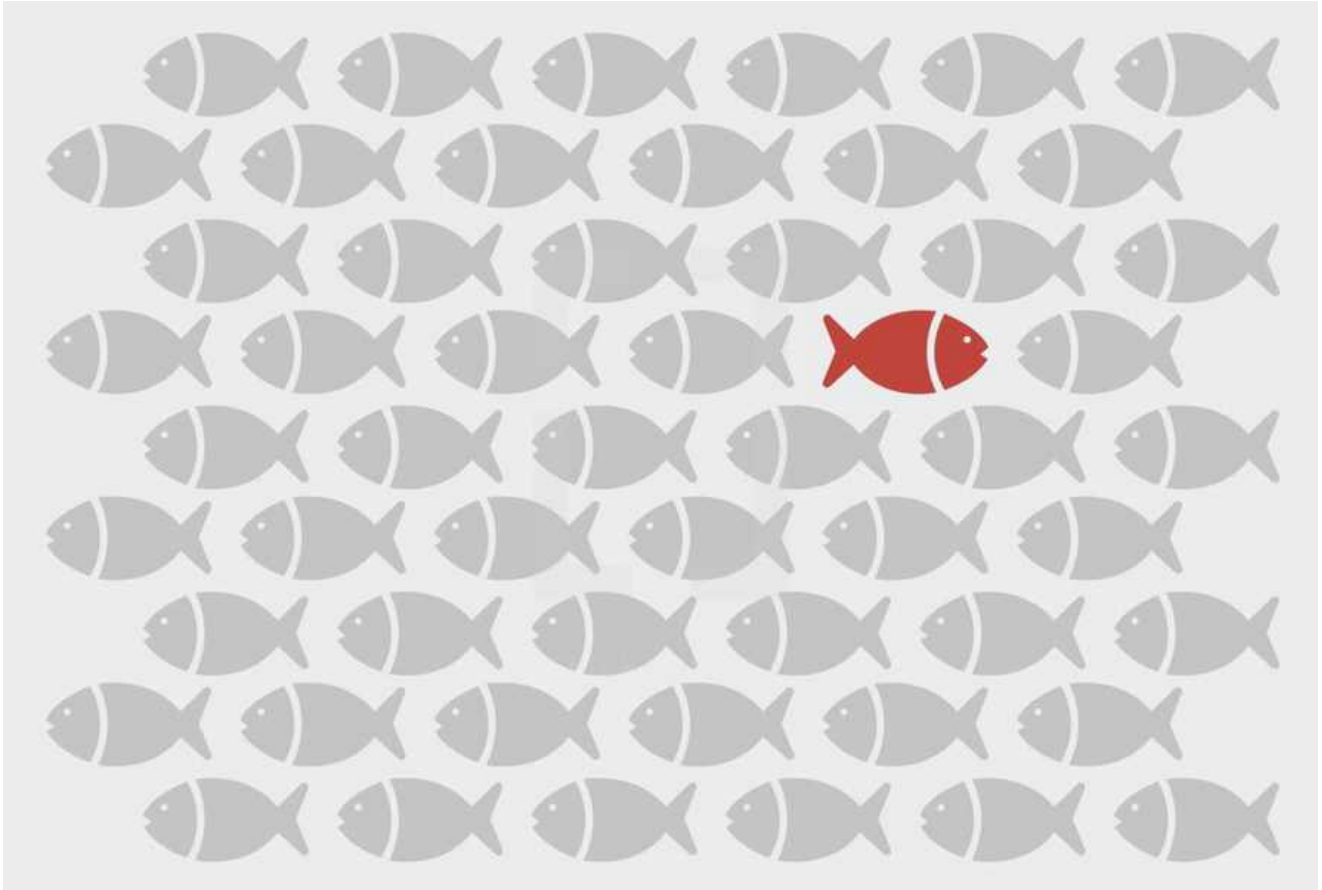


Sermon guide

Different: sermons on James' letter

Summer 2026



James' letter & his message

The brother of Jesus

The 15th book of the New Testament was probably placed here because it was thought to be the first letter not written by Paul. The book of Acts comes first after the Gospels because it records the history of the early church, then Paul's letters, then James. (As it happens, most scholars now agree that 'Hebrews' was also not written by Paul).

