



Annotated Scripture Series



The Sacred Epistle of
Saint James
to the Twelve Tribes



CHRIST THE KING BOOKS

Copyright © 2017 by Angelic Doctor Academy, Inc.

All rights reserved. This book or any portion thereof may not be reproduced or used in any manner whatsoever without the express written permission of the publisher except for the use of brief quotations in a book review.

Printed in the United States of America

First Printing, 2020

ISBN 0-9000000-0-0

Publisher:

Christ the King Textbooks, Inc.

25150 Oregon Trail Road

St Marys, KS 66536

www.ckbooks.org

Cover Art: Christ converts the woman at the well.

----- Page(s) Skipped Here -----

About

The Epistle of James was probably written by St. James in Jerusalem, in about A.D. 47, (placing its composition after the persecution inflicted by Herod Agrippa in A.D. 44, in which James, the son of Zebedee, was murdered [Acts 12], and before the Council of Jerusalem in A.D. 51, where James presided.) Internal evidence (contents of the Epistle, its style, address, date, and place of composition) points unmistakably to the Apostle James “the Less”, who was the Lord’s kinsman, and the Bishop of Jerusalem, as the author; he exactly, and he alone, fulfills the conditions required in the writer of the Epistle. The letter was written to Jewish Christians outside Palestine, who, for the greater part, were poor and oppressed. St. James especially inculcates patience and perseverance in adversity, temptations, and persecutions; the necessity of good works, mercy, and charity. St. James seems to have been moved to write his Epistle on witnessing that the first fervor of the Jewish Christians had grown cold, and that, owing to various causes, both external and internal, a certain spirit of discouragement had declared itself amongst them. These early converts, belonging as they mostly did to the poorer classes, found themselves oppressed by the wealthy unbelievers; some were refused employment, others were denied their wages; at other times they were mercilessly dragged before the tribunals; they were persecuted in the synagogues, and were, besides, reduced to extreme want and even starvation. That the readers were Jewish appears still more evidently from the Epistle itself. St. James takes for granted that those whom he addressed were well versed in the writings of the Old Testament.



Jerusalem from the Mount of Olives, *Frederic Edwin Church* / Public domain

St. James Chapter 1

The benefit of tribulations. Prayer with faith. God is the author of all good, but not of evil. We must be slow to anger and not hearers only, but doers of the word. Of bridling the tongue and of pure religion.

- 1:1** James, the servant of God and of our Lord Jesus Christ, to the twelve tribes which are scattered abroad, greeting.
- 1:2** My brethren, count it all joy, when you shall fall into divers¹ temptations:
- 1:3** Knowing that the trying of your faith worketh patience
- 1:4** And patience hath a perfect work: that you may be perfect and entire, failing in nothing.
- 1:5** But if any of you want wisdom, let him ask of God who giveth to all men abundantly and upbraideth not. And it shall be given him.
- 1:6** But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea, which is moved and carried about by the wind.
- 1:7** Therefore let not that man think that he shall receive any thing of the Lord.
- 1:8** A double minded man is inconstant in all his ways.
- 1:9** But let the brother of low condition glory in his exaltation:
- 1:10** And the rich, in his being low: because as the flower of the grass shall he pass away.
- 1:11** For the sun rose with a burning heat and parched the grass: and the flower thereof fell off, and the beauty of the shape thereof perished. So also shall the rich man fade away in his ways.
- 1:12** Blessed is the man that endureth temptation: for, when he hath been proved, he shall receive the crown of life which God hath promised to them that love him.
- 1:13** Let no man, when he is tempted, say that he is tempted by God. For God is not a tempter of evils: and he tempteth no man.

The twelve tribes scattered abroad: that is the *diaspora* of the Jews, who had been scattered out of the Promised Land some time before the coming of Christ.

In this epistle, the word *temptation* is sometimes taken for trials by afflictions or persecutions, as it is here, and at other times, is meant to signify temptations or enticements towards evil and sin.

St James echoes Our Lord's discourse against anxiety: "And if the grass of the field, which is today, and tomorrow is cast into the oven, God doth so clothe: how much more you, O ye of little faith?" (Matt 6:30).

This is important to remember: God does not tempt us Himself, for He is not evil, but He does allow those He loves to be tempted by the evil one, or to be tried by various trials that He may send their way. This is what Our Lord conveyed when He taught us to pray: "...and lead us not into

¹ Divers: (archaic) of varying types; several.

temptation, but deliver us from evil.”

- 1:14 But every man is tempted by his own concupiscence, being drawn away and allured.
- 1:15 Then, when concupiscence hath conceived, it bringeth forth sin. But sin, when it is completed, begetteth death.
- 1:16 Do not err, therefore, my dearest brethren.
- 1:17 Every best gift and every perfect gift is from above, coming down from the Father of lights, with whom there is no change nor shadow of alteration.
- 1:18 For of his own will hath he begotten us by the word of truth, that we might be some beginning of his creature.
- 1:19 You know, my dearest brethren. And let every man be swift to hear, but slow to speak and slow to anger.
- 1:20 For the anger of man worketh not the justice of God.
- 1:21 Wherefore, casting away all uncleanness and abundance of naughtiness, with meekness receive the ingrafted word, which is able to save your souls.
- 1:22 But be ye doers of the word and not hearers only, deceiving your own selves.
- 1:23 For if a man be a hearer of the word and not a doer, he shall be compared to a man beholding his own countenance in a glass.
- 1:24 For he beheld himself and went his way and presently forgot what manner of man he was.
- 1:25 But he that hath looked into the perfect law of liberty and hath continued therein, not becoming a forgetful hearer but a doer of the work: this man shall be blessed in his deed.
- 1:26 And if any man think himself to be religious, not bridling his tongue but deceiving his own heart, this man's religion is vain.
- 1:27 Religion clean and undefiled before God and the Father is this: to visit the fatherless and widows in their tribulation and to keep one's self unspotted from this world.

Concupiscence, or the *concupiscible appetite*, is most generally, *any* yearning of the soul for good; but is almost always significant of a desire of the *lower appetite* contrary to reason; i.e., an inclination to sin. [From *cupio*, *cupere*- to desire, wish.]

That is, concupiscence itself, which is a burden of every fallen man, does not necessitate that he sin. It is only the inclination to sin. Rather what it conceives and brings forth is sin, and sin, death.

Some beginning, meaning some first fruits of His creation.

Ingrafted word: “*insitum verbum*”: the word placed in [the soul].

----- Page(s) Skipped Here ----