

**THE BOOK OF
JAMES**

ADULT CLASS STUDY

DAVID ROPER

BROWN TRAIL CHURCH OF CHRIST

LESSON ONE

"BE HAPPY"

James 1:1-4

THE WRITER (1:1-1a)

1. The writer simply identifies himself as " _____, a servant of God . . ." He is considered to be " _____ the Lord's _____ " (Gal. 1:19).
2. Other than Jesus, the other children in Jesus' family are listed in Matthew 13:55: "His brethren, _____, and _____, and _____, and _____? And his _____ . . ." What other one of these brothers also wrote a book in the New Testament? _____ (note Jude 1).
3. Did James at first believe in his brother's diety? _____ (See John 7:5). What evidently was the thing that convinced him? _____ (I Cor. 15:7a).
4. Where (in what city) was James on the day of Pentecost (when the church was established)? _____ (note Acts 1:12, 14cf). Did he later become a leader in the church at Jerusalem? _____ (see Acts 15:13ff). In fact he became known as one of the " _____ " of the church (Gal. 2:9) and was known as an _____, even though he was not one of the Twelve (Gal. 1:19). (What does the word "apostle" mean when used in a general sense? _____.)
5. Other information about James is given by contemporary writers. You can fill in class what you cannot find before: James was held in high esteem by both _____ and _____. He was known as James the _____ because he was so sincere and honest. He was very strict in his personal life and abstained from _____ and _____. He was a man of prayer; in fact he prayed so much that his knees became hard and calloused like a _____ knees.
6. It is, I think, interesting to notice, in spite of his influence, etc., how James referred to himself in the first verse of his epistle (underline the correct answer): (1) A leader in the church at Jerusalem, (2) the brother of Jesus, (3) the bishop of Jerusalem, (4) a servant (slave) of God and of the Lord Jesus Christ.
7. Two more things should be mentioned by way of background: Since James wrote the book, the place of the writing was probably _____. The time of the writing was probably nearer (select one) (1) 35, (2) 55, (3) 75, (4) 95 A.D.

TO WHOM WRITTEN (1:1b)

8. On the left below are the two types of epistles (letters) in the New Testament. On the right are characteristics. Match the correct characteristics with the correct group:

Pauline Epistles

Not written by Paul

Addressed to specific churches or individuals

General Epistles

Written by Paul

Usually addressed to more general groups or areas

9. To which group does James belong? _____. That this is true is seen in the way it is addressed: "To the _____ which are _____."
10. This address (and the general teaching of the book) would indicate that it was originally written for Christians who were (nationally) _____. It applies generally, however, to all _____ (note Gal. 3:29; Phil 3:3).

SALUTATION (1:1c)

11. To those addressed, James says: "_____." The footnote in the ASV has "_____." These were turbulent times. His purpose in writing this book was to tell them how a Christian should ACT and REACT in such times. He wanted them to be HAPPY . . .

SUBJECT OF TRIALS INTRODUCED (1:2-4)

12. Tying in with the thought of being full of joy, James begins with this rather astonishing thought: "My brethren, count it all _____ when ye fall into _____" (vs. 2). (The RSV has "when you meet _____".)
13. Check Rom. 5:3; 8:18ff; I Thess. 2:14f; Heb. 10:32,33; and other passages and list what the KJV calls some of the trials they would have to undergo: _____
14. Now how could they possibly rejoice when such things came? "Knowing this, that the _____ of your _____ worketh _____" (vs. 3; see also Rom. 5:3-5). Can you expand this a little; how do trials develop "patience"? _____
(Compare with developing muscles or your mind, etc.)
15. Is he saying therefore that there can be value in our trials if we have the right attitude toward them? _____. Can you think of some good results from trials and troubles? _____
16. Look up the word "patience" in the dictionary: _____. The word "patience", as found in the KJV, generally has a stronger (and more active) meaning than the dictionary definition. The footnote in the ASV (and the RSV translation) gives the word "_____". The idea is PATIENTLY ENDURING (in spite of everything) TO THE END.
17. With this definition in mind, we can see even better the value of trials, for if this quality is ours, then it will in turn produce the other Christian attributes: "But let _____ have her _____ (complete, full) work, that ye may be _____ (complete) and _____, wanting _____" (vs. 4; note again Rom. 5:3-5).

FOR DISCUSSION (as time permits)

1. Discuss the possible authors of the book and why it is felt "the Lord's brother" was the author.
2. Since Jesus and James were raised together, discuss what the early life of James would have been like.

3. Note the many parallels between the teachings of Jesus and the writings of James. For instance these from the Sermon on the Mount:
Matt. 5:1ff - James 1:2 Matt. 7:1 - James 4:11,12
Matt. 5:34-37 - James 5:12 Matt. 7:7 - James 1:5
Matt. 5:48 - James 1:4 Matt. 7:24-26 - James 1:22
4. Discuss the Christian attitude toward sufferings, trials, tragedies, etc.
5. Begin discussion of projects whereby we can let our faith work.

LESSON TWO
THE PROVING-GROUND OF FAITH
James 1:5-18

REVIEW: What should be the Christian attitude when trials come (1:2-4)?
Is this easy? It is very possible then that we may feel:

THE NEED FOR PRAYER (1:5-8)

1. James begins: "If _____ of _____ lack _____ . . ." What is wisdom? How does it differ from knowledge? _____
_____ . Do most of us "lack wisdom"? _____
List some groups in the church that need wisdom: _____
2. How is knowledge acquired? _____ . James says, however, that wisdom is acquired in this way: "Let him _____ of _____ . . . " Why should we think that God will answer our prayers? "That _____ to all men _____ , and _____ . . . " Because this is the nature of God, let one ask "and it _____ " (vs. 5, see also Matt. 7:7,8).
3. There are, however, conditions to acceptable prayer. One is mentioned here: "But let him ask in _____ , nothing _____ . For he that _____ is like a _____ of the _____ driven with the _____ and _____ " (vs. 6). (Imagine a wave in the sea, UP one moment and DOWN the next.)
4. What if the condition of faith is not met? "For let not _____ think that he shall _____ any thing of the _____ " (vs. 7). How does James describe this "doubting" man? "A _____ man is unstable in all his ways" (vs. 7). Is it possible that any of us ever act like we have "two minds" - one believing and one doubting? One for God and one against?

TWO KINDS OF TRIALS (1:9-11)

5. At this point James notes two kinds of trials and how one can "count" them "joy" (vs. 2). These are the trials of being poor and rich. What are some of the peculiar problems of being poor? _____
Of being rich? _____
(Note Prov. 30:7-9.)
6. Generally the person who has little, gripes, but James says, "Let the brother of _____ . . ." Why? "in that he is _____ " (vs. 9). How is every child of God RICH (regardless of the size of his bank account)? _____ . (Note Eph. 3:8; Phil. 4:19; Rev. 2:9.)
7. Going then to the person at the other end of the financial ladder: "But the _____ , in that he is _____ . . ." (vs. 9a). Does Christianity help one to evaluate the true worth of things? _____ (note Matt. 6:19,20). A Christian therefore (regardless of how much of this world's goods he may have) will not hesitate to become "as he that doth _____ " (Luke 22:26).
8. If there be the slightest inclination for the rich to glory in his wealth, James notes the transient nature of things. Either the rich man's

possessions will go (Matt. 6:19, 20) or else he will: "Because as the _____ of the _____ he shall _____." For the _____ is no sooner risen with a _____, but it _____ the grass, and the _____ thereof _____, and the grace of the fashion of it _____: so also shall the _____ fade away in his ways" (vs. 9b, 10). (And he can't "take it with him"!)

ANOTHER PURPOSE OF TRIALS (1:12)

9. In verses 3 and 4, James noted that trials develop Christian virtues. In verse 12, he notes another purpose of trials in God's plan. The KJV has "for when he is _____." This is not quite the whole idea in the original. The ASV has "for when he hath been _____." The idea is TRIED-AND-TRUE.
10. This suggests then that trials are a sort of PROVING GROUND for our faith. Of what value are proving grounds (or testing laboratories) as far as new products are concerned? _____ . Of what value are these "tests" to us as Christians? _____ (note I Pet. 1:6,7). Can you think of someone who had to "pass the test"? (Matt. 4:1-11; Heb. 4:15; Isa. 28:16).
11. And if we do "pass the test"? " _____ is the man that temptation: for when he is _____ (and found faithful), he shall receive the _____ of _____ which the _____ hath promised to them that _____ him" (vs. 12).

THE SOURCE OF TEMPTATIONS (1:13-18)

12. From what James has said about the value and purposes of trials, some might get the impression that God is responsible for them . . . so James hastens to point out that though God allows testing, He Himself is not the source of it: "Let no man say when he is _____, I am _____ of _____; for _____ cannot be _____ with _____ neither _____ he any man" (vs. 13; also see I Cor. 10:13).^a
13. If God is not the source of temptation, then what is? "But every man is _____, when he is drawn away of his own _____, and enticed" (vs. 14). Satan, of course, is the tempter (Matt. 4:4; I Thess. 3:5), but the thing through which he tempts us is our own _____, or as the RSV puts it, our _____.
14. This verse emphasizes that everybody has his own peculiar weaknesses: "when he is drawn away of _____ lusts" (vs. 14). These, of course, Satan capitalizes on (I John 2:16). How can we overcome these sinful tendencies? _____ (note Rom. 8:13 and other passages).
15. But if we "give in" to our weaknesses? "Then when _____ hath _____, it _____: and _____, when it is _____," (vs. 15; note Josh. 7:21, 25cf).
16. It must be obvious then that God is not to blame if one succumbs to temptation. So James says, "Do not _____, my _____" (vs. 16). The ASV has "be not _____" - in other words, about this matter.