James' letter was given this priority because James (actually Yacob or Jacob) was the half-brother of Jesus himself (same mother, but different father!). James was also respected because he led the first Christian church – which was in Jerusalem (see Acts 12 & 15 and Galatians 1-2). He and his church faced famine and intense Jewish persecution. James learned the hard way to be a wise and courageous leader with a solid trust in God, and his letter radiates what he's learned.

'An epistle of straw'

Most of Paul's letters spend at least their first half warmly setting out the gospel (how the suffering of Jesus in our place has bought us freedom from sin and a restored relationship with God through Christ).

Not so James' letter. He simply dives in with wisdom and encouragement about how a disciple of Jesus should live in a testing and often hostile world. This led Martin Luther, in his 1522 preface to the New Testament, to call the letter 'an epistle of straw'. He almost certainly worried it would lead some people to self-sufficient moralism, rather than to Jesus. Some scholars even believe that he wanted it removed from the agreed New Testament list of books (canon).

So, what should we think of it?

A disciple of Jesus is someone who has believed *and* repented (Mark 1:15). We have **believed** the good news that Jesus' death saves us from our sin; and we have also **turned** – away from a self-gratifying way of life, towards a new way of life in Christ. To put it another way, we have accepted Jesus as *both* Saviour *and* Lord. James' emphasis is on how to live with Jesus as Lord – and that looks very different from the world around us.

With that in mind, James is channelling (and often quoting) his brother's own teaching on how to live well – much of it from the Sermon on the Mount. In that sermon, Jesus was 'stirring the moral imagination' of his hearers with visions of a better way of living. He did that both as a **mirror** showing how far they fell short (and needed his cleansing) and as an **inspiration** painting a picture of God's ways – the life he was calling them into.

Perhaps we should read James in this way too – as *both* a mirror *and* an inspiration. That's what James himself seems to say...

'Anyone who listens to the word but does not do what it says is like someone who looks at his face in a mirror and, after looking at himself, goes away and immediately forgets what he looks like. But whoever looks intently into the perfect law that gives freedom, and continues in it—not forgetting what they have heard, but doing it—they will be blessed in what they do.' (James 2:23-25)

Why study it here and now?

Western culture 2026

We in the western world are living in an increasingly *post-post-truth* culture (maybe re-read that word carefully). Most of my adult life most people have *not* believed in an absolute truth or a right way to live. Traditional morality and authority figures have lost their influence. 'You do you.' 'Go with your gut.' 'Just do it!' These have been the mottos of the culture. But there is a growing recognition that a world without truth or moral clarity is unstable, scary and logically impossible! This is leading many people to search afresh for what is good and true.

Those of us who have grown up in the UK are children of the post-truth culture we've grown up in. (It's actually quite different for many of our brothers and sisters from other parts of the world; ask them). We've got used to living in a soup of mixed and relative morals and values.

But disciples of Jesus are called to live consistent and different lives, and that means we have some re-learning to do! It's a good time to let his teaching 'stir our moral imaginations' and consider how God's good and perfect ways might best be lived out in North Sheffield in 2026.

Christ Church 2026

Also, in God's kindness this church family of ours is full of new disciples of Jesus. Most of our preaching in the last 2-3 years has tried to hold out, and invite people into, new life with Christ. Now seems like a good time to study together what that new life of discipleship should look like in our time and place.

My prayer

So, I am praying that God would speak to us through James' letter in two ways...

- to hold up a mirror so that we can see ourselves clearly and learn to come quickly to Jesus for grace, and
- to inspire us to live wise and markedly different lives from the people around us – for our good and for His glory.

An approach to preaching James

Avoid moralisations

Some people will read James' vision for the good and godly life and think, 'right, off I go; time to turn over a new leaf and just dig in'. That's what you think if you haven't really understood your human condition. No one has ever managed to live a Christ-like life in their own strength. And even with the help of his Holy Spirit, we regularly fail and need to return for grace.

