

THE  
WESLEY  
STUDY BIBLE



N R S V

ABINGDON PRESS  
Nashville

WESLEY STUDY BIBLE  
NEW REVISED STANDARD VERSION

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# ABBREVIATIONS

## *General*

BCE	Before the Common Era	v(v).	verse(s)
CE	Common Era	c.	circa
NT	New Testament	§	section
OT	Old Testament	¶	paragraph

## *Names of Biblical Books*

Gen	Job	Hab	1 Thess
Exod	Pss	Zeph	2 Thess
Lev	Prov	Hag	1 Tim
Num	Eccl	Zech	2 Tim
Deut	Song	Mal	Titus
Josh	Isa	Matt	Phlm
Judg	Jer	Mark	Heb
Ruth	Lam	Luke	Jas
1 Sam	Ezek	John	1 Pet
2 Sam	Dan	Acts	2 Pet
1 Kgs	Hos	Rom	1 John
2 Kgs	Joel	1 Cor	2 John
1 Chr	Amos	2 Cor	3 John
2 Chr	Obad	Gal	Jude
Ezra	Jonah	Eph	Rev
Neh	Mic	Phil	
Esth	Nah	Col	

## *Sources*

*Notes:* *John Wesley's Notes on the Bible* ([http://wesley.nnu.edu/john\\_wesley/notes/index.htm](http://wesley.nnu.edu/john_wesley/notes/index.htm))

*Works:* *The Works of John Wesley: The Bicentennial Edition* (Nashville: Abingdon Press, 1988)

# INTRODUCTION

For Wesleyans and Methodists of all kinds, the Bible has always been central. Like the breath that gives life, John and Charles Wesley, our eighteenth-century ancestors in the faith, inhaled and exhaled the words of Scripture. Patterns of biblical teaching shaped their thoughts, beliefs, feelings, and behavior. Reading, studying, pondering, memorizing, reciting, teaching, and proclaiming Scripture—for our movement these are essential means of grace. Through our ongoing engagement with the Bible, we hear God’s voice, share in God’s grace, and become more like Jesus Christ. The *Wesley Study Bible* is a gift to aid you as you experience and put into practice God’s good gift of discipleship.

The *Wesley Study Bible* provides three kinds of resources to help you understand the biblical roots of our faith and grasp its significance for your daily life as a follower of Christ. First, biblical scholars, all members of the wider Wesleyan-Methodist family, assist the reader in following the flow of the text and highlight issues that are important to our Wesleyan heritage. These notes are found at the bottom of each page of the Bible. Second, a group of persons with deep knowledge of the Wesleys and the Wesleyan tradition enable us to understand our faith and heritage. These notes appear in some two hundred sidebars focused on key terms, like Acts of Mercy, Prevenient Grace, Baptism, and Lay Leadership. Reading these is like taking a short course on essential elements of our faith as Wesleyan Methodists. Third, a number of key pastors provide notes to help readers live out their Wesleyan faith. The central goal of these tools is the formation of Christians—followers of Jesus—whose daily lives are marked by holy love and faithful living.

Contributors to the *Wesley Study Bible* cross the spectrum of churches that trace their roots to the Wesleys. These Christian leaders recognize our common heritage and our common need for formation as the people called Methodists.

We need to *know* who we are. Even more, we need to *be* who we are. Therefore, we offer the *Wesley Study Bible* to the people called Methodist across the world, trusting that it will serve as God’s instrument to help us be clear about who we are, shape us as people going on to perfection, and encourage us to live lives that truly reflect our faith in Christ.

Joel B. Green  
General Editor



# The Letter of JAMES

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While discussing those NT writings he regarded as central to the gospel, Martin Luther dismissed the Letter of James as “an epistle of straw” (*Preface to the New Testament*, 1545). For John Wesley, however, this small letter was central for Christian faith and life. In his journal, he described James as a remedy against the general temptation of leaving off good works in order to increase faith (*Works*, June 5, 1741). Elsewhere, Wesley observed that, when James wrote his letter, “That grand pest of Christianity, a faith without works, was spread far and wide; filling the Church with a ‘wisdom from beneath,’ which was ‘earthly, sensual, devilish,’ and which gave rise, not only to rash judging and evil speaking, but to ‘envy, strife, confusion, and every evil work” (Sermon 61: “The Mystery of Iniquity,” §19).

The Letter of James has a heightened emphasis on Christian identity borne out of concern with the hardships of life as pilgrims in a foreign land. James refers to his audience as “the twelve tribes in the Dispersion” (1:1). “Twelve tribes” calls to mind the end-time restoration of the scattered people of Israel, whereas “Dispersion” suggests experiences of alienation and homelessness. The result is an unsettled status in the world. As the second-century *Epistle to Diognetus* puts it, “Christians . . . live in their respective countries, but only as resident aliens; they participate in all things as citizens, and they endure all things as foreigners. Every foreign territory is a homeland for them, every homeland foreign territory” (5:1-14). We should not be surprised, then, that James’s instruction centers on problems related to the status of believers in the world, the pressures and challenges of living in exile, and the identity of God’s people.

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### Salutation

**1** James, a servant<sup>a</sup> of God and of the Lord Jesus Christ,  
To the twelve tribes in the Dispersion:  
Greetings.

### Faith and Wisdom

2 My brothers and sisters,<sup>b</sup> whenever you face trials of any kind, consider it nothing but joy,<sup>3</sup> because you know that the testing of your faith produces endurance;<sup>4</sup> and let endurance have its full effect, so that you may be mature and complete, lacking in nothing.

5 If any of you is lacking in wisdom, ask God, who gives to all generously and ungrudgingly, and it will be given you.<sup>6</sup> But ask in faith, never doubting, for the one who doubts is like a wave of the sea, driven and tossed by the wind;<sup>7, 8</sup> for the doubter, being double-minded and unstable in every way, must not expect to receive anything from the Lord.

### Poverty and Riches

9 Let the believer<sup>c</sup> who is lowly boast in being raised up,<sup>10</sup> and the rich in being brought low, because the

rich will disappear like a flower in the field.<sup>11</sup> For the sun rises with its scorching heat and withers the field; its flower falls, and its beauty perishes. It is the same way with the rich; in the midst of a busy life, they will wither away.

### Trial and Temptation

12 Blessed is anyone who endures temptation. Such a one has stood the test and will receive the crown of life that the Lord<sup>d</sup> has promised to those who love him.<sup>13</sup> No one, when tempted, should say, “I am being tempted by God”; for God cannot be tempted by evil and he himself tempts no one.<sup>14</sup> But one is tempted by one’s own desire, being lured and enticed by it;<sup>15</sup> then, when that desire has conceived, it gives birth to sin, and that sin, when it is fully grown, gives birth to death.<sup>16</sup> Do not be deceived, my beloved.<sup>e</sup>

17 Every generous act of giving, with every perfect gift, is from above, coming down from the Father of lights, with whom there is no variation or shadow due

<sup>a</sup> Gk *slave*    <sup>b</sup> Gk *brothers*    <sup>c</sup> Gk *brother*    <sup>d</sup> Gk *he*; other ancient authorities read *God*    <sup>e</sup> Gk *my beloved brothers*

1:1 Though James is likely the brother of Jesus, he presents himself as Jesus’ servant. Jesus redefined “family” as “whoever does the will of God” (see Mark 3:33-35), so James names himself as a loyal member of the household of God. The identity of James’ audience is taken from Israel’s history; they are the people of God—restored yet challenged by life in a world that does not follow God’s ways.

