



James / Faith that Works - Wk. 1
"A Servant of the Lord"
By Pastor Jody May 08/30/2026

[CALL TO HEAR]

James 1:1 ESV

Greeting

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

**Pastor – "People of God, this is the Word of God."
People – "Thanks be to God."**

Pray

Introduction

James, it is one of the most popular names in history and is often a name that goes along with older siblings. It is usually a name passed down from Father to son, it has a classic ring to it and has been popular for centuries. My Father's name was James, and he was the oldest of 4 brothers, friends called him Jim. My older brother was James, a son from a different father, and we called him Jamie. Now my son bears it in his middle name as I passed along his grandfather's strong title and surety to my son to keep that memory alive. As for the author of this book his name fits him well.

This man is not to be confused with [James](#) (Jacob in the Hebrew), one of the original 12 disciples/apostles, the brother to the Apostle John, a Son of Zebedee. The date of this letter proceeds the life of that martyr who died by the sword of Herod's executioner in 44 AD ([Acts 12:2](#)).

In understanding this James, our author, we just need to go back to the household of Christ. Some of us may have never thought of the fact that our Lord Jesus had siblings; He was not an only child. The Catholic and Orthodox traditions teach that Jesus did not have siblings, that Mary was a perpetual virgin. Therefore, those who were called His siblings in scripture were either His cousins or children from a previous wife of Joseph. We do not hold to



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that tradition being that would be outside the scope of scripture, and since scripture is the final authority ([Sola Scriptura](#)), not a church or pope, we stick to what it says.

You may find it interesting that Jesus had a full household. He belonged to the Brady Bunch of His day. Together growing up at some point in the home there were at least 9 people. That's quite a lot for that day and age when rooms/beds were shared, and boundaries were set up by blankets and crude dividers. So real briefly let's meet the family.

Matthew 13:54-56 ESV ([Mk 6:3](#))

⁵⁴and coming to his hometown he taught them in their synagogue, so that they were astonished, and said, "Where did this man get this wisdom and these mighty works? ⁵⁵Is not this the [carpenter's](#) son? Is not his mother called **Mary**? And are not his brothers **James** and **Joseph** and **Simon** and **Judas**? ⁵⁶And are not all his **sisters** with us? Where then did this man get all these things?"

Carpenter, that is Joseph, Mary that is mom, then James, Joseph, Simon, and Judas, plus sisters meaning there were at least 2. As we also see James being mentioned first would probably make him the oldest of the 4 boys. James was a good solid name for this family, for the man who was destined for leadership in the church and lifelong service to His older brother. This is definitely a packed household.

I thought of this week as Jesus was the oldest brother, He's the one that got the joy and responsibility of being the one to look out after His siblings. How do we know that? Well because that was Jewish custom, and Jesus fulfilled the law, ([Mat 5:17](#)) He didn't come to abolish it. That means Jesus as the first-born male was taken to the temple to be presented ([Luke 2:22-23](#)), He would receive a double portion over His siblings ([Deut 21:15-17](#)), He would carry on the leadership of the family after Joseph would be gone, therefore it was His responsibility to carry the family business. And He acted as the spiritual caretaker for the family when a Levitical Priest was not around. James would have gotten the best big brother anyone could have ever had; I wonder if he appreciated it at the time?



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Whether he liked it or not we do not know, but what we do know is that just like all men, James was not given to special revelation until Jesus the Lord was ready for Him to have it. He did not follow his brother automatically in submission meaning just like all of us there was sin that needed to be confessed as he too turned his back on his brother. No, he had to come to Christ just like the rest of us, he had to be born a second time, by the Spirit, to be granted faith in Jesus not just as brother but as the Messiah. He had to relearn if you will, his **true identity**, who he was in relationship to the Lordship of Jesus Christ. He had to learn to walk in obedience as we all do, He had to surrender his rights as we all must. So, in this first verse we want to talk about the identity of James for it helps us understand our identity in Christ as well, before we ever embark on the lessons provided in his epistle.

MP

True Christian identity consists of scattered and humbled Servants of Christ.

We will look at this verse in three parts as each section will explain how James identified Himself, the Lord, and the church. For us that means we should pick up on this lesson from our church forefather and do the same. First, we will work out the implications of **identifying the servant**, that is in view of James self-identification what is the proper way in which we should view our relationship with Jesus. Second, we will look at **identifying Jesus' equality with the father**, James will teach us an important part of Christian Doctrine/Christology that must be adhered to. Then lastly, **identifying the covenant people of God**, as we learn who this letter is for. Working through these points today in such a manner will strengthen our resolve as James teaches us through the rest of the epistle how we should live out a **Faith that Works**.

