

THE EPISTLE OF JAMES

SALUTATION

EXEGESIS VERSE 1:

^{GNT} James 1:1 Ἰάκωβος θεοῦ καὶ κυρίου Ἰησοῦ Χριστοῦ δοῦλος ταῖς δώδεκα φυλαῖς ταῖς ἐν τῇ διασπορᾷ χαίρειν.

^{NAS} James 1:1 **James, a bond-servant of God and of the Lord Jesus Christ, to the twelve tribes who are dispersed abroad, greetings.** Ἰάκωβος (*n-nm-s*; "James") δοῦλος (*n-nm-s*; "a slave/servant") θεοῦ θεός (*n-gm-s*; *gen. of possession*; "of God") καί (*cc*) κυρίου κύριος (*n-gm-s*; "of the Lord/Master") Ἰησοῦ Ἰησοῦς (*n-gm-s*) Χριστοῦ Χριστός (*n-gm-s*) ταῖς ἢ δώδεκα (*card.adj./df-p*; "to the twelve") φυλαῖς φυλή (*n-df-p*; "tribes"; *ref. to the 12 tribes of Israel*) ταῖς ἢ (*d.a./dfp*; "the ones/who") ἐν (*pL*; "in") τῇ ἢ διασπορᾷ διασπορά (*n-Lf-s*; "the dispersion/scattering"; *used 3x, Joh.7:35; 1Pet.1:1*) χαίρειν. χαίρω (*part. of address*; "greetings"; *has the nuance of joy or happiness as part of the greeting*)

ANALYSIS VERSE 1:

1. **James** is one of 4 universal epistles, along with 1st and 2nd Peter and Jude, accepted into the NT canon.
2. As with all 4 letters, the author directly identifies himself in the nominative case, addressing the recipients with the dative followed by a form of salutation. Cp. 1Pet.1:1,2c; 2Pet.1:1-2; Jud.1-2
3. All 4 epistles are written to a wide audience of geography with no one specific church or individual in view.
4. **James** is dated as the earliest book of the NT circa ~45-50 A.D.
5. As noted in the introduction, it is **James** the Just, the half-brother of **Jesus** that pens this letter.
6. The name "**James**/'Ιάκωβος – Iakobos" is the Greek form of the Hebrew "Jacob/ יַעֲקֹב - yaakob".
7. Joseph and Mary continued to have children after the birth of **Christ** bearing 4 more sons, **James**, Joseph, Judas and Simon and unidentified sisters. Mar.6:3
8. It is James' brother Judas that authors that epistle. Jud.1
9. The gospel of John makes clear that Jesus' brothers remained in unbelief during His ministry, while the Bible remains silent regarding His sisters. Joh.7:5
10. 1Cor.15:6 informs us that **Jesus** appeared to **James** during His post-resurrection appearances.
11. We can conclude that that event convinced **James** to go on +V.
12. While no mention of his other brothers' conversions is noted, we would conclude they too came to believe during this same period.

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13. This is seen in the fact that **James** and his brothers were part of the upper room gathering on the Day of Pentecost (Sun., May 24, 33 A.D., 50 days after resurrection). Act.1:14
14. James' +V was of such that he became a stalwart in the early Church recognized spiritually at the level of Peter and John. Gal.2:9
15. He was accepted into the inner circle of the Jerusalem Council helping to officiate over the early Church. Act.15:4 cp.vss.13-21
16. While he was not one of the 12 Apostles picked by Christ, he was given apostolic authority in helping to oversee the Church. Gal.1:19
17. When Peter was arrested under the early persecutions of Herod (Act.12:3), upon his deliverance, his instructions were to ensure **James** received his report (Act.12:17).
18. **James** was among the first, along with Peter to embrace Paul in his ministry. Gal.1:11-19
19. As noted with James' speech regarding the Judaizers and principle of salvation by grace at the Jerusalem Council in Acts 15, his command of the Scriptures was such that he fully recognized Paul's ministry to the Gentiles as valid. Act.15:13-20
20. That **James** came to Paul's defense on this occasion should dispel any myths promoted by commentaries that **James** and Paul were at theological odds with Soteriology (James' use of "faith" and "justification" terms). Cp.Act.15:5-12
21. Many evangelicals shun the book of **James** as they consider it at odds with salvation by faith apart from works.
22. Others picture **James** as leaning towards legalism and others pursue this measure and use his book as ammunition for salvation by works (the Armenian crowd).
23. **James** was not a leader in the early Church because he was flaky spiritually or doctrinally.
24. His grace orientation is validated through his complete acceptance of Paul and his ministry (he gave the right hand of fellowship to Paul). Gal.2:9
25. **James** notoriety was sufficient that he needs no other identifying marks and simply describes himself as "**a bond-servant of God and of the Lord Jesus Christ**".
26. Along the lines of his brother Jude and in contrast to Peter, **James** omits any use of title such as an Apostle, simply referring to himself as "**a servant**". Jud.1cp.1Pet.1:1; 2Pet.1:1
27. Jude's further inclusion as being the "*brother of James*" further indicates his role of less notoriety and distinct from the infamous Judas of the original 12.
28. The omission of the term "Apostle" further waives claim of James', the son of Alphaeus and one of the 12, as author. Cp.Mat.10:3
29. The term "**bond-servant**/δοῦλος – doulos" literally means "a slave", one that is owned as possession by another".
30. James' description of himself in such manner speaks volumes as to his spiritual character and realities to which he adhered.
31. Not the least is his recognition of his own half-brother **Jesus Christ** as **Lord** and Master over life as the Messiah.
32. That he also equates his slavery to **God** in conjunction with **Christ** fully recognizes their unity in the God-head to whom **James** must orient.
33. **James** omission of his familial relationship to **Jesus** as well as ecclesiastical position is acknowledgment that these things are false issues with respect to evaluating others.

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34. **James** offers no corner to any that would make the physical aspects of his life an issue as to his own spiritual integrity.
35. He denotes that physical ties to greatness or someone great does not confer spiritual greatness.
36. His physical relationship to **Jesus** gives **James** no spiritual advantage. Cf.Mat.12:46-50
37. James' doctrinal orientation acknowledges that physical relationships do not take precedent over spiritual relationships.
38. This is an example of refusing to know **Christ** after the flesh. 2Cor.5:16,17
39. There is absolutely no advantage to those having seen **Christ** in the flesh over those not so privileged.
40. Not until **James** was willing to go on +V did he truly come to know **Jesus**.
41. His modest self-designation places **James** on the same level as his readers and that all face the same issues, challenges and weaknesses in seeking to make the 3 adjustments. Cf.Jam.3:2
42. His slavery indicates his +V in dedication to the Father and the Son in service to the POG.
43. His use of term is apropos as to the content of his epistle as it recognizes that in this world, spiritually men are enslaved as to one of two realms, the realm of Satan and the cosmos, or the realm of **God** through **Christ**. Cf.Jam.4:4
44. While the concept of slavery has a degrading sense under the terms of man, its concept is found useful as to the believer's relationship to **God**.
45. It recognizes that slavery to **God** is the avenue to maximum freedom for men spiritually and in eternity. Cf.1Cor.7:22
46. It further sets forth conspicuous factors in our relationship with Him:
 - A. We belong to **God**.
 - B. We are totally dependant on Him.
 - C. We will be taken care of.
 - D. We are to be obedient to Him in our assigned niche.
 - E. We will be fairly and amply rewarded for faithful service.
 - F. We will be disciplined for insubordination.
47. That James' Masters are two, the Father and the Son, is a reminder that believers have an obligation to serve both **God and Christ** on the same level as co-equal and eternal.
48. Unlike the concept of not able to serve two masters in human life (Mat.6:24), to serve **God** is in service to His Son as One. Rom.1:9; 14:18; Rev.22:3
49. **James** is both a slave positionally (1Cor.3:23; Gal.3:29; Col.4:7) and experientially (Gal.5:24,25).
50. In James' letter, he will set forth the necessity for believers to emulate their positions in **Christ** as slaves through the subservient nature of application of BD experientially.
51. Otherwise, as **James** will make clear, they do not emulate the faith of +V believers that are true servants of **God**.
52. The recipients of his letter are designated as "**to the twelve tribes who are dispersed abroad**".
53. **The twelve tribes** encompass Jewish believers specifically of the Jewish race.
54. It is important to understand that **James** is writing to believers, not unbelievers.

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55. The language and content of his writing is therefore to be understood as addressing the Ph₂ aspect of the CWL, not Ph₁ salvation.
56. The term “**dispersed**/διασπορά - diaspora” later came to be used technically for Israel’s dispersion out of the land in its totality, as in 70 A.D.
57. As John’s Gospel makes clear, many Jews resided outside Judea even during the 1st Advent. Joh.7:35
58. This indicates that the term was not technical early on as not all Jews returned to the land after the dispersion of 586 B.C.
59. That **James** is addressing believers now in this condition looks to the fact that many Jewish believers previously living in Judea have had to relocate.
60. This as a result of the heat of persecution, at the time headed by Saul, with many not able to find work, loss of homes, danger of political imprisonment, etc. Cf.Act.8:3
61. Further, it could include other Jews having been evangelized by **James** and the other Apostles in their ministry to the circumcision. Gal.2:9
62. **James** then uses a conventional form of salutation used at the time with a single word, “**greetings**/χαίρω – chairō”.
63. The particle of address is in the form of an epistolary infinitive meaning to rejoice, be glad, delighted.
64. It is the same form of greeting used in the letter sent by the Jerusalem Council in Act.15:23
65. It has the nuance of embracing one in which a mutual elation exists based on the relationship of the parties. Cf.2Joh.1:10,11
66. It indicates that the purpose of the epistle is to instill joy for all parties concerned.

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THE PROPER WAY OF TESTING AND FAITH PRODUCING SPIRITUAL MATURITY

EXEGESIS VERSES 2 – 3:

^{GNT} James 1:2 Πᾶσαν χαρὰν ἠγήσασθε, ἀδελφοί μου, ὅταν πειρασμοῖς περιπέσητε ποικίλοις,

^{NAS} James 1:2 (**corrected**) **You all regard it as every joy, my brothers, when you encounter various tests,** ἠγήσασθε, ἠγέομαι (vImp/a/d--2p; "you all consider/think/regard") Πᾶσαν πᾶς (a--af-s; "each/every"; forward in Grk for emphasis) χαρὰν χαρά (n-af-s; "joy/happiness"; emphasis on inner happiness) μου, ἐγώ (npg-1s; ref. James) ἀδελφοί ἀδελφός (n-vm-p; "brothers") ὅταν (temp.conj.; "whenever") περιπέσητε περιπίπτω (vsaa--2p; lit. fall into the hands of; fig. "encounter/experience/be involved in") ποικίλοις, ποικίλος (a--dm-p; "various/diverse/many kinds of"; used 10x) πειρασμοῖς πειρασμός (n-dm-p; "tests/trials/temptations"; an examination of someone, when examined by God, to test man; used 21x)

THE IMMEDIATE RESULT

^{GNT} James 1:3 γινώσκοντες ὅτι τὸ δοκίμιον ὑμῶν τῆς πίστεως κατεργάζεται ὑπομονή^N

^{NAS} James 1:3 **knowing that the testing of your faith produces endurance.** Γινώσκοντες γινώσκω (circ.ptc./p/a/nm2p; "while knowing/having knowledge") ὅτι (ch; introduces the content of knowledge; "that") τό δοκίμιον (d.a. + n-nn-s; "the criterion/proof/evidence/genuineness"; used 2x; 1Pet.1:7) ὑμῶν σύ (npg-2p; ref. believers/brothers) τῆς ἢ πίστεως πίστις (d.a. + n-gf-s; "faith") κατεργάζεται κατεργάζομαι (vipd--3s; "keeps on working/bringing about/producing") ὑπομονή^N ὑπομονή (n-af-s; lit., to stay or bear under; "endurance/perseverance/steadfastness/patience /unswerved purpose")

ANALYSIS VERSES 2 – 3:

1. James begins by first addressing believers with respect to their **testing** in the CWL.
2. Vss.2-4 addresses the proper mental attitude the believer should possess.
3. Vss.5-8 addresses the importance of BD in one's prayer regarding **testing**.
4. Vss.9-11 addresses the mental attitude applied evidencing the correct spiritual orientation to one's circumstances in life.
5. Vs.12 states the ultimate blessing for dealing with **testing** correctly throughout Ph₂.

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6. James opens using the concept of happiness as instilled in his greeting in vs.1, “**You all regard it as every joy, my brothers, when you encounter various tests**”.
7. The term “**joy/χαρά** - chara” is the cognate noun of the verb used for his greeting “**χαίρω** – chairō”.
8. James immediately puts into practical application the effect he intends his epistle to have upon its readers to rejoice at its reception.
9. In order for them to experience the maximum of this happiness, they first must have the right mental attitude in a life punctuated with adversity and pressures.
10. Otherwise, their happiness will only be sporadic and superficial vacillating with the ups and downs of life.
11. The command to “**regard/ἡγέομαι** – hegeomai” means to consider, think about or evaluate things with due deliberation.
12. The abrupt or terse nature of his opening statement is designed to instill the necessity for one to seriously consider what he now has to say.
13. This highlights James’ own attitude towards BD and serious approach to it.
14. In turn, he expects his readers to have the same level of intensity in their approach.
15. What his audience is to consider is the aspect of finding **every joy** in encountering **various tests** in the CWL.
16. The aspect of **joy** in view is inner happiness (+H).
17. The phrase “**every joy**” literally implicates all **testing** the believer experiences.
18. As well, it emphasizes the MA that should be maintained as we face each separate test.
19. It points to the fact that one’s MA towards **testing** is the crucial foundation that will govern how they handle the **tests** overall.
20. That James addresses his readers as “**my brothers**” indicates:
 - A. The teaching at hand is for believers only.
 - B. It shows James personal affection and camaraderie with them.
 - C. He is not above making the same application towards **testing** in his own life.
21. The noun “**tests/πειρασμός** – peirasmos” means an examination of someone.
22. It emphasizes those things believers are involved with in life that are designed to critique or evaluate one’s capabilities.
23. James is not referring to the inner temptations of the STA, but to the external **tests** all believers face in our Ph₂.
24. While the term is often translated “temptation” (Mat.6:13; 26:41; etc.), it retains the general force of a trial or test, temptation omitted or included (Act.20:19; 1Cor.10:13; Gal.4:14; etc.).
25. This term acknowledges that all overt **testing** may or may not have the goal to tempt.
26. The temporal conjunction “**when**” indicates **tests** that are sure to come (not if).
27. The verb “**encounter/περιπίπτω** – peripipto” literally means to “fall into”.
28. This denotes situations in life that make up the niche in which we live, unexpected and/or as part of what we must face in life.
29. That we “fall into” these things indicates a life niche as a matter of adhering to our MPR.
30. It is a niche on the glory road that includes all of the **tests** associated with it as part of our spiritual matriculation to include deserved and undeserved suffering.

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31. That adjective “**various**” implicates the diversity of **testing** in all forms such as health, marital, financial, social, persecution, dangers, cosmic distractions, etc., whether good or bad.
32. James’ command is indicative of the application necessary to fulfill the beatitude of Jesus’ words for those that handle **tests** of adversity. Mat.5:10-12; Luk.6:22,23
33. Any test has the potential of adversity and bringing about persecution by others when BD is applied to the test.
34. In vs.3, James’ then gives the circumstances behind how and why we are to find **joy** in **testing**, “**knowing that the testing of your faith produces endurance**”.
35. The participle “**knowing**” looks to the principle of orientation to BD that underwrites the believer’s MA.
36. Its present tense denotes that these believers were not ignorant of the doctrine that **testing produces endurance**.
37. Its force here is that they had to continue to recognize it in experience.
38. It is BD within that explains the how and why +H is found in the midst of the believer’s **tests**.
39. Apart from possessing the acquired knowledge of BD, the **testing** is contextually moot.
40. The term “**testing/δοκίμιον – dokimion**” is different from the term in vs.1 that emphasizes the examination process.
41. Here, the term looks to the means whereby each believer is proved or refined as they are tested. Cp.1Pet.1:7
42. Our +V is proved through our **testing**.
43. It highlights the manifesting evidence immediately realized from **testing**.
44. The term “**faith**” indicates their +V as a result of orientation to BD in the **testing**.
45. While **faith** could be understood in a passive way relating to BD (**testing** the integrity of BD), without active **faith**, again the test and concept of +H is moot.
46. Without orientation to BD with the **tests** in view there is not the kind of **faith** James is referencing.
47. The present tense of the verb “**produces/κατεργάζομαι – katergazomai**” denotes a work in progress producing its intended result.
48. The immediate and continuous result comes in the form of **endurance/patience/perseverance**.
49. The result of the believer’s orientation to doctrine is their recognition that all **testing** in the CWL is to evidence the +V of their **faith** as seen in the unswerving and steadfast nature in their pursuit of MPR.
50. Patient enduring is an essential factor in the Christian character and maturity.
51. Our **endurance** comes as a by-product of faith-resting the truth of BD and the fact that God is in total control of our **tests** in life.
52. If we stay in FHS and apply doctrine, we can have +H under the most severe of **tests**.
53. Our **joy** arises from what we know that God is bringing to pass through the **testing** (MAJG and reward), not the suffering itself.
54. The +H is not towards our **tests**, but is the result or consequences of the doctrine applied in the **testing**. Cp.Vs.12
55. Other examples: 2Cor.4:16-18; Heb.10:32-35; 1Pet.1:6-7.

