

"SLAVES OF GOD."

Text: James 1:1

INTRODUCTION: James is the most practical book in the Bible. It is valuable to the Christian in the second stage of his pilgrim's progress. After he has been led to respond to the Gospel of Grace and come to have the joyful assurance that he is a child of God, if he is to advance along the way of holiness--if he is to translate belief into practice--he needs the challenge of this book. It is relevant to our everyday situation.

We need a demonstration as well as a definition of
Theme: Practice of the Word; key verses: 1:22; 2:26. *X James*

The practice of the word is translating into daily life what we read in the Bible. There are special times in the history of the church and in the spiritual pilgrimage of the believer, when its message sounds forth with special relevance. Whenever faith does not issue in love; when doctrine is unrelated to life; when ever Christians are tempted to settle down to a self-centered religion and become oblivious of the social and material needs of others; or whenever they deny by their manner of living the creed they profess, and seem more anxious to be friends of the world rather than friends of God, then James has something to say to them which they disregard at their own peril. For James evidently writes under a profound sense of a great crisis that is approaching his nation, a judgment of God upon it. He is saying to them: It is time to straighten up and get right with God!

One of the most clearly marked features of the Epistle is the stress which James lays on the absolute necessity of cultivating the Christian graces, of cultivating practical godliness. He is writing to the Jews of the dispersion. They had been scattered all over the world and saw the superiority of their faith over the heathen cults. This resulted in their laying greater emphasis on the essentials of their faith; the ethical side of their religion received greater stress. This explains the emphasis laid on ethics rather than doctrine in this epistle. We find in this epistle just what we need to make practice correspond to profession, to square life with creed. This lesson is sorely needed today.

James, the author, was the brother of Jesus, but not always a believer; he was a scoffer of Jesus. It is clear that the brothers of Jesus did not accept His authority during His earthly life. They had not accepted Him as Messiah--he was a source of constant embarrassment to them. Mark 3:21, they said, "He is beside himself." This was a great tragedy in the life of Christ. He had come to know one of the bitterest of human sorrows, a pang to the very heart--to be misunderstood by his family.

John 7:4-- "For even his brethren did not believe on him." They had reached the point where they were willing to attack Jesus.

They belonged to the world and did not understand Jesus. This probably explains why, at his death, Jesus commended his mother to John rather than to his brothers. They were completely out of sympathy with Him and His mother.

It was most likely the direct result of the resurrection of Jesus that James and the other brothers became followers of Christ. (I Cor. 15:5,7) At Pentecost all four are disciples of Christ. It is said of James that his knees were calloused like camel's knees from his long hours of praying. He died a martyr at Jerusalem in A.D. 61.

If your brother was President, make a mantle - would you like about it?
We might have expected James to capitalize of the fact that he is the Lord's brother. But he never mentions it. Jesus had Himself laid emphasis on the fact of His spiritual kinship with all believers as being more important. He rejoices in the title of "Servant of God..." content only with this. In this title lies his only honor and glory. The only greatness to which the Christian can ever aspire is the greatness of being the slave of God. It is this term which throughout the New Testament denotes our relationship to Jesus Christ. Salvation does not eliminate slavery; it merely changes our master. TWO QUESTIONS:

Every Christian is to be a servant - not only receiving X but giving self-
I. HOW DOES ONE BECOMES A SERVANT OF GOD?

There are two essential ideas in this word.

1. The servant is purchased. Being purchased the Christian feels an obligation to Christ which can never be fully discharged.

Redeemed pay ransom
I Cor. 6:20; Hosea and Gomer. - *it changed her life -*

A servant is one who is unconditionally obligated to serve; subject to God; owned by God, body and soul.

Little boy & boat = mine twice: made you & bought you -

2. He is self-surrendered--not forced. He has made another's interests the all-inclusive and determining factor in his own personal interests. No one will ever be a successful servant of God until God's will becomes his very own.

↓
All- little girl wanting groceries from Salvation army.

↓
This word also meant a worshipper. We are not a worshipper of Jesus unless first we are His slave.

↗

II. WHAT DOES IT MEAN TO BE A SERVANT OF GOD?

There are many implications in the word.

1. Absolute obedience. We can never say NO to our master. A slave knows no law but his master's word. It is unquestioning obedience.

III- of Constitutional King and Prime Minister.

We want God to be just a figurehead, not really the driving force of our lives.

2. Absolute Humility--

He has denied himself; thinks not of his rights, but of his duties.

3. Absolute Loyalty--

His master comes first in all things. He has no interests of his own, utterly pledged to the master. He has a sense of eternal debt to Christ. Do you feel this? Those who never come demonstrate that they feel no debt; they owe Him nothing; they just forget about Him.

4. A sense of Pride--

"Servant" was the title by which the great men of the Bible were known--Moses, Abraham; Josuha; Daniel; even JESUS--

By taking this title we set ourselves in this great succession.

- (1) It is a slavery of love-- Love says, "What can I do for you? How much can I do? Make use of me."

Isa. "Here am I--send me."

- (2) There are some persons who love us so much they never write to us-- mysterious brand of love. Some love Christ so much they never pray, worship, serve, tell anyone about Him. What kind of love do you have for Jesus? Do you love Him enough to obey and make that decision right now?

WHEN LIFE TUMBLES IN.

Text: James 1:2-12

Heaven refuses to confide to earth this secret & same thing this into face of
INTRODUCTION: There is one question God has never answered--"WHY?"
The mystery surrounding suffering is the greatest of mysteries.
The fact righteous suffer along with & even more ones deepens the enigmas. — as baffling as death.
The important question is not "why," but "what will I do with it?"
What will be my attitude?" The real difference between men is not that some suffer and others do not, but the real difference is how they react to it.

Some get bitter about it. They blame God for every bad thing that comes into their lives. This is what Job's wife did. She said, "Curse God and die."

Others try to live as though they were not real. They are drinking from some cup of positive thinking, and deny their reality.

Some simply try to endure it, as though they were hopeless victims of fate. The lady who said, "My favorite verse is that one that says, "'Grin and bear it.'"

James has a suggestion. He says, "Count it all joy." Paul in Romans said, "We rejoice in tribulation." This is the best way, this is the Christian way, though it may seem impossible advice.

James is the epistle of reality - Gospel of suffering

I. THE CERTAINITY OF TRIALS

the bread of sorrows is a common daily diet to us all.
"When..." Is trial something you can escape? No!
May escape it for a season, but the blow will fall.
There is nothing more universal than trial. Trials, like death, is no respecter of persons. All of us have times when life tumbles in, when life is like an elevator with a sign on it that says, "Not running today."

Eccles 2:23 - "All his days filled with sorrow."

1. "When"--an adverb of time meaning whenever--not "if". This means that trials may be expected all along the Christian course.

2/ The trouble is not to be of our own seeking.

"Fall into" implying that they are not only unwelcome, but unexpected and unsought. The trials that come may come without any warning--suddenly.

II. THE CHARACTER OF TRIAL

It is a Trial see p. 3

1. Seen in the meaning of the word--temptation.

This word has the double sense of outward trials and inward temptations. Very often outward trials become the occasion for inward temptations. Here the word signifies a trial, a testing directed towards an end, and the end is that he who is tested should emerge purer and stronger from the testing. It is a Divinely appointed testing our lives and our faith.

Determined by context

"to prove courage or metal" a furnace to burn out dross

2. "Fall Into"--Falling into something which surrounds. The word indicates a serious calamity. This unforeseen misfortune is large enough to encircle and overwhelm one. It is everywhere you turn.

