



# GROWING PAINS

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JAMES 1:1-4 LESSON

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# JAMES 1:1-8 CONTEXT



- The first chapter of James introduces themes he will address throughout the letter (an *epitome*) (Lockett/Evans, 264; Osborne, 21; Johnson, 173-174)
- Many of the themes of this chapter will be expounded upon in later chapters (Lockett/Evans, 264-265; McCartney, 81)
- Faith and wisdom are the two main themes of this section (Jas 1:1-8) (UBS, 10; McCartney, 81)
- The transition takes place in Jas 1:4-5 where **lacking** appears twice (UBS, 10)
- James encourages his brothers and sisters to be encouraged in the midst of their trials, which can lead them to mature in the faith (Jas 1:2-4; UBS, 10)
- This faith is **necessary** when asking God for wisdom (Jas 1:5-8; UBS, 10; Richardson, 57)



# JAMES 1:1 WHO IS JAMES?



- **James, a slave of God and of the Lord Jesus Christ, to the twelve tribes in the Dispersion. Joy be to you! (Jas 1:1, AT)**
- This is not James the brother of John who was the disciple martyred by Herod Agrippa I (Ac 12:2; Osborne, 19; Mk 3:16-18; Mt 10:2; Lk 6:14; Ac 1:13; Martin, 4; McKnight, 62) around AD 44 (Martin, 4; McKnight, 62; McCartney, 77) nor the other James (son of Alphaeus) who was an apostle (Mk 3:18; Osborne, 19; cf. Lk 6:15; Ac 1:13; Mt 10:3; Martin, 4-5; cf. McKnight, 62; McCartney, 77) nor James the Younger (a.k.a. Clopus; Mk 15:40; Osborne, 19)
- The letter of James was likely written by James the half-brother of Jesus (Lockett/Evans, 263; Osborne, 19; Moo T, 75; Guthrie, 210; Adamson, 49; Martin, 4-5; Johnson, 167; Richardson, 52; Blomberg/Kamell, 48; McKnight, 62; McCartney, 77; Nystrom, 34) and full brother of Jude (Jude 1; Moo T, 76), perhaps as early as the 40's AD (Carson, 998) (e.g., AD 48; Motyer, 26 FN)
- James did **not** believe in Jesus before he saw the Resurrected Lord (Osborne, 19). **5 For even his own brothers did not believe in him.** (Jn 7:5, NIV; Osborne, 19)
- **3 For what I received I passed on to you as of first importance: that Christ died for our sins according to the Scriptures, 4 that he was buried, that he was raised on the third day according to the Scriptures, 5 and that he appeared to Cephas, and then to the Twelve. 6 After that, he appeared to more than five hundred of the brothers and sisters at the same time, most of whom are still living, though some have fallen asleep. 7 Then he appeared to James, then to all the apostles,** (1 Cor 15:3-7, NIV; Osborne, 19; Moo P, 48; Martin, 5; McKnight, 62; McCartney, 77-78)



Hello  
my name is

**Iakobos**

## JAMES 1:1 WHO IS JAMES?

יַעֲקֹב

Yaakov

My Hebrew Name

- 19 I saw none of the other apostles—only **James, the Lord’s brother**. (Gal 1:19, NIV; Lockett/Evans, 263; Osborne, 19; Moo T, 75; cf. Gal 2:2, 6; 1 Cor 9:5; Martin, 5; cf. Blomberg/Kamell, 48)
- James was the leader of the church in Jerusalem (Osborne, 20; Davids U, 25; Guthrie, 210; cf. Ac 12:17, 21:18-25; Moo T, 75; Martin, 5; cf. Blomberg/Kamell, 48; cf. Gal 2:12; McKnight, 62) and was called “James the Just” even by the Jews (Osborne, 20; Davids U, 25; Moo T, 75; cf. McCartney, 77)
- He presided over the Jerusalem council in Acts 15 (Osborne, 20; Moo T, 75; Martin, 5; McKnight, 62; McCartney, 78). Along with Peter and John, Paul calls James a “pillar of the church” (Gal 2:9; Osborne, 20; Martin, 5; McKnight, 62)
- Paul (Stulac 1:1) and Peter mention that they are apostles (Stulac 1:1); John mentions that he is an elder (Stulac 1:1). In contrast, James does not include a title – suggesting that he was **already well-known** (UBS, 7; Stulac, 1:1; Blomberg, 48; cf. Davids U, 25).
- Josephus also identifies James as the brother of Jesus and records James’ martyrdom (Ant. 20.9.1 §197–203; Lockett/Evans, 264; cf. Osborne, 20). He was persecuted by the high priest Ananus and thrown off a pillar of the Temple headfirst (Osborne, 20)

Hello  
my name is

**lakobos**

## JAMES 1:1 WHO IS JAMES

יַעֲקֹב

Yaakov

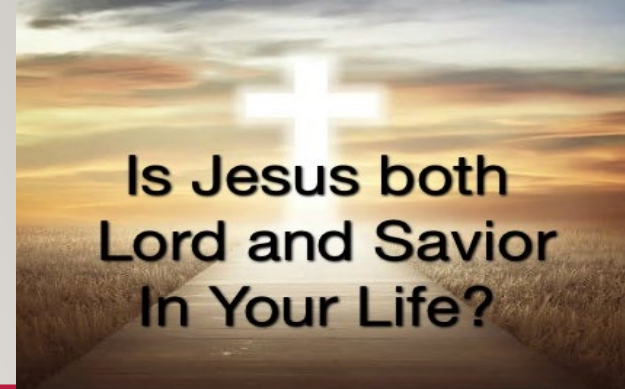
My Hebrew Name

- James actually comes from the Hebrew name **Jacob** (Hb. *y'qb* | *Yakov*, Gk. *lakabos*) (Keener, 672; Lockett/Evans, 263; Davids N, 63; Moo T, 75; Johnson, 167; cf. Gen 27:36; Is 41:8; Jer 26:27 [30:10 LX]; Eze 28:25; Martin, 5-6; cf. Genesis 25; McKnight, 62; McCartney, 77) coming from the Italian 'Giacomo' (Moo T, 75) and Latin 'Jacomus/Jacobus' (Blomberg/Kamell, 47)
- Jacob, who was renamed **Israel** (Gen 35:10; Lockett/Evans, 263), had **twelve** sons (Genesis 49) – the patriarchs of the **Twelve Tribes of Israel** (Keener, 672; Lockett/Evans, 263; cf. Ex 1:2-5; Motyer, 23; cf. Ac 7:8; Johnson, 167)



# JAMES 1:1

## JAMES: A SLAVE OF THE LORD



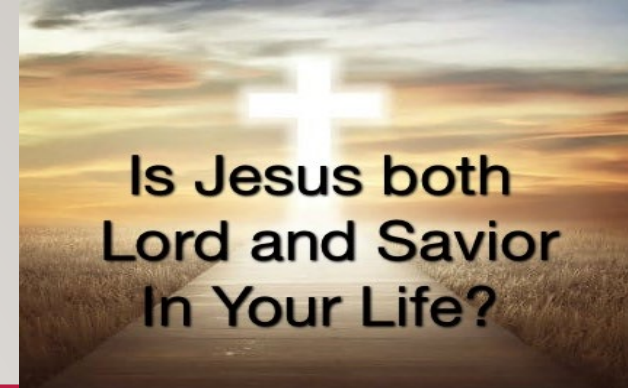
- **Slave** (δοῦλος | *doulos*) is often translated “servant”. Hired servants can change employers, slaves are **property** of their Owner (UBS, 7-8; cf. Motyer, 28) who swear “**unconditional allegiance**” to their Master (Blomberg/Kamell, 47)
- Doesn’t call himself, “the **brother of the Lord**” (Osborne, 20; Guthrie, 210; cf. Richardson, 52; Blomberg/Kamell, 48; McKnight, 63; McCartney, 78) – but His **slave** (Osborne, 20; McCartney, 79)! He is a modest/humble (Davids U, 25), devoted servant (Adamson, 50) and God’s property (cf. Johnson, 167)
- A slave must be utterly devoted and obedient to their Master (UBS, 7-8; Motyer, 28). We are in a servant-Lord relationship (Stulac, 1:1). James is God’s “humble representative” with no authority of his own (Guthrie, 210), but only from God (cf. Johnson, 171)
- **Israel** as a whole was called a slave of God (Ps 135:1, 21; Is 41:8; 49:3; Eze 28:25) or slaves of God (Is 42:19 LXX) (Lockett/Evans, 262; Osborne, 20; Johnson, 167-168; cf. Martin, 6)
- Christians in general are called slaves of God (1 Cor 7:22; Eph 6:6; 1 Pet 2:16; cf. Ac 2:18, 4:29; Rev 10:7, 19:5, 22:3, 6; Johnson, 168; cf. **Rom 6:16-22**; McCartney, 79 FN)





