

HHBC



James

Chapter 1

Review



James Chapter 1 : Review

BACKGROUND on James' Epistle

- Written 45-50 AD: early! Pre-Pauline epistles. Paul started his 1st Journey in 44
- Note: written to the dispersed twelve tribes of Israel. Jews who had converted to Christianity but were still going to synagogues and not *ekklesias* – churches- “gathering outs” from the camp of Israel YET at this time in the early church. (F.W. Grant; J.N. Darby)
- Darby says that Christian Jews remained Jews until the end of N.T. history, and were even zealous for the law; for us, it's a strange thing, but which God endured for a time
- Hebrews: Paul's plea to the Jewish Christians to 'draw near with sincere heart in full assurance of faith' to Christ their Heavenly Priest, without the law, sacrifices, etc. and 'confidently enter the holy place by the blood of Jesus' is still two decades away (64-68 AD)
- So: the Jewish Christians were early in their weening away from Judaism which ended w/ Christ.
- Grant & Darby say, essentially: James is a Jewish letter in the New Testament. There is one book in the O.T. dedicated to the Gentile world. . . Which one is it?
- Book of Jonah



James Chapter 1 : Review

THE CHARACTER on James' Epistle

- God's exclamation point to Jewish Christians to embrace their heavenly calling: 70 A.D.! Here was the judicial breaking of the link to Judaism
- James: is not a 'doctrinal' book per se; practical conduct is in mind. F.W. Grant: James does not address the spiritual springs of that conduct as Paul would. 'Faith is the channel, and not the spring. Grace is the spring,' says Grant.
- 'Grace' is mentioned just 2x in the same verse in 4:6: 'But He gives a greater grace. Therefore it says, "GOD IS OPPOSED TO THE PROUD, BUT GIVES GRACE TO THE HUMBLE."' and here James is quoting Proverbs 3:34
- Good evidence of the 'jewishness' of James: *'For prior to the coming of certain men from James, he (Peter) used to eat with the Gentiles; but when they came, he began to withdraw and hold himself aloof, fearing the party of the circumcision.'* Gal 2:12
- "James as we know, dwells on practice, upon the conduct flowing from faith, the works by which faith is made perfect" F.W. Grant



James 1: 2-8

- 2 Consider it all joy, my brethren, when you encounter various trials,
3 knowing that the testing of your faith produces endurance.
4 And let endurance have its perfect result, so that you may be perfect and complete, lacking in nothing.
5 But if any of you lacks wisdom, let him ask of God, who gives to all generously and without reproach, and it will be given to him.
6 But he must ask in faith without any doubting, for the one who doubts is like the surf of the sea, driven and tossed by the wind.
7 For that man ought not to expect that he will receive anything from the Lord,
8 being a double-minded man, unstable in all his ways.

James 1: 2-8

TRIALS & TRIBULATIONS:

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1. We ARE: to consider it all joy when we fall into various trials: an aorist middle imperative- a command from authority to consider it joy
2. our MIND-SET: joy, lightness of being, gladness when we are encompassed surrounded by fiery trials
3. By abiding in faith on God's resources in the trial we learn (come to know) endurance- staying power under the trial
4. Staying power leads to a more perfected faith, nothing missing. We mature spiritually under trial
5. God uses trials, tribulations, pressures, afflictions as a proving ground, *dokimion*, for our faith for the purpose of APPROVAL under trial
6. So that: we lack nothing, have all parts spiritually complete, but if we are flummoxed by the trial
7. We can simply ask God for wisdom; and He doesn't test our motivation for that or chide us in any way; He'll give it: GENEROUSLY
8. But don't be wishy-washy about believing He'll give us wisdom: believe it, because He has spoken it in His word. (*this is exactly Stoney's point at the end of the lesson; see last slide*)



James 1: 9-12

- 9 But the brother of humble circumstances is to glory in his high position;
- 10 and the rich man is to glory in his humiliation, because like flowering grass he will pass away.
- 11 For the sun rises with a scorching wind and withers the grass; and its flower falls off and the beauty of its appearance is destroyed; so too the rich man in the midst of his pursuits will fade away.
- 12 Blessed is a man who perseveres under trial; for once he has been approved, he will receive the crown of life which the Lord has promised to those who love Him.