1. Identifying the Servant

1a James, a **servant** of God and of the Lord Jesus Christ,



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First, notice how James, doesn't present to his readers, a reason to listen to him other than servitude. James doesn't try to convince the early church that he has all the answers because of his family proximity to Jesus. Even though he may be the oldest earthly brother, the one most acquainted with Him, he doesn't build his ability to instruct us on any past relationship he had with Jesus. Simply put that is all behind him in this new role. He is simply a servant.

Servant – what does it mean?

That word '**servant**' in the Greek is used by some famous people in the Bible to describe their relationship to God. It's the word **δοῦλος** (*doulos*). n. masc. **servant, slave**. *Refers to someone who is the property of another.*¹ James acknowledges his subservient status here to God, as owned by the divine, AND because it is to the Sovereign God of Israel, this makes him a servant with status, it bestows on James honor. You see in accepting servitude to God we also **must accept the magnitude of the one whom we serve**. In our current culture people hate the idea of being under the compulsion of another, but being in service to God actually places one above those who reject that relationship with God. Being a servant is not what demeans you, for it is the worth of the master that determines your worth. In the OT this title is applied to great people like Moses (Deut 34:5; Dan 9:11), and David (Jer 33:21; Ezek 37:25). Then in the NT the big guns of the church like Paul (Rom 1:1; Gal 1:10; Phil 1:1) and Peter (2 Pet 1:1). You see my friends the only demeaning thing in being a servant is not being used for the purpose in which you were created for according to Paul ([Rom 8:16](#)) based on the teachings of Jesus ([John 8:34](#)) you are either a slave to sin or righteousness.

The Placement of this Servant.

James was there in Jerusalem after his brother was crucified and was counted among the disciples in the upper room after they had seen Jesus ascend and were about to choose a replacement for Judas. You will see later why that is important for these men were considered the new elder statesmen for true Israel.

Acts 1:14 ESV

¹ Ron Clark and Dougald McLaurin III, "[Duty](#)," in *Lexham Theological Wordbook*, ed. Douglas Mangum et al., Lexham Bible Reference Series (Bellingham, WA: Lexham Press, 2014).



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¹⁴All these (disciples) with one accord were devoting themselves to prayer, together with the women and Mary the mother of Jesus, and his **brothers**.

While there with the disciples he would have received the HS as well, in that upper room on Pentecost, the gifting of power for ministry. This happens so what Jesus proclaimed would come true, that whatever you ask for in His name should be given ([John 14:12-14](#)) producing 'greater works'. James knows the disciples, he received power from the HS ([Acts 2:1-4](#)), and saw the inclusion of the first 3,000 souls into the church ([Acts 2:41](#)). James was a servant that was there in the beginning, received power as the other disciples, and watched the birth of the first church.

Then Paul makes this interesting comment on James' commissioning by Christ.

1 Corinthians 15:6-8 ESV

⁶Then he (Jesus) appeared to more than five hundred brothers at one time, most of whom are still alive, though some have fallen asleep. ⁷Then he appeared to **James**, then to all the apostles. ⁸Last of all, as to one untimely born, he appeared also to me.

It seems that James got his own meeting with our glorified Master. All we know is that James is not mentioned in the post-resurrection accounts along with the disciples ([Luke 24](#)), he's not there to get the full explanation of the OT fulfillment of Christ and the commissioning of Apostleship by Jesus pre-Pentecost. Instead, he is going to have a different task, so it seems he gets a specific calling from his at one-time earthly brother, something that Jesus prepared Him for specifically. The Lord **Jesus** is the one that **handles the placement** for the servants of God for all authority is given to Him.

What does the servant do? He is 'The' Elder of the church at Jerusalem.

He becomes known as "James the Just" and it seems that Jesus called him to be the first Pastor/Elder of the First Church at Jerusalem. Along with the recognition of a true subservience comes also the elevation of responsibility. Remember from last week that the way God moves in the lives of His people is



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to move them from a state of humiliation to exaltation, to learn of one's need for Christ is to also be elevated in service for Christ.