# JAMES 1:1

## JAMES: A SLAVE OF THE LORD

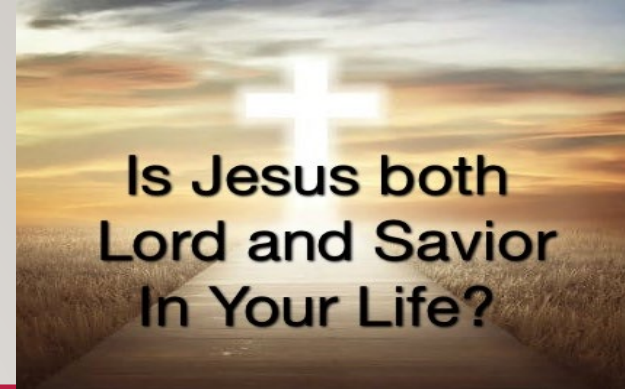


- **Moses** (Ex 14:31; Dt 34:5; Num 12:7; Jos 1:1-7; 1 Ki 8:53, 56; Ps 105:26, 42 (Ps 104:26, 42 LXX); Dan 9:11, Mal 4:4 [3:24 LXX]), **Joshua** (Judg 2:8), **David** (2 Sam 7:5, 8, 18-29; 1 Ki 8:13; Ch 17:4; Ps 78:70, Ps 88:4 LXX (Ps 89:3), Ps 88:21 LXX (Ps 89:20); Jer 33:21; Eze 37:25), **Isaac** (Dn 3:35) and **the prophets** (Jer 7:25; 44:4; Amos 3:7; Zec 1:6) were also called slaves [often **doulos** in the LXX, Hb. עֶבֶד, *ebed*] of the LORD (UBS, 7-8; Lockett/Evans, 263; Osborne, 20; Davids U, 25; Moo T, 76; Martin, 6; Johnson, 168; Richardson, 53; McKnight, 63; Nystrom, 36)
- Christian missionaries are called slaves of God (Ac 16:17; Col 4:12; Lockett/Evans, 263; Moo T, 76; Martin, 6; Johnson, 167); Paul calls himself a slave of God (Rom 1:1; Gal 1:10; Php 1:1; Tit 1:1; Lockett/Evans, 263; Motyer, 28; Osborne, 20; Moo T, 76; Johnson, 168; cf. Adamson, 50; Martin, 6; Richardson, 53; McCartney, 77) as does Peter (2 Pet 1:1; Osborne, 20) and Jude (Jude 1; Moo T; Richardson, 53)
- I0 Am I now trying to win the approval of human beings, or of God? Or am I trying to please people? If I were still trying to please people, I would not be a **servant [doulos]** of Christ. (Gal 1:10, NIV; Lockett/Evans, 263; cf. Ac 22:10; Motyer, 28; Johnson, 168; McCartney, 77)
- Biblically speaking “...there is no contradiction between service and leadership” (Richardson, 53; cf. Nystrom, 42). Paradox: James has a position of **authority and honor** as a **servant/slave/agent** of God and of Christ (McKnight, 63; cf. Servant Songs of Isaiah 42-53; Nystrom, 34)



# JAMES 1:1

## JAMES: A SLAVE OF THE LORD



- 7 I fell to the ground and heard a voice say to me, ‘Saul! Saul! Why do you persecute me?’ 8 “‘Who are you, **Lord?**’ I asked.” “I am Jesus of Nazareth, whom you are persecuting,’ he replied. 9 My companions saw the light, but they did not understand the voice of him who was speaking to me. 10 “‘**What shall I do, Lord?**’ I asked.” “Get up,’ the Lord said, ‘and go into Damascus. **There you will be told all that you have been assigned to do.**’ (Ac 22:7-10, NIV; Motyer, 28)
- James is about how we ought to live as servants of the Lord (Stulac 1:1) – **what we ought to do** (Motyer, 28).
- Servants must serve even during **times of hardship** (Stulac, 1:1) – despite differences between rich and poor (Jas 2:1-13; Stulac 1:1)
- Even in the midst of trials servants should tame their tongues (Jas 3:1-12), not grumble (Jas 5:9) or fight against each other (Jas 4:1-2) (Stulac 1:1). Even in sickness and trouble we should pray to and trust our Lord (Jas 5:12-13; Stulac 1:1)
- When times get rough, it is easy to fall into fear, anger, self-pity, envy, and confusion (Stulac 1:1). James writes against jealousy, neglect of others, judgmental hearts and hurtful tongues, and infighting (Stulac 1:1)
- “Don’t put off your life of faith until times get better. **Right now**, in the midst of your suffering, **is the very time** to be putting your servanthood toward Christ into practice.” (Stulac 1:1) Suffering is not the time to **pray** less, **love** less, or even **rejoice** less (Stulac 1:1)

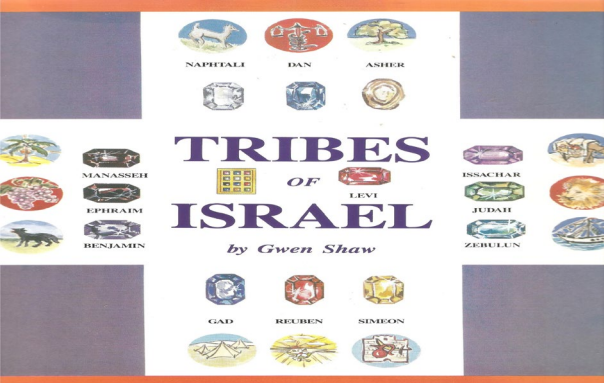




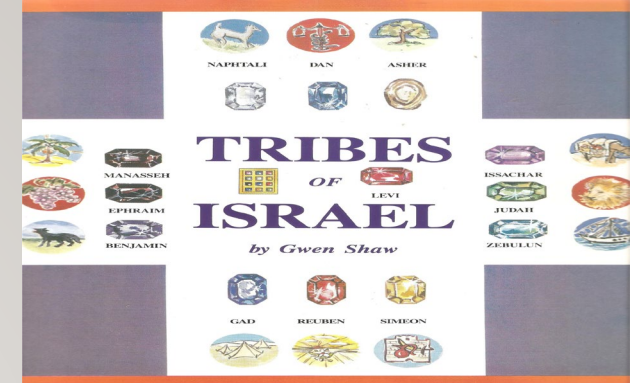
# JAMES 1:1 OF GOD AND OF THE LORD JESUS CHRIST



- Could **possibly** be translated: a slave “of Jesus Christ who is **God and Lord**” (Motyer, 27; Lockett/Evans, 263; Osborne, 19; Guthrie, 211; cf. Titus 2:13; 2 Pet 1:1; Jn 20:28; Adamson, 50-51; cf. Martin, 6; cf. Jas 1:27; 3:9; (contra) Johnson, 168; cf. Richardson, 53; McCartney, 78; Nystrom, 37).
- Is there **any better Master?** (cf. UBS, 7-8). His servants have authority (Moo P, 48; cf. Guthrie, 210)
- **Christ** (Χριστός | *Christos*) is Greek equivalent of Hebrew **Messiah**, which means “anointed one” (UBS, 8; cf. McCartney, 79 – the Promised Deliverer of Israel (McCartney, 79) Eventually **Jesus Christ** became more of a proper name (UBS, 8; Osborne, 20; cf. Moo T, 76).
- **Lord** is a title for God in the OT; to say “Jesus is Lord” is to proclaim that Jesus is divine (cf. UBS, 8; Lockett/Evans, 263; Motyer, 27-28; Richardson, 53), equal with God (Osborne, 19). God the Father and God the Son are one (Adamson, 51; cf. Jn 10:30)
- 9 If you declare with your mouth, “**Jesus is Lord,**” and believe in your heart that God raised him from the dead, you will be saved. (Rom 10:9, NIV; cf. 1 Cor 8:6, 12:3; Php 2:11; Col 2:6; Osborne, 20; cf. 1 Cor 12:3; Eph 4:5; Php 2:11; Martin, 7)
- In this letter, when James uses the term, “Lord” he is more often referring to God (the Father) (cf. Jas 1:7; 3:9; 4:10, 15; 5:4, 10, 11; UBS, 8; but see Jas 2:1, 5:7-8; Martin, 6; cf. Richardson, 52)). Yet he identifies Jesus as **Lord and Messiah** (Jas 2:1; Moo T, 76; cf. Ac 2:36; Moo P, 49; cf. Guthrie, 211; cf. Ro 1:7; 1 Cor 1:2; 2 Cor 1:2; Gal 1:3; Php 1:2; Col 1:3; 1 Th 1:1; 2 Th 1:2; Philem 3; 1 Pet 1:2; 2 Pet 1:1; Ac 11:17, 15:26, 28:31; Martin, 7; cf. Blomberg/Kamell, 47)
- James has an “exalted view of Christ” (Lockett/Evans, 263; cf. Davids U, 25; Martin, 11; McCartney, 78) – his own (half) brother! (Motyer, 26)



