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**Insights and Life Lessons
From Jacob:
Study on the Book of James
Pt. 3 (James 1:9-16)**

Scripture Memorization: Proverbs 9:10-11 “ _____

_____, _____
_____. _____
_____, and years will be added to your life.”

Introduction: James instructs his readers on how to change our perception of God by challenging us to ask for wisdom. As we understand the role that trials play in our lives, it will teach us how important they are in the gaining of wisdom. As we lean on God’s insight, our faith teaches us to eliminate the difficulties or persevere through them. God’s wisdom, the ability to put things together will be given to us generously and without judgment. The enemy fights us so hard not to pray, not to seek God, and not to believe that we have a source of wisdom that is willing and ready to assist us. Our good Father truly wants to answer those who come to him from the posture of humility. However, the one expectation that God has of his children is that we come in faith and ask in faith. When we allow doubt to creep into our prayers, it will cause us to be double-minded. In this state,

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we unfortunately have two contradicting guides of faith and doubt within us, and it causes instability. In this state, we are mixing our human perspective with God's perspective on our situation and it causes disloyalty. The people in James' time had a list of reasons, some of which were the religious persecution they were enduring, and their horrible economic status, which hindered their ability to trust God's word. James was urging them to seek God's wisdom on every matter and apply his insight to their problems of feeling pressure from society's influences, trials and persecution. So many of us, including those in the Jerusalem church, have experienced varying traumas of untrustworthiness with people we are surrounded by, which has caused unsteadiness in our lives and approach to issues. We must lean on the power of Jesus to help us when we fall short, and ask him to give us the faith that all things will work for our good when we yield to God's wisdom and stand firm in it.

1. James 1:9-11 Encouragement to all.

- a. By faith, all of us in Christ are equal.
 - i. The same way it would be appropriate for the poor to rejoice when they have been lifted up by God, it should be for the rich to rejoice when they have been brought to humiliation by a trial.
- b. The rich need to understand that their comforts are only in this life, which will eventually fade like grass and flowers.
 - i. If we put our life pursuits and our identities into things that will fade away, then we too will fade away.
 - ii. If a man is only rich in this world, when he dies, he leaves his riches. But if a man is rich before God, when he dies, he goes to his riches.

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iii. We need to put our money in its proper perspective.

1. Luke 16:13-15
2. 1 Timothy 6:9-11
3. Ecclesiastes 5:10
4. Hebrews 13:5
5. 2 Timothy 3:1-5
6. 1 Timothy 3:2-3
7. Mark 10:23-27

2. **James 1:12** Living for the Lord in times of temptation.

- a. It's like a continuation to Jesus' sermon on the Mount. Matthew 5:1-12.
 - i. Jesus preached this message which is commonly referred to "The Beatitudes." It means supreme blessedness, to be spiritually prosperous, great happiness, abundant goodness and delight; bliss.
 1. TOOWAYHON (Aramaic)-to have the capacity to enjoy union and communion with God.
 2. "Blessed are the poor in spirit, for theirs is the kingdom of Heaven." You will be spiritually prosperous when you are destitute and helpless in the realm of the spirit.
 - a. PTOCHOS- It has several different meanings.

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After a minute or so, he asks, ‘So what were you thinking while I was holding you under?’ The disciple replied, ‘I wasn’t thinking of anything—except that if I didn’t get some air, I would die.’ Jesus then said, ‘When you have that feeling in relation to God, you will find him.’”

- d.** This mourning must be a voluntary something that we are actively seeking, which most times is contrary to our earthly nature.
 - e.** The Hebrew word for mourn is almost identical to the word for wait.
 - f.** NETHBAYOON (Aramaic)-to see the face of what (or who) you long for.
- 4.** “Blessed are the gentle, for they shall inherit the earth.” You are spiritually prosperous when you are able to master your ego and your own self-importance.
- a.** MAKEEKHEH- being both gentle and flexible. It also implies softening something that is hard.
 - b.** It is the realization of the first two beatitudes that keeps you in your proper place in life and with the proper perspective of yourself.
 - c.** These are the ones who can properly steward the earth.