A few years later after his commissioning in AD 44, about the time of the writing of this letter, Peter had been captured by Herod and waited for death, when he was freed by an angel. Upon his report to Mary and Rhoda, he told them to let James and the **brothers (code for other Christians)** that he was alive and doing well ([Acts 12:17](#)). Then, just a few years later, when Paul and Barnabas share their story of church planting and of the Jews trying to place the yoke of the law on Gentile Christians, it is James that stands up, leads the apostles and other elders, gives directions, and sets doctrine for the churches that had been started after the dispersion set in motion by Stephen's Martyr death - 49-50 AD ([Acts 15:13-21](#))

Acts 15:13-20 ESV

James replied, "**Brothers**, listen to me. ¹⁴ Simeon has related how God first visited the Gentiles, to take from them a people for his name. ¹⁵ And with this the words of the prophets agree, just as it is written,

¹⁶ "'After this I will return, (Amos 9:11-12)

and I will rebuild the tent of David that has fallen;

I will rebuild its ruins,

and I will restore it,

¹⁷ that the remnant of mankind may seek the Lord,

and all the Gentiles (Isa. 43:7; Jer. 14:9; Dan. 9:19) who are called by my name,

says the Lord, who makes these things ¹⁸ known from of old.'

¹⁹ Therefore **my judgment** is that we should **not trouble those of the Gentiles who turn to God**, ²⁰ but should write to them to abstain from the things polluted by idols, and from sexual immorality, and from what has been strangled, and from blood...

James, who identifies himself as a servant, has not only surrendered what he was in life but has also assumed the honor of doing things for His master, and has no problem speaking to the Apostles/Elders in such a way as to say, based upon "**my judgment**". In that setting he sets the precedent as a Jew, as to how to handle Gentile converts, based upon his understanding of Messiahship (tent



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of David v.16) and God's desire to save a people for Himself through the nations (v.17) without requiring them to become Jewish in practice. And upon that statement they all at that council agreed to the judgment. That man carried some weight. But it wasn't just the weight of leadership it was the weight of recognition that James loved this group of people, that what he said came from a heart that loved them and loved the Lord.

The Servant's leadership philosophy.

8 Times in this book he uses the term **adelphoi mou "my brothers"** and another 3 times **"adelphoi mou agapetoī"** for **"my beloved brothers"**.² It was a term for affection used by the church Father to establish his connection with his audience. It seems James pastored his flock as family, leading them in loving their master, as he loved Him. Therefore, the things he asks and directs are because he believes if you love the Lord, as he loves the Lord, you will do what is asked of you in this letter.

And we need to be prepared for this letter family. In the Epistle of James, scholars generally identify approximately 54 to 60 imperatives directed toward the reader, or to say it differently, *there is one command for every two verses*. These commands cover a broad range of Christian conduct, including patience in trials, the active practice of faith, the governance of the tongue, and the necessity of submitting oneself to God. Things that the person who has come to terms with their identity in Christ will agree to and say "Amen"! None of these things contradict the Gospel of Grace, that is Salvation by Grace through Faith alone, but that all of these things simply state that for the person that has been saved by Grace into a family of grace recipients, will discover this is the common conduct that will be found in the church. **This letter is NOT about a Faith earned by works, but a Faith that earnestly Works.**

In thinking on the identity of this servant this week it came to mind that this man has something that the Apostles did not have, something that set him apart for this particular line of work. Something that was instilled into him by Jesus in an interaction that the Bible does not record but that we can see the

² **adelphoi mou** "my brothers" - James 1:2; 2:1,14; 3:1,10,12; 5:12,19 - **adelphoi mou agapetoī** for "my beloved brothers". 1:16, 19; 2:5



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evidence of it in his life and ministry. You see, James has years, decades, of living with His Lord known only to him as his big brother, but not just any big brother, but as the complete and better big brother we all long for.

James would have been blessed during Jesus' tenure with his family with a model on how to love correctly in the family environment. He would have watched his big brother quell arguments in the family, he would've watched his big brother care for siblings with a self-sacrificial love, he would've have watched his brother come between the members for mediation and reconciliation, he probably saw his brother bear burdens that were not His own, saw Him learn a trade to support the home, honor and then mourn their earthly father's death, pastor and care for a hurting mother and family, and then lead the family into their respective futures **all the while loving God with a burning passion above all others**. Yes, James learned something from Jesus in practice a little different than the discipleship of the Apostles.