17. James gives one last proof that God could not be the source of temptation - the fact that God gives only good gifts (and temptation is not a good gift): "Every _____ and every _____ is from _____, and cometh down from the _____ of _____, with whom is no _____ neither of _____" (vs. 17). James gives one illustration of God's good gifts - the gift of salvation: "Of his _____ begat he us with the _____ of _____, that we should be a kind of _____ of his creatures" (vs. 18).
18. WHO THEN IS TO BLAME IF A MAN SINS? _____.

FOR DISCUSSION (as time permits)

1. Does it pay to pray today?
2. How can we develop more faith, so our prayers will be helped?
3. What are some of the other conditions of acceptable prayer?
4. Discuss Christianity as "the great equalizer" (vs. 9-11).
5. Discuss the meaning of the terms "variableness", "shadow of turning", and "first-fruits" in verses 17 and 18.

²It should also be noted that the word "temptation" used in these last verses, signifies actual tempting to do wrong instead of merely testing by the common misfortunes of life.

LESSON THREE
 "HOW'S YOUR RECEPTION"
 James 1:19-27

Review: James concluded his discussion on trials by noting that God was not responsible for temptation. As one proof of this, the author noted that God gives only good gifts and illustrated this with the gift of salvation. In so doing, James pointed out that it was by the "word of truth" that we are "begotten". This being true, James now turns to the subject of our attitude toward that word:

ON RECEIVING THE WORD (1:19-21)

1. If we are to have receptive hearts, three things must characterize us: "Wherefore, my beloved brethren, let every man be _____ to _____, _____ to _____" (vs. 19). (Are not most of us, however, exactly the opposite on all these?)
2. In this context, of course, these three things refer to the way we receive instruction. What does it mean to be "swift to hear"? _____
 Underline those things that would fit in with this admonition: Attending all the services of the church, studying the Bible daily, thinking about something else during the sermon, accepting only those truths we want to accept, listening with rapt attention when God's word is being taught.
3. "Slow to speak" also refers to our reception. Is it possible to learn much while we are speaking? _____. List some other advantages (besides learning more) to "keeping our mouths shut": _____ (note Prov. 10:19; Ecc. 5:2).
4. The final admonition of the three is "slow to _____." Do people sometimes become angry when the truth is preached? _____. Why? _____
 Does it do any good to become angry? _____. Is the person who tells them the truth about themselves for them or against them (assuming he does it in love)? _____ (note Gal. 4:16).
5. Concluding the teaching on anger, James says: "For the _____ of _____ worketh not the _____ of _____" (vs. 20). In fact it does just the opposite! List some of the sins you can think of that have been motivated by anger: _____
 _____ And of course none of these are greater than the sin of rejecting God's word!
6. Does then the person who says, "I am quick-tempered" have anything to boast about? _____ (note I Cor. 9:27).
7. It must be obvious then if we are to receive the word, there are some things we must get rid of. James puts it this way: "Wherefore _____ all _____ and _____ of _____" (vs. 21a). (The ASV has "putting away all _____ and _____ of _____")
8. He continues: "And _____ with _____ the engrafted (or implanted) _____ . . ." (vs. 21b). Which of the following attitudes best fits the idea of receiving with meekness: "I don't want to do that, so I won't"; "I'll do what part of it that suits me"; "I'll do it, but I don't want to"; "Speak Lord, thy servant heareth - command and I will obey."

9. And if there is any question as to the importance of this matter of the "proper reception" of the word, James concludes: ". . . which is able to _____ your _____" (vs. 21c; see also Rom. 1:16). Since this is true, do we all need a greater knowledge of the word? _____. Some ways we can gain that knowledge are: _____.
10. Even though the word is able to save, it will do so only when it is obeyed: "But be ye _____ of the _____, and not _____ . . ." (vs. 22a). James says to all that just listen and nod their heads and say "amen", but don't do anything about it, that you are guilty of "_____ your own selves" (vs. 22b).
11. To illustrate his point, the author draws this parallel: "For if any be a _____ of the _____, and not a _____, he is like unto a man _____ his natural _____ in a _____: For he _____ himself, and goeth his way, and straightway _____ what manner of man he was" (vs. 23,24).
12. The above verses compare the word with a _____. What might be some reasons for which we would use this item? _____. Does this item generally show us as we are or as we would like to be? _____. If, however, we see that our hair is untidy or our face is dirty and we do nothing about it, has it profited us any to look into its surface? _____.
13. The only way looking into a mirror can help is if we do something about those things that can be improved. Even so with "seeing ourselves" in the word: "But whoso _____ into the _____ of _____, and _____, he being not a _____, but a _____ of the _____, this man shall be blessed in his _____" (vs. 25; see also Matt. 7:24-27).

THREE ILLUSTRATIONS(1:26,27)

14. James concludes the section by noting three illustrations of "continuing" in the word. The three things are listed below: Read verses 26 and 27 and then put them in the order they are discussed in the text:
- Benevolent Work
 - Overcoming Worldliness
 - Controlling the Tongue
15. James gives the first illustration in this way: "If any man _____ seem to be _____, and _____ not his _____, but _____ his own _____, this man's _____ is _____" (vs. 26). Does the word "vain" as used in the KJV mean "proud" or "empty"? Which? _____. What does the world generally think of a person who claims to be a Christian and yet does not use the sort of language he should? Can any man get to heaven on a "vain" religion???
16. James' second illustration: "_____ religion and _____ before God and the Father is this, To _____ the _____ and _____ in their _____ . . ." (vs. 27a). Does "visit" here merely mean to go to see? _____. If not, what does it involve? _____. (Is "religion" therefore something you get or something you do?) _____.

17. Just in passing, it might be noted who is under consideration here. Both of the groups mentioned have lost the "bread-winner". Is by death the only way this can be done? _____. What are some other ways? _____.

Again, are these only members of our local congregation? _____
(see also Gal. 6:10).

18. Of course religion must be both positive and negative. Having noted the positive side (doing certain things), James notes the negative side (refraining from doing certain things) and gives the third illustration: ". . . and to keep himself _____ from the _____" (vs. 27b). Will a person who indulges himself in sinful pleasure but at the same time is generous to the needy, help the cause of Christ? _____. But on the other hand, will the person who refrains from these things, but does not show mercy, help His cause? _____. What then we must seek is that combination of a CLEAN LIFE and GOOD WORKS.

FOR DISCUSSION (as time permits)

1. What are some things that will hinder the reception of the word?
2. Discuss "How To Be a Good Listener."
3. How can one overcome a "quick temper."
4. In what sense of the word is the New Testament a "law" (1:25).
5. What are some ways we fail to "bridle" our tongues?
6. What is the church's responsibility for caring for the widows and orphans?
7. DISCUSS SOME PRACTICAL WAYS THAT YOUR CLASS CAN HELP THE NEEDY - NOW.
8. Discuss the problem of worldliness in the church.

LESSON FOUR
IS YOUR HEART FILLED WITH PREJUDICE?
James 2:1-13

REVIEW: James has just finished noticing that we are to be doers of the word and not hearers only (1:22-25). To illustrate his point, he noted that some were not doers in the proper use of the tongue (1:26). He then noticed the areas of benevolent work and worldliness (1:26). Now he notes another way in which some are not doers:

HAVING RESPECT OF PERSONS (2:1-4)

1. Introducing the subject, James says: "My _____, have not the faith of our Lord Jesus Christ, the Lord of glory, with _____ of _____" (vs. 1). What does having "respect of persons" mean? _____.
2. James points out that we cannot combine "respect of persons" with "the faith of . . . Jesus." Did Jesus show "respect of persons" on the basis of occupation (Matt. 4:18,19; 9:9)? _____. On the basis of social standing (Matt. 9:10; Luke 7:36)? _____. On the basis of possessions (Mark 12:42-44; Luke 19:2cf)? _____. On the basis of race (John 4:9cf; Matt. 8:5,10)? _____.
3. Two great Christian doctrines are those of the FATHERHOOD OF GOD and the BROTHERHOOD OF MAN (note Eph. 2:14-16). Read Galatians 3:28 and then answer the following questions: In the sight of God, which is superior? The Jew or the Greek? _____. The slave or the free-man? _____. The man or the woman? _____. The rich or the poor? _____. The "white" man (Anglo-Saxon) or the "colored" man (whether "red," "yellow," or "black")? _____. (It is a wonderful thing to realize that AT THE FOOT OF THE CROSS, ALL THE GROUND IS LEVEL.)
4. James now notes a specific example of Christians "showing respect" of persons. The scene he pictures might have been a very common occurrence among Jewish Christians: "For if there come unto your assembly a man with a _____, in _____, and there come in also a _____ in _____" (vs. 2). Obviously the first of these men appears to be _____ while the other is _____.
5. When this was the case, James said, too often this happened: "And ye have _____ to him that weareth the _____, and say unto him, _____ thou here in a _____" (vs. 3a). And what about the other man? " . . . and say to the _____, _____ thou there, or sit here _____" (vs. 3b). Were they showing preference on the basis of CASH or CHARACTER?
6. When they so acted, what were they doing? "Are ye not then _____ in yourselves, and are become _____ of (with) evil thoughts" (vs. 4). Were they "judging" on the basis of OUTWARD APPEARANCE or INWARD QUALITIES? _____. But which is the most important? _____ (note I Sam. 16:7).

