

A Study of James 1

I. Outline.

1. The need for trials (James 1:1-12).
2. The source of temptations (13-17).
3. The work of the word (18-25).
4. Religion: Vain/True (26-27).

II. Summary.

“James wrote to Christians in the midst of temptation and trial. He showed first that the issue of testing is that they **“may be perfect and entire, lacking in nothing.”** It is therefore to be looked upon as a means of blessing and received with joy. He clearly pointed out that God is never the Author of temptation as enticement toward evil, and in a passage full of remarkable force revealed the process of such temptation. It is an appeal through desire to some perfectly legitimate need of life, but suggests its attainment in illegitimate ways. If such enticement be rejected the victory is won. James showed that the Word of God is the stronghold for faith in meeting temptation. Therefore the Word should be received “with meekness.” Thus, and thus only, will it be possible under temptation to save the soul. James employed the figure of a man looking at himself in a mirror, and going away, and forgetting his likeness, which is graphic. The man who endures temptation is he who, looking into the law of liberty, continues therein.

This action dealing with the effect of faith on temptation closes with a remarkable contrast between the false and the true in religion. The word "religious" here occurs only in the New Testament, and is a somewhat remarkable word. It indicates all manner of external observances, and in this connection stands in direct contrast to the phrase, **“pure religion.”** In all pure religion the deepest fact is the recognition of relationship to God, and this expresses itself in compassion, which drives men into touch with those in affliction and consecration, which keeps them unspotted from the world.

The whole section teaches us that temptation is not from God, but that in the divine economy it is overruled for the good of the saint.” [G. Campbell Morgan, *Exposition on Bible*, 2009 by Michael Andrews, e-Sword Module].

III. Chronology.

BIBLE PERIOD: The Period of the Church.

If you are not familiar with the 15 Bible Periods, please click here: <http://bit.ly/Rvd8gW>

“Determining the date of the writing of this epistle is difficult, as is the case with most of the other books of the Bible. We may rest assured that were it vitally important for us to know the precise occasion of the writing, God would have seen to it that we have access to that information. But as it stands, the date is not a crucial element for our understanding. Consequently, we must not place any real stock in attempts to determine the timing of the letter; nor should we feel deprived in that we lack certain knowledge on this matter. ... Thus, it seems safe to guess that James was written between A.D. 45 and 49. Most students of the Bible would place the date at A.D. 48 or 49. If that theory be correct, then the epistle of James may have been the first New Testament book written” [Garrell Forehand, “James—An Introduction,” in *Studies in James*, edited by Dub McClish, pp. 22-23].

IV. Words/Phrases to Study

- James 1... (1) The Book of James is a book with which every Christian ought to become thoroughly familiar. (2) It is a short book which can be read slowly and with understanding in less than 15 minutes. (3) It is a book which deals in a practical way with the day-to-day living of the Christian life. (4) It has been called “The Gospel of Common Sense.” (5) James applies the

principles of God's Word to the everyday life of the man who wishes to please God. (6) If we want to be with God in eternity, we must walk with God on earth—this book helps us to do so.