# JAMES 1:1 TO THE TWELVE TRIBES



- **Twelve Tribes** originally referred to the twelve tribes of Israel (cf. Gen 49:28; Ex 24:4, 28:21, 36:21; 39:14, Jos 4:5; Eze 47:13; Lockett/Evans, 263; cf. NIDNTTE, 706-707; Adamson, 50; Martin, 8; cf. Ac 7:8; Johnson, 169), which descended from the twelve sons of Jacob (UBS, 8; Carson, 997; Lockett/Evans, 263; Osborne, 20) and were allotted regions of territory in the Promised Land (Joshua 13-21; Osborne, 20)
- This term was used to refer to all Jews in general (cf. Ac 26:7; Mt 19:28; UBS, 8; cf. NIDNTTE, 706-707; Motyer, 23)
- By this time, the twelve-tribe federation was defunct (EDNT, 312; Moo T, 76; McCartney, 79). The tribes were **dispersed and exiled** under the Assyrians (northern kingdom (Israel), 722 BC; 2 Ki 17:5-6; Guthrie, 211) and Babylonians (southern kingdom (Judah), 587-538 BC; 2 Ki 25:1-12; Guthrie, 211; cf. Davids U, 44; Carson, 997; Osborne, 20)
- After the exile, **most** remained in the distant nations while others returned to the Promised Land (cf. Ezra 1, 2:1f.; Motyer, 23; cf. Davids U, 44)
- At this time in the 1<sup>st</sup> century, most Jews believed that **ten** of the **Twelve Tribes** had been long gone – for centuries (Keener, 672; Nystrom, 38) – due to the Assyrian captivity (Richardson, 54; McKnight, 66).
- They thought the Twelve Tribes would be regathered at the end of the age (Keener, 672) in Jerusalem – upon the coming of the **Messiah** (Osborne, 20-21; Guthrie, 211; cf. Martin, 9)



## The 12 Tribes of Israel



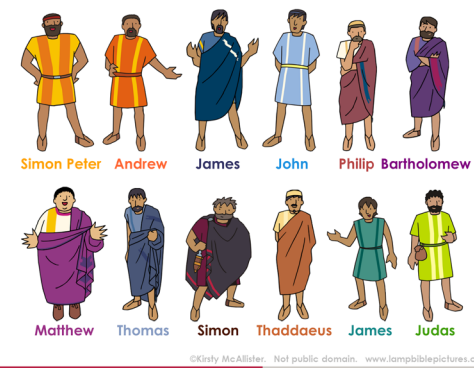
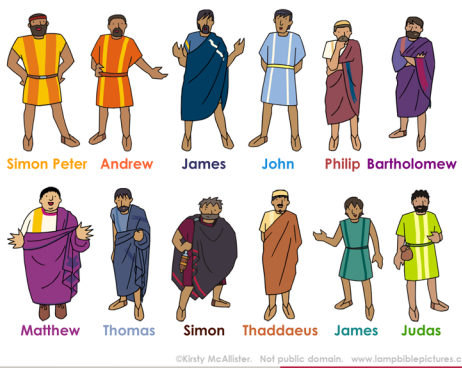
## The 12 Tribes of Israel



# JAMES 1:1 THE TWELVE TRIBES REGATHERED

- Through the prophets, God promised that he would **regather** His scattered people (cf. Jer 31:8-14; Zec 10:6-12; Carson, 997; cf. Jer 50:19; Osborne, 20; Jer 3:18; Davids N, 63; cf. Eze 47:13-23; Moo T, 76; cf. Guthrie, 211; Martin, 8; cf. Is 56:8; Johnson, 169; cf. Richardson, 54; McKnight, 67; cf. Mt 10:5-6; McCartney, 79)
- 11 In that day the Lord will reach out his hand a second time to **reclaim** the **surviving remnant** of his people from **Assyria**, from Lower Egypt, from Upper Egypt, from Cush, from Elam, from **Babylonia**, from Hamath and from the islands of the Mediterranean. He will raise a banner for the nations and gather the exiles of Israel; he will **assemble the scattered people of Judah** from the four quarters of the earth. (Is 11:11-12, NIV; Carson, 997; Osborne, 20; Guthrie, 211; Johnson, 169; McKnight, 67)
- 21 and say to them, ‘This is what the Sovereign LORD says: I will take the Israelites out of the nations where they have gone. I will gather them from all around and bring them back into their own land. 22 **I will make them one nation in the land**, on the mountains of Israel. There will be **one king over all of them** and they will **never again be two nations or be divided** into two kingdoms. (Eze 37:21-22, NIV; Carson, 997; Davids N, 63; Guthrie, 211)
- In later Judaism, Jews still awaited for this great re-assembly of God’s scattered people (Pss. Sol. 17:26–28; T. Benj. 9:2; Carson, 997; cf. Moo T, 76) – an “**eschatological reunion**” (McKnight, 67)
- he says: “It is too small a thing for you to be my **servant** to **restore the tribes of Jacob** and bring back those of Israel I have kept. I will also make you **a light for the Gentiles**, that my salvation may reach to the ends of the earth.” (Is 49:6, NIV; cf. Is 63:17; Eze 47:13, 48:30-35; Lockett/Evans, 263; cf. Martin, 10)





# JAMES 1:1 TO THE TWELVE TRIBES: THE CHURCH

- The Twelve disciples are paralleled to the Twelve Tribes/Sons of Israel (Carson, 997; cf. Mt 3:13-14; Motyer, 24; cf. Mk 3:13-19; McKnight, 66)
- 28 Jesus said to them, “Truly I tell you, at the renewal of all things, when the Son of Man sits on his glorious throne, you who have followed me will also sit on **twelve thrones, judging the twelve tribes of Israel** (Mt 19:28, NIV; cf. Lk 22:30; Carson, 997; Lockett/Evans, 263; Martin, 8; cf. Motyer, 24; Moo T, 76; Johnson, 169; Richardson, 54-55; McKnight, 66; cf. Ac 26:7; McCartney, 79)
- **12,000** from **12** tribes (**144,000**) (Rev 7:5-7; Carson, 998; Lockett/Evans, 263; Osborne, 20; Moo T, 76; Johnson, 169). Also **twelve** gates with the names of the **twelve** tribes (Rev 21:12; Osborne, 21; Moo T, 76; Adamson, 51; Martin, 9; Johnson, 169; Nystrom, 38). The wall has **twelve** foundations – the **Twelve** apostles (Rev 21:14; Martin, 9)
- Metaphorically, James is likely implying that the **Church** is the **true Israel** (NIDNTTE, 706-707; EDNT, 312; Nystrom, 40; cf. Gal 6:16; UBS, 8; Motyer, 24; cf. Rom 4:13-25; Davids U, 25; cf. Jas 5:14; Richardson, 55; cf. or at least his readers: Martin, 9) – they are following Israel’s Messiah (Martin, 9)
- 5 Listen, my dear brothers and sisters: Has not God chosen those who are poor in the eyes of the world to be rich in faith and to **inherit the kingdom he promised those who love him** (Jas 2:5, NIV; NIDNTTE, 706-707; cf. McKnight, 73) – not necessarily to ethnic Jews (NIDNTTE, 706-707)



# JAMES 1:1

## THE TWELVE TRIBES OF THE CHURCH

- The early church viewed itself as the new, “reconstituted” Israel (cf. Rom 9:24-26; Guthrie, 211; cf. Gal 6:16; 1 Pet 2:9; Martin, 8; cf. Gal 4:26; Johnson, 170; cf. 1 Cor 10:1; Gal 3:16; Richardson, 54-55; McCartney, 80)— which included **Jews and Gentiles** (Osborne, 20; cf. Gal 4:21-31; Php 3:3; Davids U, 63; cf. Rom 2:28-29; McCartney, 80).
- We are “spiritual Israelites” (Keener, 672), the “**fulfillment** of the original Abrahamic/Mosaic covenant” (Richardson, 55)
- Christians are spiritual descendants of Abraham (Rom 4:11, 16; Gal 3:7; Motyer, 24; cf. Jas 2:21; Gal 3:9; Richardson, 54)
- 16 Therefore, the promise comes by faith, so that it may be by grace and may be guaranteed to **all Abraham’s offspring**—not only to those who are of the law but **also to those who have the faith of Abraham**. He is the **father of us all**. 17 As it is written: “I have made you a **father of many nations**.” He is **our father in the sight of God**, in whom he believed—the God who gives life to the dead and calls into being things that were not (Rom 4:16-17, NIV; Motyer, 24)
- 7 Understand, then, that those who have **faith** are **children of Abraham**. (Gal 3:7, NIV; Motyer, 24; Richardson, 54)