THE POOR ACTUALLY EASIER TO REACH (2:5-7)

7. James now notes the foolishness of their partiality to the rich over the poor, when it is the poor man who is more likely to be reached than the rich man: "Hearken, my beloved brethren, Hath not God chosen the _____ of this world _____ in _____, and heirs of the Kingdom which he hath promised to them that love him?" On the basis of Scriptural teaching (and common experience) answer this: Will many of the rich accept Christ? _____ (note I Cor. 1:26cf and other passages). Why do you suppose this is so? _____ . (Does this mean, however, that rich people cannot be saved?)
8. But even though the poor were more likely to obey the gospel, by their actions what had these (to whom James is writing) done? "But ye have _____ the _____" (vs. 6a).
9. And, says James, to top it all off, in reality you have been showing partiality to the very ones who, as a group, have been oppressing you: "Do not _____ oppress you, and draw you before the _____? Do not they _____ that _____ by the which ye are called?" (vs. 6b,7). (Whose "worthy name" do we wear? _____ - note Matthew 16:16.) It is ridiculous therefore, concludes the writer, to prefer the rich over the poor.
10. Before leaving this section, I think it might be good to look at this specific illustration from the other standpoint also: Is it Christ-like to prefer the poor over the rich? To mistreat the rich just because he is rich? _____. The point is that there should not be ANY "respect of persons" in our lives . . .

THE SERIOUSNESS OF THIS MATTER (2:8-11)

11. James has noted that they should not have "respect of persons," that it was a mistake; now he notes that it is a sin. He begins by pointing out the attitude that should characterize all Christians: "If ye fulfill the _____ according to the Scripture, Thou shalt _____, ye do well" (vs. 8). Who is our "neighbor"? _____ (see Luke 10:29-37).
12. Was the person who showed "respect of persons" loving his "neighbor"? _____. This then is the only conclusion that can be reached: "But if ye have _____, ye commit _____, and are convinced (convicted) of the law as _____" (vs. 9).
13. "But surely," someone says, "this one 'little' sin won't condemn us!" James continues: "For whosoever shall keep the whole law, and yet offend in _____, he is guilty of _____" (vs. 10). How many lies does one have to tell to be a liar? _____. How many murders does one have to commit to be a murderer? _____. How many thefts does one have to commit to be a thief? _____ So how many laws does one have to break to be a law-breaker?
14. These thoughts in passing: Since this is true, how much chance does the man have who is depending on his good works and good life alone to save him? _____ .

Since this is true, if we are saved, it will be by what? _____
 _____ (Titus 2:11; see also verse 13 of this chapter).

15. But continuing his illustration of the fact that it takes only one sin to be guilty, James says: "For he that said, Do not commit _____, said also, Do not _____. Now if thou commit no _____, yet if thou _____, thou art become a _____" (vs. 11). This being true, could this one sin of "respect of persons" actually "undo" all of the other good in their life? _____.

CLOSING APPEAL (2:12,13)

16. These things being true, James tells them they had better start acting like those who would someday be judged by these things!:
 "So _____ ye, and so _____, as they that shall be _____ by the law of liberty" (vs. 12).
17. What would be the fate of one who showed no mercy or consideration for the poor? "For he shall have judgment _____, that hath shewed _____" (vs. 13a). In other words you will be treated as you treat others. For thought: How would you like to be treated as you treat others?
18. But if we do show mercy and compassion and consideration here (assuming all other things to be equal)? ". . . mercy rejoiceth against (has no fear of) _____" (vs. 13b).
- EXAMINE YOUR HEART: IS IT FULL OF PREJUDICE, SUSPICISION, ILL FEELINGS FOR THOSE WHO DIFFER FROM YOU? OR DO YOU LOVE ALL MEN EVERYWHERE?

FOR DISCUSSION (as time permits)

1. Discuss the work of an "usher" (2:3).
2. What are some other ways that we can discriminate against the "poor"? The "rich"?
3. Is it easy to love everybody - when they may differ from us in race, color, or background? How can we develop more love for all men?

LESSON FIVE
 "IS YOUR FAITH DEAD?"
 James 2:14-26

REVIEW: James has discussed being hearers of the word, but not doers (1:22-25). He also brought in the matter of showing mercy to others in his discussion of showing partiality (2:13cf). These two thoughts now lead to the section on showing our faith by our works (including works of mercy):

FAITH WITHOUT WORKS IS USELESS (2:14)

1. James begins by saying: "What doth it _____, my brethren, though a man say he hath _____, and have not works? . . . (vs. 14a). (The NEB has "What use is it . . .?") Underline the implied answer: His faith without work profits much (is useful); his faith without works profits nothing (is useless).
2. Continuing the thought: "Can _____ [that does not work] _____ him?" (vs. 14b). The word "saved" can be used in at least two senses. Below, match two of the senses with the proper verses:
 Saved from past sin Matthew 24:13
 Saved eternally Mark 16:16
 Which of these senses is being primarily considered in our text? _____ (note 1:1, etc.) As we shall see, however, this is a general principle that applies to both areas.
3. Before going any further, we should also note that the word "faith" can be used in several senses. It can be used in a comprehensive sense, to encompass all that is involved in our response to God (in this sense it is spoken of as the sole basis of our salvation). Or it can be used in the limited sense, as only one factor in our salvation (as something different from repentance, baptism, etc.). Can you think of a scripture in which "faith" is used in the comprehensive sense? _____. In which sense is James using the word "faith" in this passage? _____.

ILLUSTRATION OF SHOWING MERCY (2:15-17)

4. James now illustrates how really useless faith without works is by noting the area of mercy: "If a _____ be _____ [in need of clothing], and destitute of _____, and one of you say unto them, Depart in peace, be ye _____; notwithstanding ye _____ those things which are needful to the body; _____?" (vs. 15,16). Again, what is the implied answer? _____.
5. Instead of just saying we are concerned when a brother has need, what should we do? _____ (note I John 3:16-18 and other passages). Although we should try to help everyone who has need (Gal. 6:10), give some reasons why it is especially important to help a brother: _____.
6. James therefore concludes that as saying and doing not is useless, "Even so _____, if it hath not _____, is _____, being alone" (vs. 17).

FAITH WITHOUT WORKS CANNOT BE SHOWN (2:18)

7. Not only is it necessary to have works to make faith useful, James says, it is also necessary to have works to even prove that you have faith at all: "Yea, a man may say, Thou hast _____, and I have _____; show me thy faith _____, and I will show thee my faith _____" (vs. 18).
8. To illustrate: What if a desperate criminal were to say, "Put up your hands or I will shoot you," how could I show that I believed him? _____ . What if the doctor says, "Take this medicine and you will get well," how can I show that I believe him? _____ . Jesus says "he that believeth and is baptized shall be saved" (Mk. 16:16); how can I show that I believe Him? _____ . Jesus also says that we must teach others if we are to please Him (see Matt. 28:18-20, etc.); how can I show that I believe Him? _____ .

FAITH WITHOUT WORKS CANNOT CHANGE A PERSON (2:19)

9. The Jews prided themselves on their Monotheism - their belief in one God. The trouble was that they thought this alone entitled them to special treatment. James begins by commending them on this belief: "Thou believest that there is _____; thou _____" . . . (vs. 19a). But he goes ahead to say that this alone does not make them unique: "The _____ also believe, and _____" (vs. 19b)!
10. Instead of "devils", the ASV has "_____". Quite a little bit could be said about these personal agents of Satan, but the main thing in this verse is that after believing and even trembling, they were (check one): still demons, then angels. Did their "faith" help them at all? _____ .
11. A thought-question: Is it possible that we are ever like the demons - in that we hear a rousing sermon about what we should do, believe that it is true, and are even so moved that we may tremble and become disturbed, AND THEN DO NOTHING ABOUT IT? _____ . If this is the case, is our "faith" any better than that of the demons? _____ .
12. Again James concludes: "But wilt thou know, O _____ man, that faith _____ is _____?" (vs. 20). The word "vain" means _____ or useless (see question 15 of Lesson Three). Thus James points out that not only is a faith useless that does not work, but also the man HIMSELF IS USELESS!

FAITH WITHOUT WORKS IS INCOMPLETE (2:21-24)

13. If they were really the "sons of Abraham" (believers in one God), their faith would cause them to act, says James. Note what Abraham's faith did: "Was not _____ justified by _____, when he had _____ upon the altar?" (vs. 21). Read the story in Genesis 22:1-19 and be prepared to tell it in class.
14. This example illustrates perfectly the relationship of faith and works: "Seest thou how _____ wrought with his _____, and by _____ was _____ made perfect [complete]?" (vs. 22). The expression "wrought with" is extremely suggestive. The RSV has "faith was _____"

his works." The Amplified NT has "his faith was co-operating with his works." In other words, faith and works must work together." Is therefore faith alone enough? _____. Or works alone? _____.