- James 1.1... **JAMES, A SERVANT OF GOD AND OF THE LORD JESUS CHRIST, TO THE TWELVE TRIBES WHICH ARE SCATTERED ABROAD, GREETING**... Various ideas have developed over the years as to who this James is who wrote the Book of James. The name JAMES is found 42 times in the New Testament. These can be divided up among four men: **(1) James the Son of Zebedee** is mentioned more times than any other James. He was one of the 12 Apostles and was the first apostle to be martyred (Acts 12:2). There is no evidence that by the time of his death he had attained any special position of leadership which would lead to the writing of this epistle. Most people discount the possibility him being the author. **(2) James the Father of Judas** (Luke 6:16; Acts 1:13, ASV). So little is known of this James that few would credit the writing of this letter to him. **(3) James the Son of Alphaeus** (Mt 10:3; Mk 3:18; Luke 6:15; Acts 1:13) was also one of the 12 apostles. He was also the one known as “James the Less” (Mk 15:40). There is very little support for him as the writer. **(4) James the Lord's Brother**. This is the most widely held view today. Because he is listed first in the lists of Jesus' brothers (Mt 13:55; Mk 6:3), it is likely that he was the eldest of those four brothers. It can be seen from John 7:2-8 that James did not accept Jesus as the Son of God during His earthly ministry. However, after Jesus appeared to James following His resurrection (1 Corinthians 15:7), it is obvious that James then became a devoted disciple and was with the Apostles as they waited the coming of the Comforter (Acts 1:13-14). James played a very prominent role in the development of the first century church. He was referred to by Paul as one of the **PILLARS** of the Jerusalem church. When Paul brought the collection for the Judean Christians, he reported to James concerning the success of his efforts (Acts 21:17-26). It was James who made one of the statements during the meeting in Jerusalem to discuss the relationship of the Gentiles to the Law (Acts 15:12-29). It seems that James spent most of his time in Jerusalem working among Jewish Christians. From the writings of Hegesippus we learn that James spent much time in prayer—his knees were hard as camel's.
 - In this letter, James reveals himself as a vigorous personality.
 - In the 108 verses of the letter we find 59 imperatives or commands.
 - The writer is obviously an admirer of nature—he uses many illustrations from nature.
 - James has been compared to the OT prophet Amos because of the way he speaks out against social injustice (esp., 5:4-6).
 - The date of writing is not easy to pinpoint—most say either between A.D. 40 and 50 or else sometime in A.D. 62.
 - James does not specifically mention the place from which he writes, but clues indicate it was likely from Palestine... (1) Early and latter rain (5:7). (2) Springs producing sweet water and salt water (3:11). (3) Products of the land—wine, figs, and oil (3:12). (4) The nearby sea (1:6; 3:4). (5) The hot winds (1:11).
 - The letter is addressed to: **THE TWELVE TRIBES WHICH ARE SCATTERED ABROAD**... The easiest interpretation of that phrase is that James intended to be writing to Christians of a Jewish background who had scattered away from Jerusalem. Of course, the message from the Holy Spirit would be a message valuable to all men everywhere, but James may have especially sought to encourage his Jewish brethren with this epistle.
 - As far as **PURPOSE of Writing** is concerned, it seems that James, through his contact with Jewish Christians visiting Jerusalem, became aware of a need to strengthen and correct his Jewish brethren. They were facing many trials and temptations, and were evidently allowing these trials to affect their service to God, to His Son, and to His church. James loved these brethren and wanted them to mature and be strong and faithful servants of the Lord. (1) Perfect faith is born out of trials (1:1-18). (2) How the Word enters the heart (1:19-27). (3) Condemns Respect of Persons (2:1-13). (4) Faith Must be Accompanied by Works (2:14-26). (5) Evidence of Maturity Can Be Shown by Controlling the Tongue (3:1-12). (6) False

Wisdom Brings Confusion; True Wisdom Brings Peaceableness (3:13-28). (7) Temporal-mindedness, Pride, and Quarrelsomeness Condemned (4:1-12). (8) Leaving God out of Your Plans is Wrong (4:13-17). (9) Encouraging Words for the Oppressed (5:1-11). (10) The Value of Prayer and Concern for Erring Brethren (5:12-20).