Luke 10:30 "Fall among thieves."

3. They are many colored--various kinds, ("Divers").

Trials may have many aspects, and they may change their appearance from day to day. Temptation has much attractive coloring that is pleasing to the eye and wooing to the taste. It may be black with death and sorrow--or bright red with financial success.

III. THE CONQUERING OF TRIALS

Some people - look at a donight - all they see is the hole.

How ~~can~~ "Count it all joy?" He does not say that it is all joy, but to regard them as all joy. Look at them from the bright side as capable of being turned into the highest joy.

All-The Christian is is not to divide his experiences into pleasant ones and unpleasant ones. It is to be "unmixed joy" wholly joyfull, without any admixture of sorrow.

This is a stern doctrine. How is it possible? It is only possible when we come to think of righteousness as being infinitely more precious than comfort, happiness or peace; when we come to see that the great thing for us is not to enjoy ease and prosperity, to get rich or to rise in the world, but to be better Christians.

HOW--James appeals to Christian knowledge--"knowing" means to learn from experience. James does not ask us to accept this on his personal authority--he appeals to our own experience. The believer knows something that induces him to look at his trials from a different standpoint.

1. Count it all Joy Because it makes us perfect. Vss3,4

- II-1*
- (1) The "Trying of your faith." The word is used for testing of metals to determine if genuine--a furnace to burn out dross. This is what a trial is--and look at what it produces.
- (2) PATIENCE--The trial creates something within us. It is staying power which enables a man to persevere steadfastly through adverse circumstances.

III- leaving churches, etc.

(3) This endurance, patience, works for our perfection, to fully develop us, mature, to be fully grown, having attained the purpose of God in our lives.

James has his eye on the goal at the end of the long road. At the end of the race we are to be fully developed and sound to the core in heart and limb.

The endurance to press on to a life of holiness.

a. Entire: word used of a body without blemish, of vessels unbroken and useful--that we may have everything that belongs to us..

b. By the way we meet every experience of life, we are either fitting or unfitting ourselves for the task which God meant us to do.

[Trial is the chisel God uses to carve out a fully developed Christian.]

Thanks to anything that molds you to His purpose

2. Because we may discover the true values of life. vss9-11.

Vs. 9 "Moreover" left out but necessary. Connects verses 3 and 4. Takes up theme again of trials.

The poor man is to glory in the fact that his trials for Christ's sake raise him to a new height. The rich man is to glory in the fact that he has been humbled and brought low through suffering for Christ.

James probably has in mind rich men who because they embraced Christ suffered financial loss. But he has discovered the true values of life.

What is the high estate of the poor man? The approval of God

The Christian is reminded in this text that joy is to be found, not in the satisfaction of worldly ambition, not in wealth but in a new life in Christ.

How would you discover this without trials? Without death man could never realize the value of life; health, family, Youth

3. Because we shall receive the crown of life. Vs. 12

Not when the trial is finished, but when we have been approved by trial.

(1) The crown is the victor's wreath, a symbol of the victory, not the victory itself.

(2) It is the crown which is life. Life is the crown--eternal life. The crown of the Christian, the possession of the Christian is a new life in Christ.

(3) It is not promised to those who endure, but to those who love Christ. Love is the way to win this crown and the proof of the love is the enduring, standing our ground in the face of trial.

The crown is the evidence of victory--standing our ground is the evidence of this new life is Christ.

CONCLUSION: God's object is to demonstrate to the world and to Satan that He can hold the allegiance of His children and that nothing can swerve them from confidence and trust in Him.

There is not an answer that we could understand, but there is a God we can trust. Trials teach us the greatest of all lessons we walk by faith.

EQUIPMENT FOR THE JOURNEY

Text: James 1:5-8

INTRODUCTION: The New Testament uses many different figures to explain what it means to be a Christian. It is a new birth, a new life imparted; it is a battle, a spiritual warfare; it is a work; James pictures it as a journey, a journey beset with problems and difficulties.

God's will = perfect - full grown
James has already made it clear in the previous verses that the path of the Christian will often be difficult and that it may not be easy to face all the problems. We are actually unable to face them without some necessary equipment. The mason does not build a wall without brick and mortar; a carpenter must have nails, hammers and wood, etc.

What is our piece of equipment? What are our tools for building a Christian life? What is that power, what is that piece of equipment, which will enable me to make the journey successfully. God has already set the goal for us in vs 4 -- entire, lacking nothing. So God wants to have all the necessary equipment. What is it?

can't run business of Church by worldly intelligence
It is Wisdom. What is wisdom? It is not smartness, not intellectual cleverness. Human cleverness and worldly wisdom are always inadequate and often definitely misleading. The Christian needs a different wisdom, a spiritual insight that will save him from slipping back into the follies of the unsaved man. The man who is wise in his own eyes, who tries to live his life in his own way is what the book of Proverbs calls "the simplicity of the fool."

We need to admit that we are not sufficient--if we try to live by our own wisdom, we shall fail.

Remember James is a practical book and this wisdom is not theory, but it is practical. James defines wisdom in 3:13-18.

Wisdom is the right use of ones opportunities in holy living. It is living like Christ, in accord with God's will. Paul called Christ the Wisdom of God. It is an endowment, an insight, a Divine quality whereby a man recognizes and practices righteousness. It is an endowment of heart and mind which is needed for the right conduct of life. It is a practical thing.

*X pleased God, lived in His will at all times
never made a wrong choice or decision
this is what we need - I can have!
— ability to recognize & practice right.*

I. THE SHORTAGE OF WISDOM.

"If any...lack." That is a gentle way of putting it. Who is it that does not recognize his shortcoming here. We are all deficient.

God knows we are in need. He knows that within ourselves we are not able to live as we ought, not able to meet the wiles of the Devil victoriously. Many are afraid--"Can't live it." All of us suffer from a shortage of this.

1. Every rededication is a confession of a shortage of wisdom.
2. Every wrong word and evidence...
3. Yielding to temptation a result...

Ill-Demas--he had a great shortage of wisdom.

It is not a sin to have the shortage, but it is a sin not to recognize it and admit it and do something about it.

The goal is to be entire, feeling nothing but if there is a lack, in order to meet it lives, & can meet it thru prayer.

We say, "I must go to work & I must clean house & I must live for God."

II. THE SOURCE OF WISDOM.

"Ask God."

James says, "It's going to take wisdom...if you don't have it, ask God for it." God will provide everything we need for the journey. God makes demands, but He always provides what He demands. Our attitude should be that of complete dependence upon God.

Here again importance of prayer emphasized

God can meet our shortage through prayer. "Ask" literally means "demand." We have a right to demand, ask it of God. But most of us fail to exercise this great privilege. James is driving home the need of prayer.

This day must be lived for God

We get up in the morning, never pray, ask God for guidance, go to work, etc., lose temper, etc., then wonder why we can't live as we ought.

James points out several things in order to motivate us to pray.

wisdom is a gift of God -- like salvation.

1. The Nature of God.

(1) He is the God of Giving--"giveth"--present participle--pointing to nature and continuous action. It is His nature to give. This is His characteristic quality--

Ill- His Son on the cross--Salvation--eternal life

We somehow got the idea that God is reluctant to give. We do not pray because we really don't believe it will do any good. But God is happiest when He is giving. He gave us salvation when we asked--He will give us all our needs.

