



09.04.2019

How do I handle transition?
Do I have a sense of panic?
Do I see the hand of God guiding?
Does pain always = bad?

Read verses [JOB]

Invite Pr. Robin and Steve up.

- Share a story about a transition where, upon looking back, you can see the guidance of God. (Developing a trait in your character. Protecting you. Guiding you towards a something.)
- Read/Quote a verse that encouraged, clarified, supported, corrected you in the process.

O's:

I find the concept of the LORD testing us annoying.
Until....I examine parenthood and see it as a great big cup of grow-up juice.

James 1:3-4 (ESV)

³for you know that ^(A)the testing of your faith ^(B)produces steadfastness. ⁴And let steadfastness have its full effect, that you may be ^(C)perfect [MATURE] and complete, lacking in nothing.

³For you know that when your faith is tested, your endurance has a chance to grow. ⁴So let it grow, for when your endurance is fully developed, you will be perfect and complete, needing nothing. (NLT)

1 Peter 1:7 English Standard Version (ESV)

⁷so that ^(A)the tested genuineness of your faith—more precious than gold that perishes ^(B)though it is tested by ^(C)fire—may be found to result in ^(D)praise and glory and honor at the revelation of Jesus Christ.

Romans 5:3 English Standard Version (ESV)

³Not only that, but we ^(A)rejoice in our sufferings, knowing that suffering ^(B)produces endurance,

James 5:11 English Standard Version (ESV)

¹¹Behold, we consider those blessed who remained steadfast. You have heard of ^(A)the steadfastness of Job, and you have seen ^(B)the purpose of the Lord, how ^(C)the Lord is compassionate and merciful.

Hebrews 10:36 English Standard Version (ESV)

³⁶For ^(A)you have need of endurance, so that ^(B)when you have done the will of God you may ^(C)receive what is promised.

2 Peter 1:6 English Standard Version (ESV)

⁶and knowledge with self-control, and self-control ^(A)with steadfastness, and steadfastness with godliness,

1 Thessalonians 5:23 English Standard Version (ESV)

²³ Now may ^(A)the God of peace himself ^(B)sanctify you completely, and may your ^(C)whole ^(D)spirit and soul and body be kept blameless at ^(E)the coming of our Lord Jesus Christ.

Matthew 5:48 English Standard Version (ESV)

⁴⁸ ^(A)You therefore must be ^(B)perfect, ^(C)as your heavenly Father is perfect.

JAMES 1:1-13 NOTES

HUMAN RESOURCE DEVELOPMENT

1:2–5 God has a three-stage “human resource development” program for believers (James 1:2–5). Stage one involves trials—as many as we need, as hard as they need to be. That leads to stage two, patience—waiting for God with trust and perseverance. The final result is stage three, wisdom, which is God’s goal of growth for personnel in His kingdom.

Do you want wisdom? Be careful when you ask for it! You could get a healthy dose of trials that demand patience. Eventually the process leads to wisdom—if you let it work.¹

I. Address and Greeting (1:1)

Although James could claim to be a brother of the Lord and a leader in the early Jerusalem church, he is content to call himself a “servant.” Indeed, like Moses (Deut. 34:5) and David (Ezek. 37:24) before him, James recognizes that there is no higher honor than being called to serve the living God. James’s readers are also honored to belong to the people of God of the last day—“the twelve tribes.” As I suggested in the introduction, these readers are probably Jewish Christians who had to flee from Jerusalem and take up new lives in lands outside Palestine.

II. Trials and Temptation (1:2–18)

A. Overcoming trials (1:2–12). As James’s readers establish themselves in their new surroundings, they have to face many trials. Poverty and persecution appear to have been the biggest trials faced by these early Christians, but James has in mind all kinds of difficulties that can pose threats to our faith in God—sickness, the death of loved ones, a rebellious child, a hated job. Whatever the trial, James commands Christians to rejoice (1:2). How is this possible? By recognizing that God can use these problems and tribulations to produce Christians who are “mature and complete” (v. 4). Trials, which test us as fire refines ore (see also 1 Pet. 1:7), lead to a more settled, stable Christian character; and as we continue taking a Christian viewpoint on trials, this perseverance will be able to finish its work of producing strong, mature, unshakable believers. Right at the beginning of his letter, James sounds a note that he will repeat throughout the letter in different ways: Christians must take a distinctively Christian perspective on life.