1:2-27 James names the letter’s major themes: testing, prayer, humility, reversal of one’s status before God and in the world, speech, and the importance of putting one’s faith into action. 1:2-18 James outlines two responses to the difficulties of living in the Dispersion: rejoicing, enduring, and lacking nothing versus doubting and double-mindedness. For the one, “trials” lead to maturity (vv. 2-4). For the other, “temptations” lead to death (vv. 14-15). What makes the difference is the formation of one’s heart and life around the God of grace, what James calls “wisdom.” One way of life arises from “the word of truth” (v. 18), the other from “one’s own desire” (v. 14). Wesley concluded, “We are therefore to look for the cause of every sin, *in*, not *out of ourselves*” (*Notes*, 1:14). 1:19-27 As an antidote to the growth of the weeds of wickedness, James offers the powerful, implanted word: the gospel. But the measure of one’s hospitality to the gospel is found in doing God’s will daily. Living in a world that does not love God and follow God’s ways, it is easy to take on its character rather than the character of God. Hence, James directs his readers to keep themselves “unstained by the world”—from its principles, attitudes, and habits. Wesley writes, “But this cannot be done till we have given our hearts to God, and love our neighbor [and particularly those most in need] as ourselves” (*Notes*, 1:27).

#### ——— Life Application Topic ——— Salvation

What Scripture better exemplifies Wesley’s practicality than the Letter of James—or presents a greater rebuke to the church? In James, faith is a set of specific practices—engendered in the congregation—that make disciples walk in a different direction than the world’s way. In the contemporary church, being a Christian is often presented as a technique for happiness and prosperity, a helpful way of getting what we want. In James, Christians suffer because they follow Jesus—God’s divine Yes. In much of the church, *salvation* is something that you believe or feel. In James, *salvation* is when you talk and walk like Jesus. Though Jesus is mentioned only twice (1:1; 2:1), James exemplifies the communal, congregational, practical consequences when a congregation dares to obey the One who commanded, “Follow me.”

to change.<sup>f18</sup> In fulfillment of his own purpose he gave us birth by the word of truth, so that we would become a kind of first fruits of his creatures.

### *Hearing and Doing the Word*

19 You must understand this, my beloved:<sup>g</sup> let everyone be quick to listen, slow to speak, slow to anger; <sup>20</sup>for your anger does not produce God's righteousness. <sup>21</sup>Therefore rid yourselves of all sordidness and rank growth of wickedness, and welcome with meekness the implanted word that has the power to save your souls.

22 But be doers of the word, and not merely hearers who deceive themselves. <sup>23</sup>For if any are hearers of the word and not doers, they are like those who look at themselves<sup>b</sup> in a mirror; <sup>24</sup>for they look at themselves and, on going away, immediately forget what they were like. <sup>25</sup>But those who look into the perfect law, the law of liberty, and persevere, being not hearers who forget but doers who act—they will be blessed in their doing.

26 If any think they are religious, and do not bridle their tongues but deceive their hearts, their religion is

worthless. <sup>27</sup>Religion that is pure and undefiled before God, the Father, is this: to care for orphans and widows in their distress, and to keep oneself unstained by the world.

### *Warning against Partiality*

2 My brothers and sisters,<sup>i</sup> do you with your acts of favoritism really believe in our glorious Lord Jesus Christ?<sup>j</sup> <sup>2</sup>For if a person with gold rings and in fine clothes comes into your assembly, and if a poor person in dirty clothes also comes in, <sup>3</sup>and if you take notice of the one wearing the fine clothes and say, "Have a seat here, please," while to the one who is poor you say, "Stand there," or, "Sit at my feet,"<sup>k4</sup> have you not made distinctions among yourselves, and become judges with evil thoughts? <sup>5</sup>Listen, my beloved brothers and sisters.<sup>l</sup> Has not God chosen the poor in the world to be rich in faith and to be heirs of the kingdom that he has promised to those who love him? <sup>6</sup>But you have

<sup>f</sup> Other ancient authorities read *variation due to a shadow of turning*  
<sup>g</sup> Gk *my beloved brothers*    <sup>b</sup> Gk *at the face of his birth*  
<sup>i</sup> Gk *My brothers*    <sup>j</sup> Or *hold the faith of our glorious Lord Jesus Christ without acts of favoritism*    <sup>k</sup> Gk *Sit under my footstool*  
<sup>l</sup> Gk *brothers*

### ——— Life Application Topic ——— *Worship*

For us, *worship* is ecstatic, mystical praise and celebration. In James, *worship* is what you do inside of church and out when you *do* the word.

2:1-26 Favoritism is incompatible with faithfulness. James condemns shows of favoritism (vv. 1-4); shows how a Christian value system, properly calibrated, honors the poor (vv. 5-13); urges the uselessness of beliefs that do not express themselves in everyday behaviors (vv. 14-17); and provides two examples of genuine faith (vv. 18-26). He emphasizes a faith that changes lives, especially in practices of hospitality on behalf of those in need. James grounds his instruction in the faithfulness of Jesus Christ (v. 1) and in "the royal law": "You shall love your neighbor as yourself" (v. 8; Lev 19:18).

2:1 The phrase "do you with your acts of favoritism really believe in our glorious Lord Jesus Christ?" is better translated "in your acts of favoritism you have no share in the faithfulness of our glorious Lord Jesus Christ." James underscores the ethical implications of Jesus' example. The idea of "favoritism" (see Lev 19:15) refers to prejudging people based on appearances or status in the world. Favoritism can be wrongly extended by the lowly to those of high status, but can also

result in the neglect of the lowly as unworthy of care.

2:18-19 James echoes Israel's central confession: "Hear, O Israel: The LORD is our God, the LORD alone" (Deut 6:4). The demons confess God's oneness and *tremble in fear*, but James's audience does nothing except affirm God. This kind of faith is as useless as kind words spoken to the naked and hungry (2:15-16).

2:21 When James writes that Abraham "was justified by works," he means that, *by putting his faith into*

### ——— Wesleyan Core Term ——— *Faith and Works*

For many faith and works are two aspects of Christian living that seem to be in opposition to each other. But not for Wesley! For him, faith and good works are united in God's love. God expresses God's love for us in the life and ministry of Jesus Christ; and we, in turn, express our response to God's love through our good deeds, particularly toward those in need. Wesley identifies God's love in action as "works of mercy" and "works of piety." Works of piety are personal practices that enrich our personal Christian journey, while works of mercy are our systematic practice of loving our neighbour through our deeds and through our identification with our neighbor. Faith and works represent the core of the Christian life—a holistic understanding of life addressing both personal and social aspects.

dishonored the poor. Is it not the rich who oppress you? Is it not they who drag you into court? <sup>7</sup>Is it not they who blaspheme the excellent name that was invoked over you?

<sup>8</sup>You do well if you really fulfill the royal law according to the scripture, “You shall love your neighbor as yourself.” <sup>9</sup>But if you show partiality, you commit sin and are convicted by the law as transgressors. <sup>10</sup>For whoever keeps the whole law but fails in one point has become accountable for all of it. <sup>11</sup>For the one who said, “You shall not commit adultery,” also said, “You shall not murder.” Now if you do not commit adultery but if you murder, you have become a transgressor of the law. <sup>12</sup>So speak and so act as those who are to be judged by the law of liberty. <sup>13</sup>For judgment will be without mercy to anyone who has shown no mercy; mercy triumphs over judgment.

#### *Faith without Works Is Dead*

<sup>14</sup>What good is it, my brothers and sisters,<sup>m</sup> if you say you have faith but do not have works? Can faith save you? <sup>15</sup>If a brother or sister is naked and lacks daily food, <sup>16</sup>and one of you says to them, “Go in peace; keep warm and eat your fill,” and yet you do not supply their bodily needs, what is the good of that? <sup>17</sup>So faith by itself, if it has no works, is dead.

