

Count It All Joy: James 1:1-8

Water of Life

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Review: Propitiation For whom did Jesus pay the death penalty for sin?

A preacher says, "Believe in Jesus, so your sins will be paid for." What do you say?

Will unbelievers pay for their sins in the lake of fire?

LET'S TAKE A LOOK AT ROMANS 1:18: It is often misunderstood

If Jesus paid for everyone's sin-incurred death penalty, does everyone get eternal life?

Do unbelievers live forever? *or* Do unbelievers simply cease to exist? *or* What?

How do we know that believers don't appear at the Great White Throne

Who are the people talked about in John 5:28? Believers, Unbelievers, or both? Why?

How many people in John 5:28 will be found to have done good things?

If *believing/not believing* and *life/death* are the big issues, how does that affect what we say to unbelievers as we minister to them

How many times does John's Gospel say *believe* _____

How many times does John's Gospel say *repent, repentance, or penance*? _____

What (in John 20:30-31) says that the book was written to unbelievers?

INTRODUCTION TO JAMES

(1:1) James greets Jewish Christians who were dispersed (by the Acts 8:1 persecution)

Which James is this?

James, the Apostle

Verses in Gospels plus Acts 12:2

James, the Lord's brother

(Mat 13:55 // Mk 6:3; Acts 12:17; 15:13; 21:18; 1 Cor 15:7; Gal 1:19; 2:9; etc.)

Another James?

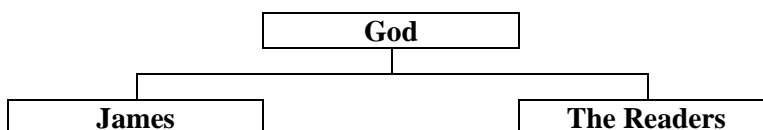
Readers

To the Twelve tribes = Jews

Brethren = Believers

Note James 1:16 and 19

Note James 1:18 *He brought us forth*



Scattered abroad = In the dispersion (*diaspora*)

To which *diaspora* does James refer?

Date

After Pentecost (May 24, AD 33)

Cf. James 2:2 and 5:14

Before Cornelius believed: Acts 10–11 (AD 40–41)

Quite possibly the first book of the New Testament

Geography

Eastern Mediterranean: The writer and readers are familiar with:

- A. the sea (1:6; 3:4)
- B. Figs, oil, and grapes (3:12)
- C. salty springs and bitter springs (3:11–12)
- D. the hot east wind (1:11)
- E. former and latter rains (5:7)

Outline of the Book

Salutation	1:1	
Prologue	1:2–18	
Thematic Statement	1:19–20	Swift to hear, slow to speak, slow to wrath
Body	1:21–5:6	
Swift to hear	1:21–2:26	
Slow to speak	3:1–18	
Slow to wrath	4:1–5:6	
Epilogue	5:7–20	

(1:2) Believers ought to welcome the trials (that the Lord allows into our lives)

**(1:3) [Believers ought to welcome the trials] because proven faith produces patience
The verse refers to use of a crucible in purifying metals**

**Testing distinguishes between the believed truths that we rely upon from those
which seem to melt away in times of adversity**

(1:4) Believers ought to let patience attain its ultimate goal—endurance— in order that they may be mature, complete, and without deficiency

What type of trials does James have in mind?

(1:5) Those who lack wisdom [for enduring trials] should pray to our non-upbraiding and generous God, who will wisdom

(1:6) Those who pray for wisdom ought to pray expectantly [in faith], rather than praying doubtfully, because the doubter is as unstable as a storm-tossed sea

(1:7–8) The doubter should not expect to receive anything [wisdom *in particular*] from God, because he is double-minded and unstable in all his ways

CONCLUSION

Memory verse:

James 1:20 – 21

²⁰ **For the wrath of man does not produce the righteousness of God.**

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