(2) "Upbraideth not." This is intended to encourage boldness in making our petitions to God. "Without reproach, without heaping insults upon."

James adds this characteristic of God's nature lest anyone should fear to come too often to God. Those who are the most liberal among men often excuse themselves because of former acts of kindness. Not so God. He is ready to add new blessings to the former ones without any end or limitation.

Ill--beggar--"You deserve what you are going through but I will help you anyway." God does not do that.

2. The Nature of His Giving--

(1) "ALL" We think that God answers the prayers of only a few. Only a few can be great Christians. But God is no respecter of persons.

(2) "FREELY"--liberally--without reserve. This refers both to the abundance of the gift and the gracious spirit in which it is given.

3. The Promise of God. "It shall be given him."

Do you believe that. You believed the promise of God in salvation, why not now?

I don't see how some of you got saved!

III. THE SECRET OF ATTAINING WISDOM. (vss. 6-8)

"Ask in faith..." Take God at His word.

1. "Nothing wavering--" To separate one from the other--to be in a critical state of mind--designates a battle within.

The Christian while praying may separate those things that seem possible from those things that seem impossible. James warns against this. The word expresses the hesitation which balances between faith and unbelief, and inclines toward the latter.

2. Vs. 7 He will receive nothing--not only wisdom, but nothing else. We do not expect anything from God and God does not disappoint us.

3. Reason: This man who wavers, who has two souls--is unsettled. The word means he is unreliable--cannot be trusted by God. One heart is directed toward God, another directed toward something else. Such a man is unstable in all His ways--not merely in prayer.

man attitude in prayer reveals his attitude in all things -
God grants wisdom--when we ask in faith.

Conclusion: Do you lack wisdom? Have you failed? Will you confess it to God and ask Him for wisdom?

Maybe maybe some have been double minded - repent,

10-21-62 - Valley View Bldg. Dallas, Texas
10, 1965 - Munger Place Bldg - Dallas, Texas
10-19, 1966 - m B B C - Irving, Texas

[illegible]

Letter of the 22nd of November 1956

U.S. DEPT. OF JUSTICE
FEDERAL BUREAU OF INVESTIGATION
WASHINGTON, D. C. 20535

Staphylinus *Staphylinus*

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THE UNHOLY MARRIAGE

Text: James 1:13-16

INTRODUCTION: Man is always eager to blame someone else for his mistakes and failures. In school, blame the teacher; in marriage, blame the wife; in jail, blame the judge, etc. It is difficult for the proud human heart to recognize its own failure.

We are always quick to blame someone else for our sin--friends, environment.

Some blame Satan--Eve blamed the serpent. Some try to make the devil a whipping post for their sin. A man who had committed a great sin said, "The devil made me do it."

Some blame God. Adam did this. We often try to hold God responsible for making us as we are and seek to quiet our conscience while we continue in sin. "Well, God made everything--drink, etc."

Try to escape human responsibility -- "eat that fly"
But enticement to sin does not come from God. It cannot be traced back to God directly or indirectly. It is the result of an unholy marriage.

Contrast meaning of "temptation" here & "temptation" in previous verses.

I. THE BEGINNING OF SIN. Verses 13,14

Where does sin begin? -- *where does it come from?*

1. Negatively: not from God.

Why? "For"--because, lit. God is unversed, unexperience in evil things. This better suits the meaning of the word and the context, since the question is not of God's being tempted, but of God's tempting.

English Bible: "For He is untouched by evil."

God cannot tempt men to sin--why? Because He Himself has never sinned. Only one who has sinned can ever tempt another to sin. Romans 1:32--This civilization is built on an agreement to do evil.

Incapable of desiring evil
Satan fell--tempted Eve to fall -- Eve tempted Adam
Wife drops out of church--doesn't want husband to go.

a moral law = seek to draw someone else into sin

2. Positively: vs. 14

III- of little boy who was told not to go swimming--went anyway; "I just happened to have my trunks with me."
I fell in - why aren't clothes wet? - I forgot to have trunks on.

The desire could not have been translated into sin if he had not had his trunks with him. There is something within the individual that translates the outer temptation into sin.

(1) Each one is characterized by what we call a physical idiosyncrasy. There is also a moral idiosyncrasy. Two Christians may be looking at the the same tempting thing. One yields, the other resists. What makes the difference? The attitude of each individual. NOTHING FROM WITHOUT IS ABLE TO BRING SIN INTO ANY WILL.

(2) Sin begins in the desire of the heart. The primary factor in the desire to sin, is not God, is not the outer temptation, but the inner disposition of the soul.

(3) These words are metaphors from fishing and hunting. They describe the method of the working of lust.

It is the picture of a fish swimming in a straight course and then drawn off its course towards something that seems attractive, only to discover that the bait has a deadly hook in it. He is DRAWN OUT BY HIS OWN LUST.

There is something in the corrupt heart of man which responds to the bait of Satan--like a fish to a lure, like steel to a magnet. Man sins because he wants to.

(4) This is what condemns us. We may not sin, but the desire is there. Jesus never had the desire.

Sin begins in the evil desire of man for the forbidden thing.

II. THE BIRTH OF SIN. Verse 15a

yield to own desire - answer call of lust -

1. "THEN" marking a fresh stage. This word indicates the impossibility of the thought idea, desire ever remaining in that stage. It either must move forward and take upon some new expression or be thrown out and overpowered.

2. James here uses the figure of marriage and birth.

(1) The desire of man goes out to meet and embrace the forbidden thing and an unholy marriage takes place between the two--then sin is born.

(2) Just as the child finally comes forth--so does sin.
The evil desire cannot stay forever within--it must make its appearance --as sin.

III. THE BEGOTTEN OF SIN. Verse 15b

when sin has reached its full development

1. Sin also begets--picture of a family tree.

Once sin is born, it grows, and unless it is counteracted and mastered by the grace of God it will give birth to death. Here is the natural history of sin. The first child born of desire is sin. This second child is like a child born dead.

2. The picture in James is that of an abnormal birth.

With what expectation the mother looks forward to the day when she will look upon her new born child with pleasure and full satisfaction. This same eagerness and expectation characterizes the man who habitually sins and who believes that the end of that will be some great pleasure. How disappointed at the end. Instead of expected life with all its consequent joys, there will be death.

Would to God we feared the result of sin as much as an abnormal birth!

- ③ Remember James is writing to Christians--Every time a Christian sins something inside him dies--testimony, prayer, power, joy, etc.

CONCLUSION: Vs. 16--"Make no mistake about this, my beloved brethren Do not take this lightly. It will affect your view of yourself--as a sinner. It will affect your view of sin--beginning in your own heart. It will affect your view of the need of a Saviour."

THE GIFT FROM ABOVE

Text: James 1:17,18

INTRODUCTION: Verse 16 is one of the greatest verses in the Bible; it reveals God's heart. It makes a sweeping statement. Every good and perfect gift is from God. Every good thing in your life has come from God, whether you are saved or lost. Only good can come from God.

3 facts
Problem of evil: 1 God is good; 2 God is all mighty; 3 evil is real. "Why does God allow it?" Then He must be the cause of it all. This is one of the master methods of Satan--cast doubt on the goodness of God. *at times like this*

III-Eve and serpent: Gen.3:3-5

James says that everything God gives is good and perfect. Everything God made is good and perfect. What is bad here is our fault. It is not as God intended it to be. There is something demonic in man. Adam turned his infinite possibilities into damnation. Men have infinite possibilities, but always destroy them. Sin is missing the mark, the intended use.