<sup>18</sup>But someone will say, “You have faith and I have works.” Show me your faith apart from your works, and I by my works will show you my faith. <sup>19</sup>You believe that God is one; you do well. Even the demons believe—and shudder. <sup>20</sup>Do you want to be shown, you senseless person, that faith apart from works is barren? <sup>21</sup>Was not our ancestor Abraham justified by works

when he offered his son Isaac on the altar? <sup>22</sup>You see that faith was active along with his works, and faith was brought to completion by the works. <sup>23</sup>Thus the scripture was fulfilled that says, “Abraham believed God, and it was reckoned to him as righteousness,” and he was called the friend of God. <sup>24</sup>You see that a person is justified by works and not by faith alone. <sup>25</sup>Likewise, was not Rā’hab the prostitute also justified by works when she welcomed the messengers and sent them out by another road? <sup>26</sup>For just as the body without the spirit is dead, so faith without works is also dead.

#### *Taming the Tongue*

**3** Not many of you should become teachers, my brothers and sisters,<sup>n</sup> for you know that we who teach will be judged with greater strictness. <sup>2</sup>For all of us make many mistakes. Anyone who makes no mistakes in speaking is perfect, able to keep the whole body in check with a bridle. <sup>3</sup>If we put bits into the mouths of horses to make them obey us, we guide their whole bodies. <sup>4</sup>Or look at ships: though they are so large that it takes strong winds to drive them, yet they are guided by a very small rudder wherever the will of the pilot directs. <sup>5</sup>So also the tongue is a small member, yet it boasts of great exploits.

How great a forest is set ablaze by a small fire! <sup>6</sup>And the tongue is a fire. The tongue is placed among our members as a world of iniquity; it stains the whole body, sets on fire the cycle of nature,<sup>o</sup> and is itself set on fire by hell.<sup>p</sup> <sup>7</sup>For every species of beast and bird, of

<sup>m</sup> Gk *brothers*    <sup>n</sup> Gk *brothers*    <sup>o</sup> Or *wheel of birth*    <sup>p</sup> Gk *Gehenna*

#### — Life Application Topic — *Caring for the Poor*

Today, we honor the rich as potential patrons of our church; James says the poor are rich in faith and heirs of the kingdom (2:5), and the rich are in big trouble. Where did John Wesley get his scorn for the rich and his advocacy for the poor? He read James.

A congregation felt called to feed the homeless in their neighborhood. Someone said, “We’re Wesleyans! We’re not to do nice things *for* the poor. We’re to worship *with* the poor!” They now have breakfast every weekday morning and invite everyone around to join them. Each family in the church brings an honored “guest” to worship on Sunday, sharing dinner afterwards. They read James on hospitality.

*practice, Abraham was shown to be just or righteous before God.* **2:25** As a foreigner and prostitute (Josh 2), Rahab is an unusual example of faithfulness, but James calls attention to her central act: extending hospitality to God’s people (Josh 6:17).

**3:1–4:12** James develops further his central claim: our innermost character and commitments (what Wesley called our “tempers”) are on display in our day-to-day practices. This is seen especially in our speech (3:1-10; 4:11-12), but also in whether we produce selfish ambition, quarrels, double-mindedness, and pridefulness; or peace and humility. The difference is this: Are we friends with the world or with God (4:4)? **3:1-10** Why is speech so important? First, speech displays our attitudes and commitments. Second, with words relationship are cultivated or destroyed. **3:9** Wesley observed that, even if “we have now lost this likeness,” “yet there remains from thence an indelible nobleness,

reptile and sea creature, can be tamed and has been tamed by the human species,<sup>8</sup> but no one can tame the tongue—a restless evil, full of deadly poison.<sup>9</sup> With it we bless the Lord and Father, and with it we curse those who are made in the likeness of God.<sup>10</sup> From the same mouth come blessing and cursing. My brothers and sisters,<sup>9</sup> this ought not to be so.<sup>11</sup> Does a spring pour forth from the same opening both fresh and brackish water?<sup>12</sup> Can a fig tree, my brothers and sisters,<sup>7</sup> yield olives, or a grapevine figs? No more can salt water yield fresh.

### *Two Kinds of Wisdom*

13 Who is wise and understanding among you? Show by your good life that your works are done with gentleness born of wisdom.<sup>14</sup> But if you have bitter envy and selfish ambition in your hearts, do not be boastful and false to the truth.<sup>15</sup> Such wisdom does not come down from above, but is earthly, unspiritual, devilish.<sup>16</sup> For where there is envy and selfish ambition, there will also be disorder and wickedness of every kind.<sup>17</sup> But the wisdom from above is first pure, then peaceable, gentle, willing to yield, full of mercy and good fruits, without a trace of partiality or hypocrisy.<sup>18</sup> And a harvest of righteousness is sown in peace for those who make peace.

### *Friendship with the World*

**4** Those conflicts and disputes among you, where do they come from? Do they not come from your cravings that are at war within you? <sup>2</sup>You want something and do not have it; so you commit murder. And you covet<sup>t</sup> something and cannot obtain it; so you engage in disputes and conflicts. You do not have, because you do not ask. <sup>3</sup>You ask and do not receive, because you ask wrongly, in order to spend what you get on your pleasures. <sup>4</sup>Adulterers! Do you not know that friendship with the world is enmity with God? Therefore whoever wishes to be a friend of the world becomes an enemy of God. <sup>5</sup>Or do you suppose that it is for nothing that the scripture says, “God<sup>u</sup> yearns jealously for the spirit that he has made to dwell in us”? <sup>6</sup>But he gives all the more grace; therefore it says,

“God opposes the proud,  
but gives grace to the humble.”

<sup>7</sup>Submit yourselves therefore to God. Resist the devil, and he will flee from you. <sup>8</sup>Draw near to God, and he

will draw near to you. Cleanse your hands, you sinners, and purify your hearts, you double-minded. <sup>9</sup>Lament and mourn and weep. Let your laughter be turned into mourning and your joy into dejection. <sup>10</sup>Humble yourselves before the Lord, and he will exalt you.

### *Warning against Judging Another*

11 Do not speak evil against one another, brothers and sisters.<sup>v</sup> Whoever speaks evil against another or judges another, speaks evil against the law and judges the law; but if you judge the law, you are not a doer of the law but a judge. <sup>12</sup>There is one lawgiver and judge who is able to save and to destroy. So who, then, are you to judge your neighbor?

### *Boasting about Tomorrow*

13 Come now, you who say, “Today or tomorrow we will go to such and such a town and spend a year there, doing business and making money.” <sup>14</sup>Yet you do not even know what tomorrow will bring. What is your life? For you are a mist that appears for a little while and then vanishes. <sup>15</sup>Instead you ought to say, “If the Lord wishes, we will live and do this or that.” <sup>16</sup>As it is, you boast in your arrogance; all such boasting is evil. <sup>17</sup>Anyone, then, who knows the right thing to do and fails to do it, commits sin.

### *Warning to Rich Oppressors*

**5** Come now, you rich people, weep and wail for the miseries that are coming to you. <sup>2</sup>Your riches have rotted, and your clothes are moth-eaten. <sup>3</sup>Your gold and silver have rusted, and their rust will be evidence against you, and it will eat your flesh like fire. You have laid up treasure<sup>w</sup> for the last days. <sup>4</sup>Listen! The wages of the laborers who mowed your fields, which you kept back by fraud, cry out, and the cries of the harvesters have reached the ears of the Lord of hosts. <sup>5</sup>You have lived on the earth in luxury and in pleasure; you have fattened your hearts in a day of slaughter. <sup>6</sup>You have condemned and murdered the righteous one, who does not resist you.