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56. Like Christ, James wants us to acclimate to the divine viewpoint perspective.
Mat.5:11-12
57. The early Church faced all forms of social, economic and physical persecution.
58. As we face and handle the **tests** of life, we continue to persevere and are stronger in endurance preparing us for future challenges.
59. Without **testing** there is no spiritual matriculation and growth, which is the next issue James will address in vs.4.

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THE DISTANT RESULT

EXEGESIS VERSE 4:

^{GNT} James 1:4 ἡ δὲ ὑπομονὴ ἔργον τέλειον ἐχέτω, ἵνα ᾦτε τέλειοι καὶ ὁλόκληροι ἐν μηδενὶ λειπόμενοι.

^{NAS} James 1:4 (**corrected**) **And let endurance have its finished result, that you may be mature and complete, lacking in nothing.** *δέ (cc; "Now/And") ἡ ὑπομονή (d.a. + n-nf-s; "the endurance") ἐχέτω, ἔχω (vImprra--3s; "let it have") τέλειον τέλειος (a--an-s; "finished/completed/perfect") ἔργον (n-an-s; "work/end result") ἵνα (conj.purp.; "in order that") ᾦτε εἰμί (vspra--2p; "you may be") τέλειοι τέλειος (a--nm-p; "perfect/mature") καί (cc) ὁλόκληροι ὁλόκληρος (a--nm-p; "sound/whole/complete/not lacking") λειπόμενοι. λείπω (adj.ptc./p/m/nm2p; antecedent is the mature complete being; "you yourselves not lacking/remiss/not having something remain"; used 6x) ἐν (pL) μηδενὶ μηδεὶς (neg.card.adj./Ln-s; "not one thing/nothing")*

ANALYSIS VERSE 4:

1. James now addresses the remote result from our perseverance under MPR, “**And let endurance have its finished result, that you may be mature and complete, lacking in nothing**”.
2. The third person imperative of the verb “**let it have**/ἔχω – echo” is directed towards the virtue of **endurance**, here personified as a worker crafting his trade.
3. The imperative hammers the fact that acclimation to BD in **testing** produces a very natural **finished result**.
4. The imperative further recognizes +V choosing to embrace God’s system for spiritual advance.
5. The volitional aspect is recognized in the NAS’s use of the word “**let**”.
6. It indicates that living the CWL is not anything contrived through energy of the flesh, man’s ideals or philosophies; it is simply assimilating and applying BD.
7. STA activity, human viewpoint and emotionalism only impede our spiritual growth process.
8. The term “**finished**/τέλειος – teleios” means complete, perfect or **mature**.
9. The term “**result**” is literally “work/ἔργον – ergon” and indicates the completed or finished product **endurance**/persevering is designed to make regarding the believer.
10. The NAS translation of “perfect” is misleading as no believer ever is or becomes perfect in the absolute sense. Cp.Jam.3:2
11. The sense of James’ statement is the edification process that perseverance through **testing** is building in the believer’s life.
12. The goal for the believer in life is to grow up spiritually via the 3 adjustments to God.
13. The “perfect” nature of the +V believers growth is found in their state of experiential righteousness (FHS) while orienting to the perfect veracity of God’s word.

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14. That the concept of maturity is in view is made clear in the following purpose clause, “**that you may be mature and complete**”.
15. James plays on the word “teleios” to interpret the personification as to its spiritual reality of producing maturity.
16. The term “**complete**/ὁλόκληρος – holokleros” indicates that which is sound, whole and not lacking as to its **complete** parts.
17. It focuses on quantity rather than quality and indicates that which is intact.
18. James is tying together the fact that spiritual maturity is incomplete apart from bearing up with BD under all of the **testing** that believers face in life.
19. This does not mean that believers have to pass all of their **tests**, only that they maintain the **endurance** of +V willing to face the **tests** applying BD sufficiently to eventually reach being spiritual adults.
20. The term is used only one other time in the NT and emphasizes the **complete** nature of the believer that will be found adjusted at the Bema. 1The.5:23
21. The sound, adjusted and **mature** believer is not the one that runs from their tests, forsaking their MPR and other spiritual priorities. Cp.Jam.4:13-15
22. Rather, it is a believer that has been steadfast under MPR, willing to face their tests over time, even in spite of failures in many instances.
23. The final phrase “**lacking in nothing**” indicates that in the state of maturity (the to be verb “**you may be**”) one will find that all of the essential ingredients have performed their jobs.
24. The 3 essential ingredients to produce maturity are testing, faith and perseverance in the CWL under the umbrella of BD (“knowing”).
25. It points to the fact that one cannot reach maturity without orientation and acclimation to one’s niche.
26. Further, the subjunctive mood “**you may be**” indicates potential and further recognizes volition as key to the MAJG.
27. The **mature** believer is:
 - A. Stable and dependable (trustworthy).
 - B. Full of the knowledge of sound BD.
 - C. Applying BD consistently through the rigors of life.
 - D. Avoiding unbridled STA activity. Cp.Jam.3:2
 - E. The **finished** work of perseverance as a result of applying BD to our life niche.
28. Maturity is a definite state for those that adhere to BD throughout their life testing’s.
29. It is on the opposite spectrum of being a baby believer being supported by “milk” doctrine. Heb.5:12-13
30. That James chooses to first address the principle of **testing** points to the reality of living the CWL.
31. James does not mince words and makes it clear that **tests** are to be expected and essential to our spiritual growth.
32. It is a disservice for any communicator or believer to even imply to new believers that the Christian life is a life lived through “rose colored glasses”.
33. Christ made it very clear in His teaching that volition will be tested through various **tests** in life manifesting what kind of volition exists. Mat.13:18-23
34. There is no encouragement of +H apart from applying BD to our tests.
35. *Review the Doctrine of Testing.*

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THE NECESSITY OF PRAYER FOR BD

EXEGESIS VERSE 5:

^{GNT} James 1:5 Εἰ δέ τις ὑμῶν λείπεται σοφίας, αἰτείτω παρὰ τοῦ διδόντος θεοῦ πᾶσιν ἀπλῶς καὶ μὴ ὀνειδίζοντος καὶ δοθήσεται αὐτῷ.

^{NAS} James 1:5 **But if any of you lacks wisdom, let him ask of God, who gives to all men generously and without reproach, and it will be given to him.** *δέ (cc; "Now/But") Εἰ (part. intro. 1st class cond.; "if") τις (indef.pro./nm-s; "anyone") ὑμῶν σού (npg-2p; "of you all") λείπεται λείπω (vipm--3s; "is himself lacking/without/in need of") σοφίας, σοφία (n-gf-s; "wisdom/knowledge for correct behavior") αἰτείτω αἰτέω (vImppt--3s; "ask/make request"; here asking with reference to prayer) παρὰ (pAbl; "from/of") θεοῦ θεός (n-gm-s; subjective genitive) τοῦ ὁ διδόντος δίδωμι (d.a. + subs.ptc./p/a/Ablm-s; "the one giving") πᾶσιν πᾶς (ap-dm-p; "to all men") ἀπλῶς (adv; "generously/without reservation/openly"; hapax) καί (cc) μὴ (neg.+) ὀνειδίζοντος ὀνειδίζω (adj.ptc./p/a/gm-s; "without reproach/reprimand/insult/derision"; used 9x) καί (cs) δοθήσεται δίδωμι (vifp--3s; "it will be given") αὐτῷ. αὐτός (npdm3s)*

ANALYSIS VERSE 5:

1. Vss.5-8 connects the preceding aspect of testing producing the MAJG to the issue of prayer for **wisdom**.
2. It underscores the necessity of knowing BD in order to correctly orient to the CWL through testing in vs.3.
3. James realizes this necessity as seen in his use of the 1st class condition in the Greek, **“but if any of you lacks wisdom, let him ask of God”**.
4. The apodosis of the **“if”** condition would be rendered true, *“and you all do”*.
5. James assumes all believers need **wisdom** to one degree or another **if** we expect to face our tests in life for spiritual advancement.
6. James will later contrast the two different types of **wisdom** that are available to believers:
 - A. **Wisdom** that is earthly and sponsored by the STA a.k.a. demonic human viewpoint. Jam.3:14-15 cp.1Tim.4:1
 - B. This contrasted to the **wisdom** that is from above, sponsored by **God** a.k.a. Divine viewpoint. Jam.3:17 cp.1Kgs.3:28
7. The **wisdom** James obviously has in mind here is the **wisdom** from above as it is attained through one’s prayer to **God**.
8. God’s **wisdom** can be more specifically defined as Bible Doctrine.
9. BD is the revelation of His word found in the Bible inclusive of all its categories, precepts, principles and promises.

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10. All Scripture is **God** breathed and profitable for doctrine and instruction in the CWL. 2Tim.3:16
11. With this **wisdom** comes discernment for the believer to correctly and adequately face their tests in life producing spiritual matriculation. Pro.1:2; 10:13; 16:21; 1Kgs.4:29; Phi.1:9
12. Only with BD in the soul does the believer know what and when to apply concerning the intricacies of testing in life.
13. James recognizes that the first item on the menu to reach maturity is the assimilation of BD (inhale faith).
14. James uses the concept of the necessity of **wisdom** to allude to the importance of maintaining their MPR. Cp.Heb.10:25
15. His assumption is that their MPR is presently intact. Cp.Jam2:2
16. He will later address those operating with human viewpoint with respect to MPR. Jam.4:13-15
17. While MPR is the first step for inhale faith, it is incomplete without the proper protocol of one's prayer for **wisdom from God**.
18. This again looks to the serious nature and intensesness James' regards concerning BD.
19. He is obviously a believer that recognizes the ongoing need for BD in the soul and the imperative nature of our prayers to **God** in this regards.
20. It highlights the number one priority as to why one attends Bible class as well as the priority of the local church. 1Tim.3:15
21. The imperative nature of "**let him ask**" once again recognizes the volitional response to God's plan to acquire **wisdom**.
22. The +V believer is the believer that is constantly pursuing the intake of BD to arm themselves for the task of making the MAJG.
23. One cannot expect to approach the dissemination of BD without the prayerful attitude before **God** relating our desires that it is the truth of His word that we truly want, and expect to advance in His word.
24. The prayer here may relate to specific needs or simply just the recognition of the continuing need for **wisdom** in our life.
25. In either case, at all times believers are in need for the dissemination of the truth given to them.
26. James statement here recognizes that there is no such thing as getting to much BD in the Christian experience.
27. The believer can expect to face tests in life more sophisticated demanding higher levels of application commensurate with their culpability to the truth. Cp.Jam.4:17
28. Even the mature believer needs the consistent intake of solid food. Heb.5:12-14
29. The +V, growing, adjusted and even mature believer is persistent in their prayer to **God** for **wisdom** (present tense of "**let him ask**").
30. The prayer would logically include intercessory as well as petition for self:
 - A. Prayer for the P-T in his studies and communication of BD.
 - B. Prayer for self:
 - 1) To GAP the doctrine taught (apprehended under the FHS, Joh.16:13).
 - 2) To recall or bring forth the correct doctrine in discernment of our tests.
31. Prayer in this vein is indicative of one that fears the Lord (+V from a pure heart), which is the beginning of **wisdom**. Pro.9:10

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32. We are commanded to pursue **wisdom**. Pro.4:5
33. The first and primary precept of **wisdom** is to get **wisdom**. Pro.4:7
34. It is far better to get **wisdom** than wealth. Pro.16:16
35. The Lord gives it. Pro.2:6
36. Fools despise it (God's idiot list). Pro.1:7
37. Those that long for the truth will persistently pray for it.
38. Failure to do so indicates that the believer is blind to his need.
39. -V is denied access to this **wisdom**. Mat.11:25-30
40. It is God's will for all believers to come to a complete knowledge of the realm of doctrine. 1Tim.2:3,4
41. Believers that pursue BD in faith are termed "seekers" that **God** rewards. Heb.11:6
42. The immediacy of His reward is His gracious answer to this prayer as seen in the participial phrase that follows, "**who gives to all men generously and without reproach**".
43. **God**, who is no respecter of persons, gives BD to all that desires it.
44. The adverb "**generously**/ἀπλῶς – aplos" means without reservation and freely, based on grace.
45. The negative participle "**without reproach**/ὀνειδίζω – oneidizo" indicates that He **gives** without censure fully approving the prayer request.
46. The certainty of promise to **God** answering this prayer is seen in the future reality of the final phrase, "**and it will be given to him**".
47. The promise is not to view **God** as a sugar daddy of whom we **ask** and all the "bling-bling" we want in life falls into our laps.
48. It is a promise that **God** will always provide in time the doctrine we need to handle our life niche with its tests and at the right time, for those that pursue His will.
49. And even that promise is not without certain spiritual demands upon the one asking as vss.6-8 will point out.

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THE DOUBTER

EXEGESIS VERSES 6 – 8:

^{GNT} James 1:6 αἰτείτω δὲ ἐν πίστει μηδὲν διακρινόμενος· ὁ γὰρ διακρινόμενος ἕοικεν κλύδωνι θαλάσσης ἀνεμιζομένῳ καὶ ῥιπιζομένῳ.

^{NAS} James 1:6 (corrected) **But let him ask in faith without any doubting, for the one who doubts is like the surf of the sea driven by the wind and blown here and there.**

δέ (ch) αἰτείτω αἰτέω (vImppra--3s; "let him ask/pray") ἐν (pL) πίστει πίστις (n-Lf-s; "faith") μηδὲν μηδεῖς (neg.card.adj./an-s; "without any/forbidding") διακρινόμενος· διακρίνω (circ.ptc./p/m/nm-s; "while himself doubting/contending/disputing/any mis-giving"; used 19z) γάρ (explan.conj.) ὁ διακρινόμενος διακρίνω (d.a. + subs.ptc./p/m/nm-s; "the one himself doubting") ἕοικεν ἕοικα (viPFa--3s; "is like/resembles/appears like") κλύδωνι κλύδων (n-dm-s; "a wave/surf") θαλάσσης θάλασσα (n-gf-s; "of the sea") ἀνεμιζομένῳ ἀνεμίζω (suppl.ptc./p/p/dm-s; "having been wind driven"; hapax) καὶ (cc) ῥιπιζομένῳ ῥιπίζω (suppl.ptc./p/p/dm-s; "having been blown here and there/tossed about"; hapax)

^{GNT} James 1:7 μὴ γὰρ οἰέσθω ὁ ἄνθρωπος ἐκεῖνος ὅτι λήμψεται τι παρὰ τοῦ κυρίου,

^{NAS} James 1:7 **For let not that man expect that he will receive anything from the Lord,** *γάρ (explan.conj.) μὴ (neg. +) οἰέσθω οἶομαι (vImppd--3s; "let not expect/think/suppose/presume") ἐκεῖνος (remote dem.pro./nm-s; "that") ὁ ἄνθρωπος (d.a. + n-nm-s; "man") ὅτι (cc; intro. context of what not to expect; "that") λήμψεται λαμβάνω (vifm--3s; "he himself will receive") τι τίς (indef.pro./an-s; "anything") παρὰ (pAbl) τοῦ ὁ κυρίου, κύριος (d.a. + n-Ablm-s; "the Lord")*

^{GNT} James 1:8 ἀνήρ διψυχος, ἀκατάστατος ἐν πάσαις ταῖς ὁδοῖς αὐτοῦ.

^{NAS} James 1:8 (corrected) **being a double-souled man, unstable in all his ways.**
δίψυχος, (a--nm-s; lit. having two souls; "double-souled"; used 2x) ἀνήρ (n-nm-s; "man"; emphasis as an adult vs. a boy) ἀκατάστατος (a--nm-s; "unstable/restless/vacillating"; used 2x) ἐν (pL) πάσαις πᾶς (a--Lf-p) αὐτοῦ. αὐτός (nrgm3s) ταῖς ἢ ὁδοῖς ὁδός (d.a. + n-Lf-p; "ways/paths")

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ANALYSIS VERSES 6 – 8:

1. James continues the issue of prayer for wisdom necessary for the MAJG in vs.5.
2. He now addresses the issue of volition with respect to the prayer request, “**but let him ask in faith without any doubting**”.
3. The prerequisite of not **doubting** in our prayer is the spiritual requirement for the promise of vs.5 to be fulfilled.
4. The phrase “**in faith**” again relates to the sphere of active **faith**, the exercise of volition to believe or not believe.
5. The phrase could be parsed as an instrumental indicating that **faith** is the means by which all prayer is to be offered.
6. The Christian life is a life lived by **faith**. Rom.1:17; 5:1-2; 2Cor.5:7
7. The participle “**doubting**/διακρίνω – diakrino” indicates a consistent omission of disputing, contending or having misgivings with respect to believing.
8. James makes it clear that **doubting** is completely forbidden as seen in the negative adjective “**without any**/μηδέις – medeis”.
9. There is to be no shadow of doubt in the prayer request.
10. To fulfill this command demands omission of doubt on 3 levels:
 - A. That our prayers will be answered.
 - B. God’s ability to answer.
 - C. The truth of the wisdom requested.
11. First, one must believe that God exists and is able to reward those that seek Him. Heb.11:6
12. For the believer that believes this, he is in tandem believing in the truth of God at this level.
13. Therefore, one must also remove **any** doubt in the request itself that what one seeks does not fall short of the truth of BD.
14. In other words, the prayer of **faith** for wisdom cannot possess any doubt as to the truth concerning God and His wisdom.
15. One must also believe in the doctrine they request or true **faith** is remiss.
16. One cannot doubt BD without doubting God.
17. Christ emphasized this fact regarding one’s prayers and expectations for fulfillment. Joh.15:7 cp.Mat.21:22; Mar.11:24
18. To doubt God’s willingness, ability and the truth of His word equals unbelief at any level.
19. James recognizes this principle as seen in the following explanatory clause, “**for the one who doubts is like the surf of the sea driven by the wind and blown here and there**”.
20. James’ analogy illustrates **faith** not controlled by the Divine viewpoint in life.
21. **The one who doubts** looks to the believer that falls short in their expression of faith in what they seek from God.
22. This effectively divides –V that does not believe from the +V person of whom God answers their prayers in vs.5.
23. It recognizes that believers can “pray” for “truth”, but in reality are at odds with themselves to accept it as such.
24. A believer cannot **expect** to pray for wisdom and that God will answer and simultaneously reject the wisdom pursued.