James sometimes links his topics by repeating a word: here he joins verses 4 and 5 with the verb *lack*. A more substantive link may also exist, however. Wisdom may be that quality that is needed if the believer is to face trials in the appropriate Christian manner. Wisdom in the Bible is a practical, down-to-earth virtue that provides its possessor with insight into the will and ways of God. Like the Book of Proverbs, James emphasizes that wisdom can be gained only by asking God. And as an encouragement to ask, James reminds us that God gives “simply,” “with a single, unwavering intent” (probably the meaning of the Greek word here) and without holding our past failures against us (v. 5). But not every asking, even if imploring and sincere, receives an answer from God. We must ask in faith, without doubting. In an expressive image, James compares the doubter to the constantly varied surface of the sea—forever in motion, never stable, up

¹ [Word in life study Bible](#). (1996). (electronic ed., Jas 1:2). Nashville, TN: Thomas Nelson.

one day, down the next (v. 6). Such a person is literally, James says, “double-souled”—divided at the very root of his being, a spiritual schizophrenic. He must not expect that God will respond to his prayers (vv. 7–8). What James criticizes in these verses is not the person who has occasional doubts about his or her faith, or lapses into sin now and again—few indeed would ever have prayers answered were that the case! Rather, James castigates the person who is basically insincere in seeking for things like wisdom from God; the person who is seeking to serve two different masters at the same time (see Matt. 6:24; James 4:4).

The discussion of poverty and wealth in verses 9–11 may be connected to verses 2–4 (poverty as one of the most difficult of trials) or to verses 5–8 (wealth has great potential for dividing our loyalties). James contrasts two people in these verses: the poor Christian (v. 9) and “the one who is rich” (vv. 10–11). This latter phrase is ambiguous. If James has in mind a rich non-Christian, then his contrast is between the poor Christian who is to rejoice in his heavenly calling and the rich unbeliever who has nothing to boast about except his ultimate judgment for his wicked use of money. That James elsewhere uses “rich” to designate non-Christians (5:1) favors this interpretation. On the other hand, “the one who is rich” could be a Christian. In this case, James would be contrasting Christians from very different socio-economic spheres and encouraging each believer to focus not on that worldly status, but on his relationship to Christ. The poor believer should not despair at his poverty, but rejoice that he is “rich in faith and [an heir to] the kingdom” (2:5). The rich believer, on the other hand, must be careful not to take pride in his worldly possessions—for he, as a rich person, will quickly perish—but to boast in his “low position,” his relationship to Jesus, “despised and rejected by men.” Either interpretation makes sense of the verses, but the second alternative explains more naturally the order of the Greek words in verse 9 (where “brother” comes before “the humble one”).

James concludes the opening section of the letter by returning explicitly to the theme of trials (v. 12). Remaining faithful to God during trials brings God’s blessing: the reward of life eternal that God has promised to those who belong to him. The risen Jesus similarly encouraged suffering Christians: “Be faithful, even to the point of death, and I will give you the crown of life” (Rev. 2:10).

B. The source of temptation (1:13–18). The connection between James’s discussion of trials in verses 2–12 and temptation in verses 13–15 is more explicit in the Greek text than in the English because a single Greek root (*peir-*) does duty for both these concepts. In meaning, however, the two are to be carefully distinguished. A trial is an outward circumstance that can pose difficulties to our faith. A temptation is the inner enticement to sin. What James is concerned about is that his readers will confuse these two and attribute temptation to God. Scripture indicates that God does “test” or put his people through trials (cf. Gen. 22:1). But, James emphatically asserts, God never tempts his people (1:13). He never entices them to sin or desires that they fail in the trials he may bring. Believers must never excuse their sin by blaming God for the temptation. Rather, James points out, the believer need look no further than within himself for the problem. It is our own “evil desire” that is the real source of temptation (v. 14). Like the bait that lures the fish and the hook that snares it, sin entices and seeks to entrap us. That James does not here mention Satan does not mean that he ignores the power of “the tempter” (see 4:7). His point here is to lay responsibility for sin clearly at the door of each individual. And, as J. A. Bengel remarks, “Even the suggestions of the devil do not occasion danger, before they are made ‘our own.’” Shifting his imagery, James traces the terrible process by which temptation becomes spiritual death: the impulse to sin, alive in all of us, conceives sin when we succumb to temptation; and if we do nothing to cut off the growth and maturation of sin, death is the inevitable result (v. 15).