III-knife; car; fire; radium, etc. *God seeks only to give good to man*

God made the grass for cows--those laws must be obeyed if we are to reap the benefits of God's creation.

Only good comes from above--So many of us, whenever we need something, look horizontally, to man, instead of looking to God above.

*Gift-free
to Kingdom
ancient* III-Bedridden Christian, wrote on top of every letter--

Look to self and be depressed,
Look to others and be distressed,
Look to Jesus and be blessed.

Variable God does not change: I, of lights of heaven--no variation in God. Many times it seems to us that God does change. We feel at times He is very close to us, and then at other times He seems to be far removed--there seems to be an eclipse of God. But it is not the fault of the sun when it is hidden from our sight. It is the earth's fault. It gets to the place where all it can receive is the shadow of its satellite, the moon. *Change is characteristic of all created things. I never change.*

God gives only good. What seems bad is really good if it comes from God. If we take our place by His side and look at our life from His view, we see God's plan as a whole for our life and for God's glory. He wills what is best and what will fulfill His purpose in our lives.

All good gifts are from above--there is one gift God seeks to give all men--the New Birth. "Above" same word as "again" in John 3:3--"born from above." The Gift of Gifts--LIFE - *dying man - condemned prison*

I. IT HAS A DIVINE AUTHOR.

1. It is one of God's gifts. God is always bestowing good gifts upon men, and the most precious of all His gifts is the gift of the new heart. It comes from God.

2. It is God's will for man--"of His own will..."

(1) This shows where salvation comes from. God wills it and what God wills He does. The movement of the soul towards God, etc., are the effect of Divine influence.

(2) No other consideration influences Him in this matter except His purpose. It is not something you do for God, it is something God does ~~for~~ *for* you.

(3) The child's birth is the will of his parents, not himself

In John 1:11-13, a three-fold denial of human agency in spiritual birth. Grace does not descend through the channel of nature in any form, but a new creative act is necessary in every regeneration.

Since it has God as its author, it is;

3. It is a perfect gift.

There are no "abnormal births." God's gifts are perfect, God never changes--His will is irrevocable, so is our spiritual birth.

Ill-being born again...and again, etc. In this physical world you can only be born once and also in the spiritual world. It would not be perfect otherwise. Surely He who gave it is able to maintain it.

4. It is a good gift.

What God gives is the highest and the best, the most profitable for man; not capable of being improved upon. It is the best thing that can happen...in broken home, life, world.

II. IT HAS A DIVINE INSTRUMENT. "Word of truth."

1. Compare creation and re-creation--Will, Word, and response.

"Will" emphasizes it is all of God, "word..." indicates man's response. Everyone is potentially a child of God, but must appropriate it, respond to it.

Ill- Check for 1,000,000--potentially rich, but must respond.

2. The means that God uses is the message of the Gospel. This highlights our responsibility to get the message out.

3. The Gospel demands a response.

4. It is called the "Word of TRUTH." Why?

(1) Lie of Satan brought death--people deceived, believe lie.

(2) Truth of God brings new life. *anything that makes sin easier - further is lie of Devil,*
John 8:32.

(3) Lie made men slaves, truth of God frees them.

(4) Seed of sin brings forth death 1:15.

(5) Seed of Word brings life--

John 14:6

III. IT HAS A DIVINE PURPOSE. "First-fruits."

Law of Old Testament--first fruits of a harvest.

1. Signal of a new season. The new fruits which ripen first herald the new season. Men who are born again proclaim a new order of things--spiritual order, new beginning. Old creation went bad, God is establishing a NEW humanity.

old creation under curse as result of sin

2. The first-fruits were sacred and were to be dedicated to God. The point of this illustration is that Christians, like the first-fruits, should be consecrated to God--the peculiar possession of God, the best of the harvest.

-4- *Some of us must think we
are the full harvest.*

3. ~~The pledge and specimen of a more abundant harvest yet to come. We are the first-fruits, not the full harvest. All Christians are meant to be a first fruit, the promise of better work--should in turn win others. The least we can do is to bring our best and lay it at the feet of Jesus. This is the purpose of the new birth.~~

God told first parent, "Be fruitful and multiply..."
God tells us, "Be fruitful and multiply..."

CONCLUSION: God wants only the best for you--and only God can give you the best. He wants to give you a new heart, life, start. This is the truth. Respond to it now!

Eegesis of James

James

Page 1

1:1

ΙΑΚΩΒΟΣ (ἰάκωβος) - James

① James, the Lord's brother, later head of the church at Jerusalem (A & G)

② a very common name among Palestinian Jews, though its occurrence does not seem to be so frequent in pre-Christian times. (X)

Θεοῦ καὶ Κυρίου Ἰησοῦ Χριστοῦ
"God and Lord Jesus Christ"

① κύριος without article usually refers to God, whereas ὁ κύριος, generally refers to Jesus, the Messiah. In this sense the word connotes that these Divine Beings are absolute rulers (Kings) of the whole world, and that we are their slaves (subjects). (Souter)

② χριστός - anointed - in the sense of the king-anointing being the outward sign of his appointment to kingship - (Souter)

③ The name of Jesus does not occur in any of James' speeches (Acts 15:14, 15; 21:20). Had he used Jesus' name it might have been supposed to arise from vanity, because he was the Lord's brother. (U)

④ He places Jesus on a par with God. He adds "Lord," which has here the O. T. connotation of worship. It is not a mere polite term for station or courtesy. (R)

δοῦλος - servant - Genitive of possession - denotes ownership

① unconditionally obligated to serve - subject to God, owned by Him body and soul (A & E)

② when used in reference to God, meant a worshipper, & when used with reference to men a slave. Here it is clearly the former use - a worshipper, in which case the duty of our Lord would appear to be distinctly implied. (X)

- ③ James introduces himself as a Jew who had entered into voluntary bond-service to God and who, recognizing in Jesus Christ/God Incarnate, had given to Him exactly similar bond-service, such glad, wholehearted service as God alone as the right to demand. (NCE)
- ④ He rejoices in the title of 500 λόγ — content with only this title. (R)
- ⑤ In this title lies his only honor and glory. There are at least four implications in this title.
- a - absolute obedience
 - b - absolute humility
 - c - ~~absolute~~ absolute loyalty
 - d - a sense of pride
- the only greatness to which the Christian can ever aspire is the greatness of being the slave of God. (Barclay)
- ⑥ there are two essential ideas in the word —
- a - the servant is purchased = here is the feeling of obligation
 - b - he is self-surrendered — surrender not forced. He has made another's interests the all-including and determining factor in his own personal interests. No one will be a successful servant of God until God's will becomes his own. (M-Beth)

ταῖς δώδεκα φυλαῖς ταῖς ἐν τῇ Διασπορᾷ
χαίρειν.

"To the twelve tribes, the ones in the dispersion,"
greeting."