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25. Believers of this ilk are analogized as being like the rough **surf of the sea**.
26. They evidence a life that is vacillating being **driven by the wind blown here and there**.
27. It indicates that such a believer flirts back and forth between various views and issues as to the Divine viewpoint.
28. They are believers that are not completely committed volitionally to pursuing sound BD in their life.
29. The perfect tense of the verb “**is like**ἔοικα – eoika” is intensive emphasizing the existing results.
30. This indicates that this person doesn’t become this way when he **doubts**, rather he is already a doubter remaining in that state with his doubt as proof of his already existing condition.
31. The existing condition stems from failure to express a **faith** tantamount to +V.
32. As a result, the individual will not reach maturity as they are carried about by every **wind** of doctrine. Cp.Eph.4:13-14
33. These types are deceiving themselves in their prayers because they are in reality vacillating between human viewpoint and Divine viewpoint in their approach to God.
34. The reality for their prayers is then explained in vs.7, “**For let not that man expect that he will receive anything from the Lord**”.
35. The phrase “**that man**” using the remote demonstrative adjective denotes a tone of disapproval from God.
36. James disassociates himself from **that** type of believer, refusing to be in **that** class.
37. The believer that hopes to get **anything from the Lord** and lacks single-minded commitment of +V is deluded.
38. The verb “**expect**οἴομαι – oiomai” denotes a subjective feeling, not rational thought.
39. James bids such person to stop supposing God is answering his prayers.
40. The believer that subjectively approaches wisdom is a believer predisposed to only accept matters of truth that conform to their subjectivity.
41. These swap wisdom for intellectual arrogance that they know better than God.
42. The term “**anything**” must be understood under the immediate context of prayer leading to maturity.
43. Basic living grace needs can still be provided. Mat.5:45
44. Those that lack the complete portfolio of true **faith** are blind to God as they view Him giving them the spiritual truths and answers to life.
45. What they receive is not from God but is spiritual darkness sponsored by the STA. Jam.3:14-16
46. If we **ask** in unbelief, God always denies the request.
47. If pursuit for wisdom is not our #1 priority, then neither is our priority **from the Lord**.
48. That volition is key to James’ teaching is then seen in vs.8, “**being a double-souled man, unstable in all his ways**”.
49. It is in the soul that volition resides and constitutes the “real you”.
50. One of this ilk is pictured as a spiritual schizophrenic.
51. It is as if they have two different spiritual personalities existing within one body.
52. At one turn, he trusts God, at the next it is distrust and doubt that rules.

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53. His fickle and vacillating attitude in the realm of **faith** projects itself into all areas of his daily life.
54. We note that James uses the Greek term “άνήρ – aner” for “**man**” contrasted to “άνθρωπος – anthropos” in vs.7.
55. The “aner **man**” emphasizes the maturity of a male as an adult, whereas “anthropos” simply refers to the male species in general.
56. James’ change of terms is a sanctified sarcasm towards the **doubled-souled** believer.
57. It is a facetious characterization of the doubter perceiving that they are maturing when in fact they are not.
58. James will again use the “aner” term to characterize the truly mature that fulfills the blessing of vs.12. Cp.Eph.4:13 *that uses “aner” for a “mature man”*
59. The **double-souled man** is the deluded believer supposing that spiritually they are advancing, yet are –V.
60. This graphic picture correctly illustrates the “lukewarm” attitude found in the Church today.
61. It is a life operating under an admixture of truth and error producing a believer **unstable in all his ways**.
62. Their intentions often are good, but they are easily distracted and mislead due to a lack of **faith**.
63. These kinds of believers are notorious for trying to infect others with their brand of “doubting God” of whom we are to remain on guard. 2Pet.3:16 cp.2The.3:6
64. James will later exhort these types to repent. Jam.4:8
65. The **double-souled** lacks character and devotedness, producing instability in all areas of conduct.
66. He doesn’t trust God and men can’t trust him.
67. He is not on top of his niche and is impatient with respect to orienting to BD.
68. He is a “fence-rider” that may agree with sound doctrine at certain levels but takes issue with others.
69. They are not stable believers by any stretch of the imagination in the eyes of God as James claims they are **unstable in all ways**.
70. *Review the Doctrine of the Importance of Bible Doctrine.*
71. *Review the Doctrine of Prayer.*

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ACCLIMATION TO ONE'S NICHE VSS.9-11

THE CORRECT MA FOR THE POOR VS.9

EXEGESIS VERSES 9 – 10:

^{GNT} James 1:9 Καυχάσθω δὲ ὁ ἀδελφὸς ὁ ταπεινὸς ἐν τῷ ὕψει αὐτοῦ,

^{NAS} James 1:9 **(Corrected) Now the brother of humble circumstances let him boast in his high position;** *δέ (cc; "But/Now") ὁ ἀδελφός (d.a. + n-nm-s) ὁ ταπεινός (a-nm-s; "humble/of low social status" used 8x) Καυχάσθω καυχάομαι (vImpPd--3s; "Let him boast/exult/glory in"; used 37x) ἐν (pL) αὐτοῦ, αὐτός (nprgm3s) τῷ τό ὕψει ὕψος (d.a. + n-Ln-s; lit. that which is high; fig. "heavenly exaltation/important rank/high position"; "used 6x)*

THE CORRECT MA FOR THE RICH VS.10

^{GNT} James 1:10 ὁ δὲ Πλούσιος ἐν τῇ ταπεινώσει αὐτοῦ, ὅτι ὡς ἄνθος χόρτου παρελεύσεται.

^{NAS} James 1:10 **but let the rich man boast in his humiliation, because like flowering grass he will pass away.** *δέ (cc) ὁ πλούσιος (d.a. + ap-nm-s; "the rich man/wealthy") ἐν (Pl) αὐτοῦ, αὐτός (nprgm3s) τῇ ἢ ταπεινώσει ταπείνωσις (d.a. + n-Lf-s; "humiliation/humble state"; used 4x) ὅτι (causal conj.) ὡς (compar.conj.; "in such a way/like") ἄνθος (n-nn-s; "a wild flower"; used 4x;) χόρτου χόρτος (n-gm-s; "of grass") παρελεύσεται. παρέρχομαι (vifd—3s; "he will pass away/perish/disappear")*

ANALYSIS VERSES 9 – 10:

1. In contrast to the “doubled-souled” believer that is unstable in all his ways, James now addresses how the stable believer should view their niche.
2. In so doing, he generalizes the culminating affect of the +V believer pursuing the truth of BD under the process of the MAJG as one that is acclimated to their niche.
3. The royal imperative of these verses insists that the believer must acclimate to its wisdom to further avoid the vacillating lifestyle of the –V.
4. The term “**brother**” is again understood as referencing believers.
5. He categorizes believers into the two dominate economic classes of the day, the poor (vs.9) and **the rich** (vs.10).
6. His contrasting of the two categories recognizes the diversity of social economic classes that believers fall into instrumental in producing their various tests of vs.2.
7. The Bible makes clear that it is not God’s plan to make all believers wealthy in time.
8. In fact, most +V do not come from the ranks of the elite of the world. 1Cor.1:26-29
9. James debunks the modern health and wealth ministries of today as a farce.

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10. He first addresses the poor, “**Now the brother of humble circumstances let him boast in his high position**”.
11. The term “**humble circumstances**/ταπεινός – tapainos” literally means low indicating someone that is of trivial power, insignificant or undistinguished in society.
12. To understand it as one of modest means is the intent as these are contrasted to “**the rich man**” in vs.10.
13. There were many such believers in the early churches. Act.2:45; 4:35; 2Cor.8:1; Rev.2:9
14. Jesus was born, lived and died in this category. Luk.1:48; Act.8:33; Phil.2:8
15. These believers are exhorted to **boast in their high position** in God’s plan.
16. This is not sin boasting. 1Cor.1:31 cp.1Cor.3:21; 2Cor.11:18
17. James will declare the sin of those that **boast** unrighteously in miss-acclimation to their niche. Jam.4:13-16
18. The imperative “**let boast**/καυχάομαι – kauchaomai” is a sanctified boasting in what God provides.
19. The verb denotes a strong personal response to their status from both within and overtly.
20. They are focused on the awaiting exaltation they will receive from God based on their union in Christ and privileges and wealth associated with SG₃. Cp.Rev.2:9
21. It is recognition that God places believers in their niche in order that they might maximize spiritually.
22. Instead of resenting any lack of details and being discontent with obscurity, the adjusted believer relishes in what the POG provides.
23. The single-minded believer will keep everything in perspective regarding as worthless the details of life compared to Ph₃.
24. The adjusted believer views Ph₂ from a Ph₃ perspective.
25. He accepts his temporal station in life and will not forsake BD for advancement in the cosmos.
26. This believer has the MA emitting a sanctified pride in the truth of BD producing for them an eternal weight of *glory*. Cp.2Cor.4:16-18
27. These don’t pursue wealth, they let God pursue them with it. Jam.4:10
28. They emulate the blessed status of Jesus’ teaching in Luk.6:20.
29. They do not regard their status as better than the wealthy, but are oriented to the fact that God has placed this niche test upon them enabling them to endure it to the end.
30. In vs.10a, James contrasts the MA that the adjusted wealthy are to assume, “**but let the rich man boast in his humiliation**”.
31. As with the poor, there were the wealthy in the early church. 1Tim.6:17-19
32. Joseph of Arimathea was an example at the time of Christ and was used to fulfill prophecy of Christ’s burial. Mat.27:57-60; Joh.19:38-41 cp.Isa.53:9
33. The term “**humiliation**/ταπεινώσις – tapeinosis” looks to that which has assumed a humble state, a state of lowering oneself. Luk.1:48; Act.8:33; Phi.3:21
34. The **humiliation** of the wealthy looks to their MA, not their overt wealth (they still are **rich**).
35. Their humility speaks of their willingness to associate themselves with those of modest means and of no consequence socially.

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36. It is a common phenomenon and casualty that the **rich** cling to the inner circles of other **rich**.
37. Because these hold the power of wealth in their hands, it is a strong tendency for others to cater to them.
38. This problem existed with the early Christian Jews as James will make clear in 2:1-9.
39. As with other adjusted believers, the wealthy refuses to apply partiality in his relationship to others.
40. Rather, He is willing to place himself and wealth at God's disposal. 1Tim.6:17-19.
41. His attitude is also focused on Ph₃ knowing that his applications will produce far greater riches and lasting prosperity.
42. He is motivated not by the wealth he possesses, but by BD.
43. It is not the outward appearance that concerns him, but how his inner person appears before God.
44. The wealthy believer has a niche designed to prove God right when He states it is more blessed to give than to receive. Act.20:35
45. Wealth is a prosperity test that can spiritually hamstring the believer not willing to keep the correct doctrinal perspective.
46. The incarnate Christ exemplified what the **rich** believer is to emulate. Phi.2:8 cp.2Cor.8:9
47. In vs.10b, James states the reason this believer finds reason to **boast in his humbleness**, "**because like a flowering grass he will pass away**".
48. The fate of the wild field **flower** is now applied to their niche.
49. Due to the brevity and uncertainty of life, the adjusted believer has a different attitude towards wealth.
50. Many are prone to forget this fact, living in luxury.
51. All physical things in life are only temporary and as with all of mankind, life is short and will ultimately end leaving all earthly possessions behind.
52. The brief duration of the wild flowers is a symbol of the transitory nature of life. Psa.90:5,6; 102:11; Isa.51:12; 1Pet.1:24
53. The brevity of life will again be addressed in Jam.4:14.
54. This figure is designed to remind the **rich** the balance of **humiliation** that leads to maturity and SG₃.
55. We have Moses as another example of the right MA for the wealthy. Heb.11:24-26
56. The generous nature of the wealthy is evidence of their mastery over the details of life.
57. The **rich** believer's real assets like the poor, relates to their heavenly exaltation.
58. They **boast because** they have translated their temporal wealth into eternal wealth.

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A PROPHETIC CONCLUSION OF THE RICH VS.11

EXEGESIS VERSE 11:

^{GNT} James 1:11 ἀνέτειλεν γὰρ ὁ ἥλιος σὺν τῷ καύσωνι καὶ ἐξήρανε τὸν χόρτον καὶ τὸ ἄνθος αὐτοῦ ἐξέπεσεν καὶ ἡ εὐπρέπεια τοῦ προσώπου αὐτοῦ ἀπόλετο· οὕτως καὶ ὁ πλούσιος ἐν ταῖς πορείαις αὐτοῦ μαρανθήσεται.

^{NAS} James 1:11 **For the sun rises with a scorching wind, and withers the grass; and its flower falls off, and the beauty of its appearance is destroyed;** γάρ (*explan. conj.*) ὁ ἥλιος (*d.a. + n-nm-s; "the sun"*) ἀνέτειλεν ἀνατέλλω (*viaa--3s; "rises/dawns"; used 9x*) σὺν (*pI; "with/together with"*) τῷ ὁ καύσωνι καύσων (*d.a. + n-Im-s; "the intense heat/burning wind"*) καὶ (*ch*) ἐξήρανε ξηραίνω (*viaa--3s; "dries out/parches/withers"*) τὸν ὁ χόρτον χόρτος (*d.a. + n-am-s; "the grass"*) καὶ (*ch*) αὐτοῦ αὐτός (*nprgm3s*) τὸ ἄνθος (*d.a. + n-nn-s; "flower"*) ἐξέπεσεν ἐκπίπτω (*viaa--3s; "falls down/falls off"*) καὶ (*ch*) ἡ εὐπρέπεια (*d.a. + n-nf-s; "beauty/loveliness"*) αὐτοῦ αὐτός (*nprgn3s*) τοῦ τὸ προσώπου πρόσωπον (*d.a. + n-gn-s; "face/presence/appearance"*) ἀπόλετο· ἀπόλλυμι (*viam--3s; "itself destroyed/ruined"*) **so too the rich man in the midst of his pursuits will fade away.** οὕτω (*adv.; "thus/so/in this manner"*) καὶ (*adjunct.; "too/also"*) ὁ πλούσιος (*d.a. + ap-nm-s; "the rich man"*) ἐν (*pL*) αὐτοῦ αὐτός (*nprgm3s*) ταῖς ἡ πορείαις πορεία (*d.a. + n-Lf-p; "ways/pursuits of life"; used 2x*) μαρανθήσεται. μαραίνω (*vifp--3s; "will fade away"; "hapax"*)

ANALYSIS VERSE 11:

1. In vs.11, James uses further analogy to explain the transitory nature of **the rich man**.
2. The impetus of the explanation is to contrast **the rich** that do not give heed to the importance of BD in acclimation to their niche in vs.10.
3. In vs.10, the flowering **grass** dies expectantly after a brief life cycle as a natural course in life.
4. In vs.11, the **flower** dies suddenly while in the state of full vigor.
5. James uses a well known phenomenon in Palestine for the analogy, “**For the sun rises with a scorching wind, and withers the grass; and its flower falls off, and the beauty of its appearance is destroyed**”.
6. The rising **sun** looks to the dawning of a day in which this event will occur.
7. The term “**scorching wind/καύσων – kauson**” literally indicates an oppressive heat as one might experience working in the hottest period of a summer day. Mat.20:12
8. As with most environments, the heat is associated with **wind** and dependent upon the direction of the **wind**, the temperatures will vary. Cp.Luk.12:55
9. Here, the heat is so intense that in the course of a day it causes **the grass** to wither and the wild flower’s bloom to die off.