# JAMES 1:1 JEWISH DISPERSION



- **Dispersion** (διασπορά | *diaspora*) is a technical term that was used to refer to Jews living **outside** of the Jewish **homeland** of Palestine (UBS, 9; Motyer, 23; Davids U, 44; cf. Jn 7:35; 2 Macc 1:27; Moo T, 76; cf. McKnight, 66; McCartney, 79). The related verb (διασπείρω | *diaspeirō*) refers to the **scattering of seed** (McCartney, 79)
- This is the language used to describe how, in the OT, the LORD **dispersed** His people into exile to punish them for sin (cf. Lev 26:33; Dt 4:27; 28:64, 32:26; Ps 44:11 (Ps 43:12 LXX); Lockett/Evans, 263; Johnson, 169)
- If they became corrupt and made idols... 27 The LORD will **scatter** [*diaspeirō*] you among the peoples, and only a few of you will survive among the nations to which the LORD will drive you (Dt 4:27, NIV; Lockett/Evans, 263)
- You gave us up to be devoured like sheep and have **scattered** [*diaspora, LXX*] us among the nations. (Ps 44:11, NIV; Lockett/Evans, 264)
- Jews would pray for God to **regather** His scattered people (cf. 2 Macc 1:27, NRSV; Lockett/Evans, 263)







# JAMES 1:1

## JEWISH CHRISTIAN DISPERSION?



- Could possibly refer to **Jewish Christians** who were scattered through the Roman (Carson, 997-998) and Parthian empires (Keener, 672). Many hold this view (Keener, 672; Osborne, 19, 21; Davids N, 63; cf. Ac 8:1-3; Stulac 1:1; Moo T, 76-77; Guthrie, 211; Martin, 9; Blomberg/Kamell, 48; McKnight, 67) (cf. “synagogue” (Jas 2:2; McKnight, 67, McCartney, 80)
- And Saul approved of their killing him. On that day a great **persecution** broke out against the church in Jerusalem, and all **except the apostles** were **scattered [diaspeirō]** throughout Judea and Samaria. 2 Godly men buried Stephen and mourned deeply for him. 3 But Saul began to destroy the church. Going from house to house, he dragged off both men and women and put them in prison. (Ac 8:1-3, NIV; Stulac 1:1; cf. Ac 8:4; Martin, 10; Johnson, 169; Richardson, 54; McKnight, 66; McCartney, 80)
- 4 Those who had been **scattered [diaspeirō]** preached the word wherever they went. (Ac 8:4, NIV; Martin, 10; McCartney, 80)
- 19 Now those who had been **scattered [diaspeirō] by the persecution** that broke out when **Stephen** was killed traveled as far as Phoenicia, Cyprus and Antioch, spreading the word **only among Jews**. (Ac 11:19, NIV; Carson, 997-998; Moo T, 77; Johnson, 169; Richardson, 54; McKnight, 68)
- Stephen – one of the first deacons – had been killed, Jewish Christians were likely in confusion/fear (Stulac 1:1)
- James is likely still in Jerusalem, perhaps writing to those who had been scattered/persecuted (Stulac 1:1; Moo T, 77; cf. Davids N, 67)



# JAMES 1:1 CHRISTIAN DISPERSION



- Though letter has a clear Jewish background, the letter has much to say to all Christians (Jew or Gentile) (McCartney, 80)
- Others believe it refers not only to Jewish Christians (UBS, 9), but to all Christians who are dispersed or scattered (BDAG, 236; NIDNTTE, 707; Adamson, 49; Nystrom, 39; cf. Motyer, 23; Davids U, 25-26; cf. Ac 15:23-29; Richardson, 55)
- Can refer to being **physically** scattered throughout the Roman world (NIDNTTE, 707), **socially** marginalized in a hostile culture (NIDNTTE, 707), or **spiritually** away from our true homeland – Heaven (BDAG, 236; NIDNTTE, 707).
- To God's elect, **exiles scattered** [**diaspora**] throughout the provinces of Pontus, Galatia, Cappadocia, Asia and Bithynia, 2 who have been chosen according to the foreknowledge of **God the Father**, through the sanctifying work of **the Spirit**, to be obedient to **Jesus Christ** and sprinkled with his blood: Grace and peace be yours in abundance. (1 Pet 1:1-2, NIV; UBS 9; Keener, 672; Motyer, 24; Osborne, 19, 21; Davids U, 44; Martin, 4, 10; McCartney, 77; McCartney, 80; Nystrom, 38)
- In a way, Christians are **exiles** on earth away from our heavenly home (cf. 1 Pet 1:1; UBS, 9; Keener, 672; Motyer, 24; Osborne, 21; Johnson, 170). The world is hostile (cf. Jas 4:4; Richardson, 56)



PASSPORT



*The Kingdom  
of Heaven*

PASSPORT



*Citizen  
of Heaven*  
Philippians 3:17-21

# JAMES 1:1

## THIS WORLD IS NOT MY HOME...

- 13 All these people were still living by faith when they died. They did not receive the things promised; they only saw them and welcomed them from a distance, admitting that they were **foreigners and strangers on earth** (Heb 11:13, NIV; cf. Heb 11:14; UBS, 9; Davids N, 64)
- 14 For here we do not have an **enduring** [μένω | *menō*] city, but we are looking **for the city that is to come**. (Heb 13:14, NIV; Davids N, 64; Johnson, 170 cf. Heb 11:8-16)
- 17 Since you call on a Father who judges each person's work impartially, live out your time as **foreigners** here in reverent fear. (1 Pet 1:17, NIV; UBS, 9; Osborne, 21; Davids U, 44; Johnson, 170)
- 11 Dear friends, I urge you, as **foreigners and exiles**, to abstain from sinful desires, which wage war against your soul. (1 Pet 2:11, NIV; UBS, 9; Osborn, 21; Davids U, 44; Johnson, 170; McCartney, 80)
- 18 For, as I have often told you before and now tell you again even with tears, many live as **enemies** of the cross of Christ. 19 Their destiny is destruction, their god is their stomach, and their glory is in their shame. Their mind is set on **earthly things**. 20 But our **citizenship** is in **heaven**. And we eagerly await a Savior from there, the Lord Jesus Christ (Php 3:18-20, NIV; NIDNTTE, 707; Johnson, 170)
- This world is not our home; let's stop being so focused on **temporary** things! (cf. Mt 6:19-21)





The Fruit of the Spirit - JOY

# JAMES 1:1 JOYFUL GREETINGS



The Fruit of the Spirit

Joy

- “Joy be to you!” (Adamson, 51): a conventional **greeting** formula (cf. Lk 1:28, Ac 15:23, 23:26 cp. Mk 15:18, Jn 19:3; UBS, 9; cf. Lockett/Evans, 264; Moo T, 77; Guthrie, 211; Adamson, 51; Martin, 4; Johnson, 168; Richardson, 52; Blomberg, 48; McKnight, 68; McCartney, 77; Nystrom, 33)
- Often translated as “greetings”, it comes from the word that means to “be glad, rejoice” (χαίρω | *chairō*; NIDNTTE, 644; UBS, 9; Stulac 1:1). **A major theme of this letter is joy in the midst of suffering** (Stulac 1:1)
- 28 The angel went to her [Mary] and said, “**Greetings [chairō]**, you who are highly favored! The Lord is with you.” (Lk 1:28, NIV; UBS, 9)
- 2 The soldiers twisted together a crown of thorns and put it on his head. They clothed him in a purple robe 3 and went up to him again and again, saying, “**Hail [chairō]**, king of the Jews!” And they slapped him in the face. (Jn 19:2-3, NIV; UBS, 9) Sometimes it is used sarcastically!
- Letters typically started with the author, the addressee(s) and a greeting (UBS, 9; Keener, 672; Moo T, 75; Guthrie, 210; McKnight, 60; McCartney, 77)