① James is addressing various congregations of Christians scattered far and wide throughout the Roman world. Together, these groups constitute the people of God who are continuous with the old Israel but consist of all, regardless of their nationality, who acknowledge Jesus as God's Messiah. (T)

② their contact with other peoples brought the Diaspora Jews a larger outlook upon the world - also they saw the superiority of their faith over the heathen cults. This resulted in their laying greater stress on the essentials of their faith; the ethical side of their religion received greater emphasis - explains the emphasis laid on ethics rather than doctrine in this epistle. (X)

③ "... surely the author has in mind simply Christian Jews outside of Palestine." (R)

1:1

④ this dispersal of the Jews throughout the world was of very great importance for the spread of Christianity, because it meant that all over the world there were synagogues, & from this synagogues the Christian preachers could take their start; it meant that all over the world there were groups of men and women who knew the O.T. The dispersal of the Jews was a part of the providential working of God, for it gave the Christian preachers a point of contact in almost every city & town in the world. (Barclay)

Translation of 1:1 - "James, of God and Lord Jesus Christ a slave and worshipper, one unconditionally obligated to serve, subject to God, owed by Him body and soul, to the twelve tribes, the ones in the dispersion, greeting, "wishing joy."

1:2

over middle

Πᾶσαν χαρὰν ἡγήσασθε, ἀδελφοί,

ἡγέομαι = think, consider, regard - (A & M)

- ① Joy follows up the rejoice of the greeting - the *πάσαν* has the sense of wholly. Count it a thing wholly joyful, without admixture of sorrow. (V)
- ② The writer is not to be understood as meaning that these things are joyful in themselves, but that as a means to beneficial results they are to be rejoiced in. (X)
- ③ When referring to a number, the word "all" means the totality of things: The Xian ought not to divide his experiences into pleasant ones & unpleasant ones (Z)
- ④ In saying "joy" James is apparently carrying on the idea just started in the address, "greeting", i.e. "wishing joy." I wish you joy; & you must account as pure joy all the troubles you fall into. (XB)

1.2

ὅταν πειρασμοῖς περιπέσῃτε ποικίλοις

πειρασμοῖς = test, trial — or temptation, enticement to sin —

~~περιπεσῃτε~~

ΠΕΡΙΠΕΣΗΤΕ - περί + πίπτω = fall (down) from a higher point, collapse, be destroyed, completely ruined —

περιπίπτω = I explore
Exploring our faith.

hence = fall into = surrounded by it —

ποικίλοις - various kinds, diversified, many-colored, variegated —

(1) Falling into something which surrounds —
ὅταν - better, whenever, implies that trials may be expected all along the Xian course. (V)

(2) πειρασμοῖς has the double sense of outward trials & inward temptations. Outward trials very often become occasions of temptation to sin. "Fall into" used in Luke 10:30 — fall among thieves. (T)

(3) ~~ποικίλοις~~ ποικίλοις - "many-colored." Trials may have many aspects, & they may change their appearance from day to day. (N & C)

1:2

④ Is temptation something you can escape? No, that is why the adverb is used — *ὅταν* — an adverb of time meaning "whenever" & not "if."
 "Divers" — a variety of colors. Temptation has much attractive coloring that is pleasing to the eye & appealing to the taste. — may be black with death & sorrow or bright red with financial success, etc. (Z)

⑤ The troubles are not to be of our own making or seeking — "Fall into" implies not only that what one falls into is unwelcome, but unexpected & unsought. Moreover, it implies that this ~~unfortunate~~ unforeseen misfortune is large enough to encircle or overwhelm one. It indicates a serious calamity. (XB)

⑥ *πειρασμός* is trial, testing, temptation directed towards an end, and the end is that he who is tested should emerge stronger and purer from the testing. (Barclay)

Translation: "Regard it as pure joy, without any admixture of sorrow when, unexpectedly, you fall into and are surrounded by various kinds & colors of temptations and testings."

γινώσκοντες - knowing - Pres act Part - nm, plural m
 - come to know, comprehend, recognize - strong
 personal & intimate word - used of sex relations
 (A + B) - Knowledge gained by experience

τὸ δοκίμιον - testing, means of testing, genuine, without
 alloy -

κατεργάζεται = achieve, accomplish, bring about,
 produce, create

ὑπομονήν = Patience, endurance, fortitude, steadfastness,
 perseverance. — expectation

① κατεργάζεται - emphatic form of ἐργάζεται -
 ὑπομονήν = the word here means "the frame of mind
 which endures" as distinct from the act of enduring.
 the queen of virtues - Philo. (X)

② the Jewish believers know something that ought
 to induce them to look at their trials from
 a different standpoint. If the issue of the
 trial is that their faith is proved to be
 genuine faith, that will mean a strengthening
 of their Character. The thought of James seems to
 be that the child of Ds comes out of his trial
 with his faith proved true & standing

1:3

quality. *υπομονη* is that staying power which enables a man to persevere ~~through~~ steadfastly through adverse circumstances. (NJC)

③ the rule of Christian joy thus expounded stands the test of experience. "Knowing" - Present tense expresses continuous acquisition of fresh knowledge from experience - Patience = literal meaning = to remain under (misfortune). (R)

④ *δοκιμιον* = sterling coinage - the aim of testing is to purge us of all impurity, to burn out the dross of human character, to leave us cleansed and purified - (Barclay)

⑤ James does not bid us accept this ~~joy in~~ doctrine of joy in tribulation upon his personal authority. He appeals to his reader's own experience - "Knowing" = "In that you are continually finding out & getting to know." (XB)

Translation = "In that you are continually finding out by experience that the testing of your faith brings about steadfast endurance under misfortune."

(over -

ΤΕΛΕΙΟΝ - fully developed, having attained the end or purpose, complete, perfect.

ἵνα = expressing purpose

ἦτε - Present Subj. 2-plural ἔστε

ὁλόκληροι = whole, complete, blameless, intact, undamaged

λειπόμενοι - Present Part. middle
leave behind, fall short, be inferior, be in need, want, lack, do without

- ① ~~This~~ Perfect work. - (ἔργον τέλειον). This is followed by a perfect man. The man himself is characterized from his condition and work. It is the accomplished result of patience in moral purification & ennobling. Τέλειον - denotes that which has reached its maturity or fulfilled the end contemplated. ②
- ὁλόκληροι - that which has all that belongs to it. (V)

verse 4

- (2) the possibility of losing heart is ~~recognized~~ contemplated, which would result in some-thing being lacking. — a man who is entire is a man who fully attains to his high calling.

(X)

- (3) Endurance must attain its end. It may be rendered incomplete by our impatience & complaining. The perfect are those who attain to the end for which they were created. The word often describes full-grown men as opposed to babes. (JHC)

- (4) Here James has his eyes on the goal at the end of the long road. At the end of the race, we are to be fully developed & sound to the core in heart and limb. Entire - word is used of a body without blemish, of vessels unbroken & useful. (R)

- (5) By the way we meet every experience in life, we are either fitting or unfitting ourselves for the task which God meant us to do. (B)

1:4

Page 13

- (6) The Xian should be aggressive, in spite of the burdens of life he is carrying, he should move forward to the goal that is set before him - see p. 29; + Parker. (Z)

Translation: "But let (this) ~~patience~~ steadfast endurance have its complete work, to the end that you may be fully developed and have all that belongs to you, in nothing lacking being inferior."

λείπεται - same as part. in vs 4 - lack, fall short;
be in need, in want.

αἰτέῖτω - ask for, demand - ^{contract verb - αἰτέω} Present Imperative Ind.

