

James Chapter 1

1. James, a bondservant of God and of the Lord Jesus Christ, To the twelve tribes which are scattered abroad: Greetings.

A. James- means *supplanter*

1. This was the half-brother of Jesus.
2. James was not a believer during Jesus' early ministry. [John 7:5](#) He believed after Jesus was raised from the dead. Jesus appeared to him after his resurrection. [1 Cor. 15:7](#)
3. James was in the upper room on the day of Pentecost. [Acts 1:14](#)
4. James was noted for his prayer life. He was called "Camel Knees" because of the callouses on his knees from kneeling in prayer.
5. Tradition has it that James was thrown down from the pinnacle of the temple by the religious Jews and died.

B. a bondservant of God and of the Lord Jesus Christ,

1. bondservant- Gr. **doulos**

- a. It is important to note that James merely calls himself a servant and not the "exalted brother of Jesus".

2. God- Gr. **theos**

- a. The Father

3. Lord- Gr. **kurios**

4. Jesus Christ- Gr. **iesous christos**

C. to the twelve tribes which are scattered abroad

1. twelve tribes- Gr. **dodeka phule**

- a. It is important to note that James is writing to Jewish believers who are very familiar with the Law and Jewish customs. He was not writing to Gentiles.

2. scattered abroad- Gr. **en dispersa-** *in the dispersion, to sow or scatter seed*

- a. The tribes of Israel were scattered around the world because of their disobedience and idolatry. They were scattered like seed in all places.
- b. It was Israel's call to be a light to the Gentiles and take the Word of God to the nations. Instead of doing that, they put walls up and kept the Word to themselves. In the dispersion he scattered the Jews around the world and they took the Word of God with them. Even though they would not obey God or do His will, God still got his will

done in the earth.

c. The first forced dispersion was when Assyria took away the northern 10 tribes. They never returned. This was the widest dispersion. The second dispersion was when the two southern tribes were taken away to Babylon. Many returned but not all. The third dispersion was at 70 A.D.

D. **greetings-** Gr. **chairo-** *to be full of cheer, to rejoice exceedingly, to be well, thrive*

2. **My brethren, count it all joy when you fall into various trials,**

A. **My brethren,**

1. **brethren-** Gr. **adelphos-** *sharing the same womb.*

a. This is his Jewish believing brethren.

B. **count it all joy when you fall into various trials**

1. **count-** Gr. **hegeomai-** *to esteem, count, lead the way*

2. **all-** Gr. **pas**

3. **joy-** Gr. **chara**

a. This is a fruit of the Spirit and is supernatural. This is a hallmark of a spiritual Christian. They have joy in the midst of pressure and trial.

4. **fall-** Gr. **periptpto-** *to fall into something that is all around*

a. Various temptations and trials surround us every day. Sometimes we fall into them.

b. A wise man or woman will avoid many of these, but some are unavoidable.

5. **various-** Gr. **poikolos-** *various colors, variegated, of various sorts*

a. In this world we will face various shades of trials and temptations, but no matter what shade of test that comes our way, God has a shade of grace that will meet the need and cause us to triumph!

b. God's grace is multi-faceted [**poikolos**] [1 Pet. 4:10](#) For every shade of temptation and trial there is a shade of grace to meet it and overcome it!

6. **trials-** Gr. **peirasmos-** *an experiment, attempt, trial, proving, temptation*

a. These trials come from the enemy and are trials to find our breaking point. God tests [Gr. **dokimazo**] as well but these tests are to approve us and show us genuine. They are entirely two different kinds of testings.

3. **knowing that the testing of your faith produces patience.**
 - A. **knowing-** Gr. **ginosko-** *to grow in knowledge progressively*
 - B. **testing-** Gr. **dokimion-** *the test by fire to prove genuineness*
 1. There are two words for test in the NT. The first is **peirazo** which means to test to find the breaking point. The other is **dokimazo** which means to test to prove what is genuine.
 2. The enemy tests us to find our breaking point or to get us to sin. God tests in order to approve us as genuine and what He has given to us in genuine and to promote us to greater service.
 - C. **faith-** Gr. **pistis**
 1. The enemy tests us to find our breaking point. God allows this test so that our faith He has given to us will be seen as genuine. [1 Pet. 1:7](#)
 - D. **produces-** Gr. **katergazomai-** *to work from the inside to the outside, to carry out*
 1. This Greek word was used of mining out ore from the depths of the earth and bringing to the surface in order to be used by man.
 2. Patience is in us by the Holy Spirit. It is a fruit of our re-born spirit. The testing of our faith brings out patience from the depths of our spirit to the surface of our life for others to see.
 - E. **patience-** Gr. **hupomone-** *to remain under*
 1. The patience of God in us will empower us to remain under pressure and not run. Often the enemy will turn up the heat and send uncomfortable circumstances to us. The flesh will run or leave when this happens. If we do this we often will abdicate our place God has called us to. No, we must stand our ground and remain under the pressure and overcome.
 2. Many Christians jump out of jobs, churches, and relationships when the going gets tough. Maturity comes from sticking it out in the hard places of life and putting down roots. No root, no fruit!
4. **But let patience have *its* perfect work, that you may be perfect and complete, lacking nothing.**
 - A. **But let patience have its perfect work,**
 1. **patience-** Gr. **hupomone-** *to remain under*
 2. **perfect-** Gr. **teleios-** *brought to its end, finished, wanting nothing necessary to completeness, full grown, adult, of full age, mature*
 3. **work-** Gr. **ergon**
 - B. **that you may be perfect and complete**
 1. **perfect-** Gr. **teleios-** *brought to its end, finished, wanting nothing*

necessary to completeness, full grown, adult, of full age, mature

a. Time is always involved in the process of maturity. [1Pe 5:10](#)