<sup>9</sup> Gk *My brothers*    <sup>r</sup> Gk *my brothers*    <sup>s</sup> Or *by*    <sup>t</sup> Or *you murder and you covet*  
<sup>u</sup> Gk *He*    <sup>v</sup> Gk *brothers*    <sup>w</sup> Or *will eat your flesh, since you have stored up fire*

which we ought to reverence both in ourselves and others” (Notes, 3:9). 4:11-12 Assuming for ourselves the role of judge over others, we sit in the seat reserved for God alone and transgress the law by slandering others (Lev 19:16)—this is nothing less than arrogance at work. Indeed, arrogance is the source of evil speaking.

4:13–5:20 James encourages a life aligned with the Lord’s purpose, emphasizing humility (4:13-17), justice (5:1-6), endurance (5:7-11), and faithful speaking (5:12-20). 4:13-17 Two views of life (based in humility [v. 10] or in arrogance [v. 16]) give rise to two styles of speech (with or without reference to God [vv. 13, 15]).

### *Patience in Suffering*

7 Be patient, therefore, beloved,<sup>x</sup> until the coming of the Lord. The farmer waits for the precious crop from the earth, being patient with it until it receives the early and the late rains. <sup>8</sup>You also must be patient. Strengthen your hearts, for the coming of the Lord is near.<sup>y</sup> <sup>9</sup>Beloved,<sup>z</sup> do not grumble against one another, so that you may not be judged. See, the Judge is standing at the doors! <sup>10</sup>As an example of suffering and patience, beloved,<sup>x</sup> take the prophets who spoke in the name of the Lord. <sup>11</sup>Indeed we call blessed those who showed endurance. You have heard of the endurance of Jöb, and you have seen the purpose of the Lord, how the Lord is compassionate and merciful.

12 Above all, my beloved,<sup>x</sup> do not swear, either by heaven or by earth or by any other oath, but let your “Yes” be yes and your “No” be no, so that you may not fall under condemnation.

### *The Prayer of Faith*

13 Are any among you suffering? They should pray. Are any cheerful? They should sing songs of praise.

<sup>14</sup>Are any among you sick? They should call for the elders of the church and have them pray over them, anointing them with oil in the name of the Lord. <sup>15</sup>The prayer of faith will save the sick, and the Lord will raise them up; and anyone who has committed sins will be forgiven. <sup>16</sup>Therefore confess your sins to one another, and pray for one another, so that you may be healed. The prayer of the righteous is powerful and effective. <sup>17</sup>E·li’jah was a human being like us, and he prayed fervently that it might not rain, and for three years and six months it did not rain on the earth. <sup>18</sup>Then he prayed again, and the heaven gave rain and the earth yielded its harvest.

19 My brothers and sisters,<sup>a</sup> if anyone among you wanders from the truth and is brought back by another, <sup>20</sup>you should know that whoever brings back a sinner from wandering will save the sinner’s<sup>b</sup> soul from death and will cover a multitude of sins.

<sup>x</sup> Gk *brothers*    <sup>y</sup> Or *is at hand*    <sup>z</sup> Gk *Brothers*    <sup>a</sup> Gk *My brothers*    <sup>b</sup> Gk *his*

[v. 10] or in arrogance [v. 16]) give rise to two styles of speech (with or without reference to God [vv. 13, 15]).

#### — Wesleyan Core Term —

##### *Danger of Riches*

According to Wesley wealth is dangerous because it can corrupt and lead to sin. Whatever our level of income, desiring more than is necessary to sustain our families and ourselves is morally destructive. Riches lure us from sharing with those in need and toward exploiting and isolating the poor for selfish financial gain. The dangers of wealth also harm the rich by leading into a self-centered lifestyle, a false sense of moral superiority, a distorted understanding of divine favor, and to the destruction and negligence of those in need. These traits are in absolute opposition to God’s character and God’s expectations of God’s people. When blessed with more than what we need, the excess should be shared.

5:1-6 The wealthy are warned about false security and against such acts of violence as withholding wages (see Lev 19:13). The wealthy may think of themselves as powerful, but must reckon with the all-powerful “Lord of hosts” (see, for example, Zech 7). 5:7-11 James reminds the oppressed who “the Lord” is (4:15; 5:4) and calls for action appropriate to God’s character and purpose. Hence, rather than taking matters into their own hands, they are called to courageous perseverance in the face of opposition. James counsels against taking on the role of the Lord as judge, against turning against others in the church, and against all

forms of violence. Instead, Christians are to put their faith into action, practicing hospitality and care for one another. 5:12-20 Moreover, followers of Jesus are to be known for the truthfulness of their speech (v. 12), the conviction of their praying (vv. 13-18), and their recovery of those who wander (vv. 19-20).

#### — Wesleyan Core Term —

##### *Visiting the Sick*

For John Wesley practicing one’s faith was more than just doing good deeds, and there is no stronger illustration of this than visiting the sick. When visiting the sick, the Christian has an opportunity to identify with those in need, just as Christ identified with “the least of these.” In Sermon 98, “On Visiting the Sick,” Wesley admonishes us to visit both the good and bad because God’s grace seeks all persons. Visiting the sick becomes a means through which we partake of God’s gift of healing ministry. Visiting the sick overcomes the isolation often experienced by the sick in our culture. The sick, the suffering, and the poor are brought into a grace-filled relationship. Those who visit become Christ-bearers who grow in charity and compassion.

5:13-18 James highlights the integrity of the relationships of those among and for whom prayers are offered (vv. 15-16). The focus is not on *how* to pray but on *to whom* we pray. What might we expect of a Lord who is “compassionate and merciful” (v. 11)?

# WESLEYAN CORE TERMS

## IN BIBLICAL ORDER

### Genesis

*Care of Creation  
Fall of Humanity  
Image of God  
Justifying Faith  
Original Sin  
Providence of God  
Steward*

### Exodus

*Free Grace  
General Rules  
Healing  
Heart  
Obedience  
Ordination  
Spiritual Worship*

### Leviticus

*Atonement  
Holiness  
Liberation  
Sanctification  
Social Holiness*

### Numbers

*Human Nature  
Love  
Superintendency*

### Deuteronomy

*Education of Children  
Love of Neighbor  
Misunderstandings of  
Perfection  
Original Righteousness  
Poverty  
Scriptural Holiness  
Yielding to Temptation*

### Joshua

*Free Will  
Love of God*

### Judges

*Backsliding  
Call*

### Ruth

*Redemption*

### 1 Samuel

*Enthusiasm  
Outward Sin*

### 2 Samuel

*Sin in Believers*

### 1 Kings

*Forgiveness  
Inward Sin  
Use of Reason*

### 2 Kings

*Catholic Spirit  
Christian Library  
Christian Perfection  
Self-Will*

### 1 Chronicles

*Worship*

### 2 Chronicles

*Experience  
Happiness  
Sin*

### Ezra

*Fasting  
Studying Scripture*

### Nehemiah

*Plain Truth for Plain  
People*

### Esther

*Prevenient Grace*

### Job

*Awaking to Sin  
Conscience  
Faith of a Servant  
Patience*

### Psalms

*Evil Speaking  
Guilt of Sin  
Holy Tempers  
Political Image of God  
Conviction of Sin  
Desire for God  
Prayer  
Salvation*

### General Deliverance

*Man of One Book  
Offices of Christ  
Spiritual Idolatry  
Spiritual Respiration*

### Proverbs

*Authority  
Discipline  
Natural Image of God  
Undervaluing of  
Reason*

### Ecclesiastes

*Moral Image of God*

### Song of Solomon

*Charity*

### Isaiah

*Covenant Service  
Heaven  
Order-Way of  
Salvation  
Ordinances of Christ  
Righteousness of Christ  
Testimony of Gods  
Spirit  
Testimony of Our Own  
Spirit  
Witness of the Spirit  
Works of Mercy*

### Jeremiah

*Conviction of Sin  
Heaviness  
Holiness of Heart  
Omnipresence of God  
Publishing  
Slavery*