So please let's not *only* preach James' vision of the good life. It may be accurate and beautiful godly morality, but that's not enough on its own.

Avoid hopeless guilt

Other people will read James' vision for the good and godly life and think, 'woe is me; I've failed again and God must have lost patience with me'. That's what you think if you haven't really understood God's relentless love or the privilege of being joined to Christ. As Paul reminds Timothy,

'When we are faithless, Christ remains faithful because he cannot disown himself.' (2 Timothy 2:13)

So please let's not *only* preach James' powerful mirror for the soul. It may be an accurate and convicting mirror, but that's not enough on its own.

Preach Jesus

As preachers, once we've understood the way the passage exposes the ungodliness of our lives and casts a vision of godliness, our next job is to lead people to the unique beauty of Jesus' life (the only one who truly lived this way), and invite people to respond to him afresh as Saviour *and* as Lord.

Often the best way to do this (in a letter that barely mentions Jesus) will be to relate the text in the letter to Jesus' teaching, his example, and his personal invitation to faith in him.

An overview of the letter

Scrapbook with an introduction

Paul's letters have a very logical structure – moving through a series of arguments from beginning to end with lots of 'because's' and 'therefores'. James' letter however appears to be a scrapbook of wise teachings – rather like the book of Proverbs which James (and Jesus) grew up with.

There are two clear structural features though.

1. Chapter 1 mentions almost every idea that will later be expanded on in the letter. In other words, it's a like the 'executive summary' you sometimes find at the beginning of a longer document.

However, because some ideas are expressed differently in chapter 1 and in the later chapters, we're going to study the summary and the rest of the letter as one continuous set of teachings.

2. Each 'teaching' ends with a punchline or pithy summary which brings a cluster of ideas together into a main point.

Week by week

The series at a glance

1. 19.04.26 (All age): James 1:9-11 – Bursting illusions
2. 26.04.26 (Full sermon): James 1:2-18 – Tested Christians
3. 03.05.26 (All Age): James 1:19-27 – Listen with your...?
4. 10.05.26 (Full sermon): James 2:1-13 – Mercy produces mercy
5. 17.05.26 (Full sermon): James 2:14-26 – Living faith

24&31.05.26: *Seasonal sermons – break from James*

6. 07.06.26 (All age): James 3:1-12 – Your mouth broadcasts your heart
7. 14.06.26 (Full sermon): James 3:13-18 – Real wisdom is humble & kind
8. 21.06.26 (All age): James 4:1-12 – Life is not a competition
9. 28.06.26 (Full sermon): James 4:13-17 – Planning in faith
10. 05.07.26 (All age): James 5:1-6 – Comeuppance
11. 12.07.26 (Full sermon): James 5:7-11 – Learn patience
12. 19.07.26 (All age): James 5:12 – Don't be a spin doctor
13. 26.07.26 (Full sermon): James 5:13-18 – Trust and pray
14. 02.08.26 (All age): James 5:19-20 – Carry one-another

James 1:9-11 – Bursting illusions (all age)

The translation of this passage in the NIV makes it more confusing than it needs to be. *Kauchaomai* (translated 'take pride') also means 'rejoice in' (as in Romans 5:20). So, if success (wealth or poverty) is one of the 'tests' James is speaking about in 1:2-18, then James is telling us how to rejoice (v.2) in that test – how to 'tune our hearts'. And his advice is simple.

Those who have little (and are tempted to pity themselves) can rejoice that, in Christ, they already have all they need, and one day will know all the privileges of reigning with him.

Those who have a lot (and are tempted to think themselves special) can rejoice that the spirit of Christ has already humbled them (or they wouldn't have given him their lives) and they now see their mortality and need clearly.

Success (or lack) is a test. Either way we are tempted to believe an illusion about ourselves (especially important, or especially pitiful). Soon enough, these illusions will fade away.

Jesus said, 'How hard it is for the rich to enter the kingdom of God'. 'With human beings it is impossible, but not with God; all things are possible with God.' (Mark 10:23-27). He is the great burster of illusions!