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10. The ultimate affect of the landscape is that its overt **beauty is destroyed**.
11. The effect is as a result of a **scorching wind** from the Arabian desert sweeping over the arid mountains into Palestine called Sirocco.
12. It was not a regular event, but would occur when summer temperatures were normally high and maybe a couple of times in the year, usually in May or October.
13. Our term is used in the LXX as the “East **wind**” to describe this event. Hos.13:15; Jon.4:8; Eze.17:10; 19:12
14. Other OT passages describing the East **wind**: Gen.41:6,23,27; Job 1:19; Psa.103:16
15. Under these climatic conditions, vegetation in Palestine would be **destroyed** within hours.
16. With the high winds, heat and dust, moisture in the air and soil is quickly evaporated devastating plant life with no deep roots.
17. As noted in Hos.13:15 and other OT verses, the East **wind** has overtones of God’s judgment brought upon the negative.
18. The purpose of James’ analogy is to show that **the rich** are powerless to avoid God’s judgment in history.
19. And just as God judges using the **scorching wind**, “**so too the rich man in the midst of his pursuits will fade away**”.
20. The parallel is of a sudden dramatic event that causes **the rich man** and “all his ways” to disappear.
21. Vs.11 is prophetic highlighting the ultimate and eschatological passing **away** of **the rich** who forgot God.
22. The **sun** rising pictures Christ postured with the dawning of the Day of the Lord in the tribulation. Cp.Psa.84:11; Mal.4:2
23. The hot **wind** represents God’s judgment that will occur upon mankind ultimately fulfilled at the 2nd Advent.
24. The **grass** pictures humanity in general as fragile and transitory. Isa.40:6-8
25. The **flower** represents the latter day **rich** being just as fragile and susceptible as the **grass**.
26. Their fate under God’s judgment is they will not survive the Tribulation anymore than their counterpart poor. Rev.6:15; 19:18
27. James will revisit this prophetic scenario in Jam.5:1-6.
28. The impetus of James’ prophecy is to highlight that wealth does not deliver anyone from God’s wrath and judgment, so don’t get caught up in it.
29. The fate of many of the latter day **rich** is that the **beauty** of their wealth of which they have adorned themselves will equally be destroyed along with their lives.
30. A day will come in history when God will evidence the transitory life of details and men on a world wide basis.
31. And that in an immediate and unexpected way. Luk.17:22-30
32. This verse can also be applied on a personal level when a **rich man** dies unexpectedly. Luk.12:15-21; 16:19-31; cp.Psa.52
33. Jesus pronounced woes against the prosperous and carefree. Luk.6:24-26
34. The reality is that physical accouterments of life are nothing, but our soul is everything. Mat.16:26; Mar.8:36-37
35. The believer should pray that God will impress upon him the brevity of life. Psa.39:4-6

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36. The temporary nature of life will be revisited in Jam.4:14.
37. In the end all wealth is lost no matter how great or small.
38. The poor will loose what little they have, but the **rich** man's loss will be most conspicuous.
39. Believers are not to emulate the cosmic **rich**, but are to pursue the true eternal wealth available in Ph₃.

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THE ULTIMATE RESULT OF PERSEVERANCE

EXEGESIS VERSE 12:

^{GNT} James 1:12 Μακάριος ἀνὴρ ὃς ὑπομένει πειρασμόν, ὅτι δόκιμος γενόμενος λήμψεται τὸν στέφανον τῆς ζωῆς ὃν ἐπηγγείλατο τοῖς ἀγαπῶσιν αὐτόν.

^{NAS} James 1:12 **Blessed is a man who perseveres under trial;** *Μακάριος (pred.a--nm-s; "Blessed"; makes a statement - "blessed is..") ἀνὴρ (n-nm-s; "a man") ὃς (rel.pro./nm-s; "who/which") ὑπομένει ὑπομένω (vipa--3s; "keeps on persevering/enduring"; cognate of the noun endurance vss.3,4) πειρασμόν, πειρασμός (n-am-s; "under testing/trial"; same as vs.2) for once he has been approved, he will receive (corrected) the wreath of life, ὅτι (causal conj.; "because/for") γενόμενος γίνομαι (circ.ptc./a/d/nm-s; "after or once having become") δόκιμος (a--nm-s; "approved/tried and accepted"; use 7x; cognate of the testing in vs.3 "δοκίμιον") λήμψεται λαμβάνω (vifd--3s; "he will receive") τὸν ὁ στέφανον στέφανος (d.a. + n-am-s; "the wreath") τῆς ἡ ζωῆς ζωή (d.a. + n-gf-s; "of life") which the Lord has promised to those who love Him. ὃν ὅς (rel.pro./am-s; "which"; ref. the wreath) ἐπηγγείλατο ἐπαγγέλλομαι (viad--3s; "He has promised"; the subject clearly implies Christ) τοῖς ὁ ἀγαπῶσιν ἀγαπάω (d.a. + subs.ptc./p/a/dm-p; "to the ones loving") αὐτόν. αὐτός (nram3s; ref. Christ)*

ANALYSIS VERSE 12:

1. In vs.12, James concludes the principle of persevering under testing bringing forth maturity with its final and ultimate result.
2. In vs.3, he stated the immediate benefit of faith-resting producing the patient endurance in view.
3. In vs.4 he stated the intermediate and long term result in time of handing the test producing the MAJG.
4. He now introduces such an individual with a beatitude as “**Blessed is a man who perseveres under trial**”.
5. The macarism “**Blessed**” looks to one that finds favor with God and is to be congratulated for his good fortune.
6. It further suggests one that is exceedingly happy.
7. James again uses the Greek term “ἀνὴρ – aner” for “**man**” to indicate the true status of spiritual maturity of +V.
8. This again in contrast to the negative double-souled believer that does not have single-minded commitment to BD in vs.8 and otherwise deluded in their niche of vss.9-11.
9. That the noun is without the definite article hypothetically places any believer that meets the qualifications within the **blessed** status.

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10. The qualification is now summarized as the believer “**who perseveres under trial**”.
11. The present tense of the verb “**perseveres**” indicates an ongoing action of the believer as directed towards their tests in life.
12. It is understood at this point that the patient enduring includes the type of +V towards the truth that James has previously articulated.
13. It looks to the believer that has embraced sound BD as a matter of course for their Ph₂ and has applied that truth satisfactorily before God.
14. The singular use of “**trial/test**” now views the Christian life as one test overall.
15. That test is to make the MAJG and to hold to the end.
16. The singular use indicates that simply reaching a state of maturity is no guarantee that the believer is honored under this blessing.
17. It demands a full disclosure of the entirety of their Ph₂ (the Christian life in time).
18. The full test of the MAJG includes the spiritual condition of the believer when they exit this life. Cp.2Tim.4:6-8
19. Further understood is all the intricacies of our tests to include our allotted sufferings. Rom.8:17-18; 2Cor.1:5; Phi.1:29; 3:8-11; 1The.3:2-5; Jam.5:10
20. The promise that highlights +V’s good fortune is then explained in the following causal clause, “**for once he has been approved, he will receive the wreath of life**”.
21. The term “**approved/δόκιμος – dokimos**” is the cognate of the noun “**testing/δοκιμιον – dokimion**” having the nuance of proved or refined.
22. It indicates a completed state in which the believer in view is found acceptable before God regarding their Ph₂ niche.
23. The periphrastic participle “**once he has become/γίνομαι – ginomai**” indicates the approval occurs before the main future verb of “**he will receive**”.
24. The timing of the reception is the Bema rewards ceremony at which time the believer’s works in life will be judged. 1Cor.3:11-15; 2Cor.5:10
25. **Once** the process of our works is tested with the fire of Christ’s judgment, the entirety of our Christian life will ultimately be revealed as that of value or fodder for the fire.
26. The believer found faithful to the end of their Ph₂ **will receive the wreath of life**.
27. The **wreath** (commonly translated crown in the NAS) is one of 4 wreaths mentioned in the NT associated with the believer’s Ph₃ reward: *See Doctrine of SG₃*
 - A. The **wreath** of righteousness. 2Tim.4:8
 - B. The **wreath** of glory. 1Pet.5:4
 - C. The **wreath** of exultation/boasting. 1The.2:19
 - D. The **wreath of life**. Jam.1:12; Rev.2:10
28. Rev.2:10 further declares that to be a recipient of the **wreath of life** one must be faithful until death.
29. Under the doctrine of SG₃, the wreaths are differentiated from all other over and beyond Ph₃ blessings.
30. The wreaths are designed to eternally mark believers that fulfilled their Ph₂ contrasted to all others that fell short.
31. Paul refers to the imperishable **wreath** as the “prize” indicating the exceptional status of the truly +V believer. 1Cor.9:24-25
32. Others that may fall short of being a prize winner will still retain whatever other SG₃ they may have coming. Heb.6:10

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33. The **wreath** is a special and great incentive to remain +V to the end no matter the personal cost. Heb.10:35,36
34. Its isagogics derives its significance in part from the Olympic games (ex. Corinth), where exceptional athletes who were winners received a **wreath** in distinction.
35. Much praise and glory was bestowed upon these and in many cases set them up with fame and riches for the remainder of their lives.
36. These prize winners were evidenced as the best of all participants and by far the minority.
37. As it parallels to these games of **life**, so shall believer's distinctions be in Ph₃ dependent upon their success in their Ph₂.
38. The **wreath of life** exemplifies and validates the +V believer's faithfulness to BD in time which will have its ultimate reward in their Ph₃.
39. That the **wreath** correlates with the believer passing his test of **life** adequately before God emphasizes its significance to his eternal **life** niche.
40. In his eternal **life** he will receive all of the honor, fame and glory that is associated with the prize winner, to include ruling over nations. Rev.2:26-27
41. There remains much discussion as to whether the wreaths are separate wreaths, wreaths that will be divided between sheep and pastors, or it is one **wreath** portraying major facets of correctly living the Christian life.
42. Our contention is that we are looking at a single **wreath** described with its various facets of significance based on:
 - A. The term is only used in the singular with respect to believers. 1Cor.9:25; Phi.4:1; 1The.2:19; 2Tim.4:8; Jam.1:12; 1Pet.5:4; Rev.2:10; 3:11
 - B. The distinctive 24 elders in Revelation are construed as each having only a single **wreath**. Rev.4:4,10
 - C. A proof text justifying that pastors and sheep can receive the same **wreath** is 2Tim.4:8.
43. The characteristics of the **wreath** validate and present believers in Ph₃ as those that:
 - A. Passed their purpose of life test before God being found faithful until the end. **Wreath of life**: Jam.1:12; Rev.2:10
 - B. Fulfilled God's requirement for righteousness via the 3 adjustments, SAJG, R_BAJG and MAJG. **Wreath** of righteousness: 2Tim.4:8
 - C. Were oriented to their dispensations in line with God's protocol under the principle of right P-T with right-congregation. **Wreath** of boasting: 1The.2:19
 - D. Their Ph₂ emulates the light of God's glory in the truth of BD with true humility in subservience to Christ. **Wreath** of glory: 1Pet.5:4
44. For the believer willing to hold to the end, they are guaranteed this ultra reward, "**which the Lord has promised to those who love Him**".
45. James redefines the persevering believer as **those who love** Christ.
46. The "ἀγαπάω – agapoo/**love**" is Divine **love** emphasizing the believers attributes of obedience to the truth of BD.
47. Those who truly **love** God are those that keep His commandments. Joh.14:15; 15:10
48. Their proof is their finished course.
49. *Review the Doctrine of Maturity.*

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TEMPTATION VSS.13-15

EXEGESIS VERSES 13:

^{GNT} James 1:13 μηδεὶς πειραζόμενος λεγέτω ὅτι Ἐκ θεοῦ πειράζομαι· ὁ γὰρ θεὸς ἀπειραστός ἐστὶν κακῶν, πειράζει δὲ αὐτὸς οὐδένα.

^{NAS} James 1:13 **Let no one say when he is tempted, "I am being tempted by God"; for God cannot be tempted by evil, and He Himself does not tempt anyone.** *μηδεὶς (neg.card..adj./nm-s; "no one/not anyone") πειραζόμενος πειράζω (adj.ptc./p/p/nm-s; "when being tempted"; cognate of the noun "tests/trials" vs.2) λεγέτω λέγω (vImppt--3s; "Let say") ὅτι (cc; intro. direct discourse) πειράζομαι· πειράζω (vImp--1s; "I am being tempted") Ἐκ ἀπό (pAbl; "from/by"; shows the originator of the action of tempting) θεοῦ θεός (n-gm-s) γάρ (explan.conj.; "for") ὁ θεός (d.a. + n-nm-s) ἐστὶν εἰμί (vipa--3s; "keeps on being") ἀπειραστός ἀπειραστος (a--pred.nm-s; "a non-temptable One/without temptation"; hapax; sense is God is immune to temptation) κακῶν, κακός (ap-Abln-p; "by evil things"; emphasizes that which is evil in character or distinction; ablative indicates evil as the source of temptation) δέ (cc; "and/so then") αὐτὸς αὐτός (nprnm3s; "He Himself") πειράζει πειράζω (vipa--3s; "tempts") οὐδένα. οὐδεὶς (strong neg.card.adj./am-s; "not one/anyone")*

ANALYSIS VERSES 13:

1. In vs.13, James now delineates between the concepts of testing and temptation.
2. The intent of contrast is to address the fact that believers will not always pass their tests succumbing to temptation. Cp.Jam.3:2a
3. James adheres to a balanced approach in one's quest for maturity recognizing that believers will not be perfect.
4. Further the believer's failings are to be understood with the correct doctrinal perspective.
5. He first counters any human viewpoint that would directly or indirectly blame **God** for their failures in vs.13.
6. In vs.14, he will then address the ultimate culprit as the STA with vs.15 providing the spiritual consequence.
7. James begins by referencing the believer's speech, "**Let no one say when he is tempted, 'I am being tempted by God'**".
8. The prohibition that **no one** should "**say**" is universal placing all believers on notice.
9. It has the force that **no one** should even consider the idea at hand credible enough to ever be worth repeating.
10. While he is addressing one's speech, it is understood that what people say mirrors their thoughts and generally explains their actions. Jam.3:2b

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11. The idea prohibited is then seen in the direct quote that follows that any solicitation to **evil** in life is ever sponsored **by God**.
12. The term “**tempted**/πειράζω – peirozo” is the cognate verb of the noun translated “tests/trials/πειρασμός – peirasmos” used in vs.2 and 12.
13. Context determines whether it should be translated as temptation or test. Mat.4:1 cp.Joh.6:5-6 (*same word*)
14. The context here is clearly established in the following explanatory clause, “**for God cannot be tempted by evil, and He himself does not tempt anyone**”.
15. James makes it crystal clear that anyone that says **God** tempts people to do **evil** is espousing false doctrine.
16. The true doctrine that **God cannot be tempted and Himself does not tempt** is based on God’s essence.
17. **God** is first and foremost absolutely righteous (+R) and as absolute light has no darkness in Him. Psa.19:8,9; 31:1; 119:75,137, et al; 1Joh.1:5
18. **God** is furthermore immutable in essence and never ceases from being +R. Heb.13:8
19. It is completely incongruous and illogical to think that **God** would partner with or sponsor **evil** at any level. Cp.2Cor.6:14-18
20. For **God to tempt to evil** is inconsistent with all we know of His opposition to all **evil** and sin.
21. That **God** is perfect in essence, He is completely immune to any solicitations **by evil** (it has no appeal) and it is impossible for Him to ever solicit likewise.
22. For the believer to equate or view **God** as the source of any temptation they may experience in life is blasphemous against His character.
23. His perfect character demands perfect actions.
24. The force of James’ theological assertion is designed to address the fact that while believers do fail in their tests, any rationalization to blame **God** for their failures is nothing more than operation Scapegoat.
25. While He directly tests believers, He never tempts them to **evil**.
26. It is common for believers when they fail under testing to look for a patsy.
27. Adam tried to make the woman the immediate cause and **God** the ultimate cause for his sin. Gen.3:12
28. The Exodus Generation was notorious for blaming others for their gross failures.
29. People seek all sorts of patsies for their failure such as heredity, environ, others, the devil, etc.
30. James makes clear that temptation will be a real experience in the midst of testing in the CWL (again the ptc. “**when he is tempted**”; not “if”; cp.vs.2).
31. Believers will be solicited to do **evil** in contrast to applying BD in the face of testing.
32. While **God** permits (permissive will) temptation to exist alongside testing (as a part of testing), He is not the author or agent of temptation.
33. The source of temptation is found at two primary levels, overt and within.
34. The overt can come directly from the source of Satan (called the tempter; Mat.4:3) or others in the world (believer and unbeliever alike) that directly solicit others to sin (1Pet.4:3-4).
35. We are to avoid the overt temptation of **evil** if at all possible by applying the doctrine of separation (Pro.3:7; 4:14-15,27; 14:16; 16:16-17; 24:1) and/or avoiding scenarios that bring about temptation (1Cor.7:5).

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36. The reality is that sometimes this is not completely possible. Gen.39:7ff
37. While overt temptation is an external (remote) solicitation to sin, the immediate/near cause is internal via the STA/OSN.
38. James will address this issue in vss.14-15.
39. In any case of how one is **tempted**, we cannot blame **God** as the agent of solicitation.
40. While the believer recognizes the existence of temptation that can bring forth failure, he/she is never to look to **God** either directly or indirectly (blaming others operating under God's permissive will) as having any part in the tempting.
41. We are to always remember in the face of temptations that we have the High Priest, Jesus Christ that has compassion on us as He too was **tempted**. Heb.2:18; 4:15
42. *Review the Doctrine of Divine Essence/Attributes.*

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EXEGESIS VERSES 14 – 15:

THE IMMEDIATE CAUSE OF TEMPTATION

^{GNT} James 1:14 ἕκαστος δὲ πειράζεται ὑπὸ τῆς ἰδίας ἐπιθυμίας ἐξελκόμενος καὶ δελεαζόμενος·

^{NAS} James 1:14 **But each one is tempted when he is carried away and enticed by his own lust.** δέ (ch) ἕκαστος (ap-nm-s; "each one") πειράζεται πειράζω (vipr--3s; "is being tempted") ἐξελκόμενος ἐξέλκω (circ.ptc./p/p/nm-s; "when being carried away/dragged out/allured"; hapax) καί (cc) δελεαζόμενος· δελεάζω (circ.ptc./p/p/nm-s; "being enticed/lead astray"; used 3x; 2Pet.2:14,18) ὑπό (pAbl; "by") τῆς ἡ ἰδίας ἴδιος (d.a. + a--Abl-s; "one's own") ἐπιθυμίας ἐπιθυμία (n-Ablf-s; "desire/yearning/lust")

THE RESULT OF SUCCUMBING TO TEMPTATION

^{GNT} James 1:15 εἶτα ἡ ἐπιθυμία συλλαβοῦσα τίκτει ἁμαρτίαν, ἡ δὲ ἁμαρτία ἀποτελεσθεῖσα ἀποκύει θάνατον.