He learned the **best way to love people in the church was as a FAMILY** and you do that by loving God above all. He learned from Jesus how the church must become, as **"beloved brothers"** working in the Faith of God like the family business, that keeps them together as family.

Application of Servitude to us.

The identity of this man had been changed from a man that did things for his own name to a man whose identity was wrapped up into caring for the family that God gave him. Church let me ask us all this question, are we ready for a book that is going to challenge us not just in how we live but in how we love one another? In identifying ourselves as a servant of the Lord, what is it in our lives, we must put down so we can pick up the call to obedient living? Are we willing heads of homes, not to just love our families outside this church but to love our families through this church? Do we see the future of our families as tied to the future of this church, and as she goes, so we all go? Our identity I think you will find according to James' teaching is not one for the individual pursuit of Christ, but it is a pursuit that is built with family goals and objectives, so let us all be prepared to have our current identities challenged for the cause of Christ.



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2. Identifying Jesus' Equality with the Father

1a James, a servant of God and of the Lord Jesus Christ,

Now that we know what he means by using the term servant, as a servant to God, we can better understand the extension of this first line in he is a **servant of Jesus as well**. Two things to notice here, one is to recognize the previous relationship James had with Jesus going from a brother to servant, and secondly to take into consideration that James is now owned by 2 different persons, so does that mean he has two masters?

1st I do not know about you, but referring to oneself as a servant is not a brotherly affectionate term. Siblings, especially brothers, don't go around calling themselves servants of one another. That's what makes brothers fight, the fact that the stronger sibling is always trying to exert force and rightfully so, to keep his place of dominance while many times a subservient one is always trying to figure out a way to become more dominant. That's a repeating pattern all throughout scripture; Cain and Abel, Ishmael and Isaac, Esau and Jacob, Joseph and the brothers, Moses, Aaron, and Miriam, David and his brothers, David's royal line and all the bloodshed, etc. According to scripture the fact that James refers to his older brother as his master means something as old as the 'fall' itself has changed.

The better older brother has come and not just for James but for all men! Part of the fulfillment of scripture is that Jesus came to fulfill the role of the perfect big brother when so many times it was shown that God had to move around the pride of the older brother to affect the path of Salvation. This also shows that God is the one bestows honor and blessing not any placement by man. This picture of the Gospel is preached by Jesus in the story of the [Prodigal Son \(Luke 15:11-32\)](#). The younger brother left in rebellion, and it was the duty of the older brother to honor the father, leave his home, go get the younger son, bring him home, pay any debts he would have occurred, and restore him. Jesus came for us because the older brother fails; they failed in the form of our shepherds/leaders and our OT priests, NT pharisees and scribes, but Jesus would not fail. James has no issue with Jesus not just being big brother but surrendering his right to existence in the hands of this person, it goes beyond



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a brotherly care. To be a servant of the Lord Jesus Christ means putting away any earthly rights you have to anything, and not getting upset by the master's management of our earthly acquisitions.

This term **δοῦλος** means James has no right to refuse the Lord Jesus because he is not his own anymore. James has surrendered the position of the elder brother now in his own family after Jesus' ascension. He is the property of Christ, He does as Lord Jesus declares; His personal wants, needs, and vision for a future of his own choice have been absorbed by the will of the Lord Jesus Christ. He is a man that has accepted his fate that while his eternity is sealed and protected by God, it also means a lifelong commitment to decreasing so that the Lord may increase. But because he is a Jew and believes in the One True God, he cannot serve two masters.

2nd That means in order to be a servant to Jesus, He must be of the same essence as the Father, Divine. Jesus is not just a man He IS God in flesh. Those same teachings of Jesus, what brought Him to the cross, are the teachings that James accepts.

John 10:29-30 ESV

²⁹ My Father, who has given them to me, is greater than all, and no one is able to snatch them out of the Father's hand. ³⁰ **I and the Father are one."**

John 5:17-18 ESV

¹⁷ But Jesus answered them, "My Father is working until now, and I am working."

Jesus Is Equal with God

¹⁸ This was why the Jews were seeking all the more to kill him, because not only was he breaking the Sabbath, but he was even calling God his own Father, **making himself equal** with God.

This belief by the early church that Jesus was divine is what caused the massive persecution in Jerusalem of Christians. The Judaizers hated this teaching as it stole power from their ranks, man no longer had to go through the temple to get to God, for God Himself came to man. While at the same time, they were in just as much hot water with Rome because they would not and could not put Caesar over God. To put it another way, they would not worship the state over God, only one being was divine.