Rejoice that Jesus has burst whatever illusion could have stopped you from coming to him, and rejoice if he keeps on bursting it. He loves you and is committed to you – and will keep bursting any illusions that stand in the way.

James 1:2-18 – Tested Christians (full sermon)

James uses two words here which, sometimes, we confuse. *Dokimion* (testing) is what God does to us – it's about our circumstances.

Periasmos/periazō (trial/temptation) is what comes out of our hearts – it's about how we respond.

James is very positive about God testing us. This is how he refines the church (not everyone's faith is genuine – v.12). He also refines us personally (burning away what isn't pure and strengthening what is – v.5).

But James wants us to be clear about why we experience temptation. Our hearts are full of powerful unhealthy desires which, untreated, would prove fatal – v.14-15). God didn't put those desires in our hearts – v.13, but he is committed to curing us of them – v.16-18.

So, when we experience temptation, we should rejoice that we're being tested and refined – v.2, and ask God for the help which we undoubtedly need – v.5-8.

Jesus said, 'Nothing outside you can defile you by going into you. Rather, it is what comes out of you that defiles you.' (Mark 7:16). But don't despair. God made him who had no sin to be sin for us, so that in him we might become the righteousness of God.' (2 Corinthians 5:21). And that happens from the inside out!

We want to be tested Christians. It's a much better word than 'mature Christians' which makes us sound like we've achieved something!

James 1:19-27 – Listen with your...? (all age)

This is about how we listen to God's word. How do we know if we're listening well? James says that bad listeners have a worthless religion – v.26 and they don't even know it. Others listen in such a way that God's word saves them – v.21. How do we know which we are?

In a nutshell, healthy listeners, who listen with their...

- ...hearts – v.21 (humbly accept)
- memories – v.25 (not forgetting)
- hands – v.27 (doing it)...

...are blessed.

but those who listen with their...

- ...mouths – v.19 (slow to speak)
- moods – v.20 (anger)
- egos – v.26 (considering ourselves righteous)...

...are not!

Perhaps we can use visual aids to help the children remember this.

Jesus said, 'Make a tree good and its fruit will be good, or make a tree bad and its fruit will be bad, for a tree is recognized by its fruit.' (Matthew 12:33).

It's no good trying to squeeze out good fruit. What we all need is to carefully take what Jesus says into ourselves, then we'll become good trees and start producing good fruit.

James 2:1-13 – Mercy produces mercy (full sermon)

This is quite a full passage covering favouritism (1-4), God's reversal of status (5), opposition from the powerful (6-7), and the written law's standard of consistency (8-11). But what binds all these themes together is revealed in the 'instruction verse' (12) – 'Speak and act as those who are going to be judged by the law that gives freedom'.

James then goes on 'because judgement without mercy will be shown to anyone who has not been merciful. Mercy triumphs over judgement.' (13).

This is a powerful mirror – because mercy is a beautiful idea until you have to extend it to someone who has hurt you.

It is also a powerful portrait of God's grace – because our only hope before God is that his mercy in Christ triumphs over the judgement we should experience.

The power of the teaching is how these two elements work together. When we see the generosity of God, our judgementalism is shown up as the ugly thing it really is. When we are convicted of our judgementalism, we see more clearly the necessity and wonder of God's mercy.

Jesus said, 'Do not judge, or you too will be judged. For in the same way as you judge others, you will be judged, and with the measure you use, it will be measured to you.' (Matthew 7:1-2).

The point is not that we can earn God's mercy by being merciful; the point is that only accepting God's mercy can inspire mercy from us.

James 2:14-26 – Living faith (full sermon)

As Christians we treasure faith – and rightly so. Nothing we do can restore our friendship with God; that's like a child, unwilling to trust their parents, but trying to earn a relationship with them through effort.

But 'faith' or trust is invisible and so it can be hard to put your finger on. Is it about what you know, what you feel, or what you do? (Different church traditions tend to lean into one of these at the expense of the others).

James wants to teach us what real faith is. But make sure you don't misunderstand him. Here's what's clear:

- Faith isn't just feelings; they don't even get a mention – ouch!
- Faith isn't just beliefs; look at verse 19!
- Faith *can* be seen in obedience to God.