15. When Abraham did obey God: "And the scripture was fulfilled which saith; Abraham _____ God, and it was imputed unto him for _____: and he was called the _____" (vs. 23). Actually two scriptures are quoted here: can you find out what they are? _____
(if your Bible has footnotes, you will find the answer there).
16. We hear a great deal about "salvation by faith only" today. Verse 24 is the only verse in the New Testament that uses the expression "faith only". Fill in the blank with capital letters: "Ye see then [from the example of Abraham] how that by works a man is justified, and _____ by faith only."

ONE LAST ILLUSTRATION (2:25)

17. James now gives another illustration: "Likewise also was not _____ justified by _____, when she had received the messengers, and had sent them out another way" (vs. 25). Again, read Joshua 2:1-22; 6:17,22,23,25 and be prepared to tell the story in class.
18. Sometimes people try to escape the force of James 2 by saying that this is talking solely about those who are already children of God - and they point to the illustration of Abraham and say that he had already received the promise of God when the story was mentioned (vs. 21) took place. I am glad then that the illustration of Rahab is given. By any stretch of the imagination could she be referred to as a "child of God" at the time of the incident mentioned (vs. 25)? _____. Yet she is even spoken of as being "_____ by works" (vs. 25).

IN SHORT, FAITH WITHOUT WORKS IS DEAD (2:26)

19. The basic meaning of the word "death" in the Bible is "separation." When the body and spirit are separated, what is the result? _____. Now James uses this illustration to close this discussion: "For as the body without the spirit is _____, so _____ without _____ is _____ also" (vs. 26). Just one last question: CAN ANY MAN BE SAVED BY A DEAD FAITH???

FOR DISCUSSION (as time permits)

1. Discuss some ways that we can express our love for the brethren.
2. What does the Bible have to say about demons? (Were they real - or just physical or mental disorders, etc.?)
3. Did Abraham actually sacrifice Isaac? If not, why does verse 21 say he did?
4. Do James' statements in verses 21-24 contradict Paul's statements in Romans 4:1-5?
5. If we truly have faith, what will we do? To become Christians? As Christians?

LESSON SIX
IS YOUR TONGUE CONVERTED?
James 3:1-12

REVIEW: In 1:26, James introduced the important subject of the tongue. Now in the third chapter, he continues the discussion.

THE RESPONSIBILITY OF TEACHERS (3:1)

1. While the teaching of the third chapter applies to every Christian, James is especially directing his attention to a special group. Verse 1 has "My brethren, be not many _____ . . ." The ASV is a little clearer, "Be not many of you _____, my brethren . . ."
2. At first this admonition sounds strange. Does God want every Christian to be a teacher? _____ (note Matt. 28:19,20; Heb. 5:12). Since the Bible does not contradict itself, let us suggest that James is speaking against at least three things:
 - (1) Seeking the position of teacher because of the horror it carried: "But be not ye called _____" (Matt. 23:8).
 - (2) Wanting to teach without being prepared: "Who is a _____ man . . .? let him _____ out of good conversation (life) his works . . ." (James 3:13).
 - (3) Wanting to set oneself up as self-appointed authority: "Not many (or you) should become teachers (self-constituted censors and reprovers of others) . . ." (James 3:1; Amplified NT).
3. James now tells why he was cautioning them: " . . . knowing that we (teachers) shall receive _____" (vs. 1b). Greater OPPORTUNITY brings greater RESPONSIBILITY!

SUBJECT OF THE TONGUE INTRODUCED (3:2)

4. As if in answer to the question, "For what shall we 'receive the greater condemnation'?" James says: "For in _____ we offend all" (vs. 2a). And then he gives what is perhaps the most common way in which all of us offend: "If any man offend not in _____ . . ." (vs. 2b).
5. Is it important for a teacher to try to not offend in word? _____. Why? _____
6. The importance of controlling the tongue is also introduced in this verse: "If any man offend not in word, the same is a _____ (complete, mature) man, and able also to bridle the _____" (vs. 2b).

THE POWER OF THE TONGUE (3:3-5)

7. Lest someone doubt the power of the tongue because it is so small, James now gives several illustrations of the power of small things: "Behold, we put _____ in the _____, that they may _____ us; and we turn about their whole body" (vs. 3). Which is larger, the horse or the bit? _____. But which controls the other? _____

8. Again: "Behold also the _____ which though they be so _____, and are driven of fierce winds, yet are they turned about with a _____ (rudder), whithersoever the governor listeth" (vs. 4). Which is larger, the ship, or the rudder)? _____. But which controls the other? _____.
9. "Even so, the _____ is a _____ . . ." (vs. 5a). Which is larger, the rest of the body or the tongue? _____. But which generally gets the other in trouble? _____ (note also vs. 6b).
10. Emphasizing the power of the tongue, James continues, " . . . and boasteth _____" (vs. 5b; note also Prov. 18:21). What are some GOOD things the tongue can accomplish? _____.
- BAD things? _____.
11. One more illustration of the power of small things is given: "Behold, how _____ a matter a _____ kindleth" (vs. 5c). Which is larger, a forest or a match? _____. But which has the potential of destroying the other? _____.

THE POTENTIAL EVIL OF THE TONGUE (3:6)

12. Picking up the figure of fire, James says: "And the _____ is a fire . . ." (vs. 6a). Fire, of course, can be a blessing or curse; which does James have in mind? _____ (rest of verse).
13. Speaking of its tremendous potential for evil, James says it is "a _____ of iniquity . . ." (vs. 6b). Practically every sin in the world can be tied in with the tongue! List some sins against God connected with the tongue: _____.
- _____ List some sins against others connected with the tongue: _____.
- _____ List some sins against self connected with the tongue: _____.
14. That the tongue can (and does) affect the whole sphere of life continues to be emphasized: "So is the _____ among our members, that it defileth the _____, and setteth on fire the _____ . . ." (vs. 6c). Phillips has "It can make the whole of life a blazing hell."
15. And what is the source of such evil? "And it (the tongue) is set on fire of _____" (vs. 6d). When we are tempted to speak as we should not, are we being influenced by those who inhabit heaven, or those who will someday inhabit hell? _____.

THE UNTAMEABLE NATURE OF THE TONGUE (3:7,8)

16. Most things can be tamed, says James. As proof, he gives four classifications into which all animal life will fall: "For every kind of _____, and of _____, and of _____, and of _____ things in the _____, is _____, and hath been tamed of mankind? (vs. 7).
17. What about the tongue? "But the tongue can no _____ . . ." (vs. 8a). Instead of being tamed, "it is an unruly evil, _____" (vs. 8b).

18. Lest we become discouraged, however, we should stress that James is not saying we should "give up" on trying to speak as we should. Even though we may never completely TAME, should we still try to CONTROL? _____
(note James 1:26; 3:10).
19. Give some suggestions on controlling the tongue: _____
_____. And if we have a hard time controlling the tongue, at least we can do what? _____
(note I Thess. 4:11; I Peter 3:10; Eccl. 3:7; Prov. 17:28).
20. It should also be emphasized that James says, "The tongue can no tame . . . " (vs. 8a). In our battle, however, we can have help from what sources? _____ (note Matt. 19:26 and other references).

THE INCONSISTENCY OF THE TONGUE (3:9-12)

21. James could give many illustrations of the evils of the tongue; but he chooses to use this illustration: "Therewith _____ we _____, even the Father; and therewith we _____, which are made after the similitude (likeness) of God" (vs. 9).
22. This brings about this strange situation: "Out of the _____ mouth proceedeth _____ and _____" (vs. 10a).
23. Says James: "My brethren, these things _____" (vs. 10b)!
24. Not only should not this situation be because it is UNSCRIPTURAL, but it also is UNNATURAL: "Doth a fountain send forth at the _____ place _____ water and _____? Can the _____ tree, my brethren, bear _____ berries? Either a _____, _____? So can no fountain both yield _____ water and _____" (vs. 11,12). AND NEITHER CAN A GODLY MAN SPEAK BOTH CLEAN SPEECH AND UNCLEAR!

A PRAYER

25. Realizing the importance of "keeping" our tongues, let this be the prayer of each one: "Let the _____, and the meditation of my heart, be _____ in thy sight, O Lord, my strength, and my redeemer" (Psa. 19:14)!

FOR DISCUSSION (as time permits)

1. How can we all prepare to be teachers of classes?
2. Give some examples of times you have seen the tongue "burn" and "sear" and "poison".
3. What is the difference between "taming" and "controlling"?
4. Discuss "the sin of cursing". Is it possible to separate our treatment of God and our treatment of our fellow man?
5. What do you consider the greatest need in the matter of using our tongues as we should?

LESSON SEVEN
ARE YOU WISE?
James 3:13-18

REVIEW: Evidently many of James' readers wanted to be teachers because of the honor of the position (see 3:1 and question 2 in lesson 6). Apparently these boasted of their great wisdom. Now James challenges them to prove that they are truly "wise" individuals.

