

## SUMMARY CHART OF JAMES

The identification of the underlying (implied) problem or contradiction to which James is actually responding.

Session	Surface Barriers	James' Solution (Addresses the Deep Problem and not the Surface Barrier)	The Deep Underlying Problem (These are always implied and reveal new information)
<p><b>Session 1</b> 1: 1 – 18</p>	<p><b>Check out Vss. 1:</b> <b>WS:</b> Vs 2. The implication is that the Early Church experienced many kinds of testing. <b>Pastor Joseph: Vss. 16-17,</b> The surface problem is the people considered themselves "self-made." This is supported by the phrase, "Don't be deceived. . . Every good and perfect gift is from above." Perhaps, along this same line, people did not consider themselves "perfect" in the sense of fulfilling their intended creation; a cow is a cow; humans are created humane and gracious.</p>	<p><b>Check out Vss. 1: 12, and 17 – 18.</b> <b>WS:</b> Perseverance leads to spiritual awakening. Spiritual awakening embraces the "words of faith" as living the surrendered life, and in this way we are living among the "first fruits" of creation.</p>	<p><b>Check out Vs. 6, 7,</b> Concerning self-doubt and double-mindedness may be the deeper problem. <b>WS: Vss. 1: 13 – 16.</b> This little passage is one of the strongest verses in the New Testament supporting the viewpoint of Gut Trip Analysis that, while victimized, we are not victims but victors. This is true, unless people choose to live as victims. While it may be a strong point to say that our <u>SITUATIONS</u> are never our problem, it is the relationship we take to our situations that is our problem. However, Kierkegaard, and the existentialists, will agree with us. This position pictures this as the "Sea of Tranquility," the Japanese print of, "The Giant Wave," a tsunami wave about to engulf three row boats, reminds us that it is not the waves that define us; it is our relationship to Christ that defines us. Abingdon's "One-Volume Commentary" notes that the Early Church was making a mockery of true religion. (p. 917.) Other IHOPers noted that the Early Church did not grasp the generosity of God.</p>
<p><b>Session 2</b> 1:19 - 3:18</p>	<p><b>Check out Vss. 1: 23, 2: 1 – 7, 2: 8 – 13, 3:1 – 12,</b> <b>WS:</b> Basically, the surface problem concerns the misused of personal attributes and relationships. See: 1: 23, Man's anger and moral filth; 2: 1 – 7, Treatment of the poor, and showing favoritism; 2: 8 – 13, Breaking of the Commandments; 3: 1 – 12, misuse of the tongue.</p>	<p><b>Check out Vss. 2: 12 – 13,</b> <b>WS:</b> 2: 12, Act as if you are about to be judged. 2: 13, Remember that mercy triumphs over judgment.</p>	<p><b>Check out Vss. 2: 8 – 13,</b> <b>WS:</b> Failure to keep the following: Vs. 8, the Royal Law of Love; Vs. 10, Can't keep the whole Commandments.</p>
<p><b>Session 3</b> 4:1- 17</p>	<p><b>Check out Vss. 4: 1 – 4, 7 – 10, and 13 – 14, 16</b> <b>WS: The following creates church divisions--</b> Vs. 1 – 4, quarrels and the adulterous life: the</p>	<p><b>Check out Vss. 4: 4 – 6</b> <b>WS:</b> Making our focal point the world instead of with God. This develops too much pride and a too little humility. Worldly temptation.</p>	<p><b>Check out Vss. 4: 7-11, 12, 16 – 17</b> <b>WS:</b> The solution is to change our focal point through which we pull our significance from the world to God. We need to be right with God. <i>If I was walking down the street and saw someone "right with God," what would I be seeing? A couple of the IHOP</i></p>

	<p>life selfishly lived;  <i>Vs. 1, notes the conflicts in the early church during which people were hurt and angered.</i>  <i>Vs. 7 - 10, living the unsundered life to God: disobedient in attempting to live free from God, which ultimately is impossible;</i>  <i>Vs. 13 - 14, mercenary: seeking to get our worth from worldly things;</i>  <i>Vs. 16, boasting and bragging: pulling life through their egos.</i></p>		<p><i>answers were that we'd see someone living in at-one-ment with their neighbors, self and God as the meaningfulness of life. Another responded that we be responding as we should. This answer bothers me a bit because of the imperative nature of this phrase. Christians are called up to respond as we a created to live in the image of God (the "Imago Dei."</i></p>
<p><b>Session 4</b>  <b>5:1 - 12</b></p>	<p><b>Check out Vss. 5: 9A, 12A,</b>  <b>WS:</b> Vs. 9A, Grumbling; Vs. 12A, double-mindedness of swearing oaths without a conscience. One IHOPer added that the Early Church was not fulfilling the Covenant.</p>	<p><b>Check out Vss. 5: 7 - 9, 12 B,</b>  <b>WS:</b> Vs. 7, Concerning the Lord's Coming as <i>realized potential or The Last Days</i>, the writer affirms we are to be patient as farmers and stand firm because the days are <i>near or imminent, impending.</i> Vs. 9, Judgment is near as in standing at the door. Judgment always is experienced as tough love.</p>	<p><b>Check out Vss. 5: 1 - 6</b>  <b>WS:</b> The underlying problem concerns their relationship to the LAST DAYS. <b>The concern is not misspent wealth, but rather doing it during the Last Days.</b> This demonstrates their inattention to fulfilling their intended creation as humane and gracious people.  The IHOPers had an extended conversation concerning the Last Days. One member believes in a literal return of Jesus Christ to earth. The problem with this position is that the Last Days become something that is added on to life in a supernatural presentation.  On the other hand, Gut Trip Analysis relates to the Last Days as something that is realized potential; this is the experience of the Christ as we awaken to fulfill our intended creation.</p>
<p><b>Session 5</b>  <b>5:13 - 20</b></p>	<p><b>Check out Vss. 19,</b>  <b>WS:</b> Wandering from the truth. The "truth" is that to live <i>independently of God</i> is contrary to our intended purpose of living <i>dependently on God.</i> When our lives are troubled then this is the message that we are attempting to live independent of God. When life is harmonious then we are living in-synch with our intended creation.</p>	<p><b>Check out Vss. 20B,</b> The solution is to be turned back from the "error of our ways" to live the dependent life on God.</p>	<p><b>Check out Vss. 15B,</b> "The Lord will raise him up." This statement implies the deep, underlying problem is living out of touch with God.</p>