But here's the point, 'deeds' are not an alternative to faith; deeds (trusting obedience) are the evidence of faith. James argues this in several ways.

- Healthy faith and deeds work together – faith being made complete by actions; i.e. actions somehow ‘cement’ faith (v. 22).
- Faith that results in acts of trust is the kind that God ‘credits as righteousness’ – see the example of Abraham, God’s friend (v. 21-24).
- Faith that doesn’t produce action is dead – or to put it less dramatically; it’s not living faith at all (v. 26).

Jesus said, ‘Not everyone who says to me, “Lord, Lord.” Will enter the kingdom of heaven, but only those who do the will of my Father who is in heaven.’ (Matthew 7:21). And when those who haven’t obeyed protest, he will say, “I never knew you”.’

Faith is personal trust that results in surrender to God. That’s why even the thief on the cross, who had no chance to earn anything, was still able to demonstrate a living faith.

James 3:1-12 – Your mouth is the loud speaker of your heart (all age)

Again, the passage is quite full covering who should teach (1-2), how powerful words can be (3-6) and how difficult it is to tame our tongues (7-8). But the last paragraph binds all these ideas together. What we say, particularly in our worst moments, reveals what is in our hearts (9-12).

James is asking us to consider our words *both* because they give an honest reflection of our hearts *and* because they can cause very significant harm. But what does he want us to do about that? Should we just keep our mouths shut and keep the ugliness inside?

Jesus said, ‘...out of the overflow of the heart the mouth speaks.’ (Luke 6:45). When he said that, he wasn’t asking his hearers to keep quiet. He was asking them to take an honest look at themselves. There can be only one conclusion. No one is ‘never at fault in what they say’ or ‘perfect’. No-one, that is, except for Jesus.

Look at your words and see your own heart. Look at his words and see his. Don’t you think you need his help to change on the inside? I know I do.

James 3:13-18 – Real wisdom is humble & kind (full sermon)

Wisdom is a big deal in the bible. There are several books called ‘the wisdom literature’ that teach there is a right way to live – a way that ‘goes with the grain’ of how we’re made and leads to the good life or ‘shalom’.

We value knowledge highly in culture. The internet holds unprecedented amounts of information. The western world is building ‘knowledge

economies'. We like to hear the expert's opinion on the news. Is this the same as wisdom?

And there's common sense. You don't have to be clever or educated to have common sense. It's about how to navigate life and make things work and solve problems. It's about finding 'your best life' and knowing the 'life hacks'. Is this the same as wisdom?

James says, wisdom is 'understanding' that leads to a 'good life' (v.13).

He also says knowledge that furthers ambition in the 'haves' and produces envy in the 'have nots' is the opposite of heavenly wisdom (v.14-16).

Heavenly wisdom, the kind we were created for, brings humility (13) purity, peace and kindness (17-18).

Jesus said, 'blessed are the poor in spirit, those who mourn, the meek, those who hunger and thirst for righteousness, the merciful, the pure in heart, the peacemakers, and those who are persecuted for righteousness'.

Wisdom, like salt, can sting as it humbles you. Wisdom, like light, can shine with goodness. It is so different from being a clever-clogs. Who do you know who is wise?

James 4:1-12 – Life is not a competition (all age)

If you take a long, hard look at what makes you most happy – or most miserable, you will discover your deepest desires and fears. An honest look can be quite shocking. In the sermon on the mount, Jesus taught that the commonest ones are what other people think of us, getting the stuff we want, and being in control. All those things make life a competition; we have to fight for them!

That's what James is saying here. If we have arguments, they reveal that we're wanting something too badly and we think we have to fight to get it (1-2;11-12). There are 2 problems with that:

We're not trusting God to *know* what we need and *provide* what we need (v.2-3).

We're believing the devil's lies about what we need – and if you chase those lies, you're running away from God (4-5).

We really can't do anything about this. The devil's lies fool all of us. But, if we admit our weakness and ask for God's help, he can and will lift us out of our own mess (6-10).