After issuing a warning not to be deceived (v. 16), James provides a positive counterpart to verses 13–15: far from being responsible for temptation, or anything evil, God gives good gifts to his children. And that God will continue to do so can be depended upon, for he is unchangeable. Unlike the sun, moon, stars, and planets (“the heavenly lights”; cf. Ps. 136:7–9), which regularly move and change their appearance, God never changes (v. 17). As an outstanding example of God’s good gifts, James cites the new, spiritual birth that Christians have experienced (v. 18). This “new birth,” or regeneration, is motivated solely by the will of God; accomplished through the instrument of “the word of truth,” the gospel (cf. 2 Cor. 6:7; Eph.

1:13; Col. 1:5; 2 Tim. 2:15), it has as its purpose the bringing into being of “firstfruits,” the first harvest of the fruits produced by God’s eternal plan of redemption.²

Commentary

1:1 Early church tradition identifies the author **James** as the half brother of Christ (1 Cor. 15:7). **To the twelve tribes:** This salutation probably means the letter is for Jewish Christians living outside of Palestine. The letter was not intended for one specific church but was to be passed around among various local assemblies.

1:2–27 James instructs us on how to face difficulties (vv. 2–4), the need for spiritual insight and faith (vv. 5–8), the proper attitude toward riches (vv. 9–11), and how to overcome temptation (vv. 12–18). He cautions us against a heart filled with anger (vv. 19, 20), and urges us to a life of doing God’s word (vv. 21–27).

1:2 Trials are of outward circumstances—conflicts, sufferings, and troubles—encountered by all believers. Trials are not pleasant and may be extremely grievous, but believers are to consider them as opportunities for rejoicing. Troubles and difficulties are a tool that refines and purifies our faith, producing patience and endurance.

1:3 The word translated **testing of your faith** occurs only here and in 1 Pet. 1:7. The term, which means “tested” or “approved,” was used for coins that were genuine and not debased. The aim of testing is not to destroy or afflict, but to purge and refine. It is essential to Christian maturity, for even Abraham’s faith had to be tested (Gen. 22:1–8). The meaning of **patience** transcends the idea of bearing affliction; it includes the idea of standing fast under pressure, with a staying power that turns adversities into opportunities.

1:4 If a believer endures a trial, he or she will be **perfect**, meaning “having reached the end,” and **complete**, meaning “whole.”

1:5 The **wisdom** God gives is not necessarily information on how to get out of trouble but rather insight on how to learn from one’s difficulties (Prov. 29:15). It is not more information about how to avoid times of testing but instead a new perspective on trials. The wisdom of God begins with a genuine reverence for the Almighty (“the fear of the LORD” in Ps. 111:10; Prov. 9:10) and a steadfast confidence that God controls all circumstances, guiding them to His good purposes (Rom. 8:28).

1:6, 7 Doubting means “to be divided in one’s mind” or “to debate.” The term does not describe a momentary doubt but a divided allegiance, an uncertainty.

1:8 Double-minded is literally “two souls.” If one part of a person is set on God and the other is set on this world (Matt. 6:24), there will be constant conflict within.

1:9–11 James offers two examples of trials (vv. 2–8): one is of a **lowly brother** and the other is about a **rich** man. Probably *lowly* means “poor,” in contrast to the other man who is rich. The poor believer is to **glory** (“count it all joy” in v. 2) in the fact that God has exalted him by allowing him to experience difficult circumstances, for these will only perfect his character and faith (v. 4). The rich believer can also glory when a trial brings him low because it teaches him that life is short, and that **his pursuits**, that is, his business, will **fade away**. The rich man should always trust the Lord, not himself or his money.

God’s Three-Stage Plan

God has a three-stage “human resource development” program for believers (James 1:2–5). Stage one involves trials—as many as we need, as hard as they need to be. That leads to stage two, patience—waiting for God with trust and perseverance. The final result is stage three, wisdom, which is God’s goal of growth for personnel in His kingdom.

² Moo, D. (1995). [James](#). In *Evangelical Commentary on the Bible* (Vol. 3, pp. 1153–1155). Grand Rapids, MI: Baker Book House.

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1:12 The believer who **endures** trials demonstrates that he or she loves Jesus and therefore **will receive the crown of life** (Rev. 2:10) at the judgment seat of Christ. The Bible describes the believer’s reward (2 Cor. 5:10; Rev. 22:12) under various vivid images such as precious metals (1 Cor. 3:8–14), garments (Rev. 3:5, 18; 19:7, 8), and crowns (1 Cor. 9:25; Rev. 2:10; 3:11).