^{NAS} James 1:15 **Then when lust has conceived, it gives birth to sin; and when sin is accomplished, it brings forth death.** εἶτα (temp.adv.; "Then when/next/afterward") ἡ ἐπιθυμία (d.a. + n-nf-s; "the lust") συλλαβοῦσα συλλαμβάνω (adj.ptc./a/a/nf-s; active = take captive; metaph. of sexual union which is context "having conceived") τίκτει τίκτω (vipa--3s; "gives birth/bears/produces") ἁμαρτίαν, ἁμαρτία (n-af-s; "to sin") δέ (cc) ἡ ἁμαρτία (d.a. + n-nf-s; "the sin") ἀποτελεσθεῖσα ἀποτελέω (adj.ptc./a/p/nf-s; "has been completed/accomplished") ἀποκύει ἀποκυέω (vipa--3s; "it brings forth"; used 2x; Jam.1:18) θάνατον. θάνατος (n-am-s; "death")

ANALYSIS VERSES 14 – 15:

1. While God does not tempt (vs.13), temptation remains a consistent and real ingredient of the believer's tests.
2. Even when overt temptation is not present, the believer is constantly faced with temptation from within.
3. The immediate and personal source is the flesh, a.k.a. the old man/OSN/STA. Rom.7:14-18 cp.6:5-6; Eph.4:21-24; Col.3:5-10
4. The believer does not have to be in a "sinfully dangerous situation" to be **tempted**.
5. The STA can salivate and entice one to **sin** even when alone and oblivious to the outside world.
6. Paul recognized this principle equating the stirring up of his STA as a result of reading the Law. Rom.7:7-13

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7. The flesh is of such nature it is antagonistic against the truth of BD and is constantly counterproductive in opposition to doing what is right before God. Rom.8:7-8
8. James bypasses the subject of overt temptation homing in on this ultimate cause as to why believers fail in their tests.
9. Even if overt temptation is party to the test, it is the believer succumbing to the salvations of their own STA that ultimately brings about their failures.
10. It is this internal conflict that faces the believer throughout the entirety of their Ph₂.
11. Recognition of this doctrine is essential for the believer to have a balanced approach in living the CWL in the A/C.
12. It recognizes that all believers will continue to **sin** after salvation Ph₁ and should not let this fact as to themselves and others disrupt their spiritual momentum. Ecc.7:20; 1Joh.1:8,10
13. In vss.14-15, James uses a sexual analogy for the STA of a seductive temptress successfully deceiving a weak minded male for the purpose of producing a bastard progeny.
14. It follows after the line of thought in Pro.7:6-23.
15. In vs.14, James first describes the M/O of the STA during the tempting process.
16. It is important to note that it is not the action of temptation described in vs.14 that constitutes **sin**; it is only after the temptation has successfully enjoined the believer's approval to fulfill its demands that **sin** is committed, as described in vs.15.
17. James personalizes the reality of the STA for all believers stating, "**But each one is tempted when he is carried away and enticed by his own lust**".
18. The adjectives "**each one**/ἕκαστος – hekastos" and "**his own**/ἰδιος – idios" modifying one's "**lust**" clearly indicates that every believer has an STA that operates in the described manner.
19. One's "**lust** trend" can manifest itself in any of the categories of sex, monetary, approbation, power, youthful, abnormality and pleasure and combinations of such.
20. These trends when left unrestrained then can produce any number of sins to include sexual immorality, sensuality, lies, slander, gossip, greed, idolatry, hostilities, envy, strife, jealousy, anger, hate, disputes, dissensions, cliquish behavior, antinomianism, fear, drunkenness, hell-raising and essentially every other **lust** and evil in the book. Rom.7:8; 8:7; Gal.5:19; Col.3:5; 2Tim.3:1-6; 2Pet.2:1-3; etc.
21. The sins manifest themselves in the mental attitude (MA), sins of the tongue (S/T) and overt.
22. All sin begins in the MA before it is expressed otherwise.
23. James then indicates that the M/O of the STA is a tandem operation.
24. This is seen in the two passive participles with the connective "**carried away and enticed**".
25. The first participle "ἐξέλκω – exelko" translated "**carried away**" is a hapax.
26. It is used in the LXX 4x and has the nuance of "forcibly dragged out/pulled" (Gen.37:28) and "pant, pant after, long for" (Job 37:20).
27. The sense of this word is the intense desire and pressure that the STA will place upon the believer trying to force itself upon them.
28. It emphasizes the salivating action and strong yearning that accompanies the STA in soliciting the believer of the necessity to meet its needs.

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29. The second participle “δελεάζω – deleazo/**enticed**” means to catch by a bait, to bait a fish hook and is used 3x (2Pet.2:14,18).
30. The “bait” used is the immediate fleshly gratification the believer will experience when he indulges **his own lust**. Eph.2:3; 2Pet.2:10
31. The STA is viewed as a lascivious woman that literally throws herself at the male seeking to arouse his physical need for sexual relief.
32. The male party to the analogy looks to the real you/soul of the believer.
33. It is in the soul that volition resides and it is volition (the freedom of choice) that ultimately has the power to refuse this whore’s advance.
34. Just as a normal male could easily thwart any physical advance of a woman.
35. However, the weakness of the normal virile male is found in their sexual arousal becoming single minded yearning for relief.
36. The picture here is a sexually normal male that is confronted with a sexually insatiable vixen using all her wiles to get him to bed.
37. And so it is with the believer that is **tempted** by their STA as they are confronted with insatiable urges constantly seeking them to join in for gratification.
38. The STA solicits the believer by initiating powerful urges of the flesh co-joined with a natural need to be satisfied.
39. While the believer has the power of the soul to repel its advances, the second their guard is down, or worn down, temptation enjoys success.
40. It is then that actual **sin** is committed per vs.15a, “**Then when lust has conceived, it gives birth to sin**”.
41. James now uses a birth analogy to conclude the results for failure to overrule the STA.
42. It must be understood here that the analogy breaks down as the sequence of events occur instantaneously in reality.
43. That the **lust**/STA is here personified as a woman is made clear as it is the entity that **gives birth**.
44. That the **lust** “conceives” indicates the real you giving the STA the green light.
45. Once the believer chooses to let the STA have its way, the result is an act of **sin**, in one of its plethora of manifestations.
46. That **sin** occurs after the tempting process is made clear with the temporal adverb “εἶτα – eita/**then when/next/afterward**” that begins vs.15.
47. It is the final clause of vs.15b that then emphasizes the spiritual result of **sin**, “**and when sin is accomplished, it brings forth death**”.
48. The completed or **accomplished sin** looks to the finalized product or ultimate consequence of **sin** as the result of the real you copulating with the STA.
49. In stark irony to giving **birth** to a baby for the purpose of introducing life, the only thing the STA **brings forth** is **death**.
50. Physical **death** is obviously not in view here or we would all be dead. Rom.3:23
51. Further, the unbeliever is not in view as they are always under spiritual **death**. Eph.2:1-3
52. The bastard progeny is temporal **death** describing the believer out of fellowship. Luk.15:24,32; Rom.7:9-11; 8:13a; 1Tim.5:6
53. James’ analogy recognizes the fact that all believers have two potential rulers of life, the indwelling GHS or the STA.

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54. All believers including +V continue to have an inner conflict between the ISTA and IHS. Gal.5:17
55. The +V is told not to go on letting the STA rule him (Rom.6:12 cp.7:23), but to be FHS (Eph.5:18).
56. The chain of **lust-sin-death** is the pattern of carnality that is the consequence of yielding to temptation.
57. It is this process that renders the believer out of FHS and experientially is dead before **God**.
58. In this state of carnality, all that the believer does is severed in terms of recognition by God as beneficial to their eternal life niche i.e., Divine good production/SG₃.
59. The reality of the CWL is that the STA successfully gets the upper hand on a repetitive basis.
60. The STA is the “weak link” of even the +V adjusted believer that will consistently draw the believer out of FHS. Ecc.7:20 cp.Mat.26:41; Rom.7:20
61. It is the inward enemy we all have to battle throughout our lives.
62. The adjusted believer recognizes its existence and impact and is not thrown off balance when he or others engage in **sin** activity.
63. Rather, the adjusted believer recognizes his own sins and applies the proper prescription of R_B to restore his soul back to the proper authority of the HS. Psa.32:5; Eph.5:14-18; 1Joh.1:9
64. The adjusted believer further recognizes that the ultimate cause of the failures in testing is a result of capitulation to their STA.
65. Therefore, they refrain from trying to blame God or others and deal with their own weaknesses as the root cause.
66. *Review the Doctrine of the OSN/STA.*
67. *Review the Doctrine of Deaths.*

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DISCERNMENT BETWEEN THE STA AND THAT SPONSORED BY GOD VSS.16-17

EXEGESIS VERSES 16 – 17:

^{GNT} James 1:16 Μὴ πλανᾶσθε, ἀδελφοί μου ἀγαπητοί.

^{NAS} James 1:16 **(Revised) Stop being deceived, my beloved brothers.** *Μή (neg. +) πλανᾶσθε, πλανᾶω (vImp.pp--2p; "Stop being deceived/lead astray/be made to wander or mistaken"; used 39x) μου ἐγώ (npg-1s; ref. James) ἀγαπητοί. ἀγαπητός (a--vm-p; "beloved") ἀδελφοί ἀδελφός (n-vm-p)*

^{GNT} James 1:17 πᾶσα δόσις ἀγαθὴ καὶ πᾶν δῶρημα τέλειον ἄνωθέν ἐστιν καταβαῖνον ἀπὸ τοῦ πατρὸς τῶν φώτων, παρ' ᾧ οὐκ ἔνι παραλλαγή ἢ τροπῆς ἀποσκίασμα.

^{NAS} James 1:17 **(Revised) Every thing bestowed which is good and every gift which is perfect is from above,** *πᾶσα πᾶς (a--nf-s; "Every/Each") δόσις (n-nf-s; lit. the act of giving; "thing bestowed"; used 2x cp.Phi.4:15) ἀγαθὴ ἀγαθός (a--nf-s; pred.adj.; "which is good"; that which is good in character; beneficial) καὶ (cc) πᾶν πᾶς (a--nn-s; "every") δῶρημα (n-nn-s; "gift/present"; used 2x cp.Rom.5:16) τέλειον τέλειος (a--nn-s; pred.adj.; "which is perfect/complete") ἐστιν εἰμί (vipa--3s; "keeps on being") ἄνωθεν (adv. of place; "from above") **coming down from the Father of lights, with whom there is no variation, or shifting shadow.** καταβαῖνον καταβαίνω (circ.ptc./p/a/nn-s; "while coming down/descending") ἀπὸ (pAbl; "from") τοῦ ὁ πατρὸς πατήρ (d.a. + n-Ablm-s; "the Father") τῶν ὁ φώτων, φῶς (d.a. + n-gn-p; "the lights/luminaries"; restr.attrib.adj.) παρ' παρά (pAbl; "from/with") ᾧ ὅς (rel.pro./Ablm-s; "whom"; ref. the Father) οὐκ οὐ (neg. +) ἔνι (vipa--3s; "there does not exist/there is no"; used 6x and only with the neg.) παραλλαγή (n-nf-s; "variation/change"; hapax) ἢ (cc; "or") τροπῆς τροπή (n-gf-s; lit. a turning around or return hence "shifting"; hapax) ἀποσκίασμα. (n-nn-s; "shadow"; hapax)*

ANALYSIS VERSES 16 – 17:

1. In vs.16, James highlights the M/O of the STA under the concept of deception.
2. Just as the lascivious woman in the analogy of vss.14-15 has a deceptive agenda to propagate and satisfy her own desires, so goes the STA soliciting the real you.
3. James exhorts these believers to **“Stop being deceived”**.
4. The negative with the present imperative has the force of ceasing from an action.

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5. The impetus here recognizes the universal trend and weakness of believers to allow the STA to assume rulership over the real you.
6. All believers capitulate to the STA (Jam.3:2a) and James warns us to **stop** it from governing our thoughts and actions.
7. The term “**deceived**/πλανῶ – planaō” has the nuance of being lead astray causing one to “wander from the right way” (cf.5:19).
8. That all believers sin, we must at all times keep putting the breaks on the STA through R_B and application of BD not allowing its deceptive influence retain control.
9. The right path is to be filled with the H.S. Eph.5:18
10. That James himself recognizes the need for this imperative is seen in his affectionate address, “**my beloved brothers**”.
11. The term “**beloved**” looks to the grace that God has provided in His plan as believers to conquer the STA.
12. That James relates himself to these believers as “**my brothers**” indicts his own person as culpable to following the imperative.
13. Paul also taught concerning the deceit of the STA. Rom.7:11; 1Cor.6:9-10; 15:33 (failure to separate from –V); Gal.6:7; Eph.4:22
14. The STA with its lusts has the powerful ability to deceive the real you.
15. It tells us how happy we will be and not to fear the consequences, our sins will not find us out and we can always rebound later.
16. In contrast to letting the STA rule deceiving the believer that they are enjoying the good life, in vs.17 James points to the true source of blessing, “**Every thing bestowed which is good and every gift which is perfect is from above**”.
17. James reference to true blessing being **from above** alludes back to the source of true wisdom also being from God in vs.5.
18. James has in view here all things both material and spiritual.
19. James expects his readers to put together the fact that God’s wisdom and blessings go hand in hand.
20. He is reminding believers that the prescription for defying their deceptive STA is to keep their eyes on the things **above**, not the earthly things of the cosmos. Jam.3:14-17 cp.1Joh.2:15-17
21. The term “**every**/πᾶς – pas” in the singular and in both cases indicates that **every** aspect of true blessing is sponsored by God and is not acquired in connection with the STA.
22. The “**thing bestowed which is good**/δόσις ἀγαθός – dosis agathos” looks to those things that are truly beneficial and useful in character and emphasizes the act of giving.
23. This indicates that when God blesses believers, it is not a responsive act based on unrighteousness.
24. Rather it is a reciprocating act based on God’s +R designed to benefit the believer’s awareness of His love for them. Cp.vs.18
25. All blessings God bestows upon us is designed to stimulate our +V and continued pursuit of BD.
26. The “**gift which is perfect**/δώρημα τέλειος – dorema teleios” marks the thing given as complete and lacking nothing in terms of its recipient.

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27. When God provides something in grace, it fulfills the criteria of beneficial and complete (it is just right).
28. It is designed to perfectly fulfill our needs and legitimate desires spiritually and physically apart from deviating from His +R.
29. As believers, we must learn to associate all our needs, wants and blessings with their ultimate place of origin.
30. By doing so, we will not be upset when certain things are not immediately provided knowing that God only blesses based on His perfect character and essence (He always knows what is best).
31. James then asserts that God's blessings are descending in a continual stream, "**coming down from the Father of lights**".
32. The present participle "**coming down**/καταβαίνω – katabaino" emphasizes this continuous action.
33. James coins a title for God only He uses in the NT as literally **the Father of lights**.
34. The primary reference is to the celestial **lights**, the heavenly luminaries as the source of light for the earth (sun, moon and stars).
35. These **lights** reflect the glory of their Creator. Psa.19:1; 136:7-9
36. God Himself is absolute light (1Joh.1:5) and is the source of all spiritual illumination (2Cor.4:6).
37. It is face-to-face teaching that provides believers with this spiritual illumination. Luk.8:16 cp.Eph.3:8-10
38. Believers are also called **lights**. Mat.5:14-16
39. James' choice of title for God is designed to emphasize that the blessings of God are designed to bring glory to its recipients in glory of His own person.
40. It is a very perceptive way theologically of alluding back to vss.9-10 to denote that all that God bestows upon the believer in time is designed for their eternal glory.
41. Therefore all that God blesses the believer with is designed to maximize their SG₃.
42. James then makes one final assertion about God in this vein, "**with whom there is no variation, or shifting shadow**".
43. The prepositional phrase "**with whom**/παρά ὅς – para hos" denotes that which is "alongside" of God; that which is associated with Him in essence.
44. The negative adverbial phrase "**there is no**/οὐ ἔστι – ou eni" is literally rendered "**there** does not exist".
45. This indicates an absolute absence of the following compound characteristics of **variation or shifting shadow**.
46. The noun "**variation**/παραλλαγή - parallage" is a hapax and literally means a passing from hand to hand indicating a change or variance from an established course.
47. We see **variation** in the intensity and direction of our stellar **lights**.
48. But with the Creator and Sustainer of these **lights**, the **Perfect** Giver of **good** gifts to men, He never deviates and remains constant in essence and expression.
49. The phrase "**shifting shadow**/τροπή ἀποσκίασμα – trope aposkiasma" would literally be rendered "a **shadow** cast by turning".
50. This language is used of the solstice when the sun reaches a point on the elliptic twice each year marking summer (June 22nd) and winter (December 22nd) solstice.
51. The sundial is one of the most ancient ways to mark the sun's gradual movement in the hemisphere providing a moving **shadow** of time.