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- d.** How do I stay in a posture of humility?
 - i.** Keep it to yourself unless asked.
 - ii.** Just the facts- keep it low key and don't talk ad-nauseam.
 - iii.** Share the glory- give credit to those who have helped you or recognized you.
 - iv.** Make it a conversation, not a declaration- turn the tables to hear other's accomplishments.
 - v.** Let others brag for you.
 - vi.** Enjoy and receive compliments- crowns that are cast, must first be received. Rev. 4:10.

- 5.** "Blessed are those who hunger and thirst for righteousness, for they shall be filled." You will have blessings come to you when you recognize the hunger for spiritual food that we all possess.
 - a.** PEINONTES- to crave, to desperately want food, to be in a state of virtual starvation.

 - b.** All of us are all already hungry for the spiritual food that only God can provide, but so many of us don't know it.

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- c. It is like making yourself mourn; we choose to mourn, and this is a knowing. Blessed are they who know they are hungry and thirsty.

- d. Jesus uses one of the primal human needs to describe our spiritual condition.
 - i. You can only go 45-61 days without food, and 3-4 days without water and the power of these sensations completely override all others.

 - ii. It is the same in the spirit realm. So many are dead in their trespasses and sins because they are unaware they've been starving.

- e. The hunger and the thirst are for righteousness.
 - i. For goodness or justice. Craving to be morally right or virtuous and see the right thing happen on earth for all.

 - ii. Our righteousness is a combination of two aspects.
 - 1. Imputed- ascribed to someone by virtue of a similar quality in another. Because of the quality life and sacrifice of Christ, we get righteousness ascribed to us.

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2. Pursued- once we have been imputed righteousness, then we expected to grow, to mature, and to live a more upright and righteous life.

- iii. “The difference between the righteousness that Christ gives us and the righteousness to which he calls us is important to grasp...to all who are in Christ, God gives His Holy Spirit, who renews our hearts and creates within us a new and deep desire to live in a way that is pleasing to Him. Christ’s people hunger and thirst for righteousness, because while we know that we are forgiven and accepted before God on the basis of all that Christ is and all that He has done, we also know how far we are from all that Christ calls us to be.

- iv. How do I increase my hunger and thirst for righteousness so that I can be filled?
 1. Recognize that it is an encounter- woman at the well speaks to Jesus and he doesn’t give her a lecture on morality, rather he speaks to her about her thirst. A real encounter will leave you so satisfied, that you won’t want anything else that is temporary.

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2. Whatever you feed will grow and whatever you starve will die- it's not until you begin asking, seeking and knocking that you can ever know what God wants to give to you.
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6. "Blessed are the merciful, for they shall receive mercy." You walk in the character of God himself in the giving of mercy and receiving of mercy.
 - a. ELEIMON- Greek word that means to have real compassion. To actually feel and suffer with another person, to be intensely aware of another's pain and to yearn for their healing.
 - b. The root word for "mercy" and the root word for "womb" are the same. The Hebraic and Aramaic concept of mercy is that it comes from our innermost being.
 - c. it has a dual meaning and the understanding of the full complexity of this matter.
 - d. First, we receive mercy from the Lord- fully restored into the divine image, and from that place of restoration, we impart the same healing and restoration to others.
 - e. Micah 6:8. "When there is injustice anywhere, it is a threat to justice everywhere."- M. L. King Jr.

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- f. Many wonder how God could give mercy to King David, especially in the terrible ways he had sinned. But David extended notable mercy to King Saul on several occasions despite his unworthiness.
7. “Blessed are the pure in heart, for they shall see God.”
You will be able to spiritually understand who God is and how He operates once your heart becomes pure.
- a. KARDIA- Greek word who’s primary meaning is center or core.
 - b. We must be centered in who we actually are, which is a spirit being.
 - c. Romans 3:23- sin caused us to fall short of the glory-which is the epitome of purity.
 - d. The primary understanding of pure is “clear” in the sense of being “cleared out”.
 - i. Free from any obstruction, free from ignorance that can cloud, distort our spirit, our heart and cause us to be handicap in our ability to see.
 - ii. Spiritual cataracts- picture of a mirror that has years of grime, filth, dust and grease. The mirror itself is perfect but needs to be cleaned of its overlaying materials and returned to a state of purity.