### Lamentations

*Convincing Grace*

### Ezekiel

*Baptism by Water  
Education of Preachers  
Holy Spirit  
Preaching  
Sanctifying Grace*

### Daniel

*Holy Club  
Resurrection  
Sovereignty of God  
Works of Piety*

### Hosea

*Free Grace*

### Joel

*Baptism by the Spirit*

### Amos

*Ethics*

### Obadiah

*Pride*

### Jonah

*Grace*

### Micah

*Justice  
Real Religion*

### Nahum

*Judgment*

### Habakkuk

*Eternity of God  
Faith of a Child of  
God*

### Zephaniah

*Humility*

### Haggai

*Grace and Works*

### Zechariah

*Evil Tempers  
Repentance*

### Malachi

*Means of Grace*

### Matthew

*Acceptance  
Baptism  
Humanity  
Sermons on Sermon on  
the Mount  
Temptation  
Visiting Prisoners*

WESLEYAN CORE TERMS IN BIBLICAL ORDER

<b>Mark</b> <i>Bigotry</i> <i>Character of a Methodist</i> <i>Kingdom of God</i> <i>Physician of Souls</i> <i>Use of Money</i>	<i>Offering Christ</i> <i>World as Parish</i>	<b>Colossians</b> <i>Conversion</i> <i>Singing Hymns</i>	<b>James</b> <i>Danger of Riches</i> <i>Faith and Works</i> <i>Visiting the Sick</i>
<b>Luke</b> <i>Caring for Neighbor</i> <i>Fruits Meet for</i> <i>Repentance</i> <i>Gratitude and Benevolence</i> <i>Spiritual Sight</i> <i>Wholeness of Scripture</i>	<b>Romans</b> <i>Justification</i> <i>Law Established through Faith</i> <i>Power of Sin</i> <i>Spirit of Bondage</i> <i>Womens Leadership</i>	<b>1 Thessalonians</b> <i>Classes</i> <i>Personal Holiness</i> <i>Societies</i>	<b>1 Peter</b> <i>Holiness of Life</i> <i>Hope</i> <i>Social Religion</i>
<b>John</b> <i>New Birth</i> <i>Sacraments</i> <i>Spiritual Blindness</i> <i>Sufficiency of Scripture</i> <i>Working Out Our Own Salvation</i>	<b>1 Corinthians</b> <i>Church</i> <i>Lay Leadership</i> <i>Lords Supper</i> <i>Overvaluing of Reason</i> <i>Tradition</i>	<b>2 Thessalonians</b> <i>Justifying Grace</i> <i>Mission</i>	<b>2 Peter</b> <i>Election</i> <i>Glorification</i>
<b>Acts of the Apostles</b> <i>Almost Christian</i> <i>Circuit Rider</i> <i>Duty of Constant Communion</i> <i>Itineracy</i>	<b>2 Corinthians</b> <i>Liberty</i> <i>New Creation</i> <i>Repentance of Believers</i>	<b>1 Timothy</b> <i>Analogy of Faith</i> <i>Good Works</i> <i>Practical Divinity</i>	<b>1 John</b> <i>Assurance</i> <i>Marks of New Birth</i> <i>Self-Denial</i>
	<b>Galatians</b> <i>Bands</i> <i>Christian Conferencing</i> <i>Fruits of the Spirit</i>	<b>2 Timothy</b> <i>Altogether or Real Christian</i> <i>Love of the World</i> <i>Sunday School</i>	<b>2 John</b> <i>Christian Hospitality</i> <i>Doctrine</i>
	<b>Ephesians</b> <i>Pastor</i> <i>Sanctifying Faith</i> <i>Spirit of Adoption</i>	<b>Titus</b> <i>Baptismal Regeneration</i> <i>Zeal</i>	<b>3 John</b> <i>Health</i>
	<b>Philippians</b> <i>Connection</i> <i>Mind of Christ</i>	<b>Philemon</b> <i>Reconciliation</i>	<b>Jude</b> <i>Eternal Life</i> <i>Love Feast</i>
		<b>Hebrews</b> <i>Faith</i> <i>Going On to Perfection</i> <i>Revelation</i>	<b>Revelations</b> <i>Grace and Faith</i> <i>Hell</i> <i>Predestination</i> <i>Wealth</i>

WESLEYAN CORE TERMS  
IN ALPHABETICAL ORDER

<i>Acceptance</i>	<i>Matt</i>	<i>Baptism</i>	<i>Matt</i>
<i>Almost Christian</i>	<i>Acts</i>	<i>Baptism by the Spirit</i>	<i>Joel</i>
<i>Altogether or Real Christian</i>	<i>2 Tim</i>	<i>Baptism by Water</i>	<i>Ezek</i>
<i>Analogy of Faith</i>	<i>1 Tim</i>	<i>Baptismal Regeneration</i>	<i>Titus</i>
<i>Assurance</i>	<i>1 John</i>	<i>Bigotry</i>	<i>Mark</i>
<i>Atonement</i>	<i>Lev</i>		
<i>Authority</i>	<i>Prov</i>	<i>Call</i>	<i>Judg</i>
<i>Awaking to Sin</i>	<i>Job</i>	<i>Care of Creation</i>	<i>Gen</i>
		<i>Caring for Neighbor</i>	<i>Luke</i>
<i>Backsliding</i>	<i>Judg</i>	<i>Catholic Spirit</i>	<i>2 Kgs</i>
<i>Bands</i>	<i>Gal</i>	<i>Character of a Methodist</i>	<i>Mark</i>