James 4:13-17 – Planning in faith (full sermon)

Have you ever had a message or letter that ends D.V. (probably from Geoff) and wondered what it meant? It stands for Deo Volante – Latin for ‘God willing’. It’s a way of acknowledging that our plans will only prosper if God wants them to.

That is what James is getting at here. There is a kind of planning that is blind to the truth, and that planning is both foolish and evil. It’s the planning that believes we know the future. It’s foolish because when our plans don’t work out, we’re surprised – maybe even undone. It’s evil because it completely erases God’s will from our thinking – as if he’s not there is has no meaningful plans for us.

So how do we put it into practise? Here James is very helpful.

- We don’t stop making any plans – as if we weren’t responsible choice-makers. We are.
- We don’t carry on planning just as before and stamp ‘D.V.’ onto the end of everything like a lucky charm.
- Rather we plan differently – remembering that God holds our lives in his hands (v.15) which means that his plans should shape our plans, and where they are different from our plans – we’re much better leaving space to realise we’re going wrong and re-align with him.

Telling the story of a rich man storing up his wealth, Jesus said, ‘You fool! This very night your life will be demanded from you. Then who will get what you have prepared for yourself?’

I remember hearing a woman who had relatively flexible days explaining how she would make her plans and then pray, ‘Father, if you have a different plan for my day, please help me to see it and let my plans go.’ She made plans, but she held them in the palm of an open hand. How wise. Could more of us learn to do that?

James 5:1-6 – Comeuppance (all age)

Comeuppance is getting what you deserve. Is that a good thing?

Of course it is in some ways! We all long for things to be fair. It isn’t right that life is easy for some people and hard for others. It isn’t right that some people are deliberately unkind bullies and they seem to get away with it. And some people have done truly evil and horrifying things. Surely there should be consequences. The people they have wounded surely deserve justice.

But there is a problem too. Think about yourself carefully. All of us want good things for ourselves more than others. Most of us have jealous or unkind or even vengeful thoughts about other people at least sometimes. Perhaps we are not so different from the 'have-it-alls' or the 'bullies' on the inside. It's just that our lives have turned out differently. So, do we really want to get what actually deserve? I know I don't!

James knows what God is like. He is a God of perfect fairness who will bring justice for the wounded (v.4-6). But that's not all. He's also a God of perfect mercy who longs for everyone to turn from their evil ways and avoid their comeuppance. That is why he asks the 'have-it-alls' and 'bullies' to listen and gives them a 'both barrels' warning (v.1-3).

Jesus said, 'Woe to you who are well fed now, for you will go hungry. Woe to you who laugh now, for you will mourn and weep.' (Luke 6:25).

'Kind and gentle' Jesus knew that some people need a clear warning out of love because they are in real danger. Do you? Do you know anyone else who does?

James 5:7-11 – Learn patience (full sermon)

Patience is a bit like mercy. It's a really beautiful idea until you have to put it into practice. When you have to put it into practice it's actually very hard. It doesn't come automatically; it's a struggle.

It's strange that it's a struggle because you can see it's better than all the alternatives. What are the alternatives?

- We can be angry that we don't have what we want yet – and that causes bitterness and blame (v.9).
- We can give up on our hopes (v8) – then the 'struggle' is over, but so is the hope.

But in the end patience isn't a 'virtue' you're born with (or without). It's an act of trust in the one or ones you're depending on. That's why it's so much harder when you're under pressure, and you don't have confidence in the people or systems you're having to trust. If you don't trust your GP or the garage where you take your car, isn't it hard to be patient!

James points out that when God is the one who has made the promises and provides the care then there is plenty of evidence you can keep trusting. His primary application here is the need to trust that Jesus will return – especially when the wait involves suffering. So, he draws on two evidences that God can be trusted in the waiting.

- Look at how he provides the harvest year after year (v.7).
- Look at examples of trust in God to see how good patience looks – even when it's hard (v.10-11).

Ultimately, think about the character of the God who you are trusting (v.11). You couldn't be in better hands!

Jesus said, '...whoever stands firm to the end will be saved.' (Matthew 24:13). He told his followers that we would have to wait for his return. He also told them the wait would be a struggle, and would need patience. If we're surprised, that's because we didn't listen very well. But patience is better than any of the alternatives, and we have so many reasons to trust the one we're depending on.