## JAMES 1:2 ALL IN THE FAMILY



- Consider it all joy, my brothers and sisters, whenever you face various trials (Jas 1:2,AT)
- **Wordplay:** His “Greetings” and joy come from the same root (*chairō*) (UBS, 11; Lockett/Evans, 264; Stulac 1:2; Davids U, 44; Martin, 11; Richardson, 52; McKnight, 72; Nystrom, 46). James often uses wordplay when changing topics (Davids N, 67; Martin, 13; Johnson, 174, 176; Richardson, 58-59; Blomberg/Kamell, 49; McKnight, 72; McCartney, 83; Nystrom, 46)
- Brothers (and sisters) (ἀδελφός | *adelphos*): “**brethren**” (UBS, 11) is used 14 times in the letter, often indicating a switch in subject matter (cf. Jas 1:16, 19, 2:1, 5, 14, 3:1, 4:11, 5:7, 12, 19; UBS, 11; cf. Moo T, 80) as well as Jas 3:10, 12, 5:9, 10 (cf. Lockett/Evans, 265; Motyer, 26; Osborne, 22; Guthrie, 212; Martin, 14)
- In the OT, Jews described not only their **biological** family but their **spiritual** family (fellow Jews) as brethren (UBS, 11; cf. Keener, 672; also see Mt 5:22; Ac 3:22, 13:15; Moo P, 53; cf. Lev 25:46 Dt 15:3; McKnight, 70; McCartney, 85; also see Ac 2:29; 3:17; McCartney, 85; and Rom 9:3; Nystrom, 47) as did people of other religions in the first century (Guthrie, 212)
- In the NT, brethren frequently refers to **fellow Christians** (including sisters in Christ) – who are part of the same family and acknowledge God as Father (UBS, 11; cf. Jas 2:1; Motyer, 23; cf. Davids U, 26; Moo T, 80; Guthrie, 212; Blomberg/Kamell, 48; McCartney, 85; cf. Lk 8:21) (cf. Ac 9:17, 21:20, 22:13; Rom 16:23; 1 Cor 1:1; 2 Cor 1:1; Philemon 7, 20; Lockett/Evans, 265; cf. Ac 2:29; Rom 9:3; Mt 23:8, 25:40; McKnight, 70; cf. Mk 3:35; Lk 22:32; Nystrom, 47)
- 17 Then Ananias went to the house and entered it. Placing his hands on Saul, he said, “**Brother Saul**, the Lord—Jesus, who appeared to you on the road as you were coming here—has sent me so that you may see again and be filled with the Holy Spirit (Ac 9:17, NIV; Lockett/Evans, 265)



Godly Correction  
is TRUE LOVE

## JAMES 1:2 LOVING REBUKE

Godly Correction  
is TRUE LOVE

- **Consider** is a **command**; not optional advice (Osborne, 21; Guthrie, 213; Blomberg/Kamell, 48; McKnight, 70-71; McCartney, 84). James tells them to change their perspective (Guthrie, 213; cf. Martin, 15). Right **doing** presupposes right **thinking** (Johnson, 175-176; Blomberg/Kamell, 48-49) – not **feeling** (Blomberg/Kamell, 49). We can't control circumstances, but we can control how we **think** about circumstances (McCartney, 84)
- The repetition of **brothers and sisters** gives the letter a warm, loving tone (UBS, 11; Osborne, 22; Davids U, 26) – even though James will write with some tough love! (Davids U, 26; McKnight, 61, 70; cf. UBS, 11) He is part of the family (Guthrie, 212; Johnson, 176; Nystrom, 46; cf. Jas 3:2)
- 8 Come near to God and he will come near to you. **Wash your hands, you sinners**, and purify your hearts, you double-minded. (Jas 4:8, NIV). James does not sugarcoat!
- Do not rebuke mockers or they will hate you; **rebuke the wise and they will love you**. (Pr 9:8, NIV)
- 6 **Love does not delight in evil** but rejoices with the truth. (1 Cor 13:6, NIV). 9 **Love must be sincere. Hate what is evil**; cling to what is good. (Rom 12:9, NIV)
- 10 Let **those who love the LORD hate evil**, for he guards the lives of his faithful ones and delivers them from the hand of the wicked. (Ps 97:10, NIV)
- Christian brothers and sisters should have a family resemblance! (cf. Lk 6:35-36; Nystrom, 50; cf. Mt 5:13-16, 43-44; 1 Jn 3:10)





# JAMES 1:2 TESTING VS. TEMPTING



- This word (**peirazō**) can refer to **trials** God allows us to go through to test/strengthen our faith (1 Pet 1:6, 4:12; Osborne, 22; Nystrom, 47; cf. Richardson, 59) and also to **temptations** (cf. Jas 1:13-15; 1 Cor 10:13; 1 Tim 6:9; Osborne, 22; cf. Mt 26:41; Moo T, 80; Martin, 15; cf. Richardson, 59; Blomberg/Kamell, 49; cf. or a combination: Lk 4:13, 22:40, 46; Heb 3:8; Moo P, 53; cf. Mt 4:1-11; Lk 22:28; McKnight, 75; cf. McCartney, 85; cf. Nystrom, 47)
- 13 When **tempted** [**peirazō**], no one should say, “God is **tempting** [**peirazō**] me.” For God cannot be **tempted** [ἀπειράστος | **apeirastos**] by evil, nor does he **tempt** [**peirazō**] anyone; 14 but each person is **tempted** [**peirazō**] when they are dragged away by their own evil desire and enticed. (Jas 1:13-14, NIV; NIDNTTE, 697; Motyer, 31; Osborne, 22)
- Temptation intends for the one tempted to become **more sinful**. Biblical testing intends for the one tested to become **more faithful** (UBS, 11-12) – in “preparation for greater things God has planned...” (Richardson, 59). Satan **tempts** (Gen 3:1; Mt 4:1-11; Lk 4:1-13; 1 Cor 7:5; 1 Th 3:5; Nystrom, 47) God **tests** (cf. Mt 4:3,6; Richardson, 61)
- **Polysemy**: using the **same** word with multiple meanings (Nystrom, 78). In English, **sanction** can ironically mean **approve** or **disapprove/penalize!** (Nystrom, 78)
- God tested Abraham (Genesis 22), Israel (Num 14:33-34), etc. Moses (Ex 34:28), Elijah (1 Ki 19:8), and Jesus all spend 40 days and nights in the wilderness (Osborne, 22; cf. Richardson, 58, 61) Also: Ex 15:25, 16:4; Dt 8:2, 16; 2 Ch 32:21; Job 1-2; (Martin, 15)
- Some time later God **tested** [πειράζω | **peirazō**] Abraham. He said to him, “Abraham!” “Here I am,” he replied. (Gen 22:1, NIV; cf. 1 Ki 10:1; UBS, 11; Osborne, 22; cf. Jas 2:21; Davids U, 44; Martin, 15; cf. Gen 22:12; Richardson, 58)



# JAMES 1:2 HARDSHIP



- **Face** (περιπίπτω | *periptō*) is lit. “fall into” (BDAG, 804; NIDNTTE, 755; EDNT, 76), “fall in with” (BDAG, 804; Lockett/Evans, 265) (cf. Lk 10:30; Lockett/Evans, 265; Guthrie, 212-213; Martin, 14; Johnson, 177; McKnight, 74; cf. Ac 27:41; McCartney, 92; Nystrom, 47). **Trials don’t usually call ahead** (Guthrie, 212; cf. Adamson, 53) **they are unexpected** (McKnight, 75; Nystrom, 47)
- Trial (πειρασμός | *peirasmos*): test, testing (BDAG, 793; NIDNTTE, 694; cf. EDNT, 64);
- Could refer to the persecution/scattering endured by the Jewish Christians at the hands of Saul/Paul (Stulac 1:1). **At least includes Christian persecution in general** (Stulac 1:2; Davids U, 26; cf. Jas 1:27, 2:6, 4:4, 5:6, 10-11; Moo T, 80; Martin, 13; cf. Mt 5:10; 1 Pet 3:14; Richardson, 59; McKnight, 75; contra UBS, 11-12) – not necessarily to consequences we bring on ourselves (Stulac 1:2)
- Can refer to **inner** temptations (cf. Jas 1:13-14; Motyer, 31; cf. 1 Tim 6:9; Moo T, 80; Guthrie, 212; Johnson, 177; cf. 1 Cor 10:13, 1 Th 3:3, 2 Pet 2:9; McKnight, 75), **but James likely is referring to trials coming from outer hardships** (Stulac 1:2; Moo T, 80; Richardson, 60; Blomberg/Kamell, 49)
- Later, James mentions poverty and the hardships of the poor (Jas 1:9-11, 5:1-6; cf. Jas 2:5-6; Keener, 672; Lockett/Evans, 265; cf. Stulac 1:2; Moo T, 80; Guthrie, 212; Martin, 15; Richardson, 58; McKnight, 75-76), temptation to worship wealth (Jas 4:13-17; Blomberg/Kamell, 59), and sickness (Jas 5:14; Moo T, 80; Blomberg/Kamell, 59)
- Likely includes “**great variety**” (Nystrom, 47) of suffering Christians face as we follow the Lord (Stulac, 1:2; UBS, 11-12; Motyer, 30; Osborne, 22; Moo T, 80; Guthrie, 212; Richardson, 60; cf. Adamson, 53; cf. Martin, 15; cf. Blomberg/Kamell, 49; McKnight, 75-76)