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It finally came to a head in 62 AD, in the midst of the changing of leadership, between the death of the Roman procurator Festus and the arrival of his successor, Albinus, that the High Priest Ananus took advantage of the lack of Roman supervision. They copied the game plan of their predecessors, trumped up charges on James of treason towards Rome and political upheaval based on the teachings of the divinity of Christ, and tried to force James to recant. He rejected the offer, and it cost him his life.

The 1st century [historian Josephus tells](#) us he was martyred in 62 AD but that the people loved him, that the people were protected by him, and that the fall of Jerusalem in 70 AD was a direct correlation for the murder of James. [Eusebius](#), a historian of the 2nd century and author of the famous [Ecclesiastical History](#) (*Historia Ecclesiastica*) told of him being loved by the people for treating them so well and that he had worn out the skin on his knees in excessive amounts of intercessory prayer. According to him they threw him off the temple mount when he would not recant publicly, and then stoned him when he did not die, finishing him off with a club. The same temple mount where Jesus was taken by Satan as a test of His divine right to call angels for his rescue. James takes the death sentence placing his soul in the hands of Jesus, believing that Jesus was the only one that knew the way. To James, by example of death, claims for us the church, that indeed Jesus was divine.

What happens when we identify Jesus as Divine.

You see like James family; our decision making is challenged now if we believe like James believed. It means that just like for James, we view people differently. Because Jesus is divine, it then means how He treats the lowly is how we treat the lowly, the meek, the destitute, the poor, and the sick. It means we can't just go along with when the state demands our loyalty first, demanding public obedience over obedience to Him. It means we will be challenged by people looking to gain privilege from the state, it means we are in a perpetual culture war with this world. It means we don't agree with policies that let people do whatever they want, live and let live, because that goes against what Jesus wants. It means like James, some will love us while



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others will hate us, all because we worship a true risen savior. Family your Savior is Divine, He is God, so let us live like we believe that.

Ok so far, we have identified this servant, which helps us to identify whether we are a servant of our Lord as well. And in case you believe you are exempt from this life of servitude we will briefly go through now our last point this morning.

3. Identifying the Covenant People of God

1b To the twelve tribes in the Dispersion: Greetings.

This is where there has been some confusion on the book of James as in who is this really written for. Is the book written for Jews as a new way to follow law? Doesn't this mean that the work of James in this book kind of goes against the grain of what the Apostle Paul preaches? That comes mostly to how you interpret this last line here in v.1.

It seems the church was using the term 'Dispersion' not to refer to Jews as in the Intertestamental times but to refer to Christians during the 1st century.

1 Peter 1:1 ESV

1 Peter, an apostle of Jesus Christ,

To those who are elect exiles of the **Dispersion** in Pontus, Galatia, Cappadocia, Asia, and Bithynia, ²according to the foreknowledge of God the Father, in the sanctification of the Spirit, for obedience to Jesus Christ and for sprinkling with his blood:

May grace and peace be multiplied to you.

That is those obedient to Jesus Christ, changed by the HS, based upon election by the Father - the dispersed are the Christians throughout the empire (v.2).

When did dispersion of these people happen? At the time of Stephen's Martyrdom.



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Acts 8:1 ESV

8 And Saul approved of his execution.

And there arose on that day a great persecution against the church in Jerusalem, and they were all **scattered throughout the regions of Judea and Samaria**, except the apostles.

The 12 tribes then is a metaphorical representation of True Israel, the True Church, those that are God's marked by the circumcision of the heart. The Apostles were aware of the importance of their number, that is 12, hence why they cast lots for Judas' replacement and found it in Matthias ([Acts 1:23-26](#)). Then we see in [Revelation 21:14](#), the New Jerusalem is described as having twelve foundations, each inscribed with the name of one of the twelve apostles, cementing their role as the governing architects of the new people of God.

This epistle yes has a lot of Jewish overtones and would be written to Jews in synagogues that were Christians, but it did not stop with that audience. This letter is written to all followers of Christ, everywhere scattered throughout the known world at that time. Therefore, the commands we find in it again do not negate the Grace of the Gospel at all, but what it does give is **covenantal guidelines** for life, liberty, and loving the "**brothers**".

Family this brings us back to this reality this morning, and why I believe this book will be very beneficial for all of us to study.