2. **complete-** Gr. **holokleros-** *complete in all its parts, in no part wanting or unsound, complete, entire, whole, complete in all respects, consummate*

C. lacking nothing

1. **lacking-** Gr. **leipo-** *to leave, leave behind, forsake, to be left behind, to lag, be inferior, to be destitute of, to fail*

a. If you lack patience you will end up being left behind, being inferior in your life and ministry to what God wants you to be, and will fail in the end.

b. Through patience you will add to your faith, virtue, knowledge, temperance, godliness, brotherly kindness, love. [2Pe 1:8-9](#)

5. If any of you lacks wisdom, let him ask of God, who gives to all liberally and without reproach, and it will be given to him.

A. If any of you lacks wisdom,

1. **lacks-** Gr. **leipo-** *leave, leave behind, forsake, to be left behind, to lag, be inferior, to be destitute of, to fail*

a. The previous verse says that when patience has its perfect work you will lack in nothing. Here in this verse we see if we lack wisdom we need to ask God for it. Putting the two verses together must mean that in order for patience to have its perfect work we must have wisdom for that to happen. Wisdom and patience goes hand and hand. You can't have patience without wisdom and wisdom includes patience.

b. The wise way often is a longer path than a foolish way. It takes patience to walk out God's wisdom. Wisdom plans and lays foundations. This takes time. Foolishness builds on the sand. Wisdom builds on the rock. It takes longer to build on the rock than the sand.

c. The wisdom from above is full of good fruits. One is patience! [James 3:17](#)

2. **wisdom-** Gr. **sophia-** *wisdom, broad and full of intelligence; used of the knowledge of very diverse matters, skill in the management of affairs*

B. let him ask of God,

1. **ask-** Gr. **aiteo-** *ask, demand, request, require*

a. We can expect fully to receive from God wisdom when we ask because He promised to give it.

C. who gives to all liberally and without reproach,

1. **gives-** Gr. **didomi**

2. **liberally-** Gr. **haplos-** *simply, openly, frankly, sincerely*

a. God is a liberal giver. He is not stingy.

3. **without reproach-** Gr. **oneidezo-** *to reproach, upbraid, revile*

a. God will never answer your request for wisdom with, "Really, you don't know that!" or "Come on! You should know that by now!" He will always say, "That is a great request!"

b. Asking for wisdom is actually wise in itself!

c. God will never abrade us for lack of knowledge or understanding but he will for unbelief. [Mar 16:14](#)

D. and it will be given to him.

1. **given-** Gr. **didomi**

6. But let him ask in faith, with no doubting, for he who doubts is like a wave of the sea driven and tossed by the wind.

A. But let him ask in faith,

1. **ask-** Gr. **aiteo-** *ask, demand, request, require*

2. **faith-** Gr. **pistis-** *firm persuasion, assurance*

a. God will never abrade for asking for wisdom, but he does abrade for unbelief. [Mark 16:14](#) We must operate in faith to receive wisdom.

b. We are to pray in faith. [Mat 21:22](#); [Mar 11:22-24](#); [1Ti 2:8](#) This means we must know God's will before we can have faith. We can know that it is God's will to give us wisdom for every situation because the Word tells us to ask for it.

B. with no doubting,

1. **doubting-** Gr. **diakrino-** *to have a split decision, unsure which path or decision to make, waver between two options*

a. The Word is a lamp unto our feet and a guide to our path. It clearly shows us the way. It gives us the general will and path of God for us. Jesus is the Way. He is the Word of God.

b. The Spirit of God will lead us in the right path specifically.

C. for he who doubts is like a wave of the sea driven and tossed by the wind.

1. **doubts-** Gr. **diakrino-** *to have a split decision, unsure which path or decision to make, waver between two options*
2. **like-** Gr. **eiko-** *the idea of faintness as a copy; to resemble*
3. **wave-** Gr. **kludon-** *a dashing or surging wave, a surge, a violent agitation of the sea*
4. **sea-** Gr. **thalassa**
 - a. Water is unstable. [Gen. 49:4](#) It is easily moved.
 - b. Being established in faith is like being built on solid land. To lack that establishment is like being on the water.
5. **driven by wind-** Gr. **anemizo-** *to agitate or drive by the wind*
6. **tossed-** Gr. **hipizo-** *to raise a breeze, put air in motion, whether for the sake of kindling a fire or cooling one's self, to toss to and fro, to agitate*

7. **For let not that man suppose that he will receive anything from the Lord;**

A. **suppose-** Gr. **oiomai-** *to make like (oneself), that is, imagine (be of the opinion)*

1. This verse teaches us that God does not bestow His gifts and blessings irrespective of us. He requires faith. Universalism says that God blesses and saves man irrespective of faith. Here a man should not suppose or expect to receive **ANYTHING** from the Lord without faith.