"SHOW YOUR WISDOM" (3:13)

1. James begins by asking: "Who is a _____ man and endued with _____ among you? . . . (vs. 13a). Again we ask: What is the difference between wisdom and knowledge? _____. Does the teacher need one or both of these? _____."
2. There is a way to tell if you are truly wise, says James. "Let him _____ out of a good conversation his _____ with _____ of _____" (vs. 13b). Instead of "good conversation" with the ASV and RSV have "good _____". What basic principle is being pointed out here? _____ (see also Matt. 7:20).
3. The last part of the verse should also be noted: ". . . in _____ of _____" (vs. 13c). Does true wisdom make one proud? _____

EARTHLY "WISDOM" (3:14-16)

4. James now begins to contrast true wisdom with "wisdom" so-called. Several "acid tests" of wisdom are given: "But if ye have _____ and _____ in your hearts, _____, and _____" (vs. 14).
5. The first "test" is given in these words: "But if ye have _____ . . ." (vs. 14a). The ASV and RSV have "bitter _____". Is it possible for a teacher to be jealous of another teacher? _____. In what way(s)? _____. Is it possible for any of us to be jealous of others? _____. Name a few ways: _____. Why is this jealousy called "bitter"? _____
6. The second "test" is connected with the first: ". . . and _____ in your hearts" (vs. 14b). The RSV has "_____ in your hearts." Some thought questions: "Why am I teaching?" "Why am I working for the Lord?" "Why am I working for a particular company?" Etc.
7. If these attitudes are in our hearts should we boast about our wisdom (and qualifications to teach)? "_____, and _____" (vs. 14c).
8. James has already emphasized that true wisdom comes from _____ (in answer to prayer) (1:5). If then, they had those qualities of heart just referred to, there was only one conclusion to reach: "This _____ descendeth not from _____, but is _____" (vs. 15). NOTE THAT EACH DESCRIPTIVE TERM IS A LITTLE LOWER THAN THE ONE BEFORE.

9. How did James know that this was not true wisdom? Because of the test suggested in verse 13. The works of this "wisdom" were only evil: "For where _____ and _____ is (the results of false wisdom - verse 14). there is _____ and _____" (vs. 16). If one's heart is not right (vs. 14), is it possible for every kind of sin to result? _____ (note Prov. 4:23).
10. Instead of "confusion", the RSV has "there will be _____." Is it possible for teachers or preachers to be "orthodox" in position and yet split churches, divide homes, and wreck good names because their hearts are not right? _____. Do you think it is important for the elders to check carefully into the results of their past teaching (or preaching) before using various ones in the program of the church? _____ Why? _____.

HEAVENLY WISDOM (3:17,18)

11. In contrast to this, James says true wisdom has the following characteristics: "But the wisdom that is _____, is first _____, then _____, _____, and _____ to be _____, full of _____ and _____, without _____, and without _____" ("full of mercy and good fruits" counts as one characteristic).
12. An important point is made at the beginning of this list of characteristics. James says: "first _____, then _____." Are we to desire and work for peace? _____ (see Matt. 5:9). However what consideration is to come before peace? _____. Should "peace at any price" be a motto of the church or Christians? Is it possible to always live at peace with all men and at the same time remain pure? _____. However, in so far as it is possible (consistent with the principles of moral and doctrinal purity), we should strive to do what? _____ (Rom 12:18).
13. The characteristics given here are extremely suggestive. One of the best ways to find the meaning of words is to compare translations. Below, list the characteristics as given in the KJV and then beside them give the lists found in the ASV, RSV, and any other translations you may have:

KJV	ASV	RSV	Others
_____	_____	_____	_____
_____	_____	_____	_____
_____	_____	_____	_____
_____	_____	_____	_____
_____	_____	_____	_____
_____	_____	_____	_____

14. James concluded his description of "wisdom so-called" by noting its fruit: "confusion and every evil work" (vs. 16). He now concludes his description of true wisdom by noting its fruit: "And the fruit of _____ is sown in _____ of them that make _____" (vs. 18). Every teacher can test his teaching by _____.

asking, "What are the fruits of my teaching?" And every Christian can likewise test his life! The following test is for your own benefit only:

AM I TRULY WISE?

- (1) Do I put moral and doctrinal purity above all else? () Yes; () No; () I don't know.
- (2) Am I easy to get along with - and do I try to promote peace and happiness wherever I am? () Yes; () No; () I don't know.
- (3) Do I try to be kind and considerate to others? () Yes; () No; () I don't know.
- (4) Am I "approachable"? Am I "teachable"? Do people feel free to come and talk to me (because I have not built a "shell" of defensiveness about myself)? () Yes; () No; () I don't know.
- (5) Do I have compassion for others - and do I show it by my actions? () Yes; () No; () I don't know.
- (6) Am I able to treat all men as brothers? () Yes; () No; () I don't know.
- (7) Am I consistent in my life? () Yes; () No; () I don't know.

FOR DISCUSSION (as time permits)

1. What is meekness? Contrast it with weakness.
2. Is it possible for one to misuse the principle pointed out in question 12?
3. What (in your opinion) are the most important qualifications of one who teaches?
4. How can every Christian prepare to be a teacher?

LESSON EIGHT
ARE YOU A "WORLDLY" PERSON?
James 4:1-10

REVIEW: In the last verse of chapter three, James noted the source of peace. This leads him to ask concerning the source of the opposite of peace (first verse of chapter four). This leads to a discussion of worldliness in the church.

THE CAUSE OF WORLDLINESS (4:1-4)

1. James begins with this question: "From whence come _____ and _____ . . . ?" (vs. 1a). Is he talking about "war" in general or "fighting" in the church? ". . . among _____" (vs. 1b). In what respects is a church "battle" even more terrible than carnal warfare?
2. Then, in answer to his own question, James says: "Come they not hence, even of your _____, that _____ in your members?" (vs. 1c). What are "lusts"? _____
What are some "lusts" that bring on all wars and fighting whether carnal or in the church?
3. But did these strivings for pleasure, powers, etc., accomplish their purpose? "Ye _____, and _____; yet ye _____ . . . " (vs. 2a). Are those who strive for power, position, possessions, etc., ever satisfied? _____. Can you think of any Old Testament character who sought for all of these things and then found them "empty"?
4. _____
Their trouble was that they had tried to find happiness in the wrong way. Instead of POWER, they should have tried PRAYER: "Because ye _____" (vs. 2b; see also James 1:5 and I John 5:15).
5. Of course, it must be understood that effective prayer must meet certain conditions: "Ye _____, and _____, because ye _____ . . . " (vs. 3a; see also I John 5:14). Instead of "amiss", the RSV has "you ask _____." What are some ways that we can ask "amiss" or "wrongly"?
6. In the specific case being noted here, James says they were praying "that ye may _____ it upon your _____" (vs. 3b). Is it possible that we have ever prayed selfishly? _____. Can you think of any "for instances"?
7. Now James gets down to their real problem - they were putting themselves and their desires above God. In the KJV, in verse 4, he addresses them now as "Ye _____ and _____ . . . " (vs. 4a). The ASV has only "Ye _____ . . . " with this footnote: "That is, who your _____ to _____." He is thus speaking of the bride of Christ (the church) being unfaithful to Him - in other words, spiritual adultery. The RSV begins verse 4 with "_____!" Thought question: Is physical adultery any worse than spiritual adultery???
8. James now asks these "unfaithful" members this question: "Know ye not that the _____ of the _____ is _____ with _____?" (vs. 4b). The word "world" is used in three senses in the Bible; underline the one meant in this passage: (1) The physical world; (2) people in the world (John 3:16); (3) the exaltation of the

- things of this world above the things of God.
9. With the above definition in mind, underline those things that would be included in the word "worldliness": Gambling; dancing; drinking; neglecting worship to work or rest; seeing that young people get their public school lessons, but not their Bible school lessons; being more concerned about paying the bills than in going to heaven; putting obedience to God above family or friends; cancelling a bowling date to go to every night of a gospel meeting; including in a busy schedule some time every week to visit.
 10. The Christian's relationship with the world is an extremely important thing. Christians are "_____ the world" (John 17:11), but are not to be "_____ the world" (John 17:14). A child of God does not even think like those in the world. We must not, of course, try to be obnoxious, but in every person's life, there are those moments when he must choose between God's way and the way of the world. Can you think of some of the conflicts that might come to a Christian in the following areas:
 School life? _____
 Recreation? _____
 Business? _____
 Politics? _____
 Other? _____
 11. Emphasizing the seriousness of this, James says, "Whosoever therefore will be a _____ of the _____ is the _____ of _____" (vs. 4b; see also I John 2:15-17). THERE CAN BE NO COMPROMISE!

THE CURE OF WORLDLINESS (4:5-10)

12. But how can we overcome worldliness? James gives us the first part of the "cure" in verse 5: "Do ye think that the scripture saith in vain, The _____ lusteth to envy?" Perhaps the best rendition of this rather difficult verse is found in the second alternate reading in the footnote of the ASV: "Or, that _____ which he made to _____ yearneth _____ even unto jealous envy." This would make this a reference to the INDWELLING SPIRIT and would show both DIVINE CARE and DIVINE HELP as we try to overcome worldliness.
13. And what does the indwelling Spirit do for us? "But he giveth _____" (vs. 6a). What does "grace" mean? _____. We needed grace to become Christians (Eph. 2:8, etc.); do we also need grace to live the Christian life? _____ (see Heb. 4:16 and other passages). List as many ways as you can think of in which God helps us to overcome worldliness in our own lives: _____
14. To prove his point, James now quotes a passage to show God "gives grace": "Wherefore he saith, God _____ the _____, but _____ unto the _____" (vs. 6b). This is a quotation from _____ (see footnote).
15. But we must also do our part in overcoming worldliness: "_____ yourselves therefore to _____" (vs. 7a). Of course if we are for good, we must also be against evil: "Resist the _____" (vs. 7b). This verse also emphasizes that, with God's help, our

- enemy is not irresistible: "And he will _____ from you" (vs. 7c).
16. Continuing to talk about our part, James says: "_____ to God . . ." (vs. 8a). And if we do? "And he will _____ to you" (vs. 8b). What are some ways that we can become closer to God?