James 1: 9-12

Isaiah 40 section

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1. If we do believe the reality of what God says in His word and by faith abide under the trial without sinning (verses 13-15); we are promised a CROWN OF LIFE (vs. 12) for faithful suffering.
2. but, in verse 10, there is the temptation to rely on our own resources, riches, to avoid or bear under trials, or to focus on earthly cares and not eternal, heavenly things...
3. for: “ALL FLESH IS LIKE GRASS, AND ALL ITS GLORY LIKE THE FLOWER OF GRASS. THE GRASS WITHERS, AND THE FLOWER FALLS OFF, [1 Pet. 1:24]
4. In this you greatly rejoice, even though now for a little while, if necessary, you have been distressed by various trials (peirasmos), so that the proof of your faith (dokimion), being more precious than gold which is perishable, even though tested by fire (dokimazo), may be found to result in praise and glory and honor at the revelation of Jesus Christ [*Who will have the crown of life for us then*]; and though you have not seen Him, you love Him, and though you do not see Him now, but believe in Him, you greatly rejoice with joy inexpressible and full of glory, obtaining as the outcome of your faith the salvation of your souls. [1 Pet. 1: 6-9]
5. BUT THE WORD OF THE LORD ENDURES FOREVER.” And this is the word which was preached to you. [1 Pet. 1:25]
6. 1 Pet. 1:25 isn't in James' Isa. 40 quotation, but it is amazing that James does in verses 18 and 21 tie in the 'word of truth' and that we are brought forth by it; and we have the 'implanted word' being able to save our souls in Verse 21. . .

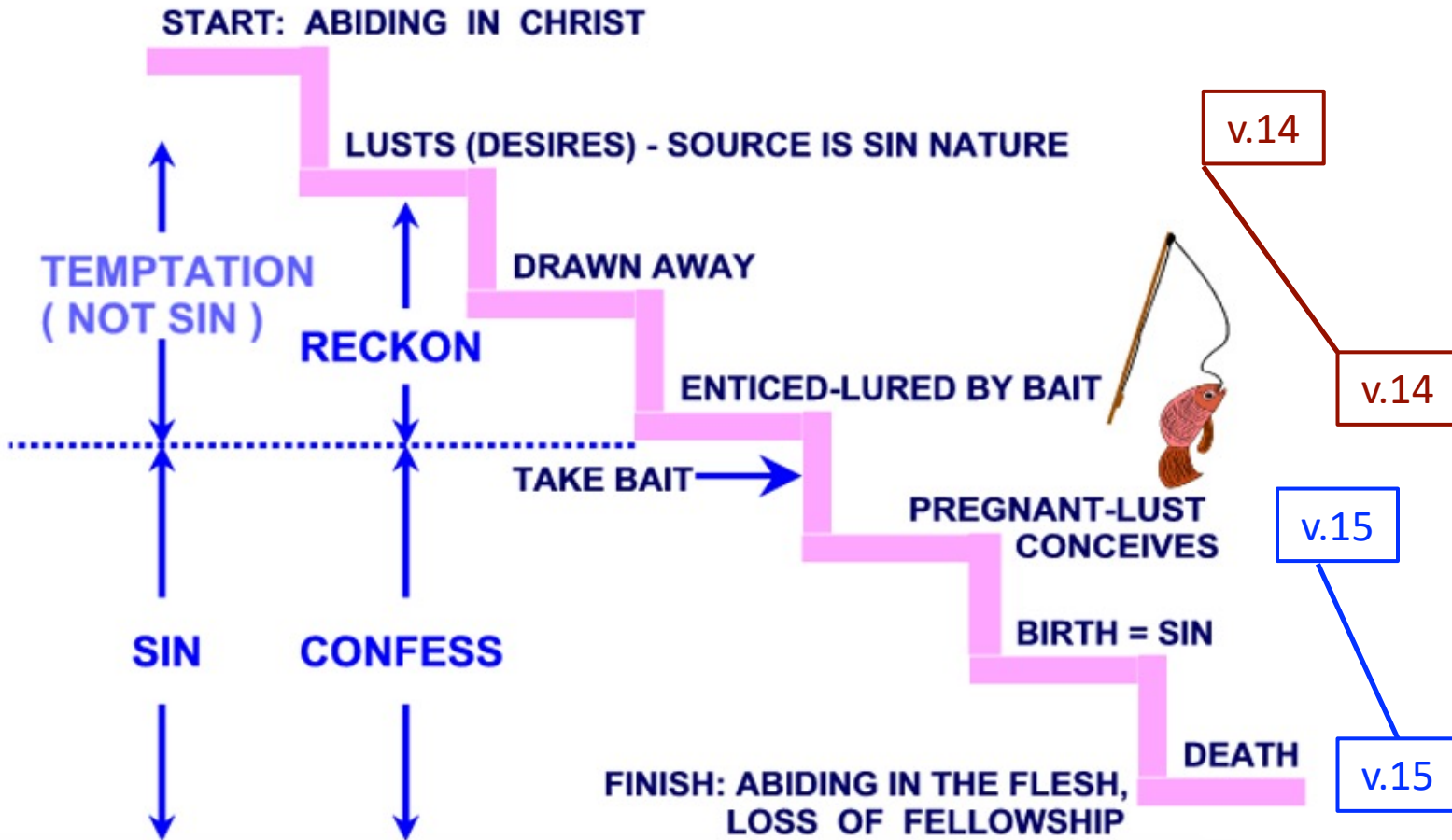


TRIALS AND SUFFERING

THE TEMPTATION PROCESS

JAMES 1:14-15

Rom 6:11; Col 3:25; Gal 5:24



James 1: 13-16 Text:

13 Let no one say when he is tempted, "I am being tempted by God [to sin]"; for God cannot be tempted by evil, and He Himself does not tempt anyone.

