

<p>A</p>	<p><u>An Overview of James</u></p> <ul style="list-style-type: none"> • Authorship – James the Greater is not the author (Apostle, brother of John, was persecuted by Herod in 44 A.D.); neither is “James the Less” (son of Alphaeus, also an apostle); more likely, he was “James, the brother of the Lord”, “considered as “one of the pillars of the Church”, the first Bishop of Jerusalem; the Church called him James the Just. • Date, audience, Genre - dated early 60 A.D, James wrote this letter to the Jewish Christians diaspora living outside of Palestine. • Theme – teachings about proper conduct and morality, following the OT tradition of Wisdom, focusing on questions pertaining to faith and works: <ul style="list-style-type: none"> - Faith alone without work is “dead” (2:14-26); particularly, “To care for orphans and widows in their affliction” (1:27), “the poor” (2:5), “tame the tongue” (3:9-10; 4:12, 16), “mercy” (2:13), “prayer” (5:13-18). - Believe in one Lord, don’t become “adulterers”; trust in God with humility, “God resists the proud, but gives grace to the humble”. - To know right from wrong: wisdom that doesn’t come down from above is earthly (3:15); “... submit yourselves to God ... the devil ... will flee from you ... boasting in your arrogance ... is a sin” (4:7,16); “lover of the world makes himself an enemy of God” (4:4). - Sacrament of Anointing of the Sick (5:14-16) • The challenge of James for us: Jesus challenges us to “be perfect” = JPII’s teaching during WYD. 	<p>CSB, CCSS Mt 10:2 Acts 12:1-2 Lk 6:15 Ga 1:19,2:9</p> <p>CSB</p> <p>CCSS, CSB</p> <p>4:4, 6, 10</p> <p>CCSS 10-11, Mt 5:48, SN1</p>
<p>B</p>	<p><u>Greeting</u></p> <ul style="list-style-type: none"> • The sender, James, is one of the most prominent figures in early Christianity, known as “the brother of the Lord”, and leader of the Jerusalem church and the first bishop of Jerusalem; but identifies himself as “a slave of God and of the Lord Jesus Christ” to show humility, belonging, and obedience. • Putting God and Jesus together = recognizing Jesus’ divinity. 	<p>1:1</p> <p>CCSS, (Gal 1:19) Acts 12:17, 15:13, 21:18</p> <p>CCSS,</p>

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	<p>Meaning of Christ</p> <ul style="list-style-type: none"> • “The twelve tribes in the dispersion (or <i>diaspora</i>)” = ten of the twelve tribes disappeared from history after being exiled by the Assyrians in 721 BC, only Judah and Benjamin survived. <i>Diaspora</i> refers to the large number of Jews who resided outside the land of Israel. 	<p>2020-21 BSP #1C5</p> <p>CCSS , 救恩史 (The History of Salvation) p 186.</p>
<p>C</p>	<p><u>Perseverance in Trials , Wisdom and Prayer</u></p> <ul style="list-style-type: none"> • “Consider it all joy, ... when you encounter various trials” – Living in this sinful world, one will “stumble” or “encounter” various trials. We must persevere with faith; consider the situation in light of God’s plan and believe that God knows and cares for all, including human suffering; everything is in God’s hands. God is a merciful and loving father; we only need to trust Him. God will turn our challenges into opportunities and bestow grace on us. Those who persevere perfectly: “that you may be perfect and complete, lacking in nothing”. Trials will turn into all joy. • James implies that in order to consider trials as all joy and to become perfect, one needs wisdom. Wisdom is rooted in our relationship with God. If this relationship is right and intimate, it will bear fruit of righteousness; enables one to live in a godly and virtuous manner, especially in moments of suffering. Therefore, wisdom is a gift from God; it cannot be earned by human efforts. • The wise “in lowly circumstances should take pride in his high standing” while the rich should embrace “lowliness”. • One should “ask in faith, not doubting”. Those who “doubts” are described as being “of two minds”, who wants to believe and follow the Lord but are unwilling or unable to leave the world behind. This person is being “driven and tossed about by the wind”, “must not suppose that he will receive anything from the Lord”; his prayer will not be heard by God. Jesus’ prayer during his agony in the garden – “take this cup away from me! But not what I will but what you will” – richly reveals Jesus’ humanity, unconditional love, complete trust in His Father and obedience without reservation. Jesus’ prayer of agony in the garden and the Annunciation of Mary are key moments in human history as their 	<p>1:2-11</p> <p>1:2-4, CCSS</p> <p>Lk 12:6-7 Mt 5:48, 1Pet 1:6-7, Rm 5:3-4, 8:38 CCC 309-13</p> <p>1:5, CCSS Jb 28:28, Heb 11, Proverbs 2:6, Dn 2:21</p> <p>1:9-11 CCSS</p> <p>1:6-8, CCSS, CSB, CCC 2734</p> <p>Mk 14:36</p>

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	trust and obedience have reversed the distrust and disobedience of Adam and Eve.	
D	<p><u>Facing Temptations; Live According to God’s Words</u></p> <ul style="list-style-type: none"> • “Blessed is the man who perseveres in temptation”, for he will “receive the crown of life that he promised”. His perseverance comes from his love for God, since love “rejoices in the truth. It bears all things, believes all things, hopes all things, endures all things” (1Cor 13:6-7). • “God is the subject to temptation to evil, and he himself tempts no one”. Temptation arises from our own desire; desire leads to sin; and sin “reaches maturity ... gives birth to death”. God wants us to get closer to Him, not away from Him, during these trials. • Temptation comes from our own desire, therefore, we need to be vigilant, “do not be deceived”, be honest with ourselves. The solution is from above, “coming down from the Father of light”, “all good giving and every perfect gift”, including the aforementioned “the crown of life” (v12), wisdom (v 5), “word of truth” and “be a kind of first fruits of his creatures” (v18). • “Be doers of the word and not hearers only”, blessed is “the one who peers into the perfect law of freedom and perseverance”. The Gospel is “word of truth” (v18); it is binding just like the law; however, the truth binds us to true freedom. The law of the Gospel is perfect because Jesus has fulfilled all OT law. • One who is truly religious and devoted should not only obey the law and participate in liturgies, but “bridle his tongue”, serves others, “to care for orphans and widows in their affliction and to keep oneself unstained by the world”. 	<p>1:12-27</p> <p>1:12, CCSS</p> <p>1:13-15, CCSS, Sirach 15:11-12 CSB Gen 22:1</p> <p>1:16-18, CCSS</p> <p>Eph 1:13, Ex 23:19, Lv 23:10</p> <p>1:22-25, CCSS Jn 8:31-32 Rm 6:17-18, SN2</p> <p>1:26-27, CCSS, CSB, Dt 10:17-18, Jer 7:5-6; 1Pt 2:9, 2Pt 3:14, Rm 12:1-2</p>

Special Notes:

1. “Dear young people, do not be content with anything less than the highest ideals!” (JP II, WYD 2002, n2)
2. “In the house of the law, slavery is free” – St. Augustine, *Enarratio in Psalmum XCIX*, 7: CCL 39, 1397.