

## Repeated Words, Themes, and Ideas

1. God, James is a slave of God, i.e., all that he is/has/does belongs wholly to God, 1:1. If we lack wisdom [to face our trials with joy], we need to ask God, who is a generous giver and will give us what we need without reprimanding us, 1:5. Those who doubt that God will give them the wisdom they need [to face trials with joy], will get nothing from God, 1:6-7. God has promised the crown of life to those who love him, i.e., to those who allow their trials to produce endurance in them, 1:12. Those tempted to sin cannot blame God for God cannot be tempted by evil nor does He Himself tempt anyone, 1:13. God, the Father responsible for all the heavenly bodies, who is unchangeable, gives only good and perfect gifts, 1:17. Of His own will, God gave birth to us by the Word of truth, so that we might be a kind of firstfruits of His creatures, 1:18. Everyone must be slow to wrath because the wrath of man doesn't produce the righteousness of God, 1:19-20. To God our Father this is pure and undefiled religion: visiting orphans and widows in their trouble, 1:27.
2. Lord / Jesus Christ, James is a slave of the Lord Jesus Christ, i.e., all that he is/has/does belongs to Christ, 1:1. Those who ask for wisdom while doubting that they'll get the wisdom they need, will get nothing from the Lord, 1:5-7. The Lord Jesus has promised the crown of life to those who love Him, i.e., to those who allow their trials to produce endurance in them, 1:12.
3. Brethren, James addresses his audience as "brethren," 1:2. James addresses his audience as "beloved brethren," 1:16. God the Father gave birth to James and his audience by the Word of truth, [which makes them brethren] 1:18. James urges his beloved brethren to be swift to hear, slow to speak, and slow to wrath, 1:19.
4. Trials / Testing / Temptation, James wants his audience to consider it all joy when they encounter various trials, 1:2. Why should they count it all joy when they fall into various trials? Because the testing of their faith produces endurance, 1:2-3. The individual who endures their trials is blessed because when they have been tried and found true, they will receive the crown of life from the Lord, 1:12. Those tempted by sin cannot blame God because God cannot be tempted by evil, nor does He himself tempt anyone. Each one of us is tempted when we are drawn away by our own lusts and enticed. Then, when lust has conceived, it gives birth to sin; and sin, when it's full-grown, brings forth death, 1:13-15.
5. Faith, we should count it all joy when we fall into life's various trials because the testing of our faith produces endurance, 1:2-3. If we're lacking wisdom [to face our trials with joy], we need to ask God. But we must ask in faith with no doubting, for he who doubts is like a wave of the sea driven and tossed by the wind, 1:5-6.
6. Perfect, if we allow endurance to complete its perfect work during our trials, then we will be perfect and complete lacking nothing, 1:2-4. Everything that is good and perfect is a gift from our never-changing God, the one who is the Father of all the heavenly bodies, 1:17. The one who looks into the perfect law of liberty [God's Word] and continues to live in it, and is not a forgetful hearer but a doer of its work, this one will be blessed in what he does, 1:25.
7. God is the source of a victorious (wise, faithful, godly, selfless) life, if we need wisdom to face our trials with joy, all we need do is ask God who gives very generously and without reproach, 1:2-5. The lowly brother should glory in his exaltation [since God is perfecting him through his trials, 1:4, and will crown him with the crown of life after he endures his trials, 1:12]. The rich should glory in their humiliation [since God protects them from the decaying effects of living for their wealth, 1:11], 1:9-10. The Lord has promised the crown of life to those who love Him, i.e., those who endure their trials, 1:12. We must be swift to hear, slow to speak, and slow to wrath in order to produce the righteousness of God, something our wrath cannot produce, 1:19-20. We must lay aside all filthiness and wickedness and receive with meekness God's implanted Word which is able to save our lives, 1:21. The one who looks into the perfect law of liberty and continues to live in it, and is not a forgetful hearer but a doer of its work, this one will be blessed

in what he does, 1:25. Our God and Father's pure and undefiled religion is this: to visit orphans and widows in their need, which will keep us unspotted from the world, 1:27.