James 5:12 – Don't be a spin doctor (all age)

Do you ever lie? Have you ever tried to cover over a lie or half-truth by saying 'you can trust me', or 'I promise'.

Maybe you never lie. There are lots of different ways to avoid lying.

- You can avoid the question.
- You can miss out the bad bits and tell a half-truth.
- You can dress the truth up to show things in 'their best light'.

Politicians are especially good at this. They even employ people called 'spin-doctors' to help them do it.

Can you imagine never lying or 'spinning' the truth to look better? It would be scary, but very freeing too don't you think? It opens us up so that God and others can see things we're ashamed of. But the good news is, God can cover what we uncover, and the scary truth is God can uncover what we cover. He sees it anyway!

That's why James says it's not just about being good; it's also about being saved!

Jesus said, 'All you need to say is simply "Yes", or "No"; anything beyond this comes from the evil one.' (Matthew 5:37).

There was never anyone as 'straight' as Jesus. That is God's personality; he's a God of truth. So let's try to help each other be a family of truth by telling the truth and handling one-another's truth with gentleness and grace.

James 5:13-18 – Trust and pray (full sermon)

I think I could learn a lot from some of my flock in my prayer life. I can understand what James is saying, but I'm only on the starter slopes as a prayer.

Let me tell you why I think that is. I have 'trust issues.' For very personal reasons I decided in my childhood that the only person who could be relied on to look out for me was me. Of course that's not true even on a human

level; it's a traumatic over-reaction. And I'm learning both to trust God (who really can be trusted) and people (who deserve more trust than my reaction suggests). In fact, seeing prayers answered at Christ Church has done a huge amount to grow my prayer life. But my story helps to make James' central point. Prayer is ultimately about trust.

A lack of trust might:

- stop you praying (v.13),
- confine your prayers to moments of need (v.13)
- prevent you asking too much in prayer (v.14-16)
- pray a 'hail Mary' that lacks confidence (v.15)
- fail to pray specifically (v.17-18).

I have all these symptoms. I'm a recovering self-truster.

Do you have any? Could that be about trust? Who do you trust?

Jesus said, 'Ask and it will be given to you; seek and you will find; knock and the door will be opened ... Which of you, if your son asks for bread will give him a stone? Or if he asks for a fish, will give him a snake? If you then, though you are evil, know how to give good gifts to your children, how much more will your Father in heaven give good gifts to those who ask him!'

If you have children, you will understand the point. This is an invitation to see God as he really is, and to imagine how he sees us too. And it is the very best reason to trust him!

James 5:19-20 – Carry one-another (all age)

I'm so glad the letter finishes this way. I've been reflecting that James teaches so much like his brother Jesus. It's clear he's calling for us to live differently on the basis of a deep and personal trust in God. He's not overly concerned with us knowing lots of theology, or even having the right public ethics (though both those things are important). His focus is how *my* trust in *my* God will express itself in *my* life.

Being a disciple is, first and foremost, not a matter of feelings, knowledge, or action (see James 2:14-26); it's first and foremost a matter of personal and life-changing trust flowing from a personal and life-changing relationship with God the Father through Christ the Son.

But personal as it is, it's not private. It is most expressed and often most tested in our horizontal relationships with one-another – and especially in the life of the church. I *am* my brother's keeper and my sister's keeper (Genesis 4:9). I am called by Christ, not ultimately for my personal forgiveness or salvation, but to extend the Kingdom of God through my love for God and for neighbour.

What is the hardest way to love my brother or sister? It is to take the time and trouble to tell them something they don't want to hear, in a way that gives them the best chance of hearing it, not for my own convenience but for their good. That is how James finishes his letter.

We are not good at speaking into one-another's lives. It looks like politeness, but I fear it's lack of love and responsibility for one-another. Let's try to learn how to do this well. Can you imagine what a difference it would make!

Jesus said, 'If a man owns a hundred sheep, and one of them wanders away, will he not leave the 99 on the hills and go to look for the one that wandered off? ... In the same way your Father in heaven is not willing that any of these little ones should perish.' (Matthew 18:12-14).