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52. This language indicates that all that God is and does is not limited to time and is based on His eternity.
53. This compound description of God emphasizes His immutable and eternal nature.
54. This theological assertion is designed to impress upon the believer two certainties that can be attributed to God's beneficial actions of **perfect** blessings upon them:
 - A. We can totally depend upon God as completely faithful and trustworthy not to ever deviate from His +R and the ultimate purpose of His plan in His interaction with believers (immutable).
 - B. The blessings we receive **from** God are designed to transcend time as to their ultimate effect conforming to the benefit of our eternal life niche.
55. Not a doctrine, principle, prophecy, commandment or any other aspect of God's plan will He fail to uphold in His Sovereign will to bless His children.
56. Not one thing God does for us is ever contaminated, influenced or subjected to anything less than His **perfect** and eternal character. Cf.v.s.13
57. If what we receive in life whether of spiritual or material context is gained by anything less than the standards of God's character and essence, it is not **from** Him.
58. If the **thing bestowed** is not directly from God, then it is received under His permissive will as a result of energy of the flesh (STA).

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THE EXEMPLARY PERFECT GIFT

EXEGESIS VERSE 18:

^{GNT} James 1:18 βουληθείς ἀπεκύησεν ἡμᾶς λόγῳ ἀληθείας εἰς τὸ εἶναι ἡμᾶς ἀπαρχὴν τινα τῶν αὐτοῦ κτισμάτων.

^{NAS} James 1:18 (Revised) **Because He so willed He brought us forth by the word of truth, for us to be a kind of first fruit of His created things.** *βουληθείς βούλωμαι(circ.ptc./a/d/nm-s; ptc. of cause; "Because He willed/determined/purposed"; in exercise of God's sovereignty) ἀπεκύησεν ἀποκυέω (viaa--3s; "He brought forth"; same as 1:15; Here of the Father, not mother; in contrast to the fleshly STA of vs.15; looks to regeneration into life) ἡμᾶς ἐγώ (npa-1p "us") λόγῳ λόγος (n-1m-s; of means; "by a word") ἀληθείας ἀλήθεια (n-gf-s; "of truth") εἰς (pa; lit. "into"; here used logically to indicate His will/purpose; "for") ἡμᾶς ἐγώ (npa-1p; acc. of general reference; "us") τὸ (d.a.ans +) εἶναι εἰμί (inf. of purpose/paa; "to be") τινα τὶς (indefinite pro.; af-s; "a kind of/a particular of sorts") ἀπαρχὴν ἀπαρχή (n-af-s; "first fruit/first portion") αὐτοῦ αὐτός (nprgm3s; "of His") τῶν τὸ κτισμάτων. κτίσμα (d.a. + n-gn-p; "creation/created things")*

ANALYSIS VERSE 18:

1. In vs.18, James follows up from vs.17 to give an example of a perfect gift and blessing associated with God.
2. The blessing itself centers of God's plan of salvation.
3. The blessing is first associated with spiritual reality that is then realized in a physical way.
4. This is to underline the fact that all blessing from God is "from above" in vs.17.
5. James begins by emphasizing the cause behind salvation, "**Because He so willed He brought us forth by the word of truth**".
6. James has previously decreed aspects of God's character as free from evil (+R; vs.13), immutable and eternal (vs.17c).
7. He assumes his readers to understand that God's character is that which underwrites the reasoning and cause behind what God does.
8. The causative force of God is known as His sovereignty.
9. God's sovereignty is His resolute will that determines or decrees the POG in its many facets of expression and execution.
10. Whatever God "wills" or determines to happen, one can be assured of its fulfillment.
11. Conforming to His +R, immutable and eternal character, all that God wills as to His plan can be depended upon to propagate that conducive to these characteristics.
12. The premier example is in His sovereignty decreeing a way for salvation.
13. The provision of salvation by grace through faith was compatible with God's essence.

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14. The sacrifice of His Son satisfied God's +R. 2Cor.5:21
15. Further, Jesus Christ in Person as the God-man provides a salvation that is immutable and eternal. Heb.13:8
16. Salvation is called a *gift of God*. Eph.2:8
17. God's attribute of love is the motivation within Him to provide salvation. Joh.3:16
18. Salvation is here presented under the concept of regeneration/new birth as brought out by the verb "**He brought forth**/ἀποκυέω – apokueo".
19. This is the same verb used to describe "death" that sin brings **forth** in vs.15.
20. This is to contrast God's plan for salvation of introducing eternal life. Joh.3:14-15
21. Salvation is viewed as a birth; an entrance into a new life. Joh.3:3-8
22. That James uses the concept of regeneration contextually is apropos contrasting the result of death due to the ISTA. Eph.2:1
23. Spiritual death is the lot of all men in their fallen estate.
24. Regeneration highlights the recreation of the human spirit that was lost by man at the fall. Gen.2:7 *"breathed into his nostrils the breath of lives (חַיִּים - chayyim; plural)... cp. Gen.2:17 lit. "dying you will die"; the 1st death was spiritual i.e., removal of the human spirit; not the soul that was removed from the body at physical death some 930 years later cp. Gen.5:5*
25. The human spirit a.k.a. the "new self/man" is generated into the believer at saving faith. Rom.8:16 cp.Eph.4:24; Col.3:10
26. The Holy Spirit is the agent of its creation. Joh.3:6b; Tit.3:5
27. Spiritual death is cancelled out at salvation and replaced with the eternal human spirit. Cp.1The.5:23
28. The perfect gift of salvation frees the believer from the consequences of spiritual death via the ISTA and its ultimate rulership over man. 1Joh.3:9
29. It is a blessing of salvation given from above and is +R and eternal. Cp.Rom.8:10
30. God desires all men to be saved. 1Tim.2:4; 2Pet.3:9
31. Of those saved, none will perish. Joh.17:2,12,24
32. Yet most are not saved. Mat.7:13,14 cp.Joh.1:11
33. The "Why?" of point 18 is because He honors Divine Institution #1; volition.
34. That the action of the participle "**Because He so willed**" precedes the action of the main verb "**He brought forth**" indicates that God determined His plan for salvation of +V in eternity past.
35. His omniscience anticipated man's fall and He predetermined the +V to be delivered. Rom.8:29-30
36. The Divine means for our salvation is said to be "**by the word of truth**".
37. It is here that the spiritual reality of salvation is presented in a physical way.
38. It is the **truth** of BD that is the vehicle by which salvation (God's perfect gift) becomes a reality in the physical realm.
39. It is the transmission of spiritual realities into physical realities.
40. The thrust that James wants believers to GAP is that **the word of truth** is the catalyst through which all true blessings from God are realized.
41. Apart from pursuing BD, God is not pursuing the believer with His blessings.
42. Contextually "**the word of truth**" is the message of salvation called the gospel Ph₁.
43. The "good news" is the promise it gives to all that believe.
44. It brings regeneration to all that receive it. Rom.10:17; 1The.2:13; 1Pet.1:23-25

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45. The end of the verse then states the immediate logical purpose for regeneration, “**for us to be a kind of first fruit of His created things**”.
46. The term “**first fruit**/ἀπαρχή - aparche” as ascribed to individuals is used in the following way in the NT:
 - A. Of Church Age believers. Rom.8:23; 2The.2:13
 - B. Of early converts in certain geographical areas. Rom.16:5; 1Cor.16:15
 - C. Of Christ as the **first** in order of resurrection. 1Cor.15:20,23
 - D. The conversion of the 144,000 during the tribulation. Rev.14:4
47. The indefinite pronoun “**a kind of**/τίς - tis” generally categorizes the **first fruit** as “*some of others*”.
48. That James is writing to early Jewish converts having been dispersed outside Jerusalem throughout the Roman province (Jam.1:1) makes its designation under 46. B. the most feasible.
49. Further, James includes himself as party to the **first fruit** as seen in the pronouns “**us**/εγώ - ego” (used 2x).
50. He relates to these Christians as *some* of the earliest believers in the CA that God has now dispatched in representation of His plan.
51. These believers have become the examples of God’s blessing of salvation and all that it is to represent.
52. In that vein, as **a kind of first fruit**, these believers now carry the responsibility to evangelize others.
53. The force of this purpose clause is that it is God’s will for these believers now to spread the good news so that others too may become recipients of God’s perfect gifts and blessings.
54. In their witness of the life through the medium of BD, they are to relate to others God’s graciousness in blessings.
55. Just as James has related to these in this passage.
56. The final phrase “**of His created things**” realizes that creation itself is a blessing from God.
57. As a **first fruit of His creation**, believers become the verbal vehicle of proclaiming **the word of truth** to others.
58. All true blessing from God begins with the regeneration of salvation and overruling the STA.
59. *Review the Doctrine of Volition.*

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PROPER PROTOCOL FOR FACE-TO-FACE

EXEGESIS VERSES 19 – 20:

^{GNT} James 1:19 Ἴστε, ἀδελφοί μου ἀγαπητοί· ἔστω δὲ πᾶς ἄνθρωπος ταχύς εἰς τὸ ἀκοῦσαι, βραδύς εἰς τὸ λαλῆσαι, βραδύς εἰς ὀργήν·

^{NAS} James 1:19 **This you know, my beloved brothers. (Revised) But let every man be quick to hear, slow to speak and slow to anger;** Ἴστε, οἶδα (viPFa--2p; "This you know"; PF indicates a knowledge with unforgettable certainty) μου ἐγώ (npg-1s; ref. James) ἀγαπητοί· ἀγαπητός (a--vm-p; "beloved") ἀδελφοί ἀδελφός (n-vm-p; "brothers") δέ (cc; "but/now") πᾶς (a--nm-s; "every/each one") ἄνθρωπος (n-nm-s; "man") ἔστω εἰμί (vImp/pa--3s; "let be") ταχύς (a--nm-s; "quick/prompt/swift") εἰς (pa +) , τὸ ἀκοῦσαι, ἀκούω (d.a. + Inf. purp. ac/aa; "to hear/listen"; ingressive aorist) βραδύς (a--nm-s; "slow"; used 3x) εἰς (pa +) τὸ λαλῆσαι, λαλέω (d.a. + inf. purp. ac/aa; "to speak"; ingress. aorist) βραδύς (a--nm-s; "slow") εἰς (pa; "into") ὀργήν· ὀργή (n-af-s; "anger/wrath/indignation")

WHY ANGER IS TO BE RESTRAINED

^{GNT} James 1:20 ὀργὴ γὰρ ἀνδρὸς δικαιοσύνην θεοῦ οὐκ ἐργάζεται.

^{NAS} James 1:20 **for the anger of man does not achieve the righteousness of God.** γάρ (explan. conj.; "for") ὀργή (n-nf-s; "anger") ἀνδρὸς ἀνὴρ (n-gm-s; "of man"; note the play on the word "man" from vs.19) οὐκ οὐ (neg. +) ἐργάζεται. ἐργάζομαι (vipd--3s; "accomplish/achieve") δικαιοσύνην δικαιοσύνη (n-af-s; "righteousness") θεοῦ θεός (n-gm-s)

ANALYSIS VERSES 19 – 20:

1. James has made it very clear as sub-themes of chapter 1 the importance of inhale faith (vss.5-8) and the destructive nature of the STA (vss.14-15).
2. These in relationship to that applicable in our striving for maturity (vss.2-4,9-12) and theological orientation to God and His will for believers in witness to others (vss.13,16-18).
3. He now begins the practical applications found necessary for the believer's success.
4. It begins with the proper approach to inhale faith (vss.19-20), isolation of the STA (vs.21) and application of the doctrine received (vss.22-27).
5. The opening statement of vs.19a, "**This you know, my beloved brothers**" is designed to tie in the thought of vs.18 with what follows.

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6. The perfect tense of “**this you know**/οἶδα – oida” emphasizes doctrine they have received in the past and are retaining with certainty.
7. This first harks back to the fact that these believers recognize their regenerate spiritual states as believers in vs.18.
8. Furthermore, they are very aware of the necessity to acclimate to their Ph₂ in their witness of the life to others.
9. That acclimation begins with one’s attitude towards face-to-face teaching of sound doctrine in Bible class.
10. That Bible class is in view is made clear in vs.21.
11. Again, James assumption of their assembly being intact under MPR is further recognized in 2:1ff.
12. James again uses the affectionate term “**my beloved brothers**” highlighting the grace of God’s plan making salvation possible and illustrating the spiritual unity believers are to portray in their witness.
13. The quality of the believer’s effective witness is first dependent upon their attitude and approach to the teaching of BD.
14. That James thoroughly recognizes this fact is noted in the first of applications listed, “**But let every man be quick to hear, slow to speak and slow to anger**”.
15. The imperative for **every man** to “**be**” indicts every believer in their responsibility to execute God’s directive will presented.
16. Those that will not submit themselves in such fashion do not possess a state of being that will eventuate with maturity.
17. What +V is to determine is then expressed with two purpose infinitives:
 - A. **Quick to hear.**
 - B. **Slow to speak.**
18. The final phrase “**slow to anger**” has no direct grammatical purpose attached to it illustrating its action as greatly mitigated by adherence to the first two infinitives.
19. All believers, whatever their special status, must acclimate to these requirements.
20. Failure results in the misunderstanding and lack of doctrine.
21. The phrase “**quick/swift to hear**” highlights the proper MA of the adjusted believer.
22. The first standing duty of those that claim +V requires that we be eager and attentive, ready to receive and assimilate the teaching under inhale faith.
23. This is evidence of a true seeker.
24. “**Slow to speak**” is a call for restraint upon hasty and ill-advised reactions to what is heard.
25. The purpose here is to safeguard against superficial, immature and immoderate reactions, not becoming of the adjusted believer.
26. It protects against a “knee jerk” reaction of taking issue with the teaching rather producing the kind of wisdom that allows time for a fuller apprehension and thoughtful evaluation of what has been heard.
27. The believer is to be reserved in comments to others with respect to that which one may disagree.
28. Many times, if not most, believers that take issue with the teaching do so due to a lack of frame of reference and/or an emotional reaction to the busting of a “sacred cow”.

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29. This application is the first lesson necessary for one to adjust to if they expect to further “bridle their tongue” evidencing maturity that James will hit on later. Cp.1:26; 3:2
30. To be reserve in our speech is a life lesson for preservation of life and reputation in our witness. Pro.13:3; 29:20
31. “**Slow to anger/wrath**” recognizes resenting emotions that often accompany verbal disagreement.
32. Wrath denotes a strong and persistent feeling of indignation.
33. The adjusted believer is to keep their emotions and STA in check at all times with regarding to the teaching of BD.
34. **Anger** in Bible class neutralizes your objectivity.
35. We are at least partially blinded to properly evaluate things if **anger** rules.
36. In vs.20, James presents the ultimate reason we are not to yield to **anger**, “**for the anger of man does not achieve the righteousness of God**”.
37. James now changes the word for “**man**” from “ἄνθρωπος – anthropos” in vs.19 to “ἄνθρωπος – aner”.
38. His play on words is designed to indicate that leading with **anger** is not befitting those striving for maturity. *See vs.7-8,12 that indicate the significance for these 2 uses.*
39. “**Anger**” is not always wrong (righteous indignation). Eph.4:26
40. To never be stirred by evil and apostasy suggest a deficiency in moral character.
41. However, unabated **anger** does not advance the plan and **righteousness of God** in the CWL.
42. It is not a tool or means to resolve spiritual issues.
43. It is counterproductive in resolving conflicts.
44. Even righteous indignation is an emotional response and left unbridled easily leads to sin **anger** and the emotions tend to rule and distract from one’s purpose in life in continued application of BD.
45. A life controlled by **anger** is not going to produce maturity and maximize the believer’s Divine good production.
46. STA **anger** is incompatible with the FHS. Gal.5:19-23
47. To let **anger** lead in life negates the pursuit of God’s **righteousness**.
48. Even God’s wrath is a response controlled by His +R.
49. Some observations on **anger**:
 - A. It is a MAS. Eph.4:31, Col.3:8
 - B. It constitutes MA murder. Mat.5:21,22; 1Joh.2:9; 3:15
 - C. It does not advance one spiritually in pursuit of the **righteousness of God**.
 - D. We are not to let the sun set on our **anger**. Eph.4:26b
 - E. It is an anthropathism of Divine +R. Jud.2:14,20
 - F. There is sanctified **anger**. Eph.4:26a cp. Pro.13:5
- 50: *Review the Doctrine of Anger.*

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THE NECESSITY TO ISOLATE THE STA FOR FACE-TO-FACE

EXEGESIS VERSE 21:

^{GNT} James 1:21 διὸ ἀποθέμενοι πᾶσαν ῥυπαρίαν καὶ περισσεῖαν κακίας ἐν πραύτητι, δέξασθε τὸν ἔμφυτον λόγον τὸν δυνάμενον σῶσαι τὰς ψυχὰς ὑμῶν.