B. **receive-** Gr. **lambano**

1. We receive from the Lord by grace through faith.
2. We do not receive by the works of the Law.
3. We don't receive by hoping the Lord will bless us. We must ask and then believe we receive. [Mark 11:24](#)

C. **Lord-** Gr. **kurios**

1. Salvation comes by faith in the Lord. [Romans 10:9-10](#)

8. **he is a double-minded man, unstable in all his ways.**

A. **he is a double-minded man,**

1. **double-minded-** Gr. **dipsuchos-** *two-souled*
 - a. A double soul is one soul set on the earth, and the other on heaven.
 - b. A double soul is having conflicting thoughts, feelings, and decisions.
 - c. We need to be people with their mind made up. We need to feel one thing about things. We need to have our decision already

made on what we are going to do when faced with the issues of life.

2. **man-** Gr. **aner-** *husband, or man of distinction*

a. This is a specific defined word for man, anthropos being the general word for man.

B. **unstable in all his ways**

1. **unstable-** Gr. **akatastatos-** *unstable, inconstant, restless*

2. **ways-** Gr. **hodos**

9. **Let the lowly brother glory in his exaltation,**

A. **lowly-** Gr. **tapeinos-** *low lying, humble*

1. It is hard to fall and hurt yourself when you are on your knees.

2. As low lying ground will receive the rain first, so humility will attract the blessing and power of God in our lives.

B. **brother-** Gr. **adelphos-** *sharing the same womb*

C. **glory-** Gr. **doxa**

D. **exaltation-** Gr. **hupsos**

1. We can do this because God has promised to exalt the humble. [1 Pet. 5:6](#)

2. Our exaltation is in due time not our time. Also, It is not by our means. It is by the Lord's doing in His due time.

3. We need to keep God off our time clock. The times and seasons are in the hands of the Father. [Acts 1:7](#)

10. **but the rich in his humiliation, because as a flower of the field he will pass away.**

A. **but the rich in his humiliation,**

1. **rich-** Gr. **plousios-** *wealthy, abounding in material resources, metaphorically abounding, abundantly supplied*

a. Not all rich men but the ones who in pride abuse those under them. We see this by how rich men are used in the book of James. [James 2:6](#), [James 5:1](#)

b. It is not evil to be rich. Paul tells those who are rich in this world to be generous with their money. He does not say give it all away because it is evil. [1 Tim. 6:17](#)

2. **humiliation-** Gr. **tapeinosis-** *low lying state*

B. **because as the flower of the field he will pass away.**

1. **flower-** Gr. **anthos**

a. A flower is resplendent in beauty but it will fade and die. The

most splendid and rich person will end up dying and decaying in the grave. They will take nothing with them.

- b. How much did Rockefeller leave when he died? All of it! He went to heaven or hell empty handed.
2. **field-** Gr. **chortos-** *the place where grass grows and animals graze, grass, herbage*
3. **pass away-** Gr. **parerchomai-** *to go past, pass by, to pass away, perish*

11. For no sooner has the sun risen with a burning heat than it withers the grass; its flower falls, and its beautiful appearance perishes. So the rich man also will fade away in his pursuits.

A. For no sooner has the sun risen with a burning heat than it withers the grass,

1. **sooner risen-** Gr. **anatello-** *to rise again*

2. **sun-** Gr. **helios**

a. The sun is the greatest culprit of the aging process. People lived much longer before the flood because of the canopy that was over the earth that protected people from the bad aspects of sunlight.

3. **burning heat-** Gr. **kauson-** *glare*

4. **withers-** Gr. **xeraino-** *to make dry, dry up, wither, to waste away, pine away,*

5. **grass-** Gr. **chortos**

B. its flower falls,

1. **flower-** Gr. **anthos**

2. **falls-** Gr. **ekpipto-** *to fall out*

C. and its beautiful appearance perishes,

1. **beautiful-** Gr. **euprepeia-** *goodly appearance, shapeliness, beauty, comeliness*

2. **appearance-** Gr. **prosopon-** *the face, appearance*

3. **perishes-** Gr. **apollumi-** *to be destroyed*

a. The most beautiful appearance of mankind will be destroyed in old age and the grave. Beauty is fleeting. [Prov. 31:10](#)

D. So the rich man also will fade away in his pursuits

1. **rich-** Gr. **plousios**

2. **man-** Gr. **aner**
3. **fade away-** Gr. **maraino-** *to extinguish (a flame, fire, light, etc.), to render arid, make to waste away, consume away, perish, to have a miserable end*
 - a. Here in this verse James uses four terms of the frailty of man- withers, falls, perishes, and fades away. The old creation is corrupted and will perish.
 - b. Jesus spoke of physical death as failure. [Luke 16:9](#)
4. **pursuits-** Gr. **poreia-** *travels, journeys*
 - a. Notice it is his own pursuits not the pursuits of God given to him.

12. Blessed *is* the man who endures temptation; for when he has been approved, he will receive the crown of life which the Lord has promised to those who love Him.

A. Blessed is the man who endures temptation

1. Blessed- Gr. **makarios**

- a. This was a much used word by Jesus. James would have heard Jesus say this word many times in his life being the Lord's brother.

2. man- Gr. **aner**

3. endures- Gr. **hupomeno-** *to remain under*

- a. We are not to run from the enemy. We do not have any armor that covers our back sides! We are to stand our ground and keep our place. This takes remaining under the pressure of the circumstances. Character is developed through this.