παρὰ = preposition - from with dative case

τοῦ διδόντος Θεοῦ - the God who continually gives

(μὴ) ὀνειδίζοντος - reproach, revile, heap insults upon-

δοθήσεται - Future middle - it shall be given

ἁπλῶς - generously, without reserve

① Verse 4 closes with the words, "lacking nothing,"
verse 5 opens with " " " and if any man
lack," the goal is to be entire, lacking nothing, but
if there is a lack in our life here, I can meet
it through prayer - the 2 participles - "who giveth,
& "upbraideth not" denote G's nature & gives motives
for praying. The promise is: "it shall be given -

② But - In pursuing this perfection you will find
yourselves lacking in wisdom. ~~the~~ the Greek
puts it so that giving is emphasized as an attribute
of G. Lit., the giving G." (V)

(3) "upbraided not" - This is intended to encourage boldness in making petition to D. Three words which express the method of Divine giving -
 1st. 4:14 $\pi\alpha\sigma\iota\nu$ - all; $\alpha\pi\lambda\omega\varsigma$ - fully; $\delta\upsilon\epsilon\iota\delta\iota\varsigma\tau\omicron\upsilon\tau\omicron\varsigma$ - without reproach - these take away all scruple & fear. (X)

(4) wisdom: The divine endowment of the soul by which the believing man recognizes & realizes that divine rule of life called righteousness, either in ~~his~~ feelings with others or in the management of his own conduct. wisdom is described by James in 3:13-18.

"And he does not upbraid or reproach the recipient as being utterly unworthy of the boon bestowed on him." (~~274~~ 719 C)

(5) In this pilgrim's progress human cleverness and worldly wisdom are not only always inadequate but often definitely misleading. The Xian needs a different wisdom, a spiritual insight that will save him from slipping back into the follies of the unregenerate man.

ἀπὸ δωδ - refers both to the abundance of the gift & the gracious spirit in which it is given. "Upbraidenth not" is added lest anyone should fear to come too often to O. Those who are the most liberal among men, when asked for help, often excuse themselves because of former acts of kindness - not so O; He is ready to add new blessings to the former ones without any end or limitation. (T) - See p. 41

(6) With James ~~and~~ wisdom is the right use of one's opportunities in holy living. It is living like X in accord with the will of O - X is the wisdom of O - (R)

(7) Pope defines wisdom - "the supreme & ~~divine~~ divine quality of the soul whereby man knows & practices righteousness." ~~That~~ Hort: "that endowment of heart & mind which is needed for the right conduct of life." It is a practical thing. (B)

over for translation -

ῥακρινόμενος - Be at odds with oneself,
doubt, wavering - without any
doubting - passing sentence upon,
judge, discern,

ἔοικεν - be like, resemble

κλύδωνι - rough water, waves, a succession of
waves

θαλάσσης - sea

ἀνεμιομένῳ - ^{being} be moved, tossed by the wind

πιπιομένῳ - blow here & there, toss of the wind
that sets a wave in motion

① ῥακρινόμενος - not equivalent to unbelief, but
expressing the hesitation which balances between
faith & unbelief, & inclines toward the latter.

② "doubting" - means to be in a critical state
of mind - excludes faith. (X)

③ Doubting - means lit. "to separate one from the other"
the Xian which he prays may separate those that
seem possible & those that seem impossible -
James say not to do it, the word is the
the middle voice & designates a battle within
ourselves - battle of heart & mind - (Z)

1:7

Prax 18

οἷέσθω - think, suppose, expect
ἐκεῖνος - THAT man, emphatic - contemptuous force

① He does not expect anything and he is not disappointed! (R)

ἄνθρωπος - man

δίψυχος - double-minded; of two souls, of two souls.

ἀκατάστατος - staggering, reeling, unsettled - strong ~~on~~ word - almost anarchic.

The man with Two Souls is in a constant state of spiritual upheaval, anarchy. a walking Civil War

(1) the word seems to mean unreliability, the man who doesn't trust & cannot be trusted by ~~many~~ men. (X)

(2) one heart directed to & another heart directed to something else. Such a man is unreliable in all his ways, not merely in prayer.

unstable - this noun was used by Greek writers to describe political instability & confusion.
(X & C)

(3) unstable = comes from a compound verb which means "one who is never able to settle down."

(Z) vs 7+8 - "For let not that man ~~think~~
Translation: ~~anything~~ that he will receive anything from the Lord, a man with two souls, unsettled in all his ways."

καυχάσθω - glory proudly, boast
 ὁ ~~το~~ ταπεινός - the me. of low estate, poor (& thus
 despised by the mass of mankind.).

ὑψέ - exalt, raise to a height - high estate -

δε - ~~But~~ ^{Moreover} left out in LSV but necessary to
 show connection ~~with verse 8.~~
 with verse 2 & theme of trial - Takes up theme again

① He is bidden to find joy, not in the satisfaction
 of worldly ambitions, but in the new status into
 which he has been brought in X. (T)

② the positive note of exaltation is the mark of
 the true Xian against the double-minded
 man.

In this verse & the next verse the thought of
 verse 2 is continued. Here is another reason
 for counting it all joy - they have discovered
 the true values of life. the poor man
 is to glory in the fact that his trials
 for X's sake raise him to a new height.
 the rich man is to glory ~~in~~ in the
 fact that he has been humiliated & brought

low through suffering for X. James probably
has in mind rich men who because they
embraced X were ostracized & humiliated with
consequent loss financial. But he ~~glories~~
glories in this. He has discovered the
true values of life.

Translation: moreover, let the one of low estate,
who is despised by the mass of
mankind, glory in his high estate.

~~the poor rich & the~~
vs 9 - the Rich Poor
vs 10 - the Poor Rich

what is this high estate?

→ the approval of God - mankind despises him;
but he doesn't care - he glories rather in the
high estate of having God's approval on his faith
as a result of trial - vs 3. The rich, who once
gloried in his wealth & the applause of man,
now glories in his humiliation, in the fact
that now he is despised by man, so he can
have God's approval.

110

ὁ πλούσιος - rich, wealthy

ταπεινώνει - a being brought low, ~~humbled~~
humility

παρελεύσεται - future pass; pass only sight;
disappear

1) In his humiliation. (V)

2) The pride which once he had in his wealth has been shattered & he has been led to rate riches at their true value. Above all, he has come to see the perishableness of all worldly glory. (NJC)

3) In X he has learned to make a totally different evaluation of material prosperity. (T)

4) The rich brother is in constant peril of pride of possession. (R)

5) "He shall pass away." This truth applies to everyone, but the rich man, in the enjoyment of his abundance, is more likely to forget it. (Z)

Translation: ~~on the other~~ "But the one who is wealthy in his humiliation, because as the flower of the grass he shall be passed away."

πορείαι - ~~journeys~~ journeys - the rich
men on his (business) journeys or more
 Generally in his undertakings or
pursuits - (A & Y)

μαρανθήσεται - Future tense - passive voice -
 die, wither (like the grass);
 fade, die out, disappear.

① ways - His going to & fro in acquiring riches. (V)

② Just as suddenly is the grass ~~scattered~~ felled
 by the sun & the beauty changed to desert, with
 the rich man disappear - while on a
 trip - while still in the move - the
 emphasis is on the suddenness of the
 fading away.

③ ἀνέτειλεν - aor - I make to rise, - the "gnomic"
 aorist, expressive of what always happens -
 implying that what has occurred will
 happen again under similar circumstances. (as it always does)

Translation: "In the sun is no sooner risen with a
 burning heat, but it withers the grass, & the
 flower falls, & the grace of the fashion of it
 perishes: so also shall the rich man be
 withered ~~while he is~~ in his journeys."