8. We are the source of a failed (foolish, faithless, ungodly, selfish) life, when we ask God with doubt, we're double-minded and unstable like a wind-driven wave; we will get nothing from the Lord, 1:6-8. When we live for our wealth, we will wither away like flowering grass under the burning heat of the sun, 1:11. When we're tempted to sin, we may blame God. But God cannot be tempted by evil nor does He Himself tempt anyone. Instead, we're tempted and enticed by our own lusts. Then, when lust has conceived, it gives birth to sin; and sin, when it's full-grown, brings forth death, 1:13-15. We must be doers of the Word and not hearers only, deceiving ourselves. Anyone who is a hearer only and not a doer, is like a man observing his birth-face in a mirror: he observes himself, goes away, and immediately forgets what kind of man he was, 1:22-24. If anyone among us thinks he's religious but does not control his tongue, this one deceives his own heart and his religion is useless, 1:26.
9. Birth / Give birth to, when lust has conceived, it gives birth to sin; and sin, when it's full-grown, it gives birth to death, 1:15. Of His own will, God the Father gave birth to us by the Word of truth, 1:18. If anyone is a hearer of the Word and not a doer, he's like a man observing his birth-face in a mirror; for he observes himself, goes away, and immediately forgets what kind of man he was, 1:23-24.
10. God's Word, of His own will, God the Father gave birth to us by the Word of truth, 1:18. We must lay aside all filthiness and wickedness, and receive with meekness the implanted Word, which is able to save our lives, 1:21. We must be doers of the Word, and not hearers only, deceiving ourselves, 1:22. If anyone is a hearer of the Word and not a doer, he's like a man observing his birth-face in a mirror; for he observes himself, goes away, and immediately forgets what kind of man he was. But he who looks into the perfect law of liberty and continues living in it, and is not a forgetful hearer but a doer of its work, this one will be blessed in what he does, 1:23-25.
11. Doer-of-God's-Word vs. Hearer-Only-of-God's-Word, a *Doer-of-God's-Word* sees the silver lining in every trial: they know that God testing their faith will produce endurance and that that endurance will make them perfect, complete, lacking nothing. If they're having trouble seeing the silver lining, they know they can ask God for the wisdom to see it and He'll generously give it to them without making them feel bad for asking. But a *Hearer-Only-of-God's-Word* can't see the silver lining in any trial. When they ask God for wisdom to see it, they ask with doubt, thus, they get nothing from the Lord. This leaves them completely unstable never knowing which direction to go; every decision they make is of two minds, **1:2-5 vs. 1:6-8**. The *Doer-of-God's-Word* whether he faces the trial of the rich or poor, endures. If he's poor, he glories in it because God uses this test to perfect him and if he passes the poor test successfully, He'll reward him with the crown of life. If he's rich, he glories in the fact that God won't allow his wealth—the rich test—to destroy him. But a *Hearer-Only-of-God's-Word* if he's rich, he fails the rich test because his lust for wealth leads him to all manner of sins and eventually his sins destroy him, **1:9-10, 12 vs. 1:11, 13-15**. A *Doer-of-God's-Word* is swift to hear, slow to speak, and slow to wrath. Thus, he humbly accepts everything the Word that God originally planted in him says and it saves his life. He doesn't deceive himself by simply listening to God's Word, no, instead, he hears and obeys. But the *Hearer-Only-of-God's-Word* gives in to his wrath and therefore fails to produce the righteousness of God. He deceives himself by thinking that all he has to do is hear God's Word, instead of hearing and obeying, **1:19, 21-22 vs. 1:20, 22**. A *Hearer-Only-of-God's-Word* is like a man who observes his godly (1:18) birth-face in a mirror, walks away, and immediately forgets that he's supposed to always have a godly demeanor. But a *Doer-of-God's-Word* looks into God's perfect Word, His law of liberty, and continues to live by it. He doesn't forget what he saw or heard. Therefore, he obeys it and is blessed in what he does, **1:23-24 vs. 1:25**. A *Hearer-Only-of-God's-Word* thinks he's religious. But he deceives his own heart when he does not control his tongue. Thus, his religion is useless. But a *Doer-of-God's-Word* visits orphans and widows in their time of need, thus, keeping himself unspotted from the world. This is pure and undefiled religion before God the Father, **1:26 vs. 1:27**.