- Thought question: But what if we draw away from God?
17. But what if we find ourselves away from God in the matter of worldliness? These instructions are given: "_____ your _____, ye sinners; and _____ your _____, ye double minded" (vs. 8b). Which of these expressions would refer to OUTWARD cleanness? _____ . Which to INWARD cleanness? _____ . Are BOTH essential? _____ (note Psa. 24:3, 4a).
18. If we should find ourselves guilty of worldliness, should we take it lightly? "Be _____, and _____, and _____; let your laughter be turned to _____, and your joy to _____" (vs. 9; see also II Cor. 7:9, 10a).
19. And if we do as God says? "_____ yourselves in the sight of the Lord, and he shall _____" (vs. 10; see also II Chron. 7:14).
20. Perhaps a fitting way to close this lesson would be to note how we can return to God as erring children (after we are guilty of worldliness). Read the scriptures given and summarize how we can get forgiveness of sins: If no one else knows about them: _____ (Acts 8:22; I John 1:9). If others do know about them: _____ (Acts 8:22; I John 1:9; Matt. 5:23, 24; Acts 8:23; James 5:16). The ability to do these things ties in with the key word in the last verse of this lesson: HUMILITY.

FOR DISCUSSION (as time permits)

1. Discuss the basic problem of "THE Church and the World".
2. Discuss the battle all of us might fight ("that war in your members" - vs. 1; see also Rom. 7:23 cf; Gal. 5:17; I Pet. 2:11).
3. Verse 2 mentions that these were killing others. Is it possible that we could be guilty of this sin (see Matt. 5:22; I John 3:15)?
4. Discuss the indwelling measure of the Spirit and what He does for us.
5. Does James believe in a personal devil (vs. 7)? Discuss the devil and what is known about him.
6. Does verse 9 mean that Christians should never be happy?

LESSON NINE
LEAVING GOD OUT
James 4:11-17

REVIEW: James has had quite a bit to say about "fussin' and fightin'" (3:14,16; 4:1). This sort of situation goes hand in hand with the development of an over-critical attitude . . .

LEAVING GOD OUT OF OUR SPEECH (4:11,12).

1. James has spoken of the sins of the tongue several times already (1:26; 3:2-12). Now he speaks of the sins of being over-critical with the tongue: "Speak not _____ one of another, _____." (vs. 11a). We should not, of course, speak evil of (or slander) anyone, but why is it especially important that we not speak evil of a brother?

2. The author also ties in something else with the matter of speaking evil: "He that _____ of his brother, and _____ his brother . . ." (vs. 11b). "Judging" is often misunderstood. Read the Scriptures given and then underline those situations that are the kind of "judging" condemned by the Bible (Matt. 7:1-5; I Cor. 13:7b; Matt. 7:16a; I John 4:1; I Tim. 5:20): Someone doesn't speak to us so we conclude that they are angry with us; comparing a denominational doctrine with the word of God and concluding that it is wrong; referring to someone who is successful and saying, "They just do it to get attention . . . or for the glory . . . or for the money"; seeing a man and woman together and concluding, "they're having an affair"; finding someone in your henhouse at midnight with a mask on and a chicken in his bag, and concluding that he is a chicken thief or worse; preaching the truth in love, even when it means condemning sins.
3. And what is the result of speaking evil of a brother and judging him? James says he "speaketh evil of the _____, and judgeth the _____ . . ." (vs. 11c). How did the "law" say that we are to treat our brother? _____ . Note (James 2:8, etc.). But if we disregard this "law" we are (check one): () Deciding that the "law" should be obeyed; () deciding that it is not necessary to obey it (and thus "judging" it).
4. Do we, however, have the right to make such a decision? _____ (glance ahead to verse 12). Instead of being judges of the word, we should be "_____ of the word" (James 1:22). In their present frame of mind, however, this was impossible: " . . . but if thou _____ the _____, thou art not a _____ of the law, but a _____" (vs. 11d).
5. What was their problem? They had LEFT GOD OUT. Only GOD has the right to "judge": "There is _____ lawgiver, who is able to _____ and to _____: who are _____ that _____ another?" (vs. 12). Actually, are any of us good enough to look "down our noses" at others? _____ (note Matt. 7:3,4 again and Rom. 2:1; 14:10).

LEAVING GOD OUT OF OUR PLANNING (4:13-16)

6. James begins the next section with the words: " . . ." (vs. 13a). What common expression (used today) does this remind you of? _____ (notice the ASV and RSV).
7. Having gotten their attention, the author speaks to this group: " . . . ye that say, _____ or _____ we will go into such a city, and continue there a _____, and _____, and _____ " (vs. 13b). What have the Jewish people always been noted for? _____.
8. These mentioned by James had made elaborate plans, but is it really possible to know that we have another day, much less "a year"? The text continues: "Whereas ye _____ what shall be on _____ . . . " (vs. 14a). What are some of the many things that can happen "on the morrow" that can completely disrupt any plans we may make? _____.
9. To all who think they are self-sufficient, James asks this thought-provoking question: "For _____ is your _____?" (vs. 14b). Then in answer to his own question: "It is even a _____, that appeareth for a _____, and then _____ " (vs. 14c; see also Prov. 27:1). Life here is compared to a "vapor" to show its brevity; what are some other things to which life is compared to show its brevity? _____ (see Job 7:6; 14:1; Eccl. 12:6,7).
10. WHAT TWO BASIC MISTAKES WERE THESE MAKING (underline the correct answers)? (1) They were engaging in business; (2) they were planning ahead; (3) they were planning as though they would live forever; (4) THEY WERE LEAVING GOD OUT OF THEIR PLANNING. Can you think of anyone mentioned in the Bible who made these two basic mistakes, and who had his plans tragically disrupted? _____.
11. What should be our attitude? "For that ye ought to say, _____, we shall live, and do this, or that " (vs. 15; see also Acts 18:21; 21:14; I Cor. 4:19; 16:7; Heb. 6:3). Is this basically a formula to be said or an attitude to be cultivated? _____.
12. There was one more thing wrong with their attitude. Not only were they leaving God out, but they were proud of the fact: "But now ye _____ in your _____: all such _____ is _____ " (vs. 16). Are we ever guilty of leaving God out of our plans? _____. Can you give some illustrations? _____.

LEAVING GOD OUT OF OUR ACTIVITIES (4:17)

13. Verse 17 might well serve as a summary for the entire book: "Therefore to him that knoweth to _____, and _____, to him it is _____." In this context, it is a follow-up to the last section: If you know that life is transient (through the laws of God, through nature, or through the instructions just given) and still live without God, you are without excuse! . . . It is however also a valuable PRINCIPLE for all areas of life!
14. According to verse 17, is it necessary to DO anything in order to be a sinner? _____ (note also Rom. 3:23). In the parable of the Good

Samaritan (Luke 10), what did the priest and Levite DO that was wrong? _____ . In the parable of the Rich Fool (Luke 12), what did he DO that was wrong? _____. In the parable of the Ten Virgins (Matt. 25), what did the five foolish virgins DO that was wrong? _____. In the parable of the Talents (Matt. 25), what did the one-talent man DO that was wrong? _____. In the judgment scene (Matt. 25), what did those who were lost DO that was wrong? _____ (especially note verses 42,43).

15. To make this as practical as possible: What if we know we should be baptized (Mk. 16:16), but don't do it? _____. What if we know we should belong to the one church (Eph. 4:4; 5:23; 1:22,23), but do nothing about it? _____. What if we know we should study and pray more in private (II Tim. 2:15; Psa. 1:2), but don't do it? _____. What if we know we should attend all the services of the church (Heb. 10:25; 13:17), but don't do it? _____. What if we know we should be doing more than merely attending - that we should be working for the Lord (I Cor. 15:58), but don't do it? _____. What if we know that we should be visiting prospects and teaching others about about Christ (Matt. 28:18-20), but don't do it? _____.

What if we know we have not lived right as children of God and that we need to be restored (James 5:16,19,20), but don't do it? _____. (One note however: Do not misunderstand the teaching of this passage. It does not teach that if one does not know, that he is alright. God condemns ignorance, too- Acts 17:30. But here He is talking about those who do know - and that takes in most of us.)

FOR DISCUSSION (as time permits)

1. Discuss the sin of judging: What is judging? What is not judging? Why do people judge? What are the results of judging? Etc.
2. Discuss the problems of the Christian businessman today.
3. Discuss the need for planning ahead, but how it can be done without "leaving God out."
4. Discuss the problem of people knowing what they should do and yet not doing it (vs. 17). Why do you suppose this is often the case?

LESSON TEN
GOD AND YOUR MONEY
James 5:1-6

REVIEW: James has just finished correcting the businessman who did not include God in his planning (4:13-17). Now he continues by correcting the rich businessmen who did not include God in their getting and spending of money. Those he is addressing are probably not Christians, but the principles laid down apply to us all.

THE WICKED RICH SHALL BE PUNISHED . . . (5:1).