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- iii. Look at your mirror (which is the image of God) and identify the abuse, betrayal, mistaken identity, guilt and shame that have been contaminating your core.
- e. How do I clear my center?
 - i. Psalm 119:9,11.
 - ii. Jeremiah 15:16
 - iii. Revelations 2:7
- f. The more you get clear at your center, the more corrected your eyesight becomes.
 - i. OPTOMAI- it has a dual meaning just like mercy. It means to see and to be seen.
 - ii. NAHZON- is the Aramaic word that can be translated in the present tense or in the future tense. They will progressively see God.
- 8. “Blessed are the peacemakers, for they shall be called the sons of God.” When we become those who make peace, then it shows everyone who’s family we belong to.
 - a. Peace: harmony and balance wherein there is no conflict at all, nor even the possibility of conflict.

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- i. Worldly peace: nothing more than the absence of armed conflict. But all the elements that caused the conflict-greed, ambition, selfishness and hatred still remain.
 - ii. Peace of Christ: the elimination of those elements that cause to upset the harmony and balance. Nothing missing, nothing broken.
 - b. This follows a pattern that Jesus was teaching us in order to get us to where he wants us to be.
 - i. Stay righteous-Mercy-dual meaning that we must understand so that we don't experience judgment.
 - ii. Stay in heaven-pure in core/center-this keeps us in heaven so that we can see God.
 - iii. Stay in the family-peacemakers- "you're blessed when you can show people how to cooperate instead of compete and fight. That's when you discover who you really are, and your place in God's family."
(Message Translation)
9. "Blessed are those who have been persecuted for the sake of righteousness, for theirs is the kingdom of heaven." Active persecution for the right reasons

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indicates that the powers of darkness believe you are succeeding in furthering God's kingdom.

- a. DIOKO- Greek word which means to be pursued or pressed in the sense of being hounded or pressured.
- b. The best translation is the slang, "to be hassled." It is an attempt to stop its object from persevering in something.
- c. Standing up for righteousness and integrity takes courage that the Lord has promised to provide when we need it. So how do I handle persecution?
 - i. By resistance. James 4:7.
 - ii. By changing environments. 1 Corinthians 15:33.
 - iii. Join forces with those who are fighting your fight. 1 Peter 5:8-11.

10. All of these seeds start with the Kingdom of Heaven qualities and end with the fruits of the Kingdom of Heaven.

- a. Poor in spirit-Kingdom of Heaven
- b. Mourn-comforted
- c. Gentle-the earth
- d. Hungry-be filled
- e. Merciful-receive mercy
- f. Pure heart- see God

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- g. Peacemakers- children of God
- h. Persecuted-Kingdom of Heaven

- b. James continues with Jesus' sermon on the Beatitudes by teaching that we will be blessed when we endure temptation.
 - i. Doesn't say those who are never tempted, or those who find all temptations easy to conquer.
 - ii. When we can learn how to say "no" to the temptation, and "yes" to God, we have endured and will receive a special gift.
 - iii. Temptation will approve us in God's eyes, reveal our faith, and cause us to receive the crown of life.
 - iv. Our motive to withstand temptations should be our love for God.

3. James 1:13-16 How temptation comes and works.

- a. James understood that most people have an evil tendency to blame God when they find themselves in trials.
- b. Within His very nature, God is unable to be tempted or to tempt anyone. He may allow it, but He Himself does not create it.
- c. "He shows the great cause of sin; that lust hath a greater hand in it than either the devil or his instruments, who cannot make us sin without ourselves: they sometimes tempt, and do not prevail."- Poole.

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- d. “Satan tempts: God tries. But the same trial may be both a temptation and a trial; and it may be a trial from God’s side, and a temptation from Satan’s side, just as Job suffered from Satan, and it was a temptation; but he also suffered from God through Satan, and so it was a trial to him.” -Spurgeon.
- e. Each one is drawn away.
 - i. Satan will tempt us, but the success only happens because our fallen nature corrupts our God-given desires.
 - ii. Our fleshly desires will always try to plant a seed in our hearts and if we allow them to get a foothold, it will give birth to sin.
 - iii. After the corrupt desire births sin; springing forth from sin will be death.
- f. Satan only comes to steal, kill and to destroy, so we should always remember that in resisting the deceptions of temptations will keep us on the path of producing life and goodness.