^{NAS} James 1:21 **Therefore putting aside all filthiness and all that remains of (revised) malice,** *διό (inferential conj.; "Therefore/for this reason or purpose") ἀποθέμενοι ἀποτίθημι (circ.ptc. of means/Pf/a/m/nm2p; lit. to put off; of clothes take off and lay down; "putting aside/laying aside"; middle denotes ones own action; demonstrates the means of how to fulfill the purpose of receiving the word) πᾶσαν πᾶς (a--af-s; "all/every") ῥυπαρίαν ῥυπαρία (n-af-s; lit. filth, dirt; "filthiness/bad behavior/moral uncleanness/impurity"; hapax) καί (cc) περισσεῖαν περισσεῖα (n-af-s; "prevalent/excess/abundance/that which remains/any spill over"; used 4x) κακίας κακία (n-gf-s; "of wickedness"; of behavior "dislike/malice/ill will/hatefulness"; opposite of fellowship; used 11x) **in humility receive the word implanted, which is able to save your souls.** *ἐν (pL) πραύτητι, πραύτης (n-Lf-s; "gentleness/meekness" hence "true humility") δέξασθε δέχομαι (vImpad--2p; "receive/except"; ref. to inhale faith) τὸν ὁ λόγον λόγος (d.a. + n-am-s) ἔμφυτον ἔμφυτος (a--am-s; "implanted/placed in") τὸν ὁ δυνάμενον δύναμαι (d.a. + adj.ptc./p/d/am-s; "which is able" modifies the word) σῶσαι σῶζω (inf. purp./a/a; "to deliver/save") ὑμῶν. σύ (npg-2p) τὰς ἢ ψυχὰς ψυχή (d.a. + n-af-p; "souls")**

ANALYSIS VERSE 21:

1. With the proper MA and overt protocol for face-to-face established, James now highlights the spiritual protocol.
2. The inferential conjunction, “**therefore**” has the nuance of “for this reason” or “for this purpose”.
3. It ties in the thought of vss.19-20 with vs.21.
4. The force of vs.21 is to be taken in addition to being attentive in class, keeping silent for a full hearing and controlling any adverse emotions of anger.
5. For the pure assimilation of BD under GAP, the believer must also execute “**putting aside all filthiness and all that remains of malice**”.
6. The participle “**putting aside/ἀποτίθημι - apotithemi**” literally means to put off and lay **aside**, as with clothing.
7. The perfect tense indicates action designed for sustaining results.

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8. The middle voice is reflexive denoting this is something each believer must choose to do for himself and could be rendered “you yourselves **putting aside**”.
9. The language of James indicates isolation of the STA.
10. The mechanics is 1Joh.1:9 (R_B).
11. Through R_B, the believer effectively overrules the STA and its wasteful production and is filled with the Spirit. Eph.5:18
12. Paul and Peter also use this removal motif to illustrate this principle. Rom.13:12; Eph.4:22,25; Col.3:8; 1Pet.2:1
13. The proper approach to hearing BD is associated with the believer continuously keeping the STA overruled during class to facilitate sustaining spiritual advance.
14. The STA is viewed as inappropriate dress (spiritual appearance) in worship of God. Joh.4:23,24
15. The phrase “**all filthiness**/πᾶς ῥυπαρία – pas hruparia” points to every aspect of that construed as amoral before God.
16. The noun “**filthiness**” is literally “dirt” and indicates the believer must be cleansed of all that morally defiles them.
17. The source of the dirt is the STA.
18. Jesus taught this principle under operation “foot washing”. Joh.13:5-11
19. In addition to isolating the STA, the believer is also told to remove “**all that remains of malice**”.
20. The phrase “**all that remains**” is the noun “περισσεία – perisseia” indicating that of excess, abundance, prevalent or that which has spilt over.
21. The noun “**malice**/κακία – kakia” is used 11x and is obvious STA activity sometimes translated wickedness. Act.8:22; Rom.1:29 (wickedness); Eph.4:31; etc.
22. James isn’t being redundant nor inferring that R_B alone is not effective against excessive sinning.
23. The restrictive use of this noun as **malice** is that preferred to indicate the necessity for the believer to check their MA as to their relationships with others.
24. **Malice** indicates a feeling of ill will, spite, hatred or dislike and is the opposite of kindness or fellowship.
25. James is stating that when one R_B’s, they should also check their thinking to make sure they are not maintaining an attitude of non-forgiveness towards another.
26. To do so would negate R_B just as Jesus taught in Mat.6:15; Mar.11:26.
27. One cannot effectively remain in fellowship if they do not maintain the proper mental attitude of forgiveness toward others. Cp.Mat.18:21-22; Luk.17:3-4
28. Residue ill will toward others neutralizes otherwise attempts to R_B and proper application of worship before God. Cp.Mat.5:23-24
29. In vs.21b, James then states the consequences and positive command while in FHS, “**in humility receive the word implanted, which is able to save your souls**”.
30. That the participle “**putting aside**” precedes the imperative to “**receive**” indicates that R_B should always precede GAP.
31. The prepositional phrase “**in humility**” looks at the inner quality of being in FHS.
32. It emphasizes the sphere of spirituality in which the believer is now able to GAP BD. Cp. Joh.4:23-24
33. Genuine **humility** of the believer in Bible class is the one in FHS submitting to the authority of God.

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34. There is no place for arrogance, pride, insolence, etc., in contrast to **humility**.
35. **Humility** means the believer is teachable and that their own opinions are not asserted.
36. The command to “**receive**” is the assimilating of BD under inhale faith.
37. The command itself demands the dissemination of BD by the communicator.
38. The Bereans (Act.17:11) demonstrated the correct MA for inhale faith.
39. Whether one comes to the light of BD or not is evidence of whether they are +V or not. Joh.3:19-21
40. What is to be received is “**the word implanted**”.
41. James uses an agricultural figure of seed and soil to illustrate the intake of BD.
42. The soil = volition, the seed being BD.
43. The seed is planted inside the soil by the sower.
44. The sower is the communicator.
45. The kind of soil determines the results.
46. Jesus taught the same principle in the parable of Luk.8:5-15.
47. Bible class is designated as the forum for the “**implanted word**” since it is designed to put into the soul under face-to-face (via GAP), even as a seed is physically planted into the soil.
48. James then makes clear that it is through this process of inhale faith that saves or delivers the soul (real you) from great loss.
49. James uses the word “**save**” here in a Ph₂ sense.
50. Paul also uses this term in this way. 1Cor.15:2; Phi.2:12; 1Tim.4:16
51. Those that will align themselves under the proper protocol and spiritual orientation for MPR and **receive** doctrine via inhale faith will be delivered from loss at the Bema. 1Cor.3:10-15
52. Principle: Bible class is designed for monologue by the P-T to the sheep (**receive**).
53. Principle: Sheep are to be attentive and silent not allowing emotions to rule (decorum).
54. Principle: R_B and a clean slate of forgiving others are necessary for GAP (FHS).
55. Principle: Inhale faith of BD is the lifeline for Ph₂ salvation (MAJG).

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EXHALE FAITH (APPLICATION) DEMANDED AS PROOF OF +V VSS.22-27

EXEGESIS VERSE 22:

^{GNT} James 1:22 Γίνεσθε δὲ ποιηταὶ λόγου καὶ μὴ μόνον ἀκροαταὶ παραλογιζόμενοι ἑαυτοῦς.

^{NAS} James 1:22 (Revised) **Now--you all become doers of the word, and not merely hearers who delude themselves.** δέ (cc; "Now/But") Γίνεσθε γίνομαι (vImpdpd--2p; "You all become") ποιηταὶ ποιητής (n-nm-p; "doers/makers"; used 6x, 4x in James [1:22,23,25; 4:11]; it carries the sense of doing as with an occupation, Act.17:28) λόγου λόγος (n-gm-s; "of the word") καί (cc) μή (neg. +) μόνον μόνος (adv.; "only/singly/merely") ἀκροαταὶ ἀκροατής (n-nm-p; "hearers/listeners"; used 4x, Rom.2:13; Jam.1:22,23,25) παραλογιζόμενοι παραλογίζομαι (adj.ptc./p/d/m2p; "deluding/deceiving/reckoning falsely"; used 2x, Col.2:4; Jam.1:22) ἑαυτοῦς. ἑαυτοῦ (reflex.pro./am2p; "yourselves/themselves")

ANALYSIS VERSE 22:

1. The opening conjunction “δέ - de” is better understood here denoting a transition more than contrast, “**Now**”.
2. The emphasis James is after is to impress upon us that even though proper inhale faith is a prerequisite for spiritual growth, alone that is insufficient to attain this goal.
3. The sense is though you may have inhale faith right, **now** you must apply the doctrine you hear.
4. These believers must transcend or elevate themselves beyond the scope of just being an audience, as it is imperative for them to also “**become doers of the word**”.
5. The present imperative of the command to “**become doers**” denotes a continuous obligation to application (not a one shot deal or nod to God).
6. The full compliment of faith (+V) is a two-step process, inhale (intake) and exhale (application) faith.
7. As James will later make clear, inhale faith without application is dead or useless. Jam.2:14-18
8. James exhorts these believers to apply BD as evidence or proof of their +V, “**and not merely hearers who delude themselves**”.
9. Their deception is directly related to their lack of application.
10. Those believers that think they can come to Bible class and simply receive BD (even if in FHS) without application are going no where spiritually.
11. That James addresses his readers as “**you all**” isolates this exhortation to those who are willing to establish their MPR in Bible class.
12. This exhortation is moot otherwise.

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13. Failure to apply what is heard under face-to-face is a common pitfall of those that attend regularly.
14. BD does us no good unless we apply it.
15. Any more than an unbeliever hearing the gospel message Ph₁ and will not believe.
16. Those that complain that doctrine does not work are believers simply not applying the doctrine.
17. The command to apply in no way diminishes the importance of inhale faith. Cf.Rom.10:2
18. Hearing must precede doing or you have action without honor.
19. You cannot audit (inventory) Bible class, but must be willing to accept the entire counsel. Cf.Act.20:27
20. To think that the CWL begins and ends with each Bible class is to miss the whole point and purpose of the local church. 1Tim.3:15 cp.Eph.4:11-13 cf.Eph.2:10; Col.1:10; 1Tim.6:18; 2Tim.2:21; 3:16-17
21. Obviously, to the degree one lacks in inhale faith, to that degree will they lack in exhale faith.
22. Doing demands first believing and knowing the doctrine as illustrated in Mat.7:21-27.
23. Then you must make whatever overt application is called for.
24. Failure to apply is a sin. Jam.4:17

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THE NON-DOER CONTRASTED TO THE EFFECTUAL DOER VSS.23-25

EXEGESIS VERSES 23 – 25:

^{GNT} James 1:23 ὅτι εἴ τις ἀκροατῆς λόγου ἐστὶν καὶ οὐ ποιητής, οὗτος ἕοικεν ἀνδρὶ κατανοοῦντι τὸ πρόσωπον τῆς γενέσεως αὐτοῦ ἐν ἐσόπτρῳ·

^{NAS} James 1:23 **For if anyone is a hearer of the word and not a doer,** ὅτι (*causal conj.*; "Because") εἴ (*cond. part.*; 1st class) τις (*indef.pro./nm-s*; "anyone") ἐστὶν εἰμί (*vipa--3s*) ἀκροατῆς (*n-nm-s*; "a hearer") λόγου λόγος (*n-gm-s*) καί (*cc*) οὐ (*neg.* +) ποιητής, ποιητής (*n-nm-s*; "a doer") **he is like a man who looks at his natural face in a mirror;** οὗτος (*near dem.pro./nm-s*; "this one/he") ἕοικεν ἕοικα (*viPFa--3s*; "is like/resembles"; same as 1:6) ἀνδρὶ ἀνὴρ (*n-dm-s*; "a man") κατανοοῦντι κατανοέω (*adj.ptc./p/a/dm-s*; "looking at/observing/studying/considering") αὐτοῦ αὐτός (*nrgm3s*) τῆς ἢ γενέσεως γένεσις (*d.a. + n-gf-s*; "origin/birth"; hence, "natural") τὸ πρόσωπον (*d.a. + n-an-s*; "face/countenance") ἐν (*pL*) ἐσόπτρῳ· ἔσοπτρον (*n-Ln-s*; "polished metal to reflect an image/mirror"; used 2x; 1Cor.13:12)

^{GNT} James 1:24 κατενόησεν γὰρ ἑαυτὸν καὶ ἀπελήλυθεν καὶ εὐθέως ἐπελάθετο ὁποῖος ἦν.

^{NAS} James 1:24 **for once he has looked at himself and gone away, he has immediately forgotten what kind of person he was.** γὰρ (*explan.conj.*) once - supplied for continuity κατενόησεν κατανοέω (*viaa--3s*; "he has looked") ἑαυτὸν ἑαυτοῦ (*reflex.pro./am3s*; "at himself") καί (*cc*) ἀπελήλυθεν ἀπέρχομαι (*viPFa--3s*; "gone away/departed") καί (*cc*; sense of the connective found in the supplied once) εὐθέως (*adv.*; "immediately/at once") ἐπελάθετο ἐπιλανθάνομαι (*viad--3s*; "he forgets") ὁποῖος (*indef. interr.adj./nm-s*; "what sort/what kind of person") ἦν. εἰμί (*viIPFa--3s*; "he was")

^{GNT} James 1:25 ὁ δὲ παρακύψας εἰς νόμον τέλειον τὸν τῆς ἐλευθερίας καὶ παραμείνας, οὐκ ἀκροατῆς ἐπιλησμονῆς γενόμενος ἀλλὰ ποιητής ἔργου, οὗτος μακάριος ἐν τῇ ποιήσει αὐτοῦ ἔσται.

^{NAS} James 1:25 **But one who looks intently at the perfect law, the law of liberty, and abides by it,** δέ (*ch*; "But/Now") ὁ παρακύψας παρακύπτω (*d.a. governs all 3 ptcs. +*

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*subs.ptc./a/a/nm-s; lit. stoop down to look in; "the one looking intently/investigating"; used 5x) εἰς (pa; "into/at") τέλειον τέλειος (a--am-s; "the perfect/complete") νόμον νόμος (n-am-s; "law") τὸν ὁ (d.a.ms; "the one/the law") τῆς ἡ ἐλευθερίας ἐλευθερία (d.a. + n-gf-s; "of liberty/freedom"; opposite of slavery or bondage) καί (cc) παραμείνας, παραμένω (subs.ptc./a/a/nm-s; "remaining alongside it/abides by it/resides with it"; used 4x) **not having become a forgetful hearer but an effectual doer, this man shall be blessed in what he does.** οὐκ οὐ (neg. +) γεινόμενος γίνομαι (subs.ptc./a/d/nm-s; "having become") ἐπιλησμονῆς ἐπιλησμονή (n-gf-s; "a forgetful") ἀκροατής (n-nm-s; "hearer") ἀλλά (strong advers.) ἔργου, ἔργον (n-gn-s; lit. work/deed/accomplishing an action; "accomplished/effectual") ποιητής (n-nm-s; "doer"; lit. "a doer of work") οὗτος (near dem.pro./nm-s; "this man") ἔσται. εἰμί (vifm--3s; "will himself be") μακάριος (a--nm-s; "blessed") ἐν (pL) αὐτοῦ αὐτός (nrgm3s) τῇ ἡ ποιῆσει ποιήσεις (d.a. + n-Lf-s; "doing/what he is doing")*

ANALYSIS VERSES 23 – 25:

1. James dissects vs.22 by giving us a negative example in vss.23-24 and a positive illustration in vs.25.
2. The opening conjunction in vs.23, “**For**/ὅτι – hoti”, is causal, “**Because**”.
3. It explains why the non-**doer** of vs.22b is deluded.
4. James then assumes the actual existence of the hearers only using a 1st class condition, “**if anyone is a hearer of the word and not a doer**”.
5. Again, those that leave BD at the door on their way out of class are a common problem even where the truth is being taught.
6. These types are vividly set apart here to make keenly aware the fallacy of their approach to BD.
7. James then employs a simile to characterize the cause behind their delusions in vs.23b-24, “**he is like a man who looks at his natural face in a mirror; for once he has looked at himself and gone away, he has immediately forgotten what kind of person he was**”.
8. The near demonstrative pronoun “**he**/this one/οὗτος – houtos” indicates these types of believers can be found in our own midst.
9. James is not dealing with believers that have forsaken their MPR, but believers that regularly attend.
10. The verb “**looks at**/κατανοέω – katanoeo” in vss.23,24 indicates he took note of what he saw.
11. Further, it implies something that needed attention.
12. That his observation is hasty and careless is further implied by the contrast of verb in vs.25, “**looks intently**/παρακύπτω – parakupto”.