1. James begins: " _____ . . ." (vs. 6). What other verse (noted in our last lesson) started the same way? _____ . What common expression is this like? _____ (see last lesson.)
2. The author was addressing these: "Go to now, ye _____ . . ." (vs. 1b). Is he addressing all rich men, or those who had gotten their riches in the wrong way (vs. 4) and who used them in the wrong way (vs. 3,5)? _____ . As a group, however, were the rich favorably inclined to Christians (and Christianity) or unfavorably inclined? _____ (see James 2:6,7; I Cor. 1:26cf).
3. What does James tell these rich men to do? " _____ and _____ . . ." (vs. 1c). Why? " . . . for your _____ that shall come upon you" (vs. 1b). What are some of the "miseries" that the rich can have in this life? _____ . What are some of the "miseries" that the wicked rich will have in the life to come? _____ .

. . . FOR THE SIN OF UNUSED WEALTH (5:2,3)

4. The first sin that James mentions, for which these rich will be punished, is the sin of disuse: "Your _____ and _____ . . ." (vs. 2a). The RSV has "Your riches have _____ . . ." Keep in mind that the rich of that day could not keep their capital in stocks and bonds, etc.; their capital was tied up in merchandise. In this case, merchandise which was stored until it rotted. What might be some kinds of merchandise that could rot: _____
5. Again, wealth was often tied up in costly cloth. What had they done with this? " . . . and your _____ are _____ " (vs. 2b). And of course, wealth could be tied up in precious metals. These, too, were unused: "Your _____ and _____ is _____ . . ." (vs. 3a). The ASV and RSV have "Your gold and your silver have _____ (corroded or tarnished) . . ."
6. At this point it should be determined exactly what their sin was. Was their sin in "putting something aside" for sickness and old age, or was it in the amassing of wealth for its sake alone? _____ (note vs. 3d).
7. When this was the case, James said: " . . . and the _____ of them shall be a _____ against you . . ." (vs. 3b). While people were starving around them, they had food that was _____

(vs.2a). While people around them were freezing for lack of clothing, they had garments that were _____ from disuse (vs. 2b). While need existed on every hand they had gold and silver piled up in their vaults that was _____ from disuse (vs. 3a). Thought question: Of what does this remind you?

8. Continuing to use the illustration of rust, the writer says that as rust "eats" metal, so the "rust" (corrosion) of the gold and silver "shall _____ your _____ as it were _____" (vs. 3c).
9. James concludes with this sad commentary: "Ye have heaped _____ together for the _____" (vs. 3d). Their trouble was that instead of "heaping it together" in heaven, they had "heaped it together" where? _____ (note Matt. 6:19-21). In the real sense, what is the only way we can keep our "treasure"? _____ (see I Tim. 6:18,19cf and other passages).

. . . FOR THE SIN OF ILL-GOTTEN WEALTH (5:4)

10. The second sin for which they would be punished was the sin of ill-gotten wealth: "Behold, the _____ of the _____ who have reaped down your fields, which is of you _____ by _____ . . ." (vs. 4a). Does the laborer have a responsibility to his "boss"? _____ (Col. 3:22,23 and other passages). But does the "boss" also have a responsibility to his workers? _____ (Col 4:1; Luke 10:7b; and other passages). How could the rich mentioned in this passage, have kept back some of their wages "by fraud"? _____
11. Even as the corrosion on their unused money would testify against them, so their treatment of their workers was a witness against them. James says that these unpaid wages "_____": and the _____ of them which have reaped are entered into the ears of _____ " (vs. 4b). (The RSV has "the Lord of _____".)

. . . FOR THE SINS OF MIS-USED WEALTH (5:5)

12. The final sin (that James mentions) for which the wicked rich would be punished was that of mis-used wealth. They used their wealth to satisfy the flesh: "Ye have lived in _____ on the earth, and been _____ . . ." (vs. 5a).
13. You are, James says, like an animal that is being fattened for the slaughter - only in this case it is you who are fattening yourself: " . . . ye have _____ your hearts, as in a day of _____" (vs. 5b).

A FINAL INDICTMENT (5:6).

14. Again referring to the rich as a group, the author concludes: "Ye have _____ and _____ the _____; and he doth not _____ you" (vs. 6). This could be a reference to the killing of _____ (Isa. 53:7; Acts 8:32-35) or to the killing of any who is just (James 2:6b). But he is saying to the rich in general: YOU DO NOT HAVE MUCH TO BE PROUD OF!

SOME CLOSING THOUGHTS

15. Will many rich people be saved? _____ (Mark 10:25). Is it, however, impossible for a rich man to be saved? _____ (Mark 10:26,27). How can a rich man be saved? _____

_____ (I Tim. 6:17-19). Thought question: COMPARING OUR STANDARD OF LIVING WITH THE STANDARD OF LIVING OF THAT DAY, HOW MANY OF US ARE "RICH" IN A PHYSICAL SENSE? _____.

FOR DISCUSSION (as time permits)

1. Is God concerned only with that money that we give to the church? or is He concerned with all of our money? Is He concerned not only with what we do with it, but how we get it? DISCUSS THE IMPORTANT THEME OF "THE CHRISTIAN AND HIS MONEY."
2. It is extremely hard to always tell where saving ends and hoarding begins. There is, however, a difference. Discuss that difference.
3. Discuss employer-employee relations. What sort of obligation does each have to the other? How would Matthew 7:12 affect this relationship?
4. This ties in with the first discussion question: Discuss the attitude, "I try to give generously and what I do after that with what's left is my business."

LESSON ELEVEN
 "PATIENCE UNDER PERSECUTION"
 James 5:7-12

REVIEW: In the last section, James spoke harshly to the wicked rich who were oppressing Christians. Now, however, the storm of indignation is over and from this point on James speaks to his "brethren" . . . and the tone is tender and affectionate. In this closing section he first of all encourages his readers to be long-suffering through all of their trials.

REASON FOR PATIENCE: CHRIST IS COMING (5:7,8)

1. At the conclusion of our last lesson, James spoke of the sin of the wicked rich in killing the "Just One" (vs. 6). This one, said James, "doth not _____ you" (vs. 6b). This virtue of bearing up under persecutions (without attempt at retaliation) the author now urges all: "Be _____ (literally, long-tempered) therefore, brethren, unto the _____" (vs. 7a).
2. It is interesting to note here that James uses an event about which Christians were very impatient (the Second Coming) to urge them to patience. What would Jesus do to the wicked rich (who had been oppressing them) when He came? _____
 If then those to whom James is writing were going to be vindicated, was there any need for them to become "short-tempered" and impatient over the wrong done them? _____.
3. Their waiting for the Second Coming could be compared to the farmer waiting for the harvest: "Behold, the _____ waiteth for the precious _____ of the earth, and hath long _____ for it, until he receive the _____ (fall) and _____ (spring) rain: (vs. 7b). Does the farmer merely "wait" - or is there something he has to do during the "waiting" period? _____
 But after he has done what he can, what must he then do? _____
 _____ (the verse under consideration). And what is it that enables the farmer to have patience? _____
4. Even so, says James, "Be ye _____; stablish your _____ (literally, be stout-hearted) . . ." (vs. 8a). Why? "For the coming _____ draweth nigh" (vs. 8b). Note again that the coming of Christ is given as the reason for patience.
5. At this point it might be interesting to note the attitude of New Testament Christians as regarded the time of Christ's return James has just finished saying, "The coming of the Lord _____" (vs. 8b). Instead of "draweth nigh," the ASV and RSV have "the coming of the Lord is _____." This sort of language evidently led many to believe that Christ's coming was imminent (see the Thessalonian letters). Read, however, the scriptures given and underline the sentence that best gives the attitude of the inspired men: (1) Christ is coming immediately; (2) Christ could come immediately, so we had better be ready at all times (check Matt. 24:36; I Thess. 5:2; II Thess. 2:2).

DON'T BE IMPATIENT WITH EACH OTHER (5:9)

6. One of the most common failings of man is, when things don't go right, to "take it out" on those closest to him! Evidently that was the case here: "_____ not one against another, _____ . . ." (vs. 9a). Instead of "grudge," the ASV has "_____ not, brethren, one against another." And the RSV has "Do not _____, brethren, against one another."
7. They were told that they should not have this attitude toward their brethren: "lest ye be _____ . . ." (vs. 9b). What should our attitude be toward our brethren in Christ? _____
(see John 13:34,35; Heb. 13:1; I Pet. 1:22; etc.).
8. Again James is emphasizing that we are not the "judge." Who is the Judge? _____ (4:12, etc.). Will He judge all men or just a few? _____ (II Cor. 5:10, etc.). Since then all of us are "in the same boat," how considerate we should be as we realize this truth: "Behold, the _____ standeth _____" (vs. 9c).