4. temptation- Gr. **peirasmos-** *a test to find a breaking point*

- a. This word is used of the enemy's tests. He tries to find our breaking point to cause us to fail or sin.

B. for when he has been approved,

1. when- Gr. **ginomai-** *to become or come into a new state*

2. been approved- Gr. **dokimos-** *to be approved as genuine or usable*

- a. God uses the test the enemy throws at us to break us, to show we are approved and that our faith is the genuine article. We come out of the test more usable by God.
- b. This life is an approving process for being usable in the time

to come. [Matt. 25:14-23](#)

C. **he will receive the crown of life which the Lord has promised to those who love him.**

1. **receive-** Gr. **lambano**

2. **crown-** Gr. **stephanos-** *a wreath won through contest*

a. Those that have faith in the Lord and maintain their faith in the Lord will be crowned. To do this one must content with the devil, the flesh, and the world.

3. **life-** Gr. **zoe**

4. **promised-** Gr. **epaggello-** *to pronounce good upon*

5. **love-** Gr. **agapao**

a. In order to contend successfully against the enemy we must first receive God's love for us and love Him back.

13. **Let no one say when he is tempted, "I am tempted by God"; for God cannot be tempted by evil, nor does He Himself tempt anyone.**

A. **Let no one say when he is tempted**

1. **say-** Gr. **lego**

a. It is a tendency in pressure to blame others or God for our situation. This happened even to Job. What we say in our trial is important.

2. **tempted-** Gr. **peirazo-** *to test in order to break or induce to sin*

a. This is from the enemy. He only tests us to break us or get us to sin. God never does!

B. **I am tempted by God**

1. **tempted-** Gr. **peirazo-** *to test in order to break or induce to sin*

a. Some have erred not understanding the Greek language here. They take this verse and teach that God never tests anyone. This is false and totally unscriptural. There is abundant scriptural support that God tests people but he never does it to break them or get them to sin. He does it to approve them and make them even more usable.

b. Here are some verses that show that God tests: [Ex. 16:4](#), [Ex. 20:20](#), [Deut. 8:2](#), [Ps. 7:9](#), [Ps. 11:5](#), [Prov. 17:3](#), [Ecc. 3:18](#), [1 Thess. 2:4](#)

c. What the devil uses to try to break us, God uses to show what he has put within us as genuine and to approve us before all. The greater capacity we have to withstand the pressure of the enemy the greater our capacity for use by God.

C. for God cannot be tempted by evil,

1. **tempted-** Gr. **apeirastos-** *subject to breaking or sinning*

- a. Some say Jesus was not tempted because He was God. Yes, he was God but He was also fully human. His humanity was tempted. The scripture teaches that Jesus was tempted in every point a man can be tempted but without sin. **Heb. 4:15**

2. **evil-** Gr. **kakos-** *what is bad in nature*

- a. All temptation is based upon lack and need. God has no lack or need therefore can't be tempted.

D. nor does He Himself tempt anyone

1. **tempt-**Gr. **peirazo-** *to test in order to break or induce to sin*

- a. God does not test people with evil.

14. But each one is tempted when he is drawn away by his own desires and enticed.

A. each one

1. This is universal and applies to all.

B. tempted- Gr. **peirazo-** *to test in order to break or induce to sin*

1. This is a temptation to find our needs met outside of God's plan, purposes, and provision.

C. drawn away- Gr. **ekelko-** *to draw out, to lure*

1. The enemy knows our weaknesses. As an expert fisherman has a lure for every kind of fish that is very desirable to them, so the enemy knows our weak spot and what is attractive to us.

D. own desires- Gr. **idios epithumia**

1. The enemy will tempt us with thoughts. When we yield to those thoughts and meditate on them, then they become our desires. Our emotions and desires are connected to our thoughts.
2. When cannot go somewhere in the natural that we have not gone first in our mind.
3. We are not to yield to deceitful lusts. **Eph. 4:22** They are deceitful because they promise fulfillment but do not deliver. Also, these lusts deceive us into thinking they originated with us, but for a Christian they originate first with the enemy. The desires of righteous are only good. **Prov. 11:23**

E. enticed- Gr. **deleazo-** *to hook with bait*

1. The enemy is expert at luring and baiting people.

15. **Then, when desire has conceived, it gives birth to sin; and sin, when it is full-grown, brings forth death.**
- A. **Then,**
1. Then is when you are lured and baited.
- B. **when desire has conceived,**
1. **desire-** Gr. **epithumia-** *strong desire both good and evil.*
 2. **conceived-** Gr. **sullambano-** *to clasp, to seize upon, conceive*
 - a. Lust is conceived when an evil thought or suggestion is taken and meditated upon.
 - b. Emotions and desires are always connected to thoughts.
 - c. It is very difficult to stop sinning once lust and desire has been conceived in the heart.
 - d. Only a spiritual abortion can stop sin at this point. Abortion is painful.
 - e. The wisest thing to do is to not conceive lust and the way to do that is not to have intercourse with evil thoughts!
- C. **it gives birth to sin,**
1. **gives birth-** Gr. **tikto**
 2. **sin-** Gr. **hamartia-** *to miss the mark and fail to share the prize.*
 - a. This is acting on evil thought and desire. You can't go anywhere in the natural that you have not first gone in your mind.
- D. **and sin,**
1. **sin-** Gr. **hamartia-** *to miss the mark and fail to share the prize.*
- E. **when it is full grown,**
1. **full grown-** Gr. **apoteleo-** *complete entirely, consummate*
 - a. This is a speaks of an unrepentant lifestyle of sin over time. It takes time for full growth to happen.
- F. **brings forth death**
1. **brings forth-** Gr. **apokueo-** *to breed forth*
 2. **death-** Gr. **thanatos-** *death and the results of death*
 - a. Death is the child of sin and great-grandchild of lust. Lust conceives and brings forth sin and when sin is full grown it brings forth death. This is death of relationships, ministry, opportunities, reputation, and even physical death.
16. **Do not be deceived, my beloved brethren.**
- A. **Do not be deceived,**
1. The problem about being deceived is that you don't know you are deceived. Only the Word of God shines the light on deception.