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13. The “**mirror**” represents the WOG that shows us what we are before God. Cp.1Cor.13:12
14. James uses the “mature **man**/ἀνέρ - aner” noun as another point of sarcasm (cf.vss.8,20).
15. Its inclusion here is to illustrate a believer that in appearance based on their regular attendance in Bible class should emulate maturity spiritually, but rather is acting like an immature child with a short attention span not taking life seriously.
16. Because his thoughts are centered on other things (he is distracted by non-issues), he forgets exactly what he heard.
17. He is like a person that no matter how often he **looks** into a **mirror**, when he walks out the door into his normal niche (**gone away**) forgets the exact reflection.
18. His thinking is fogged.
19. The phrase “**natural face**” implies the very purpose for Bible class to address our STA fallacies of which this **man** just blows off.
20. James’ simile harks back to the double-souled “**man**” in vs.8 that is not willing to apply the full compliment of faith of vs.6.
21. He **immediately** after Bible class reverts back to human viewpoint (cosmic thinking), forgetting **what** sort of cosmic genus/type **he was** that class revealed.
22. BD does not make an indelible impression on him as he is unwilling to ultimately lay aside human viewpoint.
23. When you encounter him, you find a believer that does not rejoice in truth; the expression of divine viewpoint does not come naturally in conversation and sometimes acts like they never heard the doctrine of subject.
24. He forgets what it was that doctrine told him to think and say.
25. The evidence that BD is not a reality to him is seen in the fact he does not apply it.
26. He is like one that will go through the motions of looking into a **mirror** before going to work but doesn’t really care (cavalier attitude) that his hair is a mess, food is in his teeth and zits ready to pop cover his **face**.
27. When BD does not bear practical results when one engages in the business of the day, the believer is a hearer only.
28. Every doctrine that we hear will become an issue in thinking, conversation and action day after day.
29. Believers that feel uncomfortable and unable to articulate divine viewpoint (lack of frame of reference in exception) have a real spiritual problem.
30. In vs.25, James starkly contrasts the truly positive believer.
31. He drops the simile and straightforwardly describes this believer, “**But one who looks intently at the perfect law, the law of liberty and abides by it, not having become a forgetful hearer but an effectual doer, this man shall be blessed in what he does**”.
32. James describes this believer with 3 substantival participles conveying a believer being observed in action as:
 - A. **One who looks intently.**
 - B. **Abides by it.**
 - C. **Not having become.**
33. The aorist tense of the participles is gnomic indicating universal realities attributed to +V.

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34. The first participle “**looks intently**” pictures a person bending over something so as to examine more closely suggesting a penetrating look.
35. This verb parallels the “quick to hear” of vs.19 and the “receive in humility” of vs.21.
36. The way he listens in class is in contrast to the believer above.
37. What he **looks** into so **intently** and not casually is the WOG (earlier called the “implanted word” in vs.21 or simply the “word” in vs.22), here called **the perfect law, the law of liberty**.
38. The designation “**law**” without the definite article emphasizes the authoritative nature of Scripture.
39. It is the measure by which the CWL is to be regulated.
40. That BD is **perfect** emphasizes that it is free from error and contains everything necessary to make all 3 adjustments and to possess divine viewpoint for every situation.
41. This **law** perfectly reflects what we are and what corrections we need to make.
42. This **perfect law** by which we are to regulate our behavior is the way to true freedom.
43. **Liberty** is one of the blessings conferred upon those that are +V.
44. Christ taught that truth is the narrow path to genuine freedom. Joh.8:31-36
45. It frees us from bondage to doctrine of demons, legalism, antinomianism and ultimate rulership of the STA.
46. Freedom that ignores truth is in fact slavery. Gal.5:1; 2Pet.2:18-20
47. False doctrine enslaves, truth liberates.
48. The 2nd participle “**and abides by it**” is the believers response to his hearing.
49. He applies what he hears.
50. This is the proof of his +V.
51. Outside Bible class he makes BD a reality as it permeates all his thinking.
52. The 3rd participle is presented in the negative “**not having become**”.
53. This describes what he is rather than what he does.
54. What he is not is a negative **forgetful hearer**.
55. **But** (ἀλλά - alla), what he is, is a positive **effectual doer**.
56. He is not guilty of the fatal error of the –V uncommitted believer.
57. This believer remembers BD he heard 6 months ago or 10 years ago.
58. Literally this believer is a “**doer of work**” stressing not just a specific application, but consistency across the board.
59. The +V believer is a model of persistency and consistency evidenced by application.
60. A beatitude is bestowed on +V believers of this ilk.
61. God promises to grease his skids in all he undertakes.
62. He will live a life that is not filled with one debacle after another.
63. The blessings include the large and small things of life.
64. Documentation: Pro.1:33; 2:7,8,11-13,16,20; 3:2,6,8,9-10,16,17,23-26; 4:12 cp.19,26-27; 6:21-22; 11:8; 13:15,20; 14:11 cp.7,14,16,26,27; 15:19; 16:7,9; 18:10; 19:21,23
65. *Review Doctrine of Freedom.*

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RELIGIOUS VANITY CONTRASTED TO TRUE RELIGION VSS.26-27

EXEGESIS VERSES 26 – 27:

^{GNT} James 1:26 Εἴ τις δοκεῖ θρησκὸς εἶναι μὴ χαλιναγωγῶν γλῶσσαν αὐτοῦ ἀλλὰ ἀπατῶν καρδίαν αὐτοῦ, τούτου μάταιος ἡ θρησκεία.

^{NAS} James 1:26 **If anyone thinks himself to be religious, and yet does not bridle his tongue but deceives his own heart, this man's religion is worthless.** *Εἴ εἰ (part. 1st class; "If" assuming true) τις (indef.pro./nm-s; "anyone") δοκεῖ δοκέω (vipa--3s; "thinks/considers/is subjectively opinionated") εἶναι εἰμί (inf.purp./pa; "to be") θρησκός (adj.--nm-s; "religious/God-fearing"; hapax) μή (neg. +) χαλιναγωγῶν χαλιναγωγέω (circ.ptc./p/a/nm-s; lit. guide with a bit and bridle; "while not bridling/holding in check/restraining/controlling"; used 2x, Jam.3:2) αὐτοῦ αὐτός (nprgm3s) γλῶσσαν γλῶσσα (n-af-s; "tongue/speech") ἀλλά (strong advers.) ἀπατῶν ἀπατάω (circ.ptc./p/a/nm-s; "deceiving/leading astray"; used 3x, Eph.5:6; 1Tim.2:14) αὐτοῦ, αὐτός (nprgm3s) καρδίαν καρδία (n-af-s; "heart"; fig. viewed as the innermost self; the source and seat of functions of soul and emotional life; the core depth of the rational you) τούτου οὗτος (near dem.pro./gm-s; "this man's") ἡ θρησκεία. (d.a. + n-nf-s; "religion/form of worship"; used 4x; Act.26:5; Col.2:18; Jam.1:27) μάταιος (pred. adj./nf-s; "empty/foolish/idle/vain/worthless"; that which is deceptive or ineffectual, not what it appears to be; used 6x)*

^{GNT} James 1:27 θρησκεία καθαρὰ καὶ ἀμίαντος παρὰ τῷ θεῷ καὶ πατρὶ αὕτη ἐστίν, ἐπισκέπτεσθαι ὀρφανούς καὶ χήρας ἐν τῇ θλίψει αὐτῶν, ἄσπιλον ἑαυτὸν τηρεῖν ἀπὸ τοῦ κόσμου.

^{NAS} James 1:27 **(Revised) Pure and undefiled religion before God and Father is this: καθαρὰ καθαρός (a--nf-s; "pure/clean/clear"; used 27x) καὶ (cc) ἀμίαντος (a--nf-s; "undefiled/unsoiled/morally right before God"; used 4x) θρησκεία (n-nf-s; "religion"; same as vs.26) παρὰ (pL; "before") τῷ ὁ θεῷ θεός (d.a. + n-Lm-s) καὶ (cc) πατρὶ πατὴρ (n-Lm-s) ἐστίν, εἰμί (vipa--3s; "keeps on being") αὕτη οὗτος (near dem.pro./nf-s; the feminine gender looks to religion as its antecedent) to visit orphans and widows in their distress, and to keep oneself unstained by the world. ἐπισκέπτεσθαι ἐπισκέπτομαι (inf./pd; functions as the subject; "to visit/go to help/look after"; used 11x)**

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ὀρφανούς ὀρφανός (ap-am-p; "orphans/those abandoned by parents"; used 2x, Joh.14:18) *καί* (cc) *χήρας χήρος* (ap-af-p; "widows") *ἐν* (pL) *αὐτῶν, αὐτόζ*(npgm3p) *τῆ ἢ θλίψει θλίψις* (d.a. + n-Lf-s; "distress/suffering/affliction/tribulation") *τηρεῖν τηρέω* (inf. subject/pa; "to keep/guard") *ἑαυτὸν ἑαυτοῦ* (reflex.pro./am3s; "himself/oneself") *ἄσπιλον ἄσπιλος* (a--am-s; "unstained/spotless"; used 4x; 1Tim.6:14; 1Pet.1:19; 2Pet.3:14) *ἀπό* (pAbl) *τοῦ ὁ κόσμου. κόσμος* (n-Ablm-s)

ANALYSIS VERSES 26 – 27:

1. In vss.26-27, James further expresses the importance of application versus non-application.
2. He directly applies the principles to the concept of worshiping God.
3. James is not saying that the two examples given are all that constitute vain worship versus true worship, but simply examples to which his Jewish audience could readily relate.
4. Vs.26 provides a negative example of failure to apply, **“If anyone thinks himself to be religious, and yet does not bridle his tongue but deceives his own heart, this man’s religion is worthless”**.
5. The opening first class condition **“if”** assumes there are believers of this ilk as part of his written audience.
6. The indefinite pronoun **“anyone”** further states that no believer is immune from this hazard, whether presently guilty or not.
7. While James challenges those found in this condition, it is a warning to all that they too could become victims.
8. Those in this class subjectively consider themselves to be God-fearing or **religious** (we would call them +V).
9. The term **religious** is to be considered as one claiming adherence to the Christian faith (a true God-fearer), not generically as the term is used today.
10. While claiming to be +V, these however are in verbal reversionism failing to **bridle their tongue**.
11. James picks this particular area of sinning as it is the most prominent and hypocritical source of sinning by believers. Jam.3:5-10
12. He is facetiously characterizing these types of believers as paralleling the double-souled believer of vs.8.
13. These give lip service to God, but are hypocritical as with the same mouth they are reversionists.
14. James is not dealing with isolated sins of the **tongue**, but those that practice this STA activity.
15. The believer otherwise considers himself OK, since he is scrupulous in **religious** acts.
16. It is a believer that today attends Bible class, observes the Lord’s Table, sings, etc., but exercises no control over their words.
17. Any area or combination of such in verbal sinning characterizes the lifestyle of this believer.
18. Such sinning includes:

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- A. Flattery. Psa.5:9; 12:3,4
 - B. Slander. Psa.15:2,3; 1Pet.2:1
 - C. Lying/deception. Psa.34:13
 - D. Blasphemy. Psa.73:9; 1Tim.1:13
 - E. Gossip. Rom.1:28-30
 - F. Boasting. Gal.5:26; 2Tim.3:2; Jam.4:16
 - G. Degrading or hostile cursing/running people down. Rom.3:14 cf.Jam.3:9-12
 - H. Course jesting/silly talk. Eph.5:3,4
 - I. Complaining. 1Cor.10:10; Jam.5:9
 - J. False doctrine/human viewpoint (another form of lying). 1Tim.4:1-2
13. While this believer esteems himself as OK, he **deceives** himself.
 14. The self-deception goes as deep as the innermost of his being, here called **his heart**.
 15. It denotes a believer that is so convinced within that he is volitionally rigid and determined to maintain his current course in life.
 16. It is a believer claiming to be +V, yet is a spiritual shipwreck.
 17. He is not making the MAJG nor walking in love.
 18. He has a false sense of security.
 19. James makes clear that such a believer's profession is **worthless/vain**, as he is truly not advancing spiritually while in reversionism.
 20. Again, the near demonstrative pronoun "**this man's**" indicates believers found in the midst of the local church.
 21. James fully recognizes that believers can have a façade of religiosity, but in reality are reversionists.
 22. These types are prevalent in the last days. 2Tim.3:5
 23. **If** believers ignore or rationalize STA activity to this degree, they are deluded.
 24. While one or more of these areas may be a weakness, the +V will pray about it and not rationalize it.
 25. The individual in question does not see the error of his way and obviously is not R_Bing their particular sin(s).
 26. Spiritual uncleanness while being scrupulous in religious activities was a vice of the Jews as seen in the gospels. Cp.Mat.23:27-28
 27. Control of the **tongue** is a peculiar mark of genuine spiritual growth. Jam.3:2-3
 28. Professed Christianity that centers on the external such as attendance, rote prayers, church membership, observance of ordinances, etc., but is lacking in the inner change that BD produces is vanity.
 29. Professed living of the Christian life without isolation of the STA (lack of application) is nothing more than pseudo-religiosity.
 30. In vs.27, James gives a counter-example of one engaged in true worship, "**Pure and undefiled religion before God and Father is this: to visit orphans and widows in their distress, and to keep oneself unstained by the world**".
 31. As noted, this Jewish audience had previously before them **religious** examples of observing ceremonial activity as a mark of true piety while neglecting the inward condition of their souls.
 32. The adjectives "**pure and undefiled**" carry ritualistic overtones.
 33. James now uses them in a moral and ethical sense, while emphasizing that true **religion** is evidenced by outward application.

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34. “**Pure**” denotes that which is clean and therefore free from STA corruption.
35. This term parallels the command to “*putting aside all filthiness*” in vs.21.
36. “**Undefiled**” looks to that which has not been contaminated by the cosmos (becoming unclean by association).
37. False **religion** suffers from both: failure to isolate the STA and cosmic influence.
38. True **religion** must be in harmony with the Divine standard (BD) spiritually and overtly.
39. The approval of Christian practices is not according to human viewpoint or man-made tradition, but what **God** truly sponsors. Isa.29:13; Mat.15:1-14; Col.2:8
40. James states that all **religious** activity should relate to our “**God and Father**”.
41. What men think is unimportant, it is what **God** promotes that matters.
42. James then uses two infinitives that function as the subject of the sentence to illustrate the premise of true Christianity by example, “**to visit**” and “**to keep/guard oneself**”
43. The actions of these verbal subjects are directed to “**orphans and widows**” and “**unstained by the world**” in that order.
44. The general premise of adhering to the Christian faith in application is stated by James on two levels, application towards others and separation.
45. Jesus taught along the same lines in Mat.22:35-40.
46. To love **God** with all heart, soul and mind demands allegiance to his Person and plan in the kingdom of heaven as separated from the cosmos and to love one’s neighbor is akin to application towards others.
47. James uses visitation to **orphans and widows** to highlight one of the marks of true **religion** as compassion upon the needy and defenseless.
48. The term “**to visit**” is not just a social call but has the purpose to look after, helping or ministering to the one in need. Cp.Luk.1:68; Act.15:36
49. **Orphans and widows** are among the most vulnerable in the categories of needy and defenseless.
50. BD must transform our attitude towards those that constitute the legitimate poor.
51. The Christian **religion** has given **the world**, by and large, its sense of charity.
52. In the ancient **world** these two categories represented the most vulnerable and helpless.
53. This referenced twofold combination in the OT is frequent. Exo.22:22-24; Deu.10:18; Isa.1:17; Jer.5:28; Eze.22:7; Zec.7:9-10
54. These two classes needed physical as well as personal visitation.
55. They were objects of unscrupulous exploitation. Zec.7:10; Mar.12:40; Mar.12:38-40
56. By demonstrating concern for such classes, believers share God’s attitude. Deu.10:17-18; Psa.68:5
57. We should be aware of all such within our immediate church and rally to their needs (physically and otherwise). Cp.1Tim.5:3-16
58. We are also free to help those outside our church as well. Gal.6:10; Heb.13:16
59. This is a significant part of the church’s witness (our living grace ministry).
60. Social concern must be expressed as a personal application or as a part of the local church while avoiding the cosmic charities.
61. Social concern must also accompany personal sanctification as being set apart from the cosmos.

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62. To guard **oneself** from the surrounding pollution of Satan's **world**, one must apply the doctrine of Separation.
63. This is a personal duty that only you can do as the literal Greek is rendered, "**unstained himself to keep from the world**".
64. Like the above duty, it is an outward obligation as well.
65. It demands constant vigilance.
66. The phrase "**by the world**", James means the negative and alienated cosmos.
67. The cosmos, dominated by the prince of darkness, stands in hostility to **God**.
68. The maintenance of experiential righteousness does not call for bodily separation from mankind. 1Cor.5:9-13
69. What it calls for is diligence in not accepting the viewpoint and conduct of -V and not to establish a social life with them.
70. James will further make it clear that friendship with the cosmos is to be God's enemy. Jam.4:4
71. Our obligations as believers are to avoid:
 - A. Establishing social relationships with -V.
 - B. Dating or marrying -V.
 - C. Parents allowing unsupervised associations with their children's playmates and friends.
 - D. Entering into partnerships with -V.
 - E. Close ties with both negative believers as well as unbelievers. 2The.3:14; Rom.16:17
 - F. Acknowledgement to false teachers and other propagators of false doctrine. 2Joh.10-11
 - G. **Religious** or fundy environments where sound doctrine (Pro.13:20; 14:7) is absent (including books, tapes, schools, camps, etc.).
 - H. Places, TV programming, etc., that openly violates our good conscience knowing it the wrong place to be, thing to see or thing to do. Jam.4:17
 - I. Even believers in the local church that take issue with the pulpit, infrequently attend, exhibit worldliness, cannot behave themselves (constant STA embarrassment), etc., should be avoided.
72. As adjusted believers, we can still fulfill our obligations to honor father and mother, go to school and work, entertain an occasional visiting acquaintance, go to the yearly business party, etc., without violating this doctrine.
73. The principle remains that failure to separate is invitation to spiritual catastrophe. 1Cor.15:33