1:12

μακάριος - Blessed, to be envied, to be congratulated.
represents the ideal of life, highest stage of
joy, the life really worth living.

ὑπομένει - stands his ground, shows endurance,
endures, bears up against

στέφανον - a garland, wreath, crown - the Greek
victor's crown.

① not when his trial is finished, but when he
has been approved by trial. The life - the
article points to the well-known eternal life.
(V)

② It is clear that outward trial & not inward
temptation is in view here for inner temptation
to evil would have to be resisted, not endured.
Crown of Life - the genitive is descriptive; the
crown consists of life. (T)

③ The crown which is life. He is promised
to those who live firm ~~through~~ through all
their trials & in spite of them. True to & produces
great staying power. (NDC)

1:12

- (4) The word for "approved" suggests the furnace that removes the dross & leaves the pure metal. The crown is a crown of highly glory, but it is bestowed as a reward & merit to those who love the Lord Jesus. Love is the way to win this crown — love & the proof of it in enduring temptation. (R)
- (5) The crown of the Xian, the possession of the Xian, is a new kind of life which is life indeed. (B)
- (6) ~~For~~ to those loving (present tense) Him. Here is the quality of continuity. It is not those who loved Him at one time, but those who love Him to the very end of their lives under all circumstances. (Z) see p. 59

Translation: "To be envied the man who stands his ground in the face of temptation & trial, because when he is approved he shall receive the crown which is the life, which I promise to all who continually love Him."

1:12

verses 1-12 from one subject = outward trials -

vs 1 - Greeting

vs 2-4 - Trial

vs 5-8 - digression - prayer for wisdom during trials

vs 9 - $\int e'$ - "moreover," connects the verse with

2-4-

vs 12 - belongs to \textcircled{A} vs 1-11, not vs 13 -

Sermons

#1 - vs 1 - Slaves of \textcircled{A}

#2 - vs 2-12 - "when \textcircled{A} Tumbles In."

#3 - vs 5-8 - Equipment for the Journey

1:13

g tests men to bring out the best in them -
Satan tempts men to bring out the worst in them.

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πειραζόμενος - I test, try, explore, & tempt.

I tests man by means of suffering or in some other way, man tests G by seeking how far it is possible to go on disobeying Him, without provoking His anger.
(Souter)

ἀπὸ - from - the temptation to sin does not come from G - Ablative of source.

ἀπειραστός - untempted, untried, inexperienced.

κακῶν - evil, wickedness.

① Temptation in this verse is used in the sense of temptation to lust, & not in the more general sense. The tendency to a sin which was so closely connected with the nature, the lower nature of man, would be regarded by many as in the last instance referable to the Creator of man. (X)

The prep. ἀπὸ prohibits the thought that while G is not the direct agent, yet the agent of temptation comes from G, since He is the Creator of all things - (i.e. - smoking, drinking, etc.). Temptation in the immediate or ultimate sense does not proceed from G. It cannot be

traced ~~Q~~ back to ~~Q~~.

- (2) ἀπειθαγότοι ἐσσι - It is incapable of being tempted.
 But some of the best expositors render is unversed
in evil things, as better according both with
 the usage of the word & with the context, since
 the question is not of ~~Q~~'s being tempted, but
 of ~~Q~~'s tempting. (V)

The New Eng. Bible translates - "For he is
 untouched by evil." ~~Q~~ cannot tempt men to
 sin - why? Because he has never sinned. Only
 one who has sinned can tempt another to
 sin - Satan - Rom 1:32.

- (3) James is thinking of some who might argue that,
 because trials come from ~~Q~~ then from ~~Q~~ comes also
 the temptation to sin which is often aroused by
 the outward trial. (NIC)

(4) Some hold ~~Q~~ responsible for their ~~sin appetites~~
 appetites & passions & seek to quiet the conscience
 thus while they give way to sin. When man sins,
 he is eager to blame someone else. Adam blamed
~~Q~~ - See P. 50. we are cowardly when we blame
~~Q~~ for our own wrongdoing. (R)

1:13

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- (5) Such steadfastness as spoken of in verse 12 can never be shown by those ~~of~~ ^{for} whom the times of trial have become occasions for yielding to sinful temptation.

ἀπειραστός - he is incapable of any contact with evil at all. He cannot, therefore, be the cause of man's evil doing. (T)

- (6) ἄπὸ - has the idea of remoteness, of a somewhat indirect cause, while ἐπὶ - has the meaning of the direct agent. (Z)

Translation: 'Let no one say when he is being enticed to evil, 'I am enticed to ~~the~~ evil from God.' Because God is untroubled & unexperienced with evil. And He himself entices ~~as~~ no one to evil.'

1:14

Page 30

ἑκάστος - each

ὑπὸ - by - expressing agency

ἰδίας - one's own, belonging to one, private, personal.

ἐπιθυμίας - desire, longing - in a bad sense as a desire for something forbidden - used also in a good sense.

ἐξελκόμενος = drag away - taken in tow by his own desires. I drag out of the right place - I draw aside out of the right way.
Pres middle & pass part.

σελεσόμενος - Pres Pass Part. - lure, entice - I allure (by bait).

① ~~εἰς~~ ἐξελκόμενος - this and the following word are metaphors from hunting and fishing. Drawn away, as beasts are enticed from a safe covert into a place beset with snares. Note the present participle, ~~which~~ as indicating the progress of the temptation - "is being drawn away." (V)

② These 2 words describe the method of the working of lust, the first effect of which is to draw the man out of his original repose, the second, to allure him to a definite bait. (X)

1:14

(3) He is drawn out by his own lust for the sin placed before him. A person's own evil desire plays the part of the temptress. (R) ^{this word 'entice' was used of} a harlot who entices to sin. (R)

(4) There is something in the corrupt heart of man, "his own desire," which responds to the bait which has been so cunningly placed in the trap of temptation by the arch-enemy of our souls. He is beguiled & allured by his own desire, attracted by the bait. (79C)

(5) The language is suggestive of a fish swimming in a straight course & then drawn off towards something that seems attractive, only to discover that the bait has a deadly hook in it. (7)

Translation: "But each one is enticed to evil by his own evil desire being drawn aside out of the right way and enticed."

1:15

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εἶτα - then, next - (marking a fresh stage).
συλλαβοῦσα - ~~future~~ - conceive (a child)
τίκτει - bring forth, give birth to.
ἀποτελεσθεῖσα - formed fully.
ἀποκύει - bring forth, give birth - marking the ~~close~~
close of pregnancy.

① when it is finished - ~~Not when~~ Better, when it is
full grown. Not when the course of a sinful
life is completed; ~~not~~ but when sin has
reached its full development.

The image is interpreted in two ways

a- Sin, figured as female, is already pregnant
with death, & when full grown, bringeth forth
death.

b- Sin, figure as male, when it has reached
maturity, ~~he~~ becomes the begetter of death.
(V)

② εἶτα = Continuing the description of the method
of the working of lust. (X)

1:15

"The Unholy Marriage"

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- (3) The desire of man goes out to meet & embrace the hidden ~~thing~~ & forbidden thing & an unholy marriage takes place between these two, that sin is born. Once sin is born, it grows, & unless it be counteracted & mastered by the grace of God, when it is full grown, it brings forth death. (78c)
- (4) Here is given the natural history of sin. The first child born of desire is Sin. Sin in its turn matures & gives birth to death. This second child is like a child born dead. Desire, sin, death form the biological line of pedigree. The picture in James is that of an abnormal birth. (would to God we fear ~~sin~~ the result of sin as much as an abnormal birth). (R)
- (5) Then - It indicates the impossibility of the thought, the idea, the desire ever remaining in that stage. It either has to move forward & take upon it some kind of expression, or it must be thrown into oblivion.
- Bring forth - τίκτει - It is the picture of a child

1:15

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dwelling for a time in its mother's womb &
finally making its appearance in the world.
this indicates to us that the evil desire cannot
stay forever within, even as the child cannot
stay forever in its mother's womb. (Z)

Translation: "Then (marking a new page) the lust
having conceived gives birth to sin. And
the sin when it is fully grown gives birth
to death."

