

## The Expanded Translation of James: Chapter One

**James 1:1 [ Introduction ]** James, a bond-servant of God and of the Lord Jesus Christ, to the twelve tribes of Israel among the Diaspora outside Judea. Greetings.

1. James is identified among the five men named James in the New Testament as being, along with Jude, the Lord's half-brother. James was also an apostle. Matthew 13:55; 1 Corinthians 15:7.
2. James wrote his epistle to the twelve tribes of Israel consisting of Jews scattered among the several Diaspora suffered over the centuries by their ancestors.
3. The Epistle of James was the first entry in the New Testament canon and was written in c. A.D. 35–45.
4. James is replete with imperative moods. Based on the number of words used in the book, James has the most of any other book. He used 59 imperative moods or 3.387% of the total.
5. All of the New Testament's epistles have been categorized with regard to their overall content. James is classified as ethical which according to the structure of Classical rhetoric the first element of persuasion is **ἦθος (éthos)**: "ethics."
6. James writes from Jerusalem and the writer's initial task is to direct the Jews frame of reference away from the teachings of the Talmud, or Oral Law, the legal code imparted by the Levites, and focus on new revelations for the Church Age.
7. James's grace orientation is emphasized by the fact that he does not claim blood relationship with the humanity of Jesus but instead identifies himself as the bond-servant of the Lord Jesus Christ.

### Paragraph 1:

**James 1:2** My Jewish brethren, after weighing all the facts, you must consider [ IM #1 ] it nothing but unalloyed happiness whenever you encounter various categories of pressure,

1. The first imperative mood put the recipients into the right mental attitude for concentration on the message of the epistle.

2. “Consider it all joy” is the first imperative mood, the verb being **ἡγέομαι (*hēgéomai*)**: to engage in an intellectual process: to think, consider, regard, and apply.
3. This mandate sets the tone for all that follows with emphasis on the remaining 58 imperative moods.
4. What one is to consider producing is **χαρά (*chará*)**, translated “joy” by all the major English versions, but “unalloyed happiness,” is best. Interestingly, the Living Bible translates it, “be happy,” which is not bad. It is a clue to the positive impact knowledge of the Word of God has on the believer’s soul and on his life in general
5. Unalloyed happiness is the problem-solving device necessary when facing various trials which are the inevitable pressures all believers must face and resolve.
6. The principle developed is, “thought must precede application.”
7. Principles on the problem-solving device of unalloyed happiness were noted in lessons 10–12.
8. Verse 3 is a continuation of verse 2:

**James 1:3**      **knowing through the process of spiritual growth that the testing of your faith for the purpose of approval habitually produces stamina and endurance.**

1. The pressures common to everyone’s life must not be considered as persecutions but as what is to be expected in the devil’s world.
2. This must be understood as something the believer must know, understand, and then depend on the Word of God to handle these issues.
3. The key to this principle is the verb **γινώσκω (*ginōskō*)**: knowledge acquired through a process. When these principles are acquired in the *kardía* then they may be applied to life and circumstances.
4. James will present numerous imperative moods. Associated with them are principles that require stability under pressure.
5. The Angelic Conflict is replete with danger from the Dark Side. The assumption of personal immunity from its assaults is naiveté.

6. Faith is tested by difficulties common to the Invisible War. The word “testing” is the noun **δοκίμιον (*dokímion*)**: “to put to the test for the purpose of approval.”
7. What is put to the test is volition and volition can only make choices that are resident in the stream of consciousness. If no pertinent doctrine is resident then the believer must react with emotion.
8. Therefore, the test is designed to expose the believer’s inventory to determine if he has the proper ordnance to fire at the circumstance.
9. This concept is found in the verb **κατεργάζομαι (*katergázomai*)**: “something on the inside working out with the result that something is accomplished.”
10. The customary present tense denotes that which habitually occurs when a believer has an internal inventory of biblical ordnance to achieve a positive result.
11. The positive result is, **ὑπομονή (*hupomoné*)**: “Patience” but with emphasis on soul stability, to stand fast without wavering while facing adverse circumstances for prolonged periods.
12. This word is used to illustrate endurance, perseverance, and steadfastness. Hebrews uses it to describe the Christian way of life as a race:

**Hebrews 12:1c** ... let us run with endurance  
[ **ὑπομονή (*hupomoné*)** ] the race that is set before us.

In the metaphor of the race (Hebrews 12:1) ὑπομονή (*hupomoné*) reminds us of the tense perseverance to victory which is necessary if the prize is to be won. The gaze of the Christian summoned to endurance should be fixed on Christ Himself, whose passion is depicted as a physical and spiritual endurance of the terrible death of the cross. James is also directed to Christians under affliction, and it has a sharp exhortation to steadfast endurance both at the beginning and at the end. The tests which come upon us serve to confirm faith and thus to strengthen steadfastness (1:3), while believing steadfastness for its part brings forth a perfect work (1:4).<sup>1</sup>

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<sup>1</sup> F. Hauck, “ὑπομονή,” in *Theological Dictionary of the New Testament*, ed. Gerhard Kittel, trans. Geoffrey W. Bromiley (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1967), 4:588.

13. The distance-runner motif is found in Isaiah 40:31. Hebrews 12:1, and especially in 1 Corinthians 9:24, 26 where Paul uses the illustration four times.

**James 1:4** The stamina and endurance from the inner resource of doctrine must have [ IM #2 ] its perfect production, so that you may choose to be spiritually mature and complete, deficient in the sphere of nothing while inside the bubble.

1. James continues the subject of *hupomonē*, “endurance,” by assigning it to the believer as an “inner resource” that “must have its perfect production.”
2. The verb for “must have” is the present active imperative of **ἔχω** (*échō*), the book’s second command which must produce “perfect work.”
3. The verb’s perfect tense is intensive placing emphasis on an ongoing process that produces existing results. The results are indicated as “perfect and complete.”
4. This imperative mood is directed at the process required to achieve the objective which is centered on acquiring the Word of God in the soul to the ultimate level of spiritual maturity.
5. The end result of “perfect” refers to spiritual maturity while “complete” indicates the blessings and awards associated with one’s advance to the level of cognitive independence.
6. The verse concludes that once this level is attained, the believer is “lacking in nothing.” Such attainment means the believer is able to endure all challenges, both internal and external with a perfect result.
7. Once this level of spiritual growth is attained, the believer has advanced to problem-solving device #9: unalloyed happiness.
8. This provides the stamina to manage pressures and distractions such as worry, stress, anxiety, insomnia, or dread.
9. Intrinsic and extrinsic fifth columns are managed with ease and maintenance inside the bubble is prolonged. The maintenance of status quo spirituality enables this believer to develop stamina and endurance.
10. While functioning inside the bubble the advanced believer is deficient in nothing inside the sphere of the divine power system.