1:13 The focus of the chapter turns from trials (vv. 2–12) to temptation (vv. 13–18). **nor does He ... tempt anyone:** Enticement to sin does not come from God. God will never deliberately lead a person to commit sin because that would not only go against His nature, but it would be opposed to His purpose of molding His creation into His holy image. Yet God does sometimes place His people in adverse circumstances for the purpose of building godly character (Gen. 22:1, 12). These rewards will be our respective capacities or positions of privilege and service to the glory of Christ in His coming reign (Rev. 4:10; 5:10).³

Revelation 12:11

*And they have defeated him by the blood of the Lamb
and by their testimony.*

*And they did not love their lives so much
that they were afraid to die.*

August 21: Transitions

Isaiah 42:10–43:28; Luke 16:1–17:10; Job 9:25–35

Life is marked by seasons—times of great difficulty and times of great joy. Usually we focus on making the transition from pain to relief as quickly as possible, but in the process, we may forget the significance of the transition itself. **A transition is an opportunity to contemplate: Who is acting to move us from one season of our lives to the next? Why does winter give way to spring?**

“Sing a new song to Yahweh; praise him from the end of the earth, you who go down to the sea and that which fills it, the coastlands and their inhabitants. Let the desert and its towns lift up their voice, the villages that Kedar inhabits. Let the inhabitants of Sela sing for joy; let them shout loudly from the top of the mountains. Let them give glory to Yahweh and declare his praise in the coastlands” (Isa 42:10–12).

This song of praise moves from the “end of the earth” inward, from region to region, until the whole world is involved. Yahweh is renewing everything. The world is moving from a despairing place to a place of order, which is great news. But the great news is not only the joy of renewal—it’s also the way that it all comes about.

³ Radmacher, E. D., Allen, R. B., & House, H. W. (1999). [*Nelson’s new illustrated Bible commentary*](#) (pp. 1663–1664). Nashville: T. Nelson Publishers.

Yahweh brings war to create order (Isa 42:13). He leads the blind (Isa 42:16). He turns darkness into light (Isa 42:16). We often want healing and joy to descend on us suddenly, like a flash of lightning. But for joy to grow in our lives and in our world, great evils must first be stamped out. Like the gradual return of plants and sunlight in the spring, joy comes during and through Yahweh's patient work. **We must embrace the nature of His work, and the difficulty of it, as much as we embrace the results.**

What transitions are you in? How can you depend on Yahweh in the midst of them? What are you learning about Him in the process?

JOHN D. BARRY⁴

Isaiah 42:10—43:28

A Song of Praise to the Lord

¹⁰ *Sing a new song to the Lord!*

Sing his praises from the ends of the earth!

Sing, all you who sail the seas,

all you who live in distant coastlands.

¹¹ *Join in the chorus, you desert towns;*

let the villages of Kedar rejoice!

Let the people of Sela sing for joy;

shout praises from the mountaintops!

¹² *Let the whole world glorify the Lord;*

let it sing his praise.

¹³ *The Lord will march forth like a mighty hero;*

he will come out like a warrior, full of fury.

He will shout his battle cry

and crush all his enemies.

¹⁴ *He will say, "I have long been silent;*

yes, I have restrained myself.

But now, like a woman in labor,

I will cry and groan and pant.

¹⁵ *I will level the mountains and hills*

and blight all their greenery.

I will turn the rivers into dry land

and will dry up all the pools.

¹⁶ *I will lead blind Israel down a new path,*

guiding them along an unfamiliar way.

I will brighten the darkness before them

and smooth out the road ahead of them.

Yes, I will indeed do these things;

I will not forsake them.

⁴ Barry, J. D., & Kruyswijk, R. (2012). [*Connect the Testaments: A One-Year Daily Devotional with Bible Reading Plan*](#). Bellingham, WA: Lexham Press.