The Fruit of the Spirit - JOY

# JAMES 1:2 HAPPY HARDSHIP?



The Fruit of the Spirit

Joy

- **All joy: unmixed**, “nothing but joy” (Moo T, 80), “pure joy” (NIV; Blomberg/Kamell, 48).
- Christians should have joy (Acts 13:52; Rom 14:17; 15:13; 2 Cor 1:15; 2:3; **Gal 5:22**; Php 1:4; 1 Pet 1:8; 1 Jn 1:4; 2 Jn 12; Johnson, 177)– even in times of suffering (cf. Jn 16:20-22; 2 Cor 7:4; 1 Th 1:6; Heb 10:34; Johnson, 177; cf. McCartney, 84)
- There’s a difference between **happiness**/pleasure and **joy** (Davids, U, 26; Adamson, 53; Johnson, 177; Blomberg/Kamell, 48). **Joy is not an emotion** but a “state of being” (Blomberg/Kamell, 48).
- Does not mean Christians must smile all the time! (Blomberg/Kamell, 48). Joy can be considered a “settled contentment in every situation” (Blomberg/Kamell, 48)
- Happiness is based on **subjective** circumstances; joy is based on an **objective** reality (cf. Stulac 1:2) – the reality of what **God has done, is doing, and will do** (cf. Davids U, 26) concerning our salvation and sanctification (Adamson, 53; cf. Blomberg/Kamell, 59-60)
- Happiness comes when things go **our** way; joy should come when we view things as going **God’s** way (Osborne, 22; cf. Davids U, 26)
- James is not saying that Christians will live lives free of unhappy circumstances (Stulac 1:2), but even **in** those circumstances we should have joy (Stulac 1:2)
- Not denying the **devastation** of trials, but focusing on how they produce **transformation** (Davids U, 26) as we **through** them (Richardson, 58)





The Fruit of the Spirit - JOY

# JAMES 1:2 HAPPY HARDSHIP



The Fruit of the Spirit

Joy

- 41 The apostles left the Sanhedrin, **rejoicing** because they had been counted worthy of **suffering disgrace** for the Name. (Ac 5:41, NIV; Lockett/Evans, 265; McKnight, 72)
- 11 “Blessed are you when people insult you, persecute you and falsely say all kinds of evil against you because of me. 12 **Rejoice and be glad**, because **great is your reward in heaven**, for in the same way they persecuted the prophets who were before you. (Mt 5:11-12, NIV; cf. Mt 13:44; Stulac 1:2; cf. Davids U, 44; cf. Lk 6:22f; Adamson, 53; Martin, 14; Richardson, 58; Blomberg/Kamell, 59; McKnight, 72; McCartney, 84; Nystrom, 48)
- 9 But he said to me, “My grace is sufficient for you, for my power is made **perfect** in weakness.” Therefore I will **boast all the more gladly** about my weaknesses, so that Christ’s power may rest on me. 10 That is why, for Christ’s sake, I **delight in** weaknesses, in insults, in hardships, in persecutions, in difficulties. For when I am weak, then I am strong. (2 Cor 12:9-10, NIV; Davids N, 68; Blomberg/Kamell, 61)



The Fruit of the Spirit - JOY

# JAMES 1:2 HAPPY HARDSHIP



The Fruit of the Spirit

Joy

- 12 Dear friends, **do not be surprised** at the fiery ordeal that has come on you to test you, **as though something strange** were happening to you. 13 But **rejoice** inasmuch as you participate in the sufferings of Christ, so that you may be **overjoyed** when his glory is revealed (1 Pet 4:12-13, NIV; Motyer, 34; cf. Lk 22:28; Ac 20:19; Moo P, 53; cf. Guthrie, 212; Blomberg/Kamell, 59; McKnight, 72; McCartney, 85)
- 14 If you are insulted **because of the name of Christ**, you are blessed, for the Spirit of glory and of God rests on you. 15 If you suffer, it should **not be as a murderer or thief or any other kind of criminal**, or even as a meddler. 16 However, if you suffer as a **Christian**, do not be ashamed, but praise God that you bear that name (1 Pet 4:14-16, NIV)
- James: Trials are not cause for **self-pity**, but cause for **joy!** (Stulac 1:2)
- Part of the trial is how one responds! Should not be with anger, verbal abuse (Jas 1:19-21), or violence (Jas 4:1-2) but with righteousness/justice (Jas 1:20) and peace (Jas 3:18) (McKnight, 76)





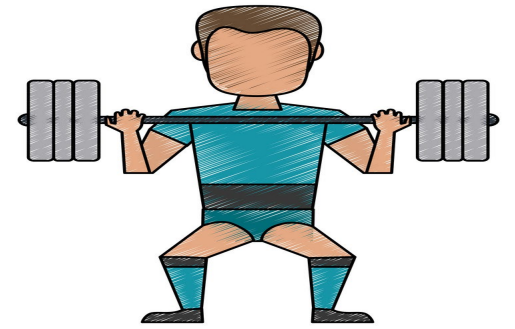
## JAMES 1:3 TESTING OF FAITH



- **knowing that the testing of your faith produces perseverance (Jas 1:3,AT)**
- Different word for **testing** (UBS, 12; Blomberg/Kamell, 49)
- **Testing** (δοκίμιον | *dokimion*): **noun** -- “the process or means of determining the genuineness of someth[ing]” (BDAG, 756; cf. NIDNTTE, 756; EDNT, 758) or **adjective** – “genuineness as result of a test” (BDAG, 256; cf. NIDNTTE, 758; EDNT, 343; UBS, 12)
- 6 In all this you greatly rejoice, though now for a little while you may have had to suffer grief in all kinds of **trials** [*peirasmos*]. 7 These have come so that the proven **genuineness** [*dokimion*] of your faith—of greater worth than **gold**, which perishes even though **refined by fire**—may result in praise, glory and honor when Jesus Christ is revealed (1 Pet 1:6-7, NIV; NIDNTTE, 758; EDNT, 343; UBS, 12; Stulac 1:2; Osborne, 22; Davids U, 44; Moo T, 79; Guthrie, 212; Martin, 13; Johnson, 177; Richardson, 58; Blomberg/Kamell, 59; McKnight, 72; McCartney, 83; Nystrom, 46)
- Here, it likely refers to the (noun) **means/process** of testing (BDAG, 256; NIDNTTE, 758; EDNT, 343; UBS, 12; Osborne, 22-23; Davids U, 45; Martin, 15; Johnson, 177; Blomberg/Kamell, 49; contra McKnight, 77; McCartney, 86)
- Gold or silver would be **tested** for genuineness (UBS, 12) but also **purified** in a crucible (Osborne, 22; cf. Davids U, 27; cf. Pr 27:21; Davids N, 68; Johnson, 177; cf. Ps 12:6; Moo T, 81; cf. McCartney, 86). Our faith will be **tested** for genuineness (Richardson, 60) but also **purified** (McCartney, 85; Nystrom, 47-48)



## JAMES 1:3 REFINING OF FAITH



- The **crucible** for silver and the furnace for gold, but the Lord **tests** the heart. (Pr 17:3, NIV; Guthrie, 213)
- See, I have **refined** you, though not as silver; I have **tested** you in the **furnace** of **affliction**. (Is 48:10, NIV; cp. Eze 22:17-22; Guthrie, 213) Also Ps 66:10-12; Pr 3:11-12 (Nystrom, 48)
- Typical testing is about **revealing** something about the test taker; biblical testing also about **developing** something in the test taker (Stulac 1:2) – **refining** (Martin, 15-16)
- Not necessarily about whether one **passes** the test, but about how one is **strengthened** through the test (Stulac 1:2; Moo T, 81).
- What people intend for evil, God can turn out for one's good (cf. Gen 50:20; Davids U, 27; Blomberg/Kamell, 61). God can work through all things (cf. Rom 8:28), even our foolishness (Blomberg/Kamell, 60, 61)
- Not looking past hardships, but **through** hardships (Davids U, 27; cf. McKnight, 71). **Trials are not good per se**, but they can be opportunities for godly growth – and therefore cause for joy (McCartney, 75, 84)
- Smokie Norful: Test and trials come to **make you strong**. Common saying: "A testimony isn't a testimony until it's been **tested**". **Enduring** makes one more **durable** (Motyer, 31)