2. This phrase is sandwiched between one verse that talks about the result of sin and another verse that states the only good comes from God. From this we can state that first sin is deceptive. It promises fulfillment but in the end will result in death. Second we must not think that evil and temptation comes from God. We love to blame shift. Man has done that since the garden. Once we see that sin is wrong and harmful we try then to blame God for tempting us. Adam blamed God for giving Eve to him. Sin and belief that God led us to sin are both deceptive and error.
3. There are two ditches of deception in the NT. First is being deceived by carnality and deception by religion. [Gal. 6:7](#), [Col. 2:8](#)
The straight road is living by the Spirit of God by faith.

B. my beloved brethren

1. beloved- Gr. **agapetos**

- a. Here is a key to not sinning. It is believing and receiving God's love for us. When we receive God's love for us we know that God has the best for us and is not holding out on us or will lead us to harm or evil.

2. brethren- Gr. **adelphos**- *sharing the same womb*

- a. Another key to living above sin is knowing we are children of God and that we have His holy nature on the inside of us.

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

A. Every good gift and every perfect gift is from above,

1. Every

- a. There are no good gifts we can experience that does not find its origin from God in heaven. Likewise, we cannot find even one bad thing on earth that came from God in heaven.

2. good- Gr. **agathos**- *what is intrinsically good; divine good*

- a. Good gifts are natural gifts of life. Every natural gift from God are good but since they are connected with the earth they have negative aspects that go with them. God can bless you with a good car, but you must put gas in it. You must buy insurance. You must maintain the car, etc.

3. gift- Gr. **dosis**- *a giving of a gift*

- a. Every good giving...

4. every

- a. All perfect gifts find their origin with God in Christ. They are

spiritual in nature.

5. perfect

a. Perfect gifts are spiritual in nature and are found in Christ.

Since these are spiritual gifts and not connected to the earth there are no negatives connected to them. Righteousness is a perfect gift from God which have no negatives attached to it.

6. gift- Gr. dorema

7. above

a. From God in heaven

B. and comes down from the Father of lights,

1. comes down- Gr. katabaino- to step down

a. Both the OT and NT speaks of a ladder in which angels ascend and descend upon it.

2. Father of lights- Gr. pater phos

a. He is the Father or source of all lights both natural and spiritual.

b. God established lights to govern the earth from the beginning. [Gen. 1:2-5](#)

C. with whom there is no variation or shadow of turning.

1. variation-Gr. parallage- variation, change

2. shadow- Gr. aposkiasma- a shading off; a shade cast by one object on another, a shadow

3. of turning- Gr. trope- a turning [as with the heavenly bodies]

a. As the earth rotates the sun moves across the sky and so shadows move with the turning of the earth.

b. God has no turning and does not cast shadows. His light is sure and steady all of the time.

c. God is not mostly sunny [good to you] but every once in a while he will be a bit shady and sends bad things to you. No! He is sunny all of the time. He is good to us all of the time!

d. [John 10:10](#)- Good things come from God and bad things come from Satan. This is proper theology. Don't mix them up!

18. Of His own will He brought us forth by the word of truth, that we might be a kind of firstfruits of His creatures.

A. Of His own will He brought us forth by the word of truth,

1. own will- Gr. boulomai- to will deliberately, have a purpose, be minded, of willing as an affection, to desire

a. Salvation is not the result of our determination or plan. [Rom.](#)

9:16 It was God's. John 1:13 God also was not coerced into saving us by any external force or reason. Salvation come from inside the heart of God. He wanted to do it!

2. **brought forth-** Gr. **apokueo-** *to breed forth*

a. This is the same word as in verse 15- "...brings forth death". We see that man and sin brings forth death, but God brings forth new life!

3. **word-**Gr. **logos**

a. Jesus Christ is the Logos of God. We were born again by Jesus- the Word of God. 1 Pet. 1:23

b. Also the Bible, the Scriptures, were used to bring us to new birth. We would not know of Jesus or the way of salvation apart from the Bible.