He is not talking about those outside the church. He's talking about those inside the church. This is how much he cares for you; he asks you to care for others in the same way.

Resources

- Sam Alberry, **James for You**; The Good Book Company (2015)
- <https://bibleproject.com/videos/james/>

THE LETTER OF JACOB

AKA
JACOB
HEBREW: YA'AKOV
GREEK: IAKOBOS

MAIN CHARACTERS IN THE NEW TESTAMENT:

- 1-12** SEE ACTS 12-15, GALATIANS 1-2
 - LEADER OF THE HISTORIC FORTH CHURCH IN JERUSALEM
 - LIVED THROUGH FAMINE, PERSECUTION, & REPERCUSSION
- 13-14** JESUS TEACHES HIS DISCIPLES (GET MATTHEW 23:1-12)

1 INTRODUCTION

SUMS UP THE BOOK'S MAIN IDEAS & KEY WORDS

THE LEGACY OF JACOB'S WISDOM
A LETTER TO ALL OF JESUS' FOLLOWERS

TWO MAIN INFLUENCES:

JESUS' TEACHING (SERMON ON THE MOUNT) + HEBREW PROVERBS (4-9 CHAPITERS 1-9)

= SHORT WISDOM SPEECHES FULL OF METAPHORS & ONE-LINERS

21-13 FAVORITISM VS. LOVE
SEE MATTHEW 5:46-48

34-12 THE TONGUE
PRAISE GOD!
YOU IDIOT!
SEE LUKA 6:43-45

313-10 TRUE VS. FALSE WISDOM
SEE MATTHEW 5:3-11

24-17-20 GENUINE FAITH
"DEAD BELIEF"
SHEEP I BELIEVE... STAY AWAY! FRIEND!
SEE MATTHEW 23-27

11-12 CONDEMNING OTHERS
SEE MATTHEW 12:35-37

11-10 A DIVIDED HEART
SEE MATTHEW 6:21

REPEATED TIMES!
HEBREW: TAMIM
GREEK: TELIOS
"WHOLENESS" & "INTEGRITY"
VS.
FRAGMENTED & INCONSISTENT

12-1 LEFT HANDS PRODUCE DARKNESS & CAN TAKE US "PERFECT"
SEE MATTHEW 6:1-18

17-11 POVERTY CAN FORCE US TO TRUST GOD: WEALTH ALWAYS TAKES AWAY
SEE MATTHEW 6:19-21

13-0 GOD GIVES WISDOM TO WHOMEVER ASKS IN FAITH
SEE MATTHEW 7:7-11

12-18 GOD IS GENEROUS & GIVES US A NEW BIRTH THROUGH HIS SON
SEE MATTHEW 1:18-25

19-27 DON'T JUST LISTEN TO GOD'S WORD, BUT DO IT.
THE TORCH OF FREEDOM CALLS US TO:
SPEAK WITH LOVE
SERVE THE POOR
TO BE WHOLLY DEVOTED TO GOD
SEE MATTHEW 22:37-40

JESUS' SUMMARY OF THE IDEAL:
LOVE GOD & LOVE NEIGHBOR
SEE MATTHEW 22:37-40

143-7 THE AKBORDANCE OF WEALTH
ESTIMATED PROFITS
YOUR LIFE IS JUST A MIST!
SEE MATTHEW 6:20-34

13-0 THE DANGER OF WEALTH
"YOUR WEALTH WILL ROT, JUST LIKE YOU!"
SEE MATTHEW 6:19-21

57-11 PATIENCE & ENDURANCE
"DON'T GET ANGRY AT EACH OTHER."
SEE MATTHEW 23:13

313-10 FAITH-FILLED PRAYER
SEE MATTHEW 21:21-22

317-20 RESTORING OTHERS
SEE MATTHEW 18:15

512 LET YOUR "YES" TELLING ME "YES" MEAN "YES"
SEE MATTHEW 5:37

2-5 12 TEACHINGS ABOUT WHOLEHEARTED DEVOTION TO JESUS

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