*17 But those who trust in idols,
who say, 'You are our gods,'
will be turned away in shame.*

Israel's Failure to Listen and See

*18 "Listen, you who are deaf!
Look and see, you blind!*

*19 Who is as blind as my own people, my servant?
Who is as deaf as my messenger?
Who is as blind as my chosen people,
the servant of the Lord?*

*20 You see and recognize what is right
but refuse to act on it.
You hear with your ears,
but you don't really listen."*

*21 Because he is righteous,
the Lord has exalted his glorious law.*

*22 But his own people have been robbed and plundered,
enslaved, imprisoned, and trapped.*

*They are fair game for anyone
and have no one to protect them,
no one to take them back home.*

*23 Who will hear these lessons from the past
and see the ruin that awaits you in the future?*

*24 Who allowed Israel to be robbed and hurt?
It was the Lord, against whom we sinned,
for the people would not walk in his path,
nor would they obey his law.*

*25 Therefore, he poured out his fury on them
and destroyed them in battle.*

*They were enveloped in flames,
but they still refused to understand.*

*They were consumed by fire,
but they did not learn their lesson.*

The Savior of Israel

43 But now, O Jacob, listen to the Lord who created you.

*O Israel, the one who formed you says,
"Do not be afraid, for I have ransomed you.
I have called you by name; you are mine.*

*2 When you go through deep waters,
I will be with you.*

*When you go through rivers of difficulty,
you will not drown.*

*When you walk through the fire of oppression,
you will not be burned up;
the flames will not consume you.*

3 For I am the Lord, your God,

the Holy One of Israel, your Savior.
I gave Egypt as a ransom for your freedom;
I gave Ethiopia^[a] and Seba in your place.
⁴ *Others were given in exchange for you.*
I traded their lives for yours
because you are precious to me.
You are honored, and I love you.
⁵ *“Do not be afraid, for I am with you.*
I will gather you and your children from east and west.
⁶ *I will say to the north and south,*
‘Bring my sons and daughters back to Israel
from the distant corners of the earth.
⁷ *Bring all who claim me as their God,*
for I have made them for my glory.
It was I who created them.’”
⁸ *Bring out the people who have eyes but are blind,*
who have ears but are deaf.
⁹ *Gather the nations together!*
Assemble the peoples of the world!
Which of their idols has ever foretold such things?
Which can predict what will happen tomorrow?
Where are the witnesses of such predictions?
Who can verify that they spoke the truth?
¹⁰ *“But you are my witnesses, O Israel!” says the Lord.*
“You are my servant.
You have been chosen to know me, believe in me,
and understand that I alone am God.
There is no other God—
there never has been, and there never will be.
¹¹ *I, yes I, am the Lord,*
and there is no other Savior.
¹² *First I predicted your rescue,*
then I saved you and proclaimed it to the world.
No foreign god has ever done this.
You are witnesses that I am the only God,”
says the Lord.
¹³ *“From eternity to eternity I am God.*
No one can snatch anyone out of my hand.
No one can undo what I have done.”

The Lord’s Promise of Victory

¹⁴ *This is what the Lord says—your Redeemer, the Holy One of Israel:*
“For your sakes I will send an army against Babylon,
forcing the Babylonians^[b] to flee in those ships they are so proud of.
¹⁵ *I am the Lord, your Holy One,*
Israel’s Creator and King.

*16 I am the Lord, who opened a way through the waters,
making a dry path through the sea.
17 I called forth the mighty army of Egypt
with all its chariots and horses.
I drew them beneath the waves, and they drowned,
their lives snuffed out like a smoldering candlewick.
18 “But forget all that—
it is nothing compared to what I am going to do.
19 For I am about to do something new.
See, I have already begun! Do you not see it?
I will make a pathway through the wilderness.
I will create rivers in the dry wasteland.
20 The wild animals in the fields will thank me,
the jackals and owls, too,
for giving them water in the desert.
Yes, I will make rivers in the dry wasteland
so my chosen people can be refreshed.
21 I have made Israel for myself,
and they will someday honor me before the whole world.
22 “But, dear family of Jacob, you refuse to ask for my help.
You have grown tired of me, O Israel!
23 You have not brought me sheep or goats for burnt offerings.
You have not honored me with sacrifices,
though I have not burdened and wearied you
with requests for grain offerings and frankincense.
24 You have not brought me fragrant calamus
or pleased me with the fat from sacrifices.
Instead, you have burdened me with your sins
and wearied me with your faults.
25 “I—yes, I alone—will blot out your sins for my own sake
and will never think of them again.
26 Let us review the situation together,
and you can present your case to prove your innocence.
27 From the very beginning, your first ancestor sinned against me;
all your leaders broke my laws.
28 That is why I have disgraced your priests;
I have decreed complete destruction^[c] for Jacob
and shame for Israel.*

Luke 16:1–17:10

Parable of the Shrewd Manager

16 Jesus told this story to his disciples: “There was a certain rich man who had a manager handling his affairs. One day a report came that the manager was wasting his employer’s

money. ² So the employer called him in and said, 'What's this I hear about you? Get your report in order, because you are going to be fired.'

