

# Fulfilled Prophecies

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By Dan Maines

## James 1

### James 1:1

James, a bond-servant of God and of the Lord Jesus Christ, to the twelve tribes who are dispersed abroad: Greetings.

† James identifies himself as a servant, not boasting in family ties to Jesus. He writes to the scattered twelve tribes, a reference to Jewish believers spread throughout the Roman world.

† Josephus, Antiquities 11.133, mentions countless Jews living

beyond the Euphrates, showing how widespread the dispersion was.

### **James 1:2-4**

Consider it all joy, my brothers and sisters, when you encounter various trials, knowing that the testing of your faith produces endurance. And let endurance have its perfect result, so that you may be perfect and complete, lacking in nothing.

† Trials are not meaningless. They shape endurance, maturity, and completeness in Christ.

† Seneca, On Providence 4.3, also said hardship trains the soul, but James grounds this in God's purpose.

† 1 Peter 1:6-7 says trials refine faith like fire tests gold, linking James and Peter in the same teaching.

### **James 1:5-8**

But if any of you lacks wisdom, let him ask of God, who gives to all generously and without reproach, and it will be given to him. But he must ask in faith without doubting, for the one who doubts is like the surf of the sea, driven and tossed by the wind. For that person ought not to expect that he will receive anything from the Lord, being a double-minded man, unstable in all his ways.

† God gives wisdom freely, but prayer must be grounded in trust. Double-mindedness shows divided loyalty between God and the world.

† Philo, On the Posterity of Cain 12, described the unstable as those tossed around by passions, similar to James' image of waves.

### **James 1:9-11**

Now the brother or sister of humble circumstances is to glory in his high position, but the rich person is to glory in his humiliation, because like flowering grass he will pass away. For the sun rises with its scorching heat and withers the grass, and

its flower falls off and the beauty of its appearance is destroyed, so too the rich person in the midst of his pursuits will die out.

† James contrasts eternal perspective. The poor are exalted in Christ, while the rich must realize the fleeting nature of wealth.

† Isaiah 40:6-8 compares human glory to grass that withers. James draws directly from this imagery.

† Josephus, Wars 5.10.5, records how Jerusalem's wealthy were stripped of riches and perished in misery during the war, showing James' warning was historically fulfilled.

### **James 1:12**

Blessed is a man who perseveres under trial, for once he has been approved, he will receive the crown of life which the Lord has promised to those who love Him.

† The crown of life is eternal reward for enduring love. Trials refine, but faithfulness crowns.

† Revelation 2:10 promises the same crown of life to those who endure persecution.

† 2 Timothy 4:8 says Paul also expected the crown of righteousness, showing James and Paul in harmony.

### **James 1:13-15**

No one is to 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. But each one is tempted when he is carried away and enticed by his own lust. Then, when lust has conceived, it gives birth to sin, and sin, when it has run its course, brings forth death.

† Temptation comes from within, not from God. Sin is a process: desire, conception, birth, death. James unmasks sin's progression.

† Sirach 15:11-20 also insists God does not tempt to evil, but each person chooses.

## **James 1:16-18**

Do not be deceived, my beloved brothers and sisters. Every good thing given and every perfect gift is from above, coming down from the Father of lights, with whom there is no variation or shifting shadow. In the exercise of His will He gave us birth by the word of truth, so that we would be a kind of first fruits among His creatures.

† God gives only good, never evil. He is unchanging light. Believers are His first fruits, the beginning of His new creation.  
† Philo, On the Creation 29, called God the Father of lights, showing this image was familiar in Jewish thought.  
† Revelation 14:4 calls the faithful the "first fruits," tying James to the same covenantal message.

## **James 1:19-20**

You know this, my beloved brothers and sisters. Now everyone must be quick to hear, slow to speak, and slow to anger, for a man's anger does not bring about the righteousness of God.

† True righteousness is not born of human anger but of patient listening. Quick temper does not fulfill God's will.

## **James 1:21**

Therefore, rid yourselves of all filthiness and all that remains of wickedness, and in humility receive the word implanted, which is able to save your souls.

† The word implanted is the gospel, which saves when received humbly. This echoes the parable of the sower, seed planted in hearts.

## **James 1:22-24**

But prove yourselves doers of the word, and not just hearers who deceive themselves. For if anyone is a hearer of the word and not a doer, 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.

† Hearing without doing is self-deception. True faith acts. The mirror image shows how quickly one forgets without obedience.

† Philo, On the Special Laws 2.62, said virtue requires practice, not mere knowledge, a parallel to James' call.

† Mishnah Avot 1.17 says, "Not study, but practice is the main thing," echoing James' warning against being hearers only.

### **James 1:25**

But one who has looked intently at the perfect law, the law of freedom, and has continued in it, not having become a forgetful hearer but an active doer, this person will be blessed in what he does.

† The perfect law of freedom is the gospel, fulfilling and surpassing the old law. True freedom is obedience from faith.

### **James 1:26-27**

If anyone thinks himself to be religious, yet does not bridle his tongue but deceives his own heart, this person's religion is worthless. Pure and undefiled religion in the sight of our God and Father is this, to visit orphans and widows in their distress, and to keep oneself unstained by the world.

† True religion is not empty ritual but controlled speech, compassion, and holiness.

† Josephus, Against Apion 2.211, noted how Jewish law emphasized care for widows and orphans, aligning with James' teaching.

† Isaiah 1:17 commands, "Learn to do good, seek justice, rebuke the oppressor, defend the orphan, plead for the widow." James is echoing the prophets.

### **Application for us today**

† Trials should be embraced as training for endurance and maturity.

† Prayer must be confident, trusting God who gives generously.

† Wealth fades, but faith and humility endure.

† God never tempts to evil, temptation begins with desire.

† The implanted word must be received with humility and acted upon.

† True religion is practical, compassion and purity matter more than ritual.

## **† This is the fulfilled perspective we proclaim at Fulfilled Prophecies †**

### Source Index

† Genesis 18–19 - Abraham and Lot host angels

† Isaiah 1:17 - defend the orphan and widow

† Isaiah 40:6-8 - grass withers, word endures

† Hosea 14:2 - fruit of lips as sacrifice

† Revelation 2:10 - crown of life for endurance

† Revelation 14:4 - believers as first fruits

† 1 Peter 1:6-7 - trials test faith like gold

† 2 Timothy 4:8 - crown of righteousness

† Sirach 15:11-20 - God does not tempt

† Sirach 44 - praise of famous men

† Philo, On the Creation 29 - Father of lights

† Philo, On the Special Laws 2.62 - virtue requires action

† Philo, On the Posterity of Cain 12 - instability of passions

† Josephus, Antiquities 11.133 - Jews in the dispersion

† Josephus, Against Apion 2.211 - care for widows and orphans

† Josephus, Wars 5.10.5 - wealthy stripped and destroyed

† Tacitus, Annals 15.44 - persecution under Nero

† Seneca, On Providence 4.3 - hardship trains the soul

† Seneca, Letters 9.18 - contentment with little

† Mishnah Avot 1.17 - practice is greater than study

† Clement of Rome, 1 Clement 9, 44 - examples of elders and leaders

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