

## **INTRODUCTION TO BOOK OF JAMES (Part 2)**

### **1. In the English Bible, James is classified as a General Epistle.**

In Ryrie's NASB, he divided the 27 NT Books into:

- **History** (5 Chapters) (Gospels and Acts)
- **Paul's Letters** (13 Chapters)
- **General Epistles** (8 Chapters)
- **Prophecy** (1 Chapter) (Revelation)

Ryrie listed eight General Epistles: James, Hebrews, Jude, 1 and 2 Peter, 1, 2, 3, John (pg.1165).

### **2. When you examine the Book of James, there are five chapters with 108 verses.**

- Chapters 1 and 2 have 53 verses with four divisions of studies
- Chapters 3-5 have 55 verses with seven divisions of studies (NIV outline).

Therefore, you learn that **James** established some foundational doctrinal principles in chs. 1-2.

Then he shows the important of doctrinal principles being applied in everyday Christian living in chs. 3-5.

### **3. The date of the Book of James is about 45AD. It was written about the same time of Paul's Book of Galatians.**

Both NT Books were written **before** the Jerusalem Conference (49-50AD) (Acts 15).

We believe this because neither James nor Paul mentioned the Apostolic Decree written at the Jerusalem Conference (**Acts 15:22-30**). This Apostolic Decree would have resolved a lot of earlier conflict between Paul's ministry to Gentiles and James and Peter's ministry to Jewish believers (Gal.2:11-21; Acts 15:1, 5-11).

### **4. James 2:2 shows that Jewish believers were still attending synagogues - "For if a man comes into your assembly (sunagoge) [bringing together]."**

(Acts 15:21 "For Moses from ancient generations has in every city those who preach him, since he is read in the synagogues every Sabbath." [James's sermon] (Acts 15:13-21).

The Books of Acts, James, and Galatians show that Law and rituals were still being practiced by Jewish believers until 70AD.

James was struggling with grace during the transition period of Church age;  
Paul was struggling with Law (Acts 21) [offering to Jerusalem]

**Paul met with James** and elders who encouraged Paul to appear zealous of Law by "keeping Law" (Acts 21:15-26).

## 5. The Book of James was addressed, “To the twelve tribes who are dispersed abroad.”

“Who are dispersed” is not a verb. It is a positional phrase – “in (en+loc of place) the dispersion (ta diaspora (Isf).”

Paul also mentioned the “Twelve Tribes” in his defense before King Agrippa (Acts 26:4-8/ 7).

- We know 10 of these tribes went under the 5<sup>th</sup> cycle of divine discipline to Assyria in 722BC (2Kings 17).
- We know they will not be reunited until the Second Coming of Christ (Rev.7:1-8; 14:1-5; 21:12).
  - With the Coming of Christ, there is renewed nationalism for reunion of the Twelve Tribes (Luke 2:36; 22:30). This is true today.
- We know many didn’t understand the difference between the First and Second Coming of Jesus Christ.
- We believe that James certainly understood these things (1 Cor.15:7).
- We also know that Jewish believers of James ministry were being persecuted by their own religious leaders (Act 8:1-3; 12:1-4).

## 6. As a pastor-teacher, James is writing to encourage Jewish believers under persecution for their Christian faith (undeserved suffering).

James is writing to encourage them to apply the revealed truth of the word of God residing in their souls by the faith cycle to their everyday Christian life, no matter what the circumstances (James 2:17-26).

“Even so faith, if it has no works, is dead, by itself.” (James 2:17, 26)

Faith by itself has no merit. It must have a trustworthy working object to do its work.

One example is The Gospel of Grace salvation (1 Cor.15:3-4; Rom.1:16; Eph.2:8-9).

Personally, I am not sure James understood what I just wrote based on his actions some 10 years later in Acts 21:17-31/ **21:18-25**, 20-22/ Acts 15:1, **5**, 11).

These texts are saying you must be saved by grace through the gospel of Jesus Christ (1 Cor.15:3-4; Rom.1:16; Eph.2:8-9) \_ \_ \_ \_ \_ but you must keep the Law to be spiritual (Gal.2:11-3:3; 5:16-17).