1:16

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Πλανῶσθε - wander, err - Pres middle

① "make no mistake about this, my beloved brothers" - in effect (NJC)

② Do not wander so in your minds as to think that temptation & sin & death come from G.

(R)
Translation:

"Do not keep on wandering & erring, my beloved brothers."

1:17

- δόσις - gift, giving (from δ)
 δῶρημα - gift
 ἄνωθεν - from above, from their origin (source)
 καταβαῖνον - comes down
 παραλλαγή - variation - periodic change of a heavenly body.
 τροπῆς - any change undergone by any object.
 ἀποσκίασμα - either a shadow cast by an object, or a faint image or copy of an object.

① the statement that these gifts are good is in pursuance of the idea that δ does not tempt men to evil.

Δῶρημα enlarges slightly upon the other word in emphasizing the gift as free, large, full.

Perfect - Enlarges upon good, bringing out more distinctly the moral quality of the gift.

Cometh down - Present Part - something habitual.

Lights - by which are meant the heavenly bodies.

(γ)

② δ is unchangeable in His Being & in His attributes. He is the Source of all moral & spiritual light.
(72C)

1:17

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③ the reason why gifts from above are perfect is that they descend from the Father & Lights. There is no variation in O. The light & His truth & the light & His holiness remain constant; He always wills what is best for His children, & He always bestows such gifts as they need for His purpose to be fulfilled. (T)

④ Only good comes from O. O is good, & he alone is absolutely good. What seems ill is really good if it comes from O. If one takes his stand by O's side & looks at His life, he sees O's plan as a whole for His own life's for O's glory. (P)

1:18

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- (1) First-fruits - the figure is taken from the requirement of the Jewish law that the first-born of men & cattle, & the first growth of fruits & grain should be consecrated to the Lord. The point of the illustration is that Xians, like first fruits, should be consecrated to G. (V)
- (2) The new fruits which ripen first herald the new season, so that those men who are begotten - proclaim a new order of things in the world of spiritual growth. (X)
- (3) Of all G's gifts that of new birth to His children is the greatest & most important.
His will - no other consideration influences Him in this matter ~~eg~~ except His purpose.
(T)
- G is always bestowing good gifts on men, & the most precious of all His gifts is the gift of a new heart. Word of Truth = Word of G - by the word of the Gospel which always bears fruit - our destiny = being first fruits.
(72C)

1:18

- ⑤ As the seed of sin produces death, so the seed of Θ produces life. Θ honors & uses the word of truth, both spoken & written. If this is true, what a responsibility belongs to us for diligence & urgency in the use of the word of truth. we are to be a sort of first-fruits, not the full harvest. (R)

James 1:19-27 - Theme of Book of James - most practical book in N.T. Amos 1:1.

3 figures used to describe word = seed, mirror, law
Three imperative verbs speak of demand of O's word upon believer's life.

I - Word of O Demands Attention - 19, 20

1. "Obedient to man" - readiness & eagerness to listen to O's word of 3:1 - so eager to be teachers had no time to be students = like messenger in O.T. - ran fast but no message 24 - given, from converted, next day preaching

2. Slow to Speak - Right balance - I gave 3 ears, one mouth = if possible use 'ol trade as large a mouth.
2d Storath student talk, etc. "charge a double fee". Before can teach you how to use tongue, teach how to hold it"

3. Slow to wrath - Johnathan Edwards' Reception - "The grace, I can live w/ some people whom no one else ever could."

II - Demands Reception - no 21

1. Receiv = welcome = ingrafted word = a word which is to take root & grow

2. Condition - Lay apart = stripping off old clothes - or weeds out a garden
(a) Superfluous - excess, residue = the "hangers-on" from pre-committed life = extra baggage we drag into the kingdom
(b) Foot put everything out of life which word condemns
(c) There is a moral qualification for receiving word of 1 Peter

3. Manner = w/ meekness = a teachable spirit w/out disputing or resisting

4. Discretion = "able to save souls" - Paul & first salvation

① The Xian knows the will of D, because D has showed him what is good (Mic. 6:8), in contrast w/ what is evil (V.16). To know the will of D & not to do it — we note yet once more the emphasis on doing — involves serious sin.

(N. I. C.)

② a warning against presumptuous self-confidence.

— ~~the parable~~ Jesus in His parables where the emphasis is laid upon the sinfulness not so much of positive wrong-doing as of a failure to do right. Often the severity of His reproof seems to fall upon sins of omission.

II — the parable of the talents — he buried a precious gift. He had not used it for any evil purpose, but he had done no good w/ it.

— The Good Samaritan = they missed the opportunity of doing good by showing mercy to one who ~~was~~ needed it.

— Lazarus & Rich Man = He failed to recognize & use opportunity of service which lay at his very doorstep.

Just Judgment = sins of omission alone are mentioned. The one vital & searching question: "Did you show love to my brethren, or were you so wrapped up in your own concerns & in the pursuit of your own ambitions, so blind to the needs of others, that you never noticed the opportunities of doing good that were presented to ~~you~~ you?"

(2)

It is ~~probably~~ probably true to say that we more often leave undone the things we ought to have done than do the things we ought not to have done.

(Lyndale)

③ In a way this verse is a summary of the entire epistle (cf. 1:22; 2:14; 3:1, 13; 4:11). Hence James "therefore" is quite in point.

cf. Luke 12:47

Intro James is not dealing w/ unconscious sins, but w/ failure to obey the will of God. It is conscious & willful sin, but of the negative kind.

These sins of omission are treated lightly by many people.

Jesus made it plain that he considered sins of omission as real sins. Matt 23:23: The repetition of "not" here is like the tolling of a bell.

It is so easy to shut one's eyes & not to see the opportunities of for service.

I We are charged w/ not coming up to the standard of our highest knowledge

(Robertson)

④ The ability to do good in any cases imposes an obligation to do it.

If he understands what his duty is; if he has the means of doing it - a voice to speak, send gospel to other lands - if he does not do it, he is guilty of sin.

(Barnes)

⑤ when one becomes a Xian, one ~~voluntarily~~ voluntarily takes upon himself responsibilities & obligations which ordinary persons do not acknowledge.

Frequently the Xian vocation is equated w/ respectability & all that is required of a church member is to live a decent & unoppressive life & not break the accepted taboos.

It is not respectability but responsibility
(Inter Bible)

⑥ James' readers have spiritual knowledge (1.19); they were proposed hearers of the Word (1.22, 23).

Knowledge of what is evil creates an obligation to avoid it & knowledge of what is good constitutes an obligation to perform it.

Some think that whereas there is no choice when we have an opportunity to do evil; we do have a choice when presented an opportunity to do good.

Whereas there is no more freedom in the one case than in the other, we are bound to make use of the opportunity of doing good.

(Eg. Bible)