4. **truth-**Gr. **aletheia**

a. Thy Word is truth. John 17:17

b. Jesus is the Truth. John 14:6

B. **that we might be a kind of firstfruits of His creatures**

1. **might be-** Gr. **einai-** *to exist*

2. **kind-** Gr. **tis-** *some*

3. **we**

a. The Jews

4. **firstfruits-** Gr. **aparche-** *firstlings or firstfruits; persons superior in excellence to others of the same class*

a. The first believers were Jews. They were the firstfruits of the new creation. The Gentiles would come after them starting with Cornelius and his household.

b. The new creation is more excellent and superior than the old creation.

c. We are members of the church of the firstborn. Heb. 12:23

5. **creatures-** Gr. **ktisma-** *creation*

a. This is the new creation! 2 Cor. 5:17

19. **So then, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath;**

A. **So then,**

1. The commands of the New Covenant hinge upon what God has made us and done for us in Christ. The words "Therefore" and "so then", are used to move us on to holy living. We don't live holy by our own effort and resources but because of and by what God has made us to be and what He has given to us in order to do so.

2. James had just revealed we have been born again. So then, we can fulfill what comes after. We have grace to control our temper by the new birth and the Holy Spirit.

B. my beloved brethren,

1. This is used when a word of exhortation or correction is about to be delivered.

C. let every man be swift to hear,

1. every man

- a. Some people think they are God's gift to humanity and they are the source of eternal wisdom. Therefore, they imagine people long to hang on their every word. They don't want to disappoint their adoring fans.
- b. Many are quick to speak. That is the first inclination of our flesh. However, we should be quick to ask questions and listen before we speak.
- c. Answering a matter before hearing it fully is foolishness.
[Prov. 18:13](#) He that gets angry quickly acts foolishly. This is caused by not listening fully before shooting off the mouth.

[Prov. 14:17](#)

2. swift- Gr. **tachus-** *to run or speed*

- a. Instead of being swift to hear, many just run their mouth.

3. hear- Gr. **akouo**

D. slow to speak,

1. slow- Gr. **bradus-** *slow, inactive*

2. speak- Gr. **laleo**

- a. As the famous proverb goes: We were given one mouth and two ears so we are to listen twice as much as we speak.
- b. Having a conversation is much like sharing a pie. It is rude to eat the whole pie! Usually, it is good to share the pie. However, when you are in the presence of the aged and matured it is good for them to have the pie and you provide the fork by way of questions.
- c. One thing that would help us immensely is if we did not interrupt others. Often we cut people off to give them what we think. Often we cut them off in our minds by formulating what we want to say next. If we will discipline ourselves to fully listen to others fully before we speak, then what we say often would be totally different than if we interrupted and the conversation would go in a totally different direction- most likely a much better direction.

E. slow to wrath

1. **slow**- Gr. **bradus**

2. **wrath**- Gr. **orge**- *anger exhibited in punishment, hence used for punishment itself*

- a. One quality that is always present with a person given to wrath is that they are not good listeners. They like to do the talking but hate to listen.
- b. When you are angry it is good to ask questions and to listen.

20. for the wrath of man does not produce the righteousness of God.

A. **wrath**- Gr. **orge**- *anger that is displayed by punishment*

1. Vengeance belongs to the Lord and not to man. [Rom. 12:19](#)

B. **man**- Gr. **aner**

C. **produce**- Gr. **katergazomai**- *to work out fully, to bring to a conclusion, to bring from the inside to the outside.*

D. **righteousness**- Gr. **dikaiosune**- *the state of being as one ought to be*

1. Righteousness is in our spirit. The wrath of man comes forth from man's flesh.
2. When we try to execute punishment or vindication we always mess things up and display unrighteousness. God's wrath is much slower and always meted out in the right way and the right time.

21. Therefore lay aside all filthiness and overflow of wickedness, and receive with meekness the implanted word, which is able to save your souls.

A. **Therefore lay aside all filthiness and overflow of wickedness,**

1. **Therefore**

a. We had "so then" and here we have "therefore". Again these words qualify how and why we are to perform as Christians. We can do what is requested of us because of the new birth, the Holy Spirit, and the Word of God. Since you are born again with the power of God inside you, therefore and so then lay aside...

2. **lay aside**- Gr. **apotithemi**- *to put off as of clothing*

a. The imagery of clothing speaks of our sense of identity. Clothing identifies us and speaks of our sense of identity. We are not sinners anymore. We need to be renewed in our mind to our new identity in Christ and lay aside the old clothes [sense of identity and the resulting behavior] of the old man we are no longer.

- b. We are told multiple times to put off the old clothes of the old man and put on the new ones that belong to Christ.
[Rom 13:12-13](#); [Eph 4:22](#); [Col 3:5-8](#); [Heb 12:1](#); [1Pe 2:1](#),
[1Pe 2:11](#)
3. **filthiness**- Gr. **rhaparhia**- *to make filthy, to defile, dishonor*
4. **overflow**- Gr. **perisseia**- *residue, remains: the wickedness remaining over in a Christian from his state prior to conversion*
- a. Our spirit is made perfect when we accept Christ, but we still have some left over evil in our souls and in our flesh. The intake of the Word of God will cleanse and renew our mind and save our souls from this left over evil. Once our soul is lined up with our spirit, they will control the body and flesh.
5. **wickedness**- Gr. **kakia**
- B. and receive with meekness the implanted word,**
1. **receive**-Gr. **dechomai**- *to welcome, accept*
- a. It is our daily decision to welcome and accept the intake of the Word of God.
2. **meekness**- Gr. **prautes**- *humble, docile, teachable*
- a. This is a virtue of a listener. It is the opposite of one who is angry and impulsive.
3. **implanted**- Gr. **emphutos**- *implanted by others instruction*
- a. The Sower sows the Word. The Word of God is seed that is sown in our hearts and souls.
4. **word**- Gr. **logos**
- C. which is able to save your souls**
1. **able**- Gr. **dunamai**- *to have ability*
2. **save**- Gr. **sozo**- *to heal, deliver, make whole*
- a. This salvation is not salvation from hell into heaven, but from carnality to spirituality. It is salvation from hell on earth to heaven on earth.
3. **souls**- Gr. **psuche**
- a. The engrafted word in our spirit was what saved us spiritually. [1 Pet. 1:23](#) Here we see the soul is saved by the engrafted word of God. This is the renewing of the mind. [Rom. 12:2](#)
- b. The saving of our spirit was done in an instant, but the saving of our soul takes a lifetime and is never fully complete until we leave and are in the presence of God.