³ "The manager thought to himself, 'Now what? My boss has fired me. I don't have the strength to dig ditches, and I'm too proud to beg. ⁴ Ah, I know how to ensure that I'll have plenty of friends who will give me a home when I am fired.'

⁵ "So he invited each person who owed money to his employer to come and discuss the situation. He asked the first one, 'How much do you owe him?' ⁶ The man replied, 'I owe him 800 gallons of olive oil.' So the manager told him, 'Take the bill and quickly change it to 400 gallons.'^[a]

⁷ "'And how much do you owe my employer?' he asked the next man. 'I owe him 1,000 bushels of wheat,' was the reply. 'Here,' the manager said, 'take the bill and change it to 800 bushels.'^[b]

⁸ "The rich man had to admire the dishonest rascal for being so shrewd. And it is true that the children of this world are more shrewd in dealing with the world around them than are the children of the light. ⁹ Here's the lesson: Use your worldly resources to benefit others and make friends. Then, when your possessions are gone, they will welcome you to an eternal home.'^[c]

¹⁰ "If you are faithful in little things, you will be faithful in large ones. But if you are dishonest in little things, you won't be honest with greater responsibilities. ¹¹ And if you are untrustworthy about worldly wealth, who will trust you with the true riches of heaven? ¹² And if you are not faithful with other people's things, why should you be trusted with things of your own?

¹³ "No one can serve two masters. For you will hate one and love the other; you will be devoted to one and despise the other. You cannot serve God and be enslaved to money."

¹⁴ The Pharisees, who dearly loved their money, heard all this and scoffed at him.¹⁵ Then he said to them, "You like to appear righteous in public, but God knows your hearts. What this world honors is detestable in the sight of God.

¹⁶ "Until John the Baptist, the law of Moses and the messages of the prophets were your guides. But now the Good News of the Kingdom of God is preached, and everyone is eager to get in.'^[d] ¹⁷ But that doesn't mean that the law has lost its force. It is easier for heaven and earth to disappear than for the smallest point of God's law to be overturned.

¹⁸ "For example, a man who divorces his wife and marries someone else commits adultery. And anyone who marries a woman divorced from her husband commits adultery."

Parable of the Rich Man and Lazarus

¹⁹ Jesus said, "There was a certain rich man who was splendidly clothed in purple and fine linen and who lived each day in luxury. ²⁰ At his gate lay a poor man named Lazarus who was covered with sores. ²¹ As Lazarus lay there longing for scraps from the rich man's table, the dogs would come and lick his open sores.

²² "Finally, the poor man died and was carried by the angels to sit beside Abraham at the heavenly banquet.'^[e] The rich man also died and was buried, ²³ and he went to the place of the dead.'^[f] There, in torment, he saw Abraham in the far distance with Lazarus at his side.

²⁴ "The rich man shouted, 'Father Abraham, have some pity! Send Lazarus over here to dip the tip of his finger in water and cool my tongue. I am in anguish in these flames.'

²⁵ “But Abraham said to him, ‘Son, remember that during your lifetime you had everything you wanted, and Lazarus had nothing. So now he is here being comforted, and you are in anguish.’ ²⁶ And besides, there is a great chasm separating us. No one can cross over to you from here, and no one can cross over to us from there.’

²⁷ “Then the rich man said, ‘Please, Father Abraham, at least send him to my father’s home.’ ²⁸ For I have five brothers, and I want him to warn them so they don’t end up in this place of torment.’

²⁹ “But Abraham said, ‘Moses and the prophets have warned them. Your brothers can read what they wrote.’

³⁰ “The rich man replied, ‘No, Father Abraham! But if someone is sent to them from the dead, then they will repent of their sins and turn to God.’

³¹ “But Abraham said, ‘If they won’t listen to Moses and the prophets, they won’t be persuaded even if someone rises from the dead.’”

Teachings about Forgiveness and Faith

¹⁷ One day Jesus said to his disciples, “There will always be temptations to sin, but what sorrow awaits the person who does the tempting! ² It would be better to be thrown into the sea with a millstone hung around your neck than to cause one of these little ones to fall into sin. ³ So watch yourselves!