WESLEYAN CORE TERMS IN ALPHABETICAL ORDER

<i>Charity</i>	<i>Song</i>	<i>Grace and Faith</i>	<i>Rev</i>
<i>Christian Conferencing</i>	<i>Gal</i>	<i>Grace and Works</i>	<i>Hag</i>
<i>Christian Hospitality</i>	<i>2 John</i>	<i>Gratitude and Benevolence</i>	<i>Luke</i>
<i>Christian Library</i>	<i>2 Kgs</i>	<i>Guilt of Sin</i>	<i>Pss</i>
<i>Christian Perfection</i>	<i>2 Kgs</i>	<i>Happiness</i>	<i>2 Chr</i>
<i>Church</i>	<i>1 Cor</i>	<i>Healing</i>	<i>Exod</i>
<i>Circuit Rider</i>	<i>Acts</i>	<i>Health</i>	<i>3 John</i>
<i>Classes</i>	<i>1 Thess</i>	<i>Heart</i>	<i>Exod</i>
<i>Connection</i>	<i>Phil</i>	<i>Heaven</i>	<i>Isa</i>
<i>Conscience</i>	<i>Job</i>	<i>Heaviness</i>	<i>Jer</i>
<i>Conversion</i>	<i>Col</i>	<i>Hell</i>	<i>Rev</i>
<i>Conviction of Sin</i>	<i>Pss</i>	<i>Holiness</i>	<i>Lev</i>
<i>Conviction of Sin</i>	<i>Jer</i>	<i>Holiness of Heart</i>	<i>Jer</i>
<i>Convincing Grace</i>	<i>Lam</i>	<i>Holiness of Life</i>	<i>1 Pet</i>
<i>Covenant Service</i>	<i>Isa</i>	<i>Holy Club</i>	<i>Dan</i>
<i>Danger of Riches</i>	<i>Jas</i>	<i>Holy Spirit</i>	<i>Ezek</i>
<i>Desire for God</i>	<i>Pss</i>	<i>Holy Tempers</i>	<i>Pss</i>
<i>Discipline</i>	<i>Prov</i>	<i>Hope</i>	<i>1 Pet</i>
<i>Doctrine</i>	<i>2 John</i>	<i>Human Nature</i>	<i>Num</i>
<i>Duty of Constant Communion</i>	<i>Acts</i>	<i>Humanity</i>	<i>Matt</i>
<i>Education of Children</i>	<i>Deut</i>	<i>Humility</i>	<i>Zeph</i>
<i>Education of Preachers</i>	<i>Ezek</i>	<i>Image of God</i>	<i>Gen</i>
<i>Election</i>	<i>2 Pet</i>	<i>Inward Sin</i>	<i>1 Kgs</i>
<i>Enthusiasm</i>	<i>1 Sam</i>	<i>Itineracy</i>	<i>Acts</i>
<i>Eternal Life</i>	<i>Jude</i>	<i>Judgment</i>	<i>Nah</i>
<i>Eternity of God</i>	<i>Hab</i>	<i>Justice</i>	<i>Mic</i>
<i>Ethics</i>	<i>Amos</i>	<i>Justification</i>	<i>Rom</i>
<i>Evil Speaking</i>	<i>Pss</i>	<i>Justifying Faith</i>	<i>Gen</i>
<i>Evil Tempers</i>	<i>Zech</i>	<i>Justifying Grace</i>	<i>2 Thess</i>
<i>Experience</i>	<i>2 Chr</i>	<i>Kingdom of God</i>	<i>Mark</i>
<i>Faith</i>	<i>Heb</i>	<i>Law Established through Faith</i>	<i>Rom</i>
<i>Faith and Works</i>	<i>Jas</i>	<i>Lay Leadership</i>	<i>1 Cor</i>
<i>Faith of a Child of God</i>	<i>Hab</i>	<i>Liberation</i>	<i>Lev</i>
<i>Faith of a Servant</i>	<i>Job</i>	<i>Liberty</i>	<i>2 Cor</i>
<i>Fall of Humanity</i>	<i>Gen</i>	<i>Lords Supper</i>	<i>1 Cor</i>
<i>Fasting</i>	<i>Ezra</i>	<i>Love</i>	<i>Num</i>
<i>Forgiveness</i>	<i>1 Kgs</i>	<i>Love Feast</i>	<i>Jude</i>
<i>Free Grace</i>	<i>Exod</i>	<i>Love of God</i>	<i>Josh</i>
<i>Free Grace</i>	<i>Hos</i>	<i>Love of Neighbor</i>	<i>Deut</i>
<i>Free Will</i>	<i>Josh</i>	<i>Love of the World</i>	<i>2 Tim</i>
<i>Fruits Meet for Repentance</i>	<i>Luke</i>	<i>Man of One Book</i>	<i>Pss</i>
<i>Fruits of the Spirit</i>	<i>Gal</i>	<i>Marks of New Birth</i>	<i>1 John</i>
<i>General Deliverance</i>	<i>Pss</i>	<i>Means of Grace</i>	<i>Mal</i>
<i>General Rules</i>	<i>Exod</i>	<i>Mind of Christ</i>	<i>Phil</i>
<i>Glorification</i>	<i>2 Pet</i>	<i>Mission</i>	<i>2 Thess</i>
<i>Going On to Perfection</i>	<i>Heb</i>	<i>Misunderstandings of Perfection</i>	<i>Deut</i>
<i>Good Works</i>	<i>1 Tim</i>	<i>Moral Image of God</i>	<i>Eccl</i>
<i>Grace</i>	<i>Jonah</i>		

WESLEYAN CORE TERMS IN ALPHABETICAL ORDER

<i>Natural Image of God</i>	<i>Prov</i>	<i>Self-Denial</i>	<i>1 John</i>
<i>New Birth</i>	<i>John</i>	<i>Self-Will</i>	<i>2 Kgs</i>
<i>New Creation</i>	<i>2 Cor</i>	<i>Sermons on Sermon on the Mount</i>	<i>Matt</i>
		<i>Sin</i>	<i>2 Chr</i>
<i>Obedience</i>	<i>Exod</i>	<i>Sin in Believers</i>	<i>2 Sam</i>
<i>Offering Christ</i>	<i>Acts</i>	<i>Singing Hymns</i>	<i>Col</i>
<i>Offices of Christ</i>	<i>Pss</i>	<i>Slavery</i>	<i>Jer</i>
<i>Omnipresence of God</i>	<i>Jer</i>	<i>Social Holiness</i>	<i>Lev</i>
<i>Order-Way of Salvation</i>	<i>Isa</i>	<i>Social Religion</i>	<i>1 Pet</i>
<i>Ordinances of Christ</i>	<i>Isa</i>	<i>Societies</i>	<i>1 Thess</i>
<i>Ordination</i>	<i>Exod</i>	<i>Sovereignty of God</i>	<i>Dan</i>
<i>Original Righteousness</i>	<i>Deut</i>	<i>Spirit of Adoption</i>	<i>Eph</i>
<i>Original Sin</i>	<i>Gen</i>	<i>Spirit of Bondage</i>	<i>Rom</i>
<i>Outward Sin</i>	<i>1 Sam</i>	<i>Spiritual Blindness</i>	<i>John</i>
<i>Overvaluing of Reason</i>	<i>1 Cor</i>	<i>Spiritual Idolatry</i>	<i>Pss</i>
		<i>Spiritual Respiration</i>	<i>Pss</i>
<i>Pastor</i>	<i>Eph</i>	<i>Spiritual Sight</i>	<i>Luke</i>
<i>Patience</i>	<i>Job</i>	<i>Spiritual Worship</i>	<i>Exod</i>
<i>Personal Holiness</i>	<i>1 Thess</i>	<i>Steward</i>	<i>Gen</i>
<i>Physician of Souls</i>	<i>Mark</i>	<i>Studying Scripture</i>	<i>Ezra</i>
<i>Plain Truth for Plain People</i>	<i>Neh</i>	<i>Sufficiency of Scripture</i>	<i>John</i>
<i>Political Image of God</i>	<i>Pss</i>	<i>Sunday School</i>	<i>2 Tim</i>
<i>Poverty</i>	<i>Deut</i>	<i>Superintendency</i>	<i>Num</i>
<i>Power of Sin</i>	<i>Rom</i>		
<i>Practical Divinity</i>	<i>1 Tim</i>	<i>Temptation</i>	<i>Matt</i>
<i>Prayer</i>	<i>Pss</i>	<i>Testimony of Gods Spirit</i>	<i>Isa</i>
<i>Preaching</i>	<i>Ezek</i>	<i>Testimony of Our Own Spirit</i>	<i>Isa</i>
<i>Predestination</i>	<i>Rev</i>	<i>Tradition</i>	<i>1 Cor</i>
<i>Prevenient Grace</i>	<i>Esth</i>		
<i>Pride</i>	<i>Obad</i>	<i>Undervaluing of Reason</i>	<i>Prov</i>
<i>Providence of God</i>	<i>Gen</i>	<i>Use of Money</i>	<i>Mark</i>
<i>Publishing</i>	<i>Jer</i>	<i>Use of Reason</i>	<i>1 Kgs</i>
<i>Real Religion</i>	<i>Mic</i>	<i>Visiting Prisoners</i>	<i>Matt</i>
<i>Reconciliation</i>	<i>Phlm</i>	<i>Visiting the Sick</i>	<i>Jas</i>
<i>Redemption</i>	<i>Ruth</i>	<i>Wealth</i>	<i>Rev</i>
<i>Repentance</i>	<i>Zech</i>	<i>Wholeness of Scripture</i>	<i>Luke</i>
<i>Repentance of Believers</i>	<i>2 Cor</i>	<i>Witness of the Spirit</i>	<i>Isa</i>
<i>Resurrection</i>	<i>Dan</i>	<i>Womens Leadership</i>	<i>Rom</i>
<i>Revelation</i>	<i>Heb</i>	<i>Working Out Our Own Salvation</i>	<i>John</i>
<i>Righteousness of Christ</i>	<i>Isa</i>	<i>Works of Mercy</i>	<i>Isa</i>
		<i>Works of Piety</i>	<i>Dan</i>
<i>Sacraments</i>	<i>John</i>	<i>World as Parish</i>	<i>Acts</i>
<i>Salvation</i>	<i>Pss</i>	<i>Worship</i>	<i>1 Chr</i>
<i>Sanctification</i>	<i>Lev</i>		
<i>Sanctifying Faith</i>	<i>Eph</i>	<i>Yielding to Temptation</i>	<i>Deut</i>
<i>Sanctifying Grace</i>	<i>Ezek</i>		
<i>Scriptural Holiness</i>	<i>Deut</i>	<i>Zeal</i>	<i>Titus</i>