- James 1:2-4... **COUNT IT ALL JOY**... “Just as with physical muscles, spiritual growth comes through various types of exercise: study, prayers, self-examination, and reaching out to others in a sharing of the gospel. But these verses penned by James teach us that another area of exercise is necessary for a Christian to develop to maturity. Patience is the key. James says that when the seeds of patience have germinated and grown to the point of bearing fruit, the fruit is named maturity and completeness, so the Christian from that point lacks nothing. Therefore, James encourages us to LET patience have its perfect work. LET indicates a submissiveness, a willingness to be molded by patience. But backing up a little, what produces patience? The TESTING of our faith. No one knows his own strength until he has faced situations which challenge his faith. What form does the challenge take? Various trials (v. 2). None of us volunteer to undergo trials. In fact, we pray to be spared hardship of any kind. We prefer no to be spiritually stressed or hurting. Yet, James’ wording is, **COUNT IT ALL JOY WHEN YOU FALL INTO VARIOUS TRIALS**. The person of the world views negative experiences as disastrous blows. The Christian feels the pain of the blows, certainly, but his perspective—even in the midst of pain—is to look for the areas of growth and strength which those hurts will bring to his life. These words are not just flourishes in semantics. The two perspectives in viewing trials, as experienced by the Christian and the non-Christian, are so real that they are in actuality the heads of two divergent roads. The point of origin is TRIAL, but the road of the unbeliever passes through disheartenment to end in frustration and spiritual death, while the road the Christian follows, learning from hardship metered by God, wends its way through patience to end at the destination of maturity and completeness. God help us to have strength always to look to the end of the road in thankfulness” [World Evangelism, Oct-Dec/1990, p. 6].
- James 1.5... **WISDOM**—“...wisdom is a practical thing. Wisdom is not philosophic speculation... Wisdom is wisdom for life.’ (Barclay p. 53) In addition, "wisdom" is inherently connected with a right attitude towards God and His word (Proverbs 1:7; Proverbs 9:10; Proverbs 15:33). 'The wisdom he speaks of here is not merely information, or simply education... The wisdom spoken of here is the ability to judge and evaluate sorrow and joy from God's standpoint, to view from God's perspective what comfort and pain mean, understanding wealth and poverty on a divine level.' (Draper p. 17) Wisdom is the ability to put into practice the principles and instructions given us in the revelation of God's word.' [Roberts p. 46] (Colossians 4:5)” [Commentaries by Mark Dunagan, 2011, an e-Sword Module]. ||||| “Having said that patient endurance of trials will lead to spiritual maturity, James seems to anticipate his readers' thoughts. Some would probably wonder how they could approach their trials with joy. They would feel that a greater wisdom than they possessed was required to have that joy. James says they should ask God for such wisdom, because he is a generous provider who will not reproach us for asking (James 1:5). Jesus told the listeners assembled on the mount, "**Ask, and it will be given to you; seek, and you will find; knock, and it will be opened to you. For everyone who asks receives, and he who seeks finds, and to him who knocks it will be opened**" (Matthew 7:7-11). The "wisdom" for which we should ask is the ability to rightly practice God's word in the opportunities life presents (James 3:13-18). The request of verse 5 must be made with full expectation of receiving (Hebrews 11:6). The one who doubts would be inwardly torn between believing God would provide and believing he would not. Such doubt would cause his whole life to be unstable like a wave driven in different directions by the wind (Compare Ephesians 4:14; Mark 11:24). That kind of man has no reason to expect God to answer his prayers. James calls this man double minded. This appears to be the first use of these words in combination and serves as a good description of one with divided thinking (James 1:6-8).” [Gary C. Hampton, *Practical Christianity*, 2012, an e-Sword Module].

