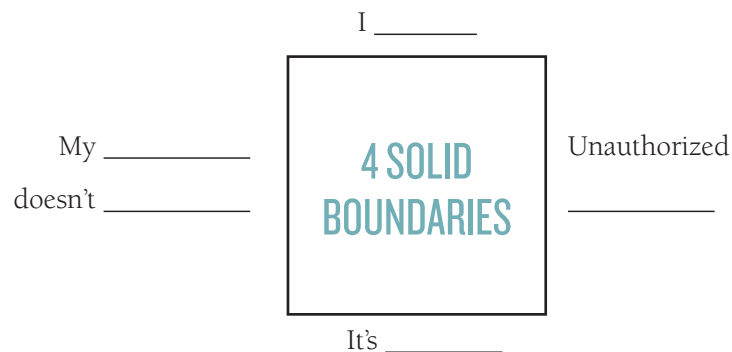
1. **Anyone** \_\_\_\_\_.

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 ...**