# LIFE APPLICATION TOPICS

## IN BIBLICAL ORDER

### Genesis

*Blessing*  
*God's Faithfulness*  
*Idolatry*  
*Obedience and*  
*Sacrifice*  
*Sharing Responsibility*  
*Tragedy*  
*You Meant It for Evil;*  
*God Meant It for*  
*Good"*

### Exodus

*Deliverance*  
*Intercessory Prayer*  
*Justice*  
*Purpose*  
*Worship*

### Leviticus

*First Fruits*  
*Holiness*  
*Obedience*  
*Sacrificial Giving*

### Numbers

*God's Adventure*  
*God's Faithfulness*  
*Justice*

### Deuteronomy

*Caring for the Poor*  
*and Stranger*  
*God's Prosperity*  
*Redemption*  
*The Great*  
*Commandment*  
*Tithing*

### Joshua

*Remembering Who You*  
*Are*  
*The Wonders of God*

### Judges

*Temptation*  
*Ruth*  
*Faithfulness*

### 1 Samuel

*Disappointment*  
*Friendship*

### 2 Samuel

*Thanksgiving*  
*True Greatness*

### 1 Kings

*Meeting God*

### 2 Kings

*Peace*  
*Speaking for God*

### 1 Chronicles

*Family*

### 2 Chronicles

*Wisdom*

### Ezra

*Homecoming*  
*Restoration*  
*Nehemiah*  
*Leadership*  
*Esther*  
*Success*

### Job

*God's Presence*  
*Integrity*  
*Mystery*  
*Suffering*

### Psalms

*Comfort For Illness*  
*Deliverance*  
*Faithfulness*  
*Trusting God*  
*Persecution*  
*Praise and*  
*Thanksgiving*  
*Protection*  
*Restoration*  
*Deliverance*  
*Justice*  
*Lament*  
*Mercy*

### Proverbs

*Envy*  
*Pride*  
*Prudence*

### Ecclesiastes

*Giving Up*

### Song of Solomon

*Beauty*

### Isaiah

*A Light to the Nations*  
*Hope*  
*Love of God*  
*Mercy*  
*Pride*  
*Sadness/Weariness*  
*Self-Seeking*

### Jeremiah

*Destruction*  
*God Triumphs over*  
*Evil*  
*God's Sadness*  
*Talking Honestly with*  
*God*  
*Wages of Sin*

### Lamentations

*Remembering*

### Ezekiel

*God's Purpose*  
*Justice*  
*Righteousness*

### Daniel

*Deliverance*  
*God's Grace*  
*Prayer*

### Hosea

*God's Redeeming Love*

### Joel

*Putting Things Right*

### Amos

*God's Chosen*

### Obadiah

*Restitution*

### Jonah

*Running Away from*  
*God,*

### Micah

*Acts of Kindness*  
*Restoration*

### Nahum

*Our Strength Is No*  
*Match for God*

### Habakkuk

*Prayer in the Face of*  
*Trouble*

### Zephaniah

*The Day of the Lord*

### Haggai

*God's Faithfulness*

### Zechariah

*Compassion*  
*Repentance*

### Malachi

*God's Messenger*

### Matthew

*Demanding Signs*  
*Giving*  
*Go and Tell*  
*God's Plan for You*  
*Sowing Seeds*  
*The Laborers Are Few*

### Mark

*Discipleship*  
*Faith*  
*Faith and Trust*  
*Mission*  
*Prayer*

### Luke

*A Fruitful Life*  
*Faith*

<i>God's Faithfulness</i>	<b>1 Corinthians</b>	<b>2 Thessalonians</b>	<b>2 Peter</b>
<i>Magnify the Lord</i>	<i>Immorality</i>	<i>Always Pray</i>	<i>Witnessing</i>
<i>Temptation</i>	<i>Purity</i>	<b>1 Timothy</b>	<b>1 John</b>
<b>John</b>	<i>Running the Good Race</i>	<i>Gratitude</i>	<i>Love of God</i>
<i>Care for the Outcast</i>	<i>Strength in Christ</i>	<i>True Riches</i>	<b>2 John</b>
<i>Doubt</i>	<i>Victory over Death</i>	<b>2 Timothy</b>	<i>Truth</i>
<i>Forgiveness</i>	<b>2 Corinthians</b>	<i>Freedom in Christ</i>	<b>3 John</b>
<i>Jesus Died for You</i>	<i>Bold Faith</i>	<i>Standing up for Your</i>	<i>Care of Strangers</i>
<i>Loving God</i>	<i>Forgiveness</i>	<i>Faith</i>	<b>Jude</b>
<b>Acts of the Apostles</b>	<i>Generosity</i>	<b>Titus</b>	<i>Understanding</i>
<i>Conflict in the Church</i>	<b>Galatians</b>	<i>Doing Good</i>	<b>Revelations</b>
<i>Conversion</i>	<i>Faith</i>	<b>Philemon</b>	<i>Do Not Be Afraid</i>
<i>Courage in the Storms</i>	<i>God's Grace</i>	<i>Grace-Filled Life</i>	<i>Heaven</i>
<i>of Life</i>	<i>Setting Priorities</i>	<b>Hebrews</b>	<i>Only Jesus is Worthy</i>
<i>Sharing Good News</i>	<b>Ephesians</b>	<i>Faithful Living</i>	<i>Witness</i>
<i>Witnessing to Your</i>	<i>Christian Household</i>	<i>Holiness</i>	
<i>Faith</i>	<i>Prayer</i>	<i>Listening to God</i>	
<i>Worth Giving Your Life</i>	<i>Whole Armor of God</i>	<i>Service</i>	
<i>For</i>	<b>Philippians</b>		
<b>Romans</b>	<i>Maturity in Faith</i>	<b>James</b>	
<i>Love Another</i>	<b>Colossians</b>	<i>Caring for the Poor</i>	
<i>Marks of a Christian</i>	<i>New Life in Christ</i>	<i>Salvation</i>	
<i>Not Making Another</i>	<i>Steadfast Faith</i>	<i>Worship</i>	
<i>Stumble</i>	<b>1 Thessalonians</b>	<b>1 Peter</b>	
<i>Righteous Living</i>	<i>A Life Pleasing to God</i>	<i>Humility</i>	
<i>Spiritual Gift</i>	<i>Encouragement</i>		

## LIFE APPLICATION TOPICS IN ALPHABETICAL ORDER

<i>Acts of Kindness</i>	<i>Mic</i>	<i>Conflict in the Church</i>	<i>Acts</i>
<i>Always Pray</i>	<i>2 Thess</i>	<i>Conversion</i>	<i>Acts</i>
<i>Beauty</i>	<i>Song</i>	<i>Courage in the Storms of Life</i>	<i>Acts</i>
<i>Blessing</i>	<i>Gen</i>	<i>Day of the Lord, The</i>	<i>Zeph</i>
<i>Bold Faith</i>	<i>2 Cor</i>	<i>Deliverance</i>	<i>Dan</i>
<i>Care for the Outcast</i>	<i>John</i>	<i>Deliverance</i>	<i>Exod</i>
<i>Care of Strangers</i>	<i>3 John</i>	<i>Deliverance</i>	<i>Pss</i>
<i>Caring for the Poor</i>	<i>Jas</i>	<i>Demanding Signs</i>	<i>Pss</i>
<i>Caring for the Poor and Stranger</i>	<i>Deut</i>	<i>Destruction</i>	<i>Matt</i>
<i>Christian Household</i>	<i>Eph</i>	<i>Disappointment</i>	<i>Jer</i>
<i>Comfort For Illness</i>	<i>Pss</i>	<i>Discipleship</i>	<i>1 Sam</i>
<i>Compassion</i>	<i>Zech</i>	<i>Do Not Be Afraid</i>	<i>Mark</i>
			<i>Rev</i>