- James 1.9... **THE BROTHER OF LOW DEGREE**—“All are brothers in Christ. However great is the difference in their financial standing, they meet on a common level in the Lord. There are no caste systems in Christ. The disposition to elevate some to positions of eminence in the church and to relegate to the realm of obscurity ‘**THE BROTHER OF LOW DEGREE,**’ is wholly opposed to the spirit of Christianity and exceedingly wicked in the eyes of God” [Guy N. Woods, *A Commentary on the Epistle of James*, 1972, Gospel Advocate, p. 46].
- James 1.10... **BUT THE RICH, IN THAT HE IS MADE LOW**—“In demonstrating the maturity brought by patient endurance of trials, James uses the example of the poor and the rich brothers. The Christian who is poor can rejoice in his poverty because he is rich in Christ (Ephesians 1:3). The rich man in Christ should be humbled by the knowledge that all he has cannot buy an entrance to heaven. Instead of being independently wealthy, he is really dependent upon God for his wealth. This passage has much the same purpose as Paul's message to the slave and the free man in 1 Corinthians 7:22.” [Gary C. Hampton].
- James 1.13... **GOD CANNOT BE TEMPTED ... NEITHER TEMPTETH HE ANY MAN**—“This twofold explanation declares God's aloofness from any remote taint of sin and also affirms the fact that He does not act in any manner to entice or encourage man to violate Heavenly mandates.” [Bob Berard, in *Studies in James*, Editor: Dub McClish, 1990, p. 29].
- James 1.14... **DRAWN AWAY OF HIS OWN LUST AND ENTICED**—“The Bible's description of sin argues against original sin and inherent total depravity. The Bible says that sin is an individual action with individual responsibility (James 1: 13). It is preceded by temptation, lust, and enticement—not by conception (James 1: 14-15). Paul calls sin a fact in men's lives rather than a part of man's nature (Romans 3:10-11, Romans 3.19), despite how some translations might suggest otherwise. In addition, Paul says that sin is something we introduce into the body, not something inherent with our bodies themselves (1 Corinthians 6:18) [Kevin Rhodes, (2013-04-01). *Why Do We...? Commonly Asked Questions*, Editor: Samuel Willcut, (Annual Southwest Bible Lectures) (Kindle Locations 475-479). Hopkins Publishing. Kindle Edition].
- James 1.15... **SIN, WHEN IT IS FINISHED, BRINGETH FORTH DEATH**—“Lust and uncontrolled desire join and conceive an unwanted child called sin. Sin, like an unwanted child, is a direct result of our allowing our passions to run out of control. When sin grows up, it gives birth to death (James 1:15; Romans 6:23). Thus, we have sin's lineage” [Gary C. Hampton].
- James 1.17... **FROM THE FATHER OF LIGHTS, WITH WHOM IS NO VARIABLENESS**—“...the lesson intended goes beyond the reference to literal lights in the skies and embraces all light, light both literal and figurative. God is, of course, the originator of lights and light. As He produced the heavenly bodies by waves of His omnipotent hand, so He also originates and freely bestows upon His children every perfect gift. From whatever source blessing may appear, it must ultimately be traced to Him” [Guy N. Woods, p. 67].
- James 1.18... **OF HIS OWN WILL BEGAT HE US WITH THE WORD OF TRUTH ... A KIND OF FIRSTFRUITS**—“James describes Christians as being brought forth, like a baby being born, by the word of truth, or the gospel. "In Him you also trusted, after you heard the word of truth, the gospel of your salvation; in whom also, having believed, you were sealed with the Holy Spirit of promise" (Ephesians 1:13; Colossians 1:5-6). The very fact that these first century brethren were born to be 'firstfruits' indicates that God expected many more to follow (Leviticus 23:10; Deuteronomy 26:2). The sacrifice of the firstfruits was made in expectation of a good harvest to follow. It was a means of consecrating all of the harvest (Romans 11:16).” [Gary C. Hampton].