MP

**True Christian identity consists of scattered and humbled
Servants of Christ.**

Are we ready to have our identities altered some if it means we can live for Christ in a way that impacts our world, like James?

[CALL TO OBEY]



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- 1. Submit Family Governance to Christ's Lordship.** Let us recognize that our families are not an autonomous unit but part of the larger Household of God. Just as James surrendered his natural status as the oldest brother to become a *doulos* (slave) of Christ, fathers/mothers must lead their households by surrendering personal preferences and subjecting cultural norms to the explicit commands of the Lord.
- 2. Practice Covenantal Hospitality and Solidarity.** The 'Twelve Tribes of the Dispersion' were scattered, yet they remained one body under the teachings of the Apostles. True **Christian identity** is not individualistic; it **is familial**. If one member of the body suffers or is scattered by the trials of this world, the whole body must respond with support, intercession, and tangible care. Do not view church attendance as a weekly obligation, but as the heartbeat of your family's life, treating fellow believers as brothers and sisters with whom you share a divine inheritance.
- 3. Cultivate a Courageous Witness Against Idolatry.** James maintained his witness even when faced with the threat of the state and religious authorities who demanded he recant the divinity of Christ. In an age where the state and secular institutions frequently demand primary allegiance, we must be prepared to stand firm. Let your obedience be visible in how you conduct your business, your medical choices, and your public discourse, ensuring that your life testifies that Jesus alone is Lord.

Prayer

[COMMUNION]

Corinthians 11:23-26 ESV

²³ For I received from the Lord what I also delivered to you, that the Lord Jesus on the night when he was betrayed took bread, ²⁴ and when he had given thanks, he broke it, and said, "This is my body, which is for you. Do this in remembrance of me." ²⁵ In the same way also he took the cup, after supper, saying, "This cup is the new covenant in my blood. Do this, as often as you drink it, in remembrance of me." ²⁶ For as often as you eat this bread and drink the cup, you proclaim the Lord's death until he comes.



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When we partake of the bread today remember the life of Jesus lived perfect for us. Yes, part of Jesus' life for many years was to live the life of a perfect brother, a perfect family member, all to the glory of God. Love and devotion for God is first determined and measured through our lives in the home. I know we have failed so many times in our duties and faithfulness to our families, but thanks be to Christ that we are measured by His works and not our own. Praise be to our mediator, the perfect older brother, who supplies all the righteousness we need to stand in front of our Holy Father.

When we partake of the juice, we remember the blood of Jesus that was poured out for our sins. It was that blood that makes a way for God to form a new people, His church, to live with them through the Spirit as "brothers and sisters". As that perfect older brother Jesus steps into our place and absorbs the wrath of a just Father, so that perfect justice on Him becomes the act of love we needed to see in order to change. All praise to our great High Priest who made a way for the servant to be identified through the imputed righteousness of His master.

[CONFESSION OF FAITH]

* The Congregation will stand and recites:

LBCF 1689 Chapter 26 Of the Church, Paragraph 1. The Universal, or Invisible, Church

The catholic, or universal, church can be called the invisible church in terms of the internal work of the Spirit and truth of grace. It consists of all of the elect who have been, are, or will be united into one body under Christ, who is its head. It is the spouse, the body, and the fullness of him who fills all in all. 1

1. Hebrews 12:23; Colossians 1:18; Ephesians 1:10, 22-23, 5:23, 27, 32

[OFFERING+LAST SONG]

[BENEDICTION]



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Go in the name of the Father, who establishes His church based on His foreknowledge, by His Grace, and for His glory alone.

Go in the name of the Son, who has been given all authority over His church, being fully divine, and deserving all our service and praise.

Go in the name of and power of the HS, who changes our hearts into willing vessels for servanthood, now go and share the glorified name of your master with a world in desperate need of Him.

[FELLOWSHIP CONVERSATIONS]

1. How does viewing yourself as a 'bondservant' of Christ change the way you approach your responsibilities this coming week?
2. In what ways does our identity as a 'covenant people' protect us from the modern trap of individualistic living?
3. Since James addresses the 'scattered' tribes, how can we remain a unified body even when we are physically separated?
4. How does the reality of Christ's lordship over our lives provide comfort when we feel like outcasts or under pressure?
5. What practical steps can we take as a household to ensure our family life reflects the humble service of Christ?



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By Pastor Jody May 08/30/2026

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