

James Chapter 1 Bible Reading

Testing Your Faith

1 ^{1a}James, a bond-servant of God and of the Lord Jesus Christ, To the twelve [Hebrew] tribes [scattered abroad among the Gentiles] in the dispersion: Greetings (rejoice)! ² Consider it nothing but joy, my ^{1b}brothers and sisters, whenever you fall into various trials. ³ Be assured that the testing of your faith [through experience] produces endurance [leading to spiritual maturity, and inner peace]. ⁴ And let endurance have its perfect result *and* do a thorough work, so that you may be perfect and completely developed [in your faith], lacking in nothing.

⁵ If any of you lacks wisdom [to guide him through a decision or circumstance], he is to ask of [our benevolent] God, who gives to everyone generously and without rebuke *or* blame, and it will be given to him. ⁶ But he must ask [for wisdom] in faith, without doubting [God's willingness to help], for the one who doubts is like a billowing surge of the sea that is blown about and tossed by the wind. ⁷ For such a person ought not to think *or* expect that he will receive anything [at all] from the Lord, ⁸ *being* a double-minded man, unstable *and* restless in all his ways [in everything he thinks, feels, or decides].

⁹ Let the brother in humble circumstances glory in his high position [as a born-again believer, called to the true riches and to be an heir of God]; ¹⁰ and the rich man *is to glory* in being humbled [by trials revealing human frailty, knowing true riches are found in the grace of God], for like the flower of the grass he will pass away. ¹¹ For the sun rises with a scorching wind and withers the grass; its flower falls off and ¹²its beauty fades away; so too will the rich man, in the midst of his pursuits, fade away.

¹² Blessed [happy, spiritually prosperous, favored by God] is the man who is steadfast under trial *and* perseveres when tempted; for when he has passed the test *and* been approved, he will receive the [victor's] crown of life which *the Lord* has promised to those who love Him. ¹³ Let no one say when he is tempted, "I am being tempted by God" [for temptation does not originate from God, but from our own flaws]; for God cannot be tempted by [what is] evil, and He Himself tempts no one. ¹⁴ But each one is tempted when he is dragged away, enticed *and* baited [to commit sin] by his own [worldly] desire (lust, passion). ¹⁵ Then when the illicit desire has conceived, it gives birth to sin; and when sin has run its course, it gives birth to death.

¹⁶ Do not be misled, my beloved brothers and sisters. ¹⁷ Every good thing given and every perfect gift is from above; it comes down from the Father of lights [the Creator and Sustainer of the heavens], in whom there is no variation [no rising or setting] or shadow ¹⁸cast by His turning [for He is perfect and never changes]. ¹⁸ It was of His own will that He gave us birth [as His children] by the word of truth, so that we would be a kind of first fruits of His creatures [a prime example of what He created to be set apart to Himself—sanctified, made holy for His divine purposes].

¹⁹ Understand this, my beloved brothers and sisters. Let everyone be quick to hear [be a careful, thoughtful listener], slow to speak [a speaker of carefully chosen words and], slow to anger [patient, reflective, forgiving]; ²⁰ for the [resentful, deep-seated] anger of man does not produce

James Chapter 1 Study Guide

David Kirk



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James: An Introduction and Study Guide Margaret Aymer, 2017-01-12 In this guide Margaret Aymer introduces the letter of James countering arguments that it is of limited theological value and significance for early Christianity Aymer focuses on James theology of God's divine singularity and immutability and of God's relationship to the community as father and benefactor These are theological foundations for its emphasis on community actions of belief humility and mutual care Aymer introduces and examines the letter's stand against empire not least in regard to wealth Divine power is envisioned as an alternative power to that of the Romans though in some respects it can seem equally brutal Aymer concludes by focusing on those addressed by James's homily the exiles in diaspora Engaging the psychology of migration she unpacks the migrant strategy underlying James's call to living unstained Finally Aymer encourages student to ask what it might mean now for twenty first century people to take seriously a separatist migrant discourse not only as an interesting ancient writing but as a scripture a lens through which its readers can glimpse the possibilities for how lives are to be lived and how contemporary worlds can be interpreted and engaged

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