LIFE APPLICATION TOPICS IN ALPHABETICAL ORDER

<i>Doing Good</i>	Titus	<i>Idolatry</i>	Gen
<i>Doubt</i>	John	<i>Immorality</i>	1 Cor
<i>Encouragement</i>	1 Thess	<i>Integrity</i>	Job
<i>Envy</i>	Prov	<i>Intercessory Prayer</i>	Exod
<i>Faith</i>	Gal	<i>Jesus Died for You</i>	John
<i>Faith</i>	Luke	<i>Justice</i>	Exod
<i>Faith</i>	Mark	<i>Justice</i>	Ezek
<i>Faith and Trust</i>	Mark	<i>Justice</i>	Num
<i>Faithful Living</i>	Heb	<i>Justice</i>	Pss
<i>Faithfulness</i>	Pss	<i>Laborers Are Few, The</i>	Matt
<i>Faithfulness</i>	Ruth	<i>Lament</i>	Pss
<i>Family</i>	1 Chr	<i>Leadership</i>	Neh
<i>First Fruits</i>	Lev	<i>Life Pleasing to God, A</i>	1 Thess
<i>Forgiveness</i>	2 Cor	<i>Light to the Nations, A</i>	Isa
<i>Forgiveness</i>	John	<i>Listening to God</i>	Heb
<i>Freedom in Christ</i>	2 Tim	<i>Love Another</i>	Rom
<i>Friendship</i>	1 Sam	<i>Love of God</i>	1 John
<i>Fruitful Life, A</i>	Luke	<i>Love of God</i>	Isa
<i>Generosity</i>	2 Cor	<i>Loving God</i>	John
<i>Giving</i>	Matt	<i>Magnify the Lord</i>	Luke
<i>Giving Up</i>	Eccl	<i>Marks of a Christian</i>	Rom
<i>Go and Tell</i>	Matt	<i>Maturity in Faith</i>	Phil
<i>God Triumphs over Evil</i>	Jer	<i>Meeting God</i>	1 Kgs
<i>God's Adventure</i>	Num	<i>Mercy</i>	Isa
<i>God's Chosen</i>	Amos	<i>Mercy</i>	Pss
<i>God's Faithfulness</i>	Gen	<i>Mission</i>	Mark
<i>God's Faithfulness</i>	Hag	<i>Mystery</i>	Job
<i>God's Faithfulness</i>	Luke	<i>New Life in Christ</i>	Col
<i>God's Faithfulness</i>	Num	<i>Not Making Another Stumble</i>	Rom
<i>God's Grace</i>	Dan	<i>Obedience</i>	Lev
<i>God's Grace</i>	Gal	<i>Obedience and Sacrifice</i>	Gen
<i>God's Messenger</i>	Mal	<i>Only Jesus is Worthy</i>	Rev
<i>God's Plan for You</i>	Matt	<i>Our Strength Is No Match for God</i>	Nah
<i>God's Presence</i>	Job	<i>Peace</i>	2 Kgs
<i>God's Prosperity</i>	Deut	<i>Persecution</i>	Pss
<i>God's Purpose</i>	Ezek	<i>Praise and Thanksgiving</i>	Pss
<i>God's Redeeming Love</i>	Hos	<i>Prayer</i>	Dan
<i>God's Sadness</i>	Jer	<i>Prayer</i>	Eph
<i>Grace-Filled Life</i>	Phlm	<i>Prayer</i>	Mark
<i>Gratitude</i>	1 Tim	<i>Prayer in the Face of Trouble</i>	Hab
<i>Great Commandment, The</i>	Deut	<i>Pride</i>	Isa
<i>Heaven</i>	Rev	<i>Pride</i>	Prov
<i>Holiness</i>	Heb	<i>Protection</i>	Pss
<i>Holiness</i>	Lev	<i>Prudence</i>	Prov
<i>Homecoming</i>	Ezra	<i>Purity</i>	1 Cor
<i>Hope</i>	Isa	<i>Purpose</i>	Exod
<i>Humility</i>	1 Pet		

LIFE APPLICATION TOPICS IN ALPHABETICAL ORDER

<i>Putting Things Right</i>	<i>Joel</i>	<i>Success</i>	<i>Esth</i>
<i>Redemption</i>	<i>Deut</i>	<i>Suffering</i>	<i>Job</i>
<i>Remembering</i>	<i>Lam</i>	<i>Talking Honestly with God</i>	<i>Jer</i>
<i>Remembering Who You Are</i>	<i>Josh</i>	<i>Temptation</i>	<i>Judg</i>
<i>Repentance</i>	<i>Zech</i>	<i>Temptation</i>	<i>Luke</i>
<i>Restitution</i>	<i>Obad</i>	<i>Thanksgiving</i>	<i>2 Sam</i>
<i>Restoration</i>	<i>Ezra</i>	<i>Tithing</i>	<i>Deut</i>
<i>Restoration</i>	<i>Mic</i>	<i>Tragedy</i>	<i>Gen</i>
<i>Restoration</i>	<i>Pss</i>	<i>True Greatness</i>	<i>2 Sam</i>
<i>Righteous Living</i>	<i>Rom</i>	<i>True Riches</i>	<i>1 Tim</i>
<i>Righteousness</i>	<i>Ezek</i>	<i>Trusting God</i>	<i>Pss</i>
<i>Running Away from God,</i>	<i>Jonah</i>	<i>Truth</i>	<i>2 John</i>
<i>Running the Good Race</i>	<i>1 Cor</i>	<i>Understanding</i>	<i>Jude</i>
<i>Sacrificial Giving</i>	<i>Lev</i>	<i>Victory over Death</i>	<i>1 Cor</i>
<i>Sadness/Weariness</i>	<i>Isa</i>	<i>Wages of Sin</i>	<i>Jer</i>
<i>Salvation</i>	<i>Jas</i>	<i>Whole Armor of God</i>	<i>Eph</i>
<i>Self-Seeking</i>	<i>Isa</i>	<i>Wisdom</i>	<i>2 Chr</i>
<i>Service</i>	<i>Heb</i>	<i>Witness</i>	<i>Rev</i>
<i>Setting Priorities</i>	<i>Gal</i>	<i>Witnessing</i>	<i>2 Pet</i>
<i>Sharing Good News</i>	<i>Acts</i>	<i>Witnessing to Your Faith</i>	<i>Acts</i>
<i>Sharing Responsibility</i>	<i>Gen</i>	<i>Wonders of God, The</i>	<i>Josh</i>
<i>Sowing Seeds</i>	<i>Matt</i>	<i>Worship</i>	<i>Exod</i>
<i>Speaking for God</i>	<i>2 Kgs</i>	<i>Worship</i>	<i>Jas</i>
<i>Spiritual Gift</i>	<i>Rom</i>	<i>Worth Giving Your Life For</i>	<i>Acts</i>
<i>Standing up for Your Faith</i>	<i>2 Tim</i>	<i>You Meant It for Evil; God Meant It for Good"</i>	<i>Gen</i>
<i>Steadfast Faith</i>	<i>Col</i>		
<i>Strength in Christ</i>	<i>1 Cor</i>		