“If another believer^[g] sins, rebuke that person; then if there is repentance, forgive.⁴ Even if that person wrongs you seven times a day and each time turns again and asks forgiveness, you must forgive.”

⁵ The apostles said to the Lord, “Show us how to increase our faith.”

⁶ The Lord answered, “If you had faith even as small as a mustard seed, you could say to this mulberry tree, ‘May you be uprooted and be planted in the sea,’ and it would obey you!

⁷ “When a servant comes in from plowing or taking care of sheep, does his master say, ‘Come in and eat with me?’ ⁸ No, he says, ‘Prepare my meal, put on your apron, and serve me while I eat. Then you can eat later.’ ⁹ And does the master thank the servant for doing what he was told to do? Of course not. ¹⁰ In the same way, when you obey me you should say, ‘We are unworthy servants who have simply done our duty.’”

Job 9:25–35

“My life passes more swiftly than a runner.

It flees away without a glimpse of happiness.

²⁶ It disappears like a swift papyrus boat,
like an eagle swooping down on its prey.

²⁷ If I decided to forget my complaints,
to put away my sad face and be cheerful,

²⁸ I would still dread all the pain,
for I know you will not find me innocent, O God.

- 29 *Whatever happens, I will be found guilty.
So what's the use of trying?*
- 30 *Even if I were to wash myself with soap
and clean my hands with lye,*
- 31 *you would plunge me into a muddy ditch,
and my own filthy clothing would hate me.*
- 32 *"God is not a mortal like me,
so I cannot argue with him or take him to trial.*
- 33 *If only there were a mediator between us,
someone who could bring us together.*
- 34 *The mediator could make God stop beating me,
and I would no longer live in terror of his punishment.*
- 35 *Then I could speak to him without fear,
but I cannot do that in my own strength.*

TRANSITION

God's command to Abraham, Genesis 12:1–9.

From chapter to chapter, Exodus 7:25 (LB).

Decisive transition after death of Moses, Joshua 1:1–2.

Duty of citizens to leadership change, Joshua 1:16–17.

Temporal transition, eternal absolutes, Isaiah 40:7–8.

Foolish dependance upon mortal flesh, Jeremiah 17:5.

Darkness to light, 1 John 2:8.⁵

¹**tran•sit** \ 'tran(t)-sət, 'tran-zət\ *noun*

[Middle English *transite*, from Latin *transitus*, from *transire* to go across, passive] 15th century

1 a: an act, process, or instance of passing through or over: **PASSAGE**

b: CHANGE, TRANSITION

c (1): conveyance of persons or things from one place to another

(2): usually local transportation especially of people by public conveyance *also:* vehicles or a system engaged in such transportation

2 a: passage of a celestial body over the meridian of a place or through the field of a telescope

b: passage of a smaller body (as Venus) across the disk of a larger (as the sun)

3: a theodolite with the telescope mounted so that it can be transited

²**transit** *verb intransitive*

15th century: to make a transit *verb transitive*

1 a: to pass over or through: **TRAVERSE**

⁵ Anderson, K. (1996). [Where to Find It in the Bible](#). Nashville: T. Nelson Publishers.

- b:** to cause to pass over or through
- 2:** to pass across (a meridian, a celestial body, or the field of view of a telescope)
- 3:** to turn (a telescope) over about the horizontal transverse axis in surveying

¹**tran•si•tion** \tran(t)-'si-shən, tran-'zi-, chiefly British tran(t)-'si-zhən\ *noun*
 [Latin *transition-*, *transitio*, from *transire*] 1551

- 1 a:** passage from one state, stage, subject, or place to another: CHANGE
b: a movement, development, or evolution from one form, stage, or style to another
- 2 a:** a musical modulation
b: a musical passage leading from one section of a piece to another
- 3:** an abrupt change in energy state or level (as of an atomic nucleus or a molecule) usually accompanied by loss or gain of a single quantum of energy—**tran•si•tion•al** \-'sish-nəl, -'sizh-, -'zish-; -'si-shə-nəl, -'zi-, -zhə-\ *adjective*—**tran•si•tion•al•ly** *adverb*

²**transition** *verb intransitive*

1946: to make a transition 〈while they *transition* to a new, career-oriented lifestyle—Sarah Bright〉 ⁶

⁶ Merriam-Webster, I. (2003). [Merriam-Webster's collegiate dictionary](#). (Eleventh ed.). Springfield, MA: Merriam-Webster, Inc.