- James 1.21... **FILTHINESS AND SUPERFLUITY OF NAUGHTINESS**—“Lay apart signifies that a man must put his evil practices out of his life himself, and not expect God to work some special influence over him to purify him. All filthiness means any kind of impurity either of body or mind. Naughtiness is a stronger word than is usually attached to it, and means that which is injurious and wicked. Superfluity signifies something that is extra or that is useless as an item of a man's

character. The sentence denotes that any evil principle is such an item when it is a part of a man's conduct" [E.M. Zerr, *Commentary by E.M. Zerr*, 1952, an e-Sword Module].

- James 1.21... **THE ENGRAFTED WORD, WHICH IS ABLE TO SAVE YOUR SOULS**—"Thus, the word (a) must be RECEIVED: (b) the word must be received WITH MEEKNESS. The word, in the Scriptures, is often compared to seed (Luke 8.11); and seed, in order to germinate, must enter the soil. The seed-bed for the word of truth is the human heart; and into the heart the seed must fall; it is powerless to spring up into life otherwise. Those with hearts comparable to the wayside soil do not receive it; or if they receive it, in the rocky, barren ground into which it falls, it soon withers and dies; or, if it is received and springs up, the thorns (cares of this world, the deceitfulness of riches and the pleasures of this life), eventually choke it out (Matthew 13.1-9; Matthew 13.16-23). Only those who receive the word 'into an honest and god heart' bring forth fruit (Luke 8.15) It would be well for each reader of these notes to ask himself or herself the question: 'Do I profit by the word sown in my heart, or have I allowed my soul to become a roadway for the world until the seed (which is the word of God) cannot enter; or, if it enters is the ground so barren that it soon withers and fades; or, if it enters and grows, is it in danger of being crowded out by worldly affairs?' [Guy N. Woods, p. 81].
- James 1.23... **LIKE UNTO A MAN BEHOLDING HIS NATURAL FACE IN A GLASS**—"James then gives a parable to illustrate the point of verse 22. A person who looks in a mirror to check his appearance and then goes away without correcting the problems he sees is like one who only hears. Woods says the verb for 'looks' in verse 25 means 'to stoop and look, to gaze intently.' So, in contrast to the one who glances in the mirror and does nothing about the things he sees which are amiss, we have one who carefully examines himself intending to correct every flaw." [Gary C. Hampton].
- James 1.25... **WHOSO LOOKETH INTO THE PERFECT LAW OF LIBERTY, AND CONTINUETH THEREIN**—"The New Testament is called a 'perfect' law, because: A. It is the final revelation of God to mankind (Hebrews 1:1-2; Jude 1:3). It is complete, needing no further revelation to finish what it started. B. It makes man 'complete' (2 Timothy 3:16-17), it enables a man or woman to stand before God and be all they need to be. C. It is the fulfillment of the Mosaic law. D. It gives mankind all that man needs to have a relationship with God and his fellowman (2 Peter 1:3). E. It prepares us perfectly for eternal life " [Mark Dunagan].
- James 1.27... **PURE RELIGION**—"We learn early in the book of James that an unbridled tongue is a certain proof of a man being only 'seemingly religious.' James identified what he called '**PURE RELIGION.**' He said, (1) Pure religion is valuable, but pretend religion is worthless. (2) The one who practices pure religion bridles his tongue. (3) The one who practices pure religion cares for widows and orphans. (4) The one who practices pure religion keeps himself unspotted from the world. And, (5) The one who practices pure religion cleanses himself of all filthiness" [Charles Box, Charles Box Commentaries, Walnut StreetChurchofChrist.org , an e-Sword Module].
- James 1.27... **UNSPOTTED FROM THE WORLD**—"One keeps 'unspotted' from the world by not allowing the spots of the world to be transferred to him. One cannot come into contact with dirt, without becoming dirty; in like fashion, it is impossible to participate in the things of the world, without being worldly" [Guy N. Woods, p. 102].