22. But be doers of the word, and not hearers only, deceiving

yourselves.

A. But be doers of the word,

1. doers- Gr. *poietes*- *a performer*

a. Many teachers in the grace movement are telling Christians to get away from performing. Here we are told to be performers of the Word. We are not to perform for God for His acceptance, but perform from God and from what He has put within us and because we are accepted!

b. We are called to do the will of God. [Jam 4:17](#); [Mat 7:21-25](#), [Mat 12:50](#), [Mat 28:20](#); [Luk 6:46-48](#), [Luk 11:28](#), [Luk 12:47-48](#); [Joh 13:17](#); [Rom 2:13](#); [Phi 4:8](#); [Col 3:17](#); [1Jo 2:3](#), [1Jo 3:7](#); [3Jo 1:11](#); [Rev 22:7](#)

2. word- Gr. *logos*

B. and not hearers only,

1. hearers- Gr. *akroates*- *a listener*

2. only

a. It is crucial to listen. We were just told to be quick to hear.

However, we are also to add action to what we hear. Be quick to listen and act upon what you hear. Don't only listen.

C. deceiving yourselves

1. deceiving-Gr. *paralogizomai*- *to reason alongside of, to reckon wrong, miscount, to cheat by false reckoning, to deceive by false reasoning*

a. All forms of deception are bad, but the worst is self-deception!

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

A. For if anyone is a hearer of the word and not a doer,

1. anyone

a. The principles of hearing and doing applies to all. There are no super special people that don't have to do what they hear!

2. hearer- Gr. *akroates*

3. word- Gr. *logos*

4. doer- Gr. *poietes*

B. he is like a man observing his natural face in a mirror

1. like- Gr. *eiko*- *to resemble, a faint copy*

2. man- Gr. *aner*

3. observing- Gr. *katanoeo*- *to perceive, remark, observe*

a. If you give a quick glance in the mirror in the morning you

probably will forget how you looked [hair, dress, etc] soon afterwards.

- b. The longer you look into the mirror the more you will remember what you looked like.
- c. The longer we look into the mirror of the Word the more we will remember what we are and look like in Christ. Many Christians just give a glance at the Word every once and awhile and forget who they are in Christ!

4. **natural-** Gr. **genesis-** *source, origin; used of birth, nativity, of that which follows origin, viz. existence, life*

5. **face-** Gr. **prosopon**

- a. In the spiritual mirror of the Word we see our spiritual face in Christ. As we see in a natural mirror our natural appearance in Adam, so in the spiritual mirror we see our spiritual appearance in Christ.

6. **mirror-** Gr. **esoptron**

- a. The Word of God is seen as a mirror. [2 Cor. 3:18](#)

24. for he observes himself, goes away, and immediately forgets what kind of man he was.

A. for he observes himself,

1. **observes-** Gr. **katanoeo-** *to perceive, remark, observe*

- a. The problem with this observation is that it is not ongoing. Once it stops quickly he forgets. We need to continue beholding in the spiritual mirror who we are in Christ or we will quickly forget what manner of man we are.

B. goes away- Gr. **aperchomai-** *to go off*

C. and immediately forgets what kind of man he was

1. **immediately-** Gr. **eutheos**

2. **forgets-** Gr. **epilanthanomai-** *to lose out of the mind*

- a. Forgetfulness is part of the fall. Before the fall and in heaven we will never forget anything we knew!

3. **kind of man-**Gr. **hopoios-** *of what sort or quality, what manner of*

- a. The disciples realized Jesus was a different manner of man.

[Mat 8:27](#)

- b. Paul lived in such a way that others noted that he was a different manner of man than others. [1Th 1:5](#)

- c. We are to live in such a way that people around us note that we are different manner of men. [2Pe 3:11](#)

d. The new creation is a different manner of man than the old creation. It can be seen in what we do and heard in what we say.

25. **But he who looks into the perfect law of liberty and continues *in it*, and is not a forgetful hearer but a doer of the work, this one will be blessed in what he does.**

A. But he who looks into the perfect law of liberty and continues in it,

1. **looks into-** Gr. **parakupto-** *to stop beside something and peer down into it.*

a. This is a picture of someone walking along and sees something interesting on the ground. They stop, stoop beside it, and stares at it.

