

HOW TO RESPOND CORRECTLY TO TRIALS

(James 1:2-4)

I. INTRODUCTION (James 1:1)

II. THE VALUE OF TRIALS (James 1:2-4)

A. The ATTITUDE for Testing (1:2)

1. You need to _____ it all _____ while in the midst of your trial, which is actually impossible apart from the Spirit of God.
 - a. The word “*count*” is a financial term and it refers to a _____ that rests not in one’s _____, but on weighing the facts.
 - b. James did not counsel his readers to have “*joy*” because they were undergoing trials; but they could rejoice because their God was _____ and He could _____ the trials for opportunities for _____.

* What is interesting about the modifier “*all*”?

- c. The “*when*” tells you that trials in the Christin’s life is not an _____ but a _____.
2. The “*various trials*” (Gr *peirasmos*) has two basic meanings in the New Testament, it can refer to _____ (1 Tim. 6:9) or to afflictions and _____ (1 Pet. 4:12).

B. The EXPLANATION of Testing (1:3)

1. Thankfully you do not have to _____ this is happening, because James informs you “*that the testing of your faith produces _____.*”
2. The real issue in every trial is whether you are going to _____ the _____ or not, rather than—“*How soon can I get out of this mess?*”

3. The “*testing*” aspect (in v. 3) is _____ whether you _____ the character and the _____ of God found in His Word.

4. The word translated “*patience*” (*hupomone*) could be defined as _____ or _____ in the face of adversity. (cf. Luke 8:15; 2 Thess. 1:4; Rev. 2:2; 13:10)

C. The BENEFIT of Testing (1:4)

1. The command “*let*” involves a willingness to _____ to God’s process and _____ the trial to run its due course.

2. The verse implies that _____ by volitionally allowing the trial to run its course – as you continue to seek the Lord by _____ will you accomplish God’s divine _____.

3. James lists three things that are God’s primary goal for you in every trial— that you would become...
 - a. “*perfect*”— (*teleios*) means to arrive at a _____ end, it is the idea of being full _____.

 - b. “*complete*”— (*holokleros*) literally means to be _____ in all its parts, to be _____.

 - c. “*lacking nothing*”— (*leipo en*) denotes a negative contrast, not leaving anything _____, to not be found _____.

* What can you begin to personally apply from this passage?