V. Lessons & Applications.

- James 1.2... **WHEN YE FALL INTO DIVERS TEMPTATIONS**—James points out that the recipients of this letter, are having their faith tested—(01) It is tested by their attitude toward trials (1:2, 12-14). (02) It is tested by their attitude toward prayer (1:5-9; 4:3; 5:15-20). (03) It is tested by their attitude toward God (1:13-17). (04) It is tested by their attitude toward the word (1:19-27). (05) It is tested by their conduct in social relationships or practices (2:1-13). (06) It is tested by their good works (2:14-16). (07) It is tested by self-control (3:1-18). (08) It is tested by their reaction to the world (4:1-5, 12). (09) It is tested by their attitude toward the rich (5:1-7). (10) It is tested by their patience (5:8-12).

- James 1.5... **LET HIM ASK OF GOD, THAT GIVETH TO ALL MEN LIBERALLY, AND UPBRAIDETH NOT**—“This passage is one of the most comprehensive statements in the Bible touching God’s goodness in giving... If one lacks, let him ask. Who is it of us who does not lack not only wisdom, but all else needful for our well-being in this life? Being in this condition, let us ask of God. This statement might be translated, ‘If any of you come short of wisdom, let him ask of the giving God.’ What an encouraging description of God! ‘The giving God,’ the God who is accustomed to give, who is known among men and angels as the Giver. Note, too, the characteristics of our giving God: (1) He gives to all (who ask in faith); (2) He gives liberally—there is no miserly penuriousness in His giving; and (3) He never upbraids. This latter characteristic is so often wanting in us today. Human givers are so interested in their part of any giving transaction that a much solicited person is apt to do or say something that shall remind the receiver of his obligation. Even human parents sometimes do this. Our Father never upbraids. He never points to the misuse we have made of former gifts. He never tires of giving and never says when we continue to ask of him: ‘What! you here again? Can you never be satisfied? Where is the blessing I gave you last week? There seems to be no hour of the day or night that you are not asking something.’ No! He never says such things to us. He is delighted to have us ask Him for the things we need. We must, however, ask in faith. To ask in faith is to ask according to His Word (Romans 10.17). ...” [Guy N. Woods, *Companion*, 1994-95, p. 90].
- James 1.12... **HE SHALL RECEIVE THE CROWN OF LIFE**—“James 1.12 is our memory verse. In its beginning it is reminiscent of how the first Psalm begins as well as the preface to the Sermon on the Galilean Mount. The ‘**Blessed**’ in Psalm 1.1 and Matthew 5.3-10 depicts happiness and peace in the soul independent of external circumstances. Real joy comes from above and within—and not from below and without. The man under contemplation is blessed by enduring—not by yielding to temptation. When found approved he will be rewarded with life’s crown in the resurrection (Matthew 25.46). Paul spoke of the same as a ‘**crown of righteousness**’ and ‘**incorruptible crown**’ (2 Timothy 4.8; 1 Corinthians 9.25). Peter called it a ‘**crown of glory**’ (1 Peter 5.4). John, just as James did here, called it the ‘**crown of life**’ in his written message to struggling Christians in Smyrna (Revelation 2.10)” [Robert R. Taylor, Jr., *Companion*, 1990-1991, pp. 243-244].
- James 1.13... **LET NO MAN SAY WHEN HE IS TEMPTED, I AM TEMPTED OF GOD**—“Temptation, which God allows and Satan promotes, is common to all men (1 Corinthians 10.13). God’s justice and man’s ability to make choices (Joshua 24.15; Revelation 22.17) both demand that God not put a hedge around anyone (Job 1.10). God allowed Satan to tempt Adam and Eve in the garden (Genesis 3), Job, and Christ (Matthew 4; Luke 4). In the same manner, He permits everyone to be approached by the tempter (1 Thessalonians 3.5) with the same tools (1 John 2.17). God allows the test to prove; Satan entices with temptation to produce sin. Satan seems always to be present to be the tempter. Eve accused the devil of deceiving her (Genesis 3.13); Satan struck Job with his temptations (Job 2.7); Christ was tempted by Satan in person (Hebrews 2.18); and all men are tempted in like manner (Hebrews 4.18)” [Ben Flatt, *The Behavior of Belief*, 2012 FHU Lectures, p. 69].
- James 1.18... **OF HIS OWN WILL BEGAT HE US WITH THE WORD OF TRUTH**—“James 1.18, today’s memory verse, presents an airtight case for the power of God’s Word. In the context of it, James proved conclusively that God does not tempt (encourage) man to sin. Sin produces spiritual death, and God desires man’s redemption. The infamous birth depicted in James 1.15 results in the offspring of sin; the beautiful birth envisioned in verse 18 and elsewhere, such as John 3.3-7 and Titus 3.5, produces a child of God, a Christian, a citizen of God’s kingdom. Truth is the victorious way through which the power to redeem is channeled. No other power is capable of producing redemption” [Robert R. Taylor, Jr., *Companion*, pp., 139-140].
- James 1.23... **...BEHOLDING HIS NATURAL FACE IN A GLASS**—THE MIRROR OF GOD by G.K. Wallace--The word of God is a mirror (James 1:23). If we wish to see ourselves as God sees us, we must look into His word. A day seldom passes that we do not look into a mirror to see what

we look like. As we look, we often see deformities--spots and wrinkles we would like to remove. Cosmetics will help the physical form, but no amount of "makeup" can cleanse the soul. When we look into the word of God, we see ourselves as God will see us. It is no wonder that we read the Bible so little that we forget what manner of men we are, rule out the necessity of repentance, and thus deceive our souls. We need to "look into the perfect law of liberty" and continue therein and not be a "forgetful hearer but a doer that works; this man shall be blessed in his deed" (James 1:25). A little boy took the Bible off of the table in his home and said, "Daddy, is this God's book?" "Yes," replied the father. "That is God's book." The boy said, "Daddy, I think we better send it back to God, because we never read it." The Bible is not just a book in which to keep the family record and old letters. It is designed to make us wise unto salvation (2 Tim 3:15). By the word of God, we are sanctified (Jn 17:17). It is God's begetting power (1 Pet 1:23). It is "a lamp unto our feet and a light unto our pathway" (Ps 119:105). Have we looked into God's mirror today? If not, why not?