14 But each one is tempted when he is carried away and enticed by his own lust.

15 Then when lust has conceived, it gives birth to sin; and when sin is accomplished, it brings forth death.

16 Do not be deceived, my beloved brethren.

Temptation to sin does not come from God; [on the contrary] ... every good thing & every perfect gift comes from God.....

James 1: 17-18

17 Every good thing given and every perfect gift is from above, coming down from the Father of lights, with whom there is no variation or shifting shadow.

18 In the exercise of His will He brought us forth by the word of truth, so that we would be a kind of first fruits among His creatures.

1. What a beautiful passage!
2. Bob: posed the question of whether 'do not be deceived, brethren' goes with vs. 13-15? (the temptation – lust – sin – death) process— or does it belong with above's vs. 17-18?
3. A possible answer: the process of temptation leading to spiritual death (vs. 13-15) which is BAD comes from our inner Old Man only, not God; but Vs. 17-18 (GOOD!) comes from God; DO NOT BE DECEIVED about the sources of the BAD v. GOOD things.
4. There is no variation with God; no shifting of shadow: It was stated in an early slide that James is not a 'doctrinal' orientated letter; but this is just that- excellent doctrine. The Immutability of God
5. *Jesus Christ is the same yesterday and today and forever* Heb. 13:8
6. We are (eimi) status quo essence verb: a kind of first fruits; consecrated to God like the first lump of dough that was baked for the sacred temple loaves; or first fruits of cattle or crops; these Jewish believers would well understand this analogy. We are birthed from the word of truth

James 1: 19-21

19 This you know, my beloved brethren. But everyone must be quick to hear, slow to speak and slow to anger; 20 for the anger of man does not achieve the righteousness of God. 21 Therefore, putting aside all filthiness and all that remains of wickedness, in humility receive the word implanted, which is able to save your souls.

1. Roy's translation is very memorable, because it's consistent: 'be eager to hear; be NOT eager to speak; and be NOT eager towards wrath
2. *"What a great liberty that is, from being dominated by our old kind of humanity, to being free to willingly be dominated by God's Spirit. Moment by moment, walking under His direction, as instruments of God's good, to show Himself to us and those round us, so that we all, may be drawn to trust and love Him."* [ROY SMITH HHBC STUDY OF JAMES 1:19-21, HEARING, SPEAKING & ANGER IN THE CHRISTIAN LIFE; 3.12.2023]
3. *"We are given three commands, which obeyed, become our expression of love, back toward Him"* [IBID.]
4. **20**: *"Mans wrath does not produce God's good; God produces His good only out of His goodness"* [IBID.]
5. *"And we are now free ones, ie, not bound to continually sin, because **we have already taken off** [aorist; done at a point in time already] all things that are offensive to Him."*
6. Receive the word that was implanted: *We are commanded [imperative] to receive in a factual way all the reality of God and his ways — that He has implanted in us- as His loved, and (blessed by Him) — children.* [IBID.]



James 1: 22-27

22 But prove yourselves doers of the word, and not merely hearers who delude themselves.

23 For if anyone is a hearer of the word and not a doer, he is like a man who looks at his natural face in a mirror;

24 for once he has looked at himself and gone away, he has immediately forgotten what kind of person he was.

25 But one who looks intently at the perfect law, the law of liberty, and abides by it, not having become a forgetful hearer but an effectual doer, this man will be blessed in what he does.

26 If anyone thinks himself to be religious, and yet does not bridle his tongue but deceives his own heart, this man's religion is worthless.

27 Pure and undefiled religion in the sight of our God and Father is this: to visit orphans and widows in their distress, and to keep oneself unstained by the world.

James 1: 22-27

from: 'Sown Among the Thorns' [J.B. Stoney]

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1. 'It is a trial to every earnest soul, the little effect an accepted truth [the implanted word] has on him, the little fruit produced by it, '
2. 'The Lord in the parable of the sower presents to us the various things which hinder the full effects of the truth,'
3. (there are those) 'who have heard the word, and the cares of life and the deceitfulness of riches, and the lusts of other things, entering in, choke the word, and it becomes unfruitful' Mk 4:18, 19
4. 'other things were allowed to rule, exert control and influence, and have mastery over us, and thus not produce fruit,' (quickness to hear, slowness to speak, avoiding our own wrath)
5. 'The word has been accepted, but not understood sufficiently that it is God's word to one's own soul'
6. 'my soul must be under the conviction that it is addressed to me by the Lord Himself as His Will and counsel, authoritatively declared to me, and to which I am required to yield unqualified submission'
7. It is, alas! quite possible, without any intended opposition to the Lord, to accept truth as information [a forgetful hearer], something to enlarge one's mind, and not something that didactically claims implicit obedience
8. 'the point is there must be action in keeping with the instruction conveyed by the word. If you abide in the word, there will be action, and therefore blessing'