Trust and Obey



# JAMES 1:3

## FAITH: TRUST AND OBEY



- Faith (πίστις | *pistis*): “faith, trust; **faithfulness**” (EDNT, 91; cf. BDAG, 818; NIDNTTE, 771). Believe (πιστεύω | *pisteuō*): “**believe (in), trust**” (NIDNTTE, 759), “have faith” (EDNT, 91)
- Faith is not merely intellectual assent to Christian teaching (UBS, 12-13); it is “confident trust in Jesus Christ” (UBS, 12-13), “**genuine devotion**” (BDAG, 819), “fidelity, commitment” (McCartney, 86)
- Faith and obedience are essentially **two sides of the same coin** (cf. NIDNTTE, 771)
- **What good is it, my brothers and sisters, if someone claims to have "faith" but does not have works? Can such "faith" save them?** (Jas 2:14, AT)
- The only kind of faith that works, is faith that works. Workless faith is not genuine faith at all (Jas 2:14-2:26)
- 5 Through him we received grace and apostleship to call all the Gentiles to the **obedience that comes from faith** for his name's sake. (Rom 1:5, NIV cf. Rom 16:26)
- 20 First to those in Damascus, then to those in Jerusalem and in all Judea, and then to the Gentiles, I preached that they should **repent and turn to God and demonstrate their repentance by their deeds.** (Ac 26:20, NIV)

*Trust and Obey*



## JAMES 1:3 BELIEF THAT VS. BELIEF IN



- Belief **that**: accepting something as true. Believe **in**: trusting in something – **actively**
- Even demons **believe that** Jesus is the Son of God
- 24 “What have you to do with us, Jesus of Nazareth? Have you come to destroy us? I know who you are—the **Holy One of God.**” (Mk 1:24, ESV)
- 11 Whenever the **unclean spirits** saw him, they fell down before him and shouted, “**You are the Son of God!**” (Mk 3:11, NRSV)
- 7 And crying out with a loud voice, he said, “What have you to do with me, Jesus, **Son of the Most High God?** I adjure you by God, do not torment me.” (Mk 5:7, ESV)
- You **believe that** God is one. You do well; **the demons also believe**, and shudder. (Jas 2:19, NASB)



Trust and Obey



## JAMES 1:3 BELIEF THAT VS. BELIEF IN



- One can believe **that** diet and exercise can improve one's health – without actually believing **in** diet and exercise to improve their health (i.e., **following** a diet and exercise routine)
- One can believe **that** a doctor's orders are valid – without believing **in** (i.e., **following**) the doctor's orders
- One can believe **that** Jesus saves from sin, without believing **in** (i.e., **following**) Jesus as one's Savior
- Vegan: a person who consumes no food that comes from animals, etc. (MW). If one habitually eats meat, one is not a vegan.
- Christian (Χριστιανός): follower of Christ (NIDNTE, 691); if one is not habitually following Christ one is not a Christian!
- Can't just abstain from meat on Sundays and call oneself a vegan
- Can't just follow Christ on Sundays and call oneself a Christian



## JAMES 1:3 OBEY, FOR THE LOVE OF GOD



- 15 “If you love me, keep my commands. (Jn 14:15, NIV)
- 23 Jesus replied, “Anyone who **loves** me will **obey my teaching**. My Father will love them, and we will come to them and make our home with them. (Jn 14:23, NIV)
- 3 In fact, this is **love** for God: to **keep his commands**. And his commands are not burdensome (1 Jn 5:3, NIV cf. 2 Jn 1:6)
- 21 “Not everyone who **says** to me, ‘Lord, Lord,’ will enter the kingdom of heaven, but only the one who **does** the will of my Father who is in heaven. (Mt 7:21, NIV)







# JAMES 1:3 PERSEVERANCE



- **Perseverance** (ὑπομονή | *hypomonē*): “the capacity to hold out or bear up in the face of difficulty” (BDAG, 1039; cf. NIDNTTE, 564; EDNT, 405; UBS, 13) – “with a right spiritual posture” (Guthrie, 213) that includes **hope** (cf. LXX: Jer 14:8, 17:13; 1 Ch 29:15; Ps 70:5[Ps 71:5]; Martin, 15; cf. Nystrom, 49)
- Not just **passively** submitting to and enduring difficulties, but being **actively steadfast** in the midst of them (UBS, 13; Motyer, 32; cf. Stulac 1:2; Martin, 16; McKnight, 79; McCartney, 87; Nstrom, 48) – **holding on!** (Blomberg/Kamell, 49)
- Even in hard times, we must be patient and obedient to our Lord (Stulac 1:2); We are not to be **part-time servants!** (Stulac 1:2)
- 12 Blessed is the one who **perseveres** [ὑπομένω | *hypomenō*] under **trial** [*peirasmos*] because, having stood the **test** [δόκιμος | *dokimos*], that person will receive the crown of life that the Lord has promised to those who love him. (Jas 1:12, NIV; cf. Rom 2:7, 8:25; NIDNTTE, 568-569; Johnson, 178; Blomberg/Kamell, 59; McKnight, 73)
- 11 As you know, we count as blessed those who have **persevered** [*hypomenō*]. You have heard of Job’s **perseverance** [*hypomonē*] and have seen what the Lord finally brought about. The Lord is full of compassion and mercy. (Jas 5:11, NIV; cf. Job 1:21-22, 2:10; NIDNTTE, 568-569; cf. EDNT, 406; cf. Jas 5:10; Lockett/Evans, 265; cf. Motyer, 31-32; Davids U, 27; Martin, 13; Johnson, 178)



# JAMES 1:3 PERSEVERANCE PRODUCED



- 3 Not only so, but we also **glory** in our **sufferings**, because we know that **suffering produces perseverance**; 4 perseverance, character; and character, hope. (Rom 5:3-4, NIV; Stulac 1:2; Osborne, 22; Davids U, 44; Moo T, 79; Guthrie, 212; Adamson, 55; Martin, 13; Johnson, 177; Richardson, 58; Blomberg/Kamell, 59; McKnight, 72; McCartney, 83, 86; Nystrom, 46)
- Cause for joy because, through trials, God can **produce/ “cultivate”** (Johnson, 178) this vital Christian characteristic (UBS, 12; cf. Stulac 1:2; Richardson, 61) – an **agricultural** metaphor (Osborne, 23)
- Trials are **pathways** (Motyer, 29)/ **opportunities** to grow in our perseverance/steadfastness to God (Stulac 1:2; McCartney, 84), which is **crucial** (cf. 2 Cor 6:4; Rev 1:9; 2:2, 3, 19; 3:10; 13:10; 14:12; Osborne, 23; cf. 2 Cor 12:12; 1 Th 1:3; Davids U, 45; cf. Lk 8:15; 2 Th 1:4; Moo T, 81; cf. 2 Pet 1:6; Adamson, 55; cf. Lk 21:19; Rom 2:7; 8:25; 15:4-5; 2 Cor 1:6; Col 1:11; 1 Thess 1:3; Heb 12:1; Johnson, 178; cf. Guthrie, 213; Richardson, 62)
- 22 and you will be hated by all because of my name. But the one who **endures** [*hypomenō*] to the end will be saved. (Mt 10:22, NRSV; cf. Mt 24:13; Osborne, 23; cf. Mk 13:13; Davids U, 45; cf. Mt 24:9; Richardson, 60). No fair-weather Christians! (Davids U, 45)
- 11 **No discipline seems pleasant at the time**, but painful. **Later on**, however, it **produces** a harvest of righteousness and peace for those who have been trained by it. (Heb 12:11, NIV; Motyer, 34; Osborne, 22; cf. Richardson, 60)
- From an **earthly** perspective, trials are **painful**; from a **heavenly** perspective trials are cause to be **joyful** (Osborne, 22; cf. Martin, 15). Let the process come to “**full fruition**” (Osborne, 23; cf. McKnight, 80)