2. **perfect-** Gr. **teleios-** *brought to its end, finished, wanting nothing necessary to completeness, consummate*

3. **law-** Gr. **nomos-** *governing principle*

4. **liberty-**Gr. **eleutheria-** *freedom*

a. This is not the Mosaic Law. It is the Person of Christ- the grace of God.

b. There are four laws of Grace- The Law of faith [[Gal. 3:27](#)], The Law of Love [[James 2:8](#)], The Law of liberty [[James 1:25](#)], and the Law of the Spirit of Life in Christ Jesus. [[Rom. 8:2](#)]

5. **continues-** Gr. **parameno-** *to remain beside*

B. and is not a forgetful hearer but a doer of the work,

1. **forgetful-** Gr. **epilesmone-** *lose out of the mind*

2. **hearer-** Gr. **akroates**

a. There are two aspects here- hearing and looking. We need to look at the Scriptures and also hear them.

3. **doer-** Gr. **poietes-** a performer

a. Again, performing is not bad or evil. It is why you are performing that is the issue. If you are performing for God to gain His acceptance then that is wrong. If you are

performing from faith in who you are in what God has put within you then it is good.

4. work- Gr. ergon

a. The goal of our salvation is not just to make us right before God. It is to be changed in order to be a witness to those lost in the world. We were left with a work to do for God. It is the Great Commission. Many in the grace movement are just focusing on our personal relationship with God, instead of encouraging us to do the work for God in this world tapping into the grace of God given to us.

b. We tend to get selfish and only focus on ourself or what affects us. Salvation is meant to not only affect us or be about us but have far reaching effect around us by our supernatural lifestyle.

C. this one will be blessed in what he does.

1. **blessed** - Gr. **makarios**- *blessed, happy*

2. **does**- Gr. **poiesis**- *a doing of a deed*

a. There are many blessings that come from sowing from God's grace. The first apple tree was placed in the garden. Adam did not plant it or help it grow. It was just provided for Adam. However, Adam had to take the seeds from that tree and sow it. He had to do something to see a further and richer harvest of grace. So it is in our life. There are some blessings that come to us direct from God without us doing anything, but if we will turn around and use those blessings and sow from that grace we received to others, then we will be blessed in our deed.

26. If anyone among you thinks he is religious, and does not bridle his tongue but deceives his own heart, this one's religion *is* useless.

A. If anyone among you thinks he is religious,

1. anyone

a. James uses universal terms in this chapter. Some believe they are special and are exceptions to the Word of God. The Word of God is universal and its principles apply to all. It is

deception to think that you are so special that the Word does not apply to you.

2. among you

a. believers

3. thinks- Gr. **dokeo-** *to esteem, count on, be of the opinion of*

a. Man's opinion and reckoning of himself is off target unless it is guided and illuminated by the Holy Spirit.

4. religious- Gr. **threskos-** *fearing or worshipping God, to tremble*

B. and does not bridle his tongue but deceives his own heart

1. bridle- Gr. **chalinagogeo-** *to lead by a bridle, to guide, to bridle, hold in check, restrain*

a. James goes on to say that no man can bridle his tongue. This can only be done through the Holy Spirit.

2. deceives- Gr. **apatao-** *to cheat, beguile, deceive*

a. Again, all deception is bad and harmful but self-deception is the worst!

b. The Word and Spirit are ways you can know if you are in self-deception. Your spouse also helps in this!

c. Here are areas where we can get self-deceived. [1Co 3:18](#); [2Ti 3:13](#); [Jam 1:22](#), [Jam 1:26](#); [1Jo 1:8](#)

3. heart- Gr. **kardia**

C. this one's religion is useless

1. religion- Gr. **threskeia-** *fearing or worshipping God, to tremble*

2. useless- Gr. **mataios-** *empty, vain, devoid of force, truth, success, result, of no purpose*

27. Pure and undefiled religion before God and the Father is this: to visit orphans and widows in their trouble, *and* to keep oneself unspotted from the world.

A. Pure and undefiled religion before God and the Father is this

1. Pure- Gr. **katharos-** *clean*

2. undefiled- Gr. **amiantos-** Gr. *not contaminated or sullied*

3. religion- Gr. **threskeia**

B. to visit the orphans and widows in their trouble,

1. visit- Gr. **episkeptomai-** *to look upon or after, to inspect, examine with the eyes, in order to see how he is, i.e. to visit, go to see one, to look upon in order to help or to benefit.*

a. Until you go see someone in their own environment can you

see with your eyes their true needs. Visitation is important.

2. **orphans**- Gr. **orphanos**- *parentless*

3. **widows**- Gr. **chera**- *from the root word chasma*

a. A widow or widower is someone who has a chasm or hole in their life. That chasm is left by their spouse that has died.

4. **trouble**- Gr. **thlipsis**

a. Having a spouse dies leaves a chasm in which puts additional pressure on the surviving spouse to take up what the deceased spouse did and filled.

b. God is pleased when we help fill the chasms in other people's lives. People can deal with cracks themselves. We all have cracks we need to personally attend to, but when a chasm opens up in our lives we need others to help bridge the gap.

C. **and to keep oneself unspotted from the world.**

1. **keep**- Gr. **tereo**- *to attend to carefully, take care of, to guard metaphorically to keep one in the state in which he is, to reserve*

2. **unspotted**- Gr. **aspilos**- *spotless, free from censure, irreproachable, free from vice-*

3. **world**- Gr. **kosmos**