- James 1.21-25... **...THE PERFECT LAW OF LIBERTY**—The word of God is PERFECT. In this passage are four references to God's revealed word... (1) "**ENGRAFTED WORD.**" (2) "**DOER OF THE WORD.**" (3) "**HEARER OF THE WORD.**" And, (4) "**PERFECT LAW OF LIBERTY.**" This implanted or engrafted word is able to save the souls of men when the soil is suitable for the seed (Lk 8:9-15). However, in order to be saved we must continue to look into the perfect law of liberty. This perfect law of liberty is the gospel of Christ (Jas 2:8 + Mt 7:12). The Greek word for PERFECT in this passage means "fully accomplished or developed." If the gospel is complete and able to save the souls of men, what need is there for any further revelation? We have no need for a new weapon to replace the sword of the Spirit, our need is to use that sword in the saving of lost souls and defending the faith.
- James 1.27... **PURE RELIGION AND UNDEFILED**...--"The words just written were written to people who were familiar with the elaborate rituals of the Jewish temple worship; and it was easy for them then, as it is for us now, to get the wrong impression regarding the true significance and value of religion. The prophet Amos had told the people of his day that they had sought to satisfy themselves with pleasing services; '**but they had not been grieved for the affliction of Joseph**' (See Amos 6.1-6). It has never been God's will for His people to attend merely to the ceremonies of religion, as such, while manifesting little or no feeling for the needs of their fellow men (Cf., Micah 6.6-8; Romans 12.13; Romans 15.25-26). James does not mean to say that to visit the fatherless and widows in their affliction, and to keep oneself unspotted from the world, is all there is to acceptable religion; but he does intend for us to get the idea that such is a practical demonstration of that which is necessary, if one is to please God" [Leslie G. Thomas, *Teacher's Annual Lesson Commentary*, p. 266].

VI. Questions.

True or False

01. ____ The DOUBLE MINDED MAN is commended by James as being a generous Christian.
02. ____ James teaches that we should be slow to speak.
03. ____ God is the Source of every good gift.
04. ____ The one who wavers will be granted wisdom.
05. ____ God does not tempt man.

Multiple Choice (Select the BEST Answer)

06. ____ Specifically, to whom was the Book of James written: (a) Twelve tribes scattered abroad; (b) Gentiles; (c) Romans.

07. _____ Whenever sin is finished it brings forth: (a) pleasure; (b) death; (c) corruption.
08. _____ James compares the rich man and his ways with: (a) a dark pool; (b) a bright light; (c) a withering plant.
09. _____ The hearer who is not a doer is like a: (a) fool; (b) forgetter; (c) fault-finder.
10. _____ Not to bridle the tongue causes one's religion to be: (a) known; (b) wish-washy; (c) vain.

Fill in the Blanks

11. The wrath of man does NOT work the _____ of _____.
12. James refers to himself in this letter as, "a _____ of God and of the _____ Jesus Christ..."
13. We are told to lay this apart: "...all _____ and _____ of naughtiness..."
14. "_____ is the man that _____ temptation: for when he is tried, he shall receive the _____ of _____."
15. "But be ye _____ of the word, and not _____ only, deceiving your own selves."

Each Question is worth 7 Points

My Score is: _____

Answers will be found on next week's handout

VII. Seek-A-Word Puzzle. The words may be backwards, diagonal, upside down, etc. See if you can find them all. The more you use the words of the Bible, the greater blessed you will be! You might be surprised at how much this little exercise will help you retain important truths. THANK YOU for the good effort you are putting forth in Bible study. –DRL

H F O R T H G F P O O A W
 L A T E M P T E D G R A Y
 F I R V H E A R E R F G S
 Y T I E R R L A W A Y Y A
 S H E R E F N L U S T P W
 P T D Y C E O B W S N T G
 G N I K E C T L O B B W T
 E Y N E I T H E R R L H C
 G S P V V D I S K E O C H
 F L O W E R N S E T R A Y
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 L K P A T I E N C E E E R
 T E M P T A T I O N R N K

AWAY	BLESSED	BRETHREN	BRINGETH	DOER
EVERY	FAITH	FLOWER	FORTH	GRASS
HEARER	LIKE	LORD	LUST	NEITHER
NOTHING	PATIENCE	PERFECT	RECEIVE	RICH
TEMPTATION	TEMPTED	TRIED	WHEN	WORD
WORK	WORKETH			

IX. EXTRA CREDIT FOR “SUPER” Bible Students...

Will you please consider answering these three SIMPLE questions based on the Bible text of this chapter? I will try to make use of your answers. Bring them with you next week. Tear out this last sheet from the Study Guide and be prepared to put it in a basket. I think it will be a great help to all of those in the class if you will do so. Thank you in advance for your marvelous cooperation!

W O R D: What word would you like to know more about in this chapter?

W O N D E R: I wonder what this phrase, verse, or series of verses means...

W I S H: I wish myself—or others whom I know or even don’t know—would understand this fact, principle, or concept from this chapter...