IN GOD WE

T R U S T

THE PROCESS OF TRUSTING GOD



## JAMES 1:4 PERFECTING CHURCH

- **And let this perseverance bring about [its] perfect work, so that you may be perfect and complete -- lacking in nothing. (Jas 1:4)**
- Perfect (τέλειος | *teleios*), in its various forms, will appear several times in James (cf. Jas 1:17, 25, 2:22, 3:2, 5:11; NIDNTTE, 477-478; Moo T, 82-83; cf. Osborne, 23; Martin, 17; Johnson, 178; Richardson, 62; McCartney, 92; Nystrom, 50)
- Here, perfect = “**complete**” (NIDNTTE, 470; EDNT, 343), “**mature**” (EDNT, 343; cf. 1 Cor 2:6; Php 3:15; Eph 4:13, UBS, 14; Davids U, 45). Can also refer to a moral quality of “complete goodness” (UBS, 14).
- 11 So Christ himself gave the apostles, the prophets, the evangelists, the pastors and teachers, 12 to equip his people for works of service, so that the body of Christ may be **built up** 13 until we all reach unity in the faith and in the knowledge of the Son of God and become **mature [teleios]**, attaining to the whole measure of the fullness of Christ. (Eph 4:11-13, NIV; UBS, 14; Davids U, 45)
- To **perfect** (vb. τελέω | *teleō*) “to bring to an end, **finish**, complete, accomplish...” (NIDNTTE, 470). MW: “to bring to **final form**”. One might **perfect** a recipe, a basketball shot, a routine
- God wants to perfect **us** (i.e., the “perfect work”) (Martin, 16-17) – a “**perfect product**” (Johnson, 178) a “**fully formed**” Christian (Nystrom, 49)


IN GOD WE

T R U S T

THE PROCESS OF TRUSTING GOD

# JAMES 1:4 BE PERFECTED, CHURCH!



TRUST  JESUS  
THE PROCESS

- **Let:** this is a third-person **command**; not optional advice (Davids U, 28; Moo T, 82; Blomberg/Kamell, 50; McCartney, 87; cf. Motyer, 32; Guthrie, 212). Perseverance **must** have its “**full effect**” (Motyer, 32; Davids U, 27; McKnight, 81).
- Don’t “pull the metal out of the fire too soon”! (Davids U, 27; cf. Guthrie, 213). We must trust the Refiner’s Process! (cf. Osborne, 23; cf. McKnight, 80)
- Perseverance is not the end goal; it is the **means** by which we **mature** in our Christ-likeness (Stulac 1:2; Guthrie, 213; Blomberg/Kamell, 50; McKnight, 79; Nystrom, 48). A mature faith matches words and works (cf. Jas 3:2; Richardson, 62; cf. Jas 2:21)
- Not simply passive, but actively growing up in our Christian **character and conduct** as we depend on God (Osborne, 23; Moo T, 81) and commit ourselves to Christ (Davids U, 27)
- Sinlessness is not in view (Guthrie, 213; McCartney, 93; cf. Jas 3:2; McKnight, 81). Yet, we are to **strive for complete, single-minded, whole-hearted, undivided, godly character/conduct/devotion**. That is the standard (cf. Moo P, 56; Adamson, 55; Martin, 17; McKnight, 81; McCartney, 88): Not the standards of **society** (cf. I Cor 1:18-31; Nystrom, 49)
- **48 Be perfect**, therefore, as your heavenly Father is **perfect**. (Mt 5:48, NIV; Osborne, 23; Motyer, 32; Davids U, 28; cf. Gal 4:19; Davids N, 70; Moo T, 83; Martin, 16; Johnson, 179; Blomberg/Kamell, 59; McKnight, 81; cf. I Cor 14:20; Php 3:15; Col 4:12; cf. I Pet 1:16; McCartney, 88; cf. Lk 6:35-36; Nystrom, 50)
- One Day, God will perfect us, bringing us to “**full maturity**” (Osborne, 23; cf. Moo T, 83; Blomberg/Kamell, 50) and we will be like Jesus (I Jn 3:2; Motyer, 32) when we are resurrected and glorified (Blomberg/Kamell, 50)





## JAMES 1:4 WHOLLY HOLY



- **Complete** (ὅλος | *holos*): “whole” (NIDNTTE, 492; BDAG, 703; EDNT, 508), “to being complete and meeting all expectations, with integrity...” (BDAG, 703; cf. UBS, 14)
- **Lacking nothing**: “no defects” (UBS, 15) **morally and spiritually** (not materially) (cf. **Lk 18:22**; Lockett/Evans, 266; cf. **Mt 19:21**; Davids U, 46; Osborne, 24; cf. Johnson, 179). Without “**falling short**” (Johnson, 179; Blomberg/Kamell, 50)
- Perseverance/endurance was an essential virtue for soldiers. **Lacking nothing** could be paralleling being fully equipped for battle (McCartney, 88; cf. Eph 6:10-20)
- Only animals **without defects** could be acceptable sacrifices to the LORD (Lev 22:17-25; Lockett/Evans, 265-266; cf. Ex 12:5; Lev 1:10, 3:6; Martin, 16; cf. McCartney, 88)
- Also, only priests **without defect** could make sacrifices in the tabernacle/Temple (Lev 21:16-23; Lockett/Evans, 265-266)
- Therefore, I urge you, brothers and sisters, in view of God’s mercy, to **offer your bodies as a living sacrifice**, holy and pleasing to God—this is your true and proper worship. (Rom 12:1, NIV; cf. 1 Pet 2:25; McCartney, 88)
- Don’t short circuit the path to spiritual **wholeness!** (Davids U, 28; cf. Blomberg/Kamell, 45)



## JAMES 1:4 PERSEVERE LIKE CHRIST



- Therefore, since we are surrounded by such a great cloud of witnesses, let us throw off everything that hinders and the sin that so easily entangles. And let us **run with perseverance** [*hypomonē*] the race marked out for us, **fixing our eyes on Jesus, the pioneer and perfecter** [τελειωτής | *teleiōtēs*] of **faith**. For the **joy** set before him he **endured** [*hypomenō*] the cross, scorning its shame, and sat down at the right hand of the throne of God. **3 Consider him who endured** [*hypomenō*] such opposition from sinners, so that you will not grow weary and lose heart. (Heb 12:1-3, NIV; Motyer, 34, 36; Richardson, 60; Nystrom, 60)
- If our **Master** persevered through suffering on His way to glory, should **His servants** not expect to? (Motyer, 36; cf. Heb 2:10; Richardson, 60)
- We servants are no greater than our Master (Jn 15:18; Richardson, 60; cf. Jn 13:16; 15:20)
- Testing/trials are common experiences for both the Redeemer and the redeemed (Adamson, 52; cf. Heb 4:14-16 Nystrom, 48)





## JAMES 1:1-4

# CONCLUSION: GROWING PAINS

- A doctor who diagnoses illnesses but does not prescribe medication is of little help (Motyer, 34). Diagnosis: we need to become more Christ-like – but the **medicine does not taste pleasant** (Motyer, 34; cf. Davids U, 27; Blomberg, 59)
- Do we **want** to be spiritually mature? Do we **hunger** and **thirst** for righteousness? (cf. Mt 5:6)? Do we **want** to be the faithful servants God wants us to be? (Stulac 1:2; cf. McCartney, 87) **Do we want to be like Jesus?** (Motyer, 34-35)
- **If** we let God work through them (cf. Rom 8:28; Blomberg/Kamell, 60), then trials are cause for joy! Trials → testing → perseverance → perfection (i.e., Christian maturity, Christ-likeness). Paul (Rom 5:3-5) and Peter (1 Pet 1:6-7) echo James' point (Osborne, 22; Davids U, 44; Moo T, 79; Guthrie, 212; Martin, 13; Johnson, 177; Richardson, 58; Blomberg/Kamell, 59; McKnight, 72; McCartney, 83, 86; Nystrom, 46).
- Though we should **not recklessly seek** them (Martin, 15; Blomberg/Kamell, 49, 60; Nystrom, 59), trials are a **“spiritual necessity”** (Osborne, 24) and the faithful **will** have **various** troubles (**Jn 16:33**; cf. Ac 14:22; Moo T, 83; Richardson, 59-60; cf. 1 Th 3:3; McKnight, 72) – contrary to the “health and wealth” false gospel (Blomberg/Kamell, 61)



## JAMES 1:1-4

### CONCLUSION: GROWING PAINS

- Having joy does **not mean denying** the reality of hardships and suffering (Stulac 1:2) or putting on fake “happy faces” (Blomberg/Kamell, 59). But we must focus on the “spiritual payoff” (Guthrie, 213)
- We should still pray for God to deliver us **from** our hardships (Stulac 1:2), but we should also pray for God to make us stronger **through** our hardships!
- Not all hardships are from Satan; trials can be a Godsend (Nystrom, 59)
- Trials can mean **earthly devastation** yet **heavenly transformation!** Growing Pains
- We are **servants of God and Christ** and this world is not our home! We must be **loyal/faithful** to the Lord above all else (Nystrom, 44)
- Our country is often focused on life, liberty and the pursuit of happiness. We ought to be focused on **eternal life, spiritual liberty** (cf. Jn 8:36), and the pursuit of **holiness**





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