REASON FOR PATIENCE: OTHERS HAVE BEEN PATIENT (5:10,11)

9. Like any good teacher, James gives examples to illustrate his point: "Take, my brethren, the _____, who have spoken in the name of the Lord, for an _____ of _____, and of _____ (vs. 10). Can you think of some Old Testament "prophets" who had to "suffer" and who were patient through it? _____
(note: pick out one prophet in particular and "read up on him" so you will be prepared to tell the story of his "suffering and patience" in class).
10. And what did their patience bring to these prophets? "Behold, we count them _____ which _____" (vs. 11a). Why are they "happy" after they endure? _____
(see James 1:12 and Matt. 10:22).
11. James now gives one more illustration: "Ye have heard of the patience of _____ . . ." (vs. 11b). Read Job 1,2 and summarize below the trials that he had to undergo: _____

12. The example of Job is a good one to show what Bible "patience" really is. Check the references and then underline the right answer: Job was "patient" in that (1) he sat quietly with folded hands through all of his troubles (Job. 3:1ff), (2) he never complained about all his troubles (Job. 7:16; 10:1; etc.), (3) he understood perfectly God's purpose in all of this (Job. 23:1-4ff), (4) even though he did NOT understand what was going on and even though he WAS filled with misgivings and even though he DID complain, he still said (in effect) "I'm going to stick with God" no matter WHAT He does to me (Job. 13:15) - and this he did.
13. The illustration of Job is concluded with this statement: " . . . and have seen the _____ of the Lord; that the Lord is very _____,

and of _____ " (vs. 11c). (Instead of "pitiful" the ASV has "the Lord is _____.") This is beautifully illustrated in the story of Job. Tell how "the end of the Lord" showed that He was "full of pity and mercy" in the story of Job: _____

(Job 42:10-17; note especially verse 12). The point: If James' readers were PATIENT AND ENDURED faithfully to the end, God would also set everything straight for them!

DON'T BE IMPATIENT IN YOUR SPEECH (5:12)

14. It is also a common thing for men to cry out under oppression. Evidently some to whom James is writing had been cursing their persecutors. This harmed the oppressed rather than the oppressors. So the author says: "But _____, my brethren, _____ . . ." (vs. 12a).
15. Let us note in passing that he begins this admonition with the words, "But _____ . . ." This is impressive, especially in view of the lightness with which many hold the sin of swearing. But why is this "above" some other things? The sins of theft, murders, adultery, etc. are primarily sins against God or man? _____. On the other hand, swearing is plainly a sin against Whom? _____.
16. He continues. They were to swear "neither by _____, neither by the _____ . . ." (vs. 12b; see also Matt. 5:34-37). The Jews thought that as long as they did not use the name of God their oaths were not binding; they therefore ended up being guilty of profanity. People today still have their "dodges" whereby they attempt to "pass off" their own profane language. What would you say to each of these time-worn excuses? "I do it without thinking": _____. "I don't mean anything by it": _____. "Where I work nobody thinks anything about it (so it doesn't hurt my influence)": _____. I'm around that kind of talk all the time - I just 'picked it up': _____. "I can't quit": _____.
17. To make sure that no loop-hole is left, James adds "neither by _____ oath" (vs. 12c). For your own information, look up the following "by-words" (or "minced oaths") in any standard abridged dictionary: "Gee": _____. "Gosh": _____. "Golly": _____. "Heck": _____. "Darn": _____.
18. The trouble is that most people feel they have to emphasize what they say with these type of words. Actually the use of swear or by words does not strengthen what one is saying, but rather weakens it. What counts is character, not curses. We should so live that the simple statement, without profane emphasis, can stand alone: "But let your _____ be _____; and your _____; lest ye fall into _____" (vs. 12d). GOD, HELP US ALL TO WORK ON THIS PROBLEM.

FOR DISCUSSION (as time permits)

1. Discuss further the attitude of early Christians toward the Second Coming.
2. Discuss again how we can show our love one to another.
3. If time permits, survey the book of Job; it is a fascinating study.
4. Why should we study the Old Testament?
5. Does James 5:12 and similar passages prohibit the taking of civil oaths?
6. Discuss more at length the great virtue of patience.

LESSON TWELVE
DOES IT PAY TO PRAY TODAY?
James 5:13-18

REVIEW: At the close of our last lesson, James noted how one should not express his feelings (by swearing). As this lesson begins, the author notes how we should express strong feelings (by prayer and singing). This leads to a general discussion on the power of prayer . . .

IF YOU'RE IN TROUBLE . . . PRAY (5:13)

1. Should one simply "bottle up" his emotions and not express them at all? James says, "Is any among you _____? let him _____. Is any _____? let him _____" (vs. 13).

IF YOU'RE SICK . . . PRAY (5:14,15a)

2. Perhaps the most common kind of affliction is illness. So the writer continues: "Is any _____ among you? let him call for the elders of the church; and let them _____ over him . . ." (vs. 14a).
3. It will be noted that the text says, "let him call for the _____ of the church" (vs. 14a). The question comes: "Why?" It is the opinion of the one preparing these lessons that the healing referred to in verses 14-16 was MIRACULOUS rather than PROVIDENTIAL (note vs. 15a). If this be the case, the elders were called because they were the ones on whom the Apostles' hands had been laid and who thus had this power. If, on the other hand, this is not miraculous, the elders were probably called because they were "righteous" men (note vs. 16b). What value can you see in calling the elders today to pray?
4. In this same connection, James says: " . . . and let them pray over them, _____ him with _____ in the name of the Lord" (vs. 14b). If this is referring to miraculous healing, this was possibly CEREMONIAL and SYMBOLIC in nature (Mark 6:13 may be a parallel). . . There is, however, the possibility that the oil was for another purpose; check Isaiah 1:6 and Luke 10:34 and note the purpose for which oil was sometimes used:

 If this be the reason the oil was used here, then you have a good precedent for MEDICATION plus MEDIATION.
5. And what would be the result of these prayers? "And the _____ shall save (heal) the _____, and _____ shall _____" (vs. 15a). In a real sense, all healing is (check one): (1) Human, (2) Divine.
6. It would be very easy in this section (as we try to find the meanings of all the phrases) to lose sight of the main point - that we should PRAY FOR THE SICK and that God will ANSWER our prayers. Even though the age of miracles is passed (I Cor. 13; etc.), God still works providentially (Rom. 8:28, etc.). Here are some thought questions along this line: Since the age of miracles is over, what are some ways that God can work providentially through natural law?

Are we ever guilty of "limiting God" in the ways He can work, as we pray for the sick?

However, even though we believe in the power of prayer, our attitude should still be what? _____

(Luke 22:42b).

IF YOU'RE A SINNERPRAY (5:15b,16)

7. Evidently those that called for the elders were not only sick physically, but were also sick spiritually, for James mentions the following as another result of "the prayer of faith"? " . . . and if he have _____, they shall be _____ " (vs. 15b).
8. Lest, however, some think that sins can be forgiven simply by prayer on the part of others, the author hastens to lay down a condition for that forgiveness: " _____ your _____ to _____, and _____ for _____" (vs. 16a). This confession, of course, would be an indication that one had repented (Acts 8:22).
9. Since the setting for this passage is a semi-public one, it has been used most frequently to establish the need for public confession of wrongs. Think for a moment: If a man comes to worship God and remembers that someone knows something he has done wrong, what should he do? _____ (Matt. 5:23,24). But what if two people "have aught" against him? _____ Or a dozen? _____. Keep in mind that true penitence involves CLEARING UP THE PAST as far as it is humanly possible. Sometimes, however, it becomes apparent that so many know of one's sins that it would well nigh be impossible to go to them personally. What means is then open to a person whereby he can let it be known that he has repented of his wrong? that he has taken his stand for the right? _____ (James 5:16a).
10. We must be careful, however, about limiting this verse to the above use. Read the passage again carefully and then answer these questions: While there would not be a necessity to do so (as in the case of "public sins"), would there be anything wrong with unburdening one's soul of something not so public? _____. What value could this have for the confessor? _____. In addition to confession in a public manner can you see a value in having someone with whom you could occasionally unburden your soul and with whom you could pray? _____. How might this help? _____.
11. Coming back to the text, James again ties in the matter of physical healing? " . . . that ye may be _____ " (vs. 16b). The point seems to be that until this person had repented of his sins, he was not qualified to receive healing in answer to prayer (John 9:31).
12. And what is the value of having someone pray for us in matters of sickness (vs. 14) or sin (vs. 16)? "The _____ of a _____ man _____ " (vs. 16c). This is a marvelous passage on the POWER of prayer. The RSV has "The prayer of a righteous man has _____ in its _____."
13. Before we leave this verse, however, it should be stressed whose prayer is powerful. Underline the right answer: The prayer of an eloquent preacher avails much; the prayer of a "powerful" church leader avails

FOR DISCUSSION (as time permits)

1. Discuss the Greek work "psallo" (vs. 13).
2. What is the difference between PROVIDENCE and a MIRACLE?
3. Discuss the subject of miracles in general.
4. Does verse 14 teach the Catholic doctrine of Extreme Unction?
5. Does God ever answer our request to be made well with a "no"? Why would He; in what way(s) could illness ever "work together for our good"?
6. Discuss how a public confession of sins can be made. How specific should we be in such a confession?
7. Does verse 16 teach the Catholic doctrine of confession to the priest?
8. How has prayer ever helped you? If possible, give the class some specific examples of how you have been helped through prayer.

LESSON THIRTEEN
THE NEED FOR SOUL-CONSERVATION
James 5:19,20

REVIEW: James has been talking about the power of prayer in helping those sick physically and spiritually. In the last few verses of this epistle, he again emphasizes the concern we should have for the latter group.

THE TEXT (5:19,20)

1. James has suggested that we should pray for the erring Christian (5:16). What a wonderful thing it is when we are able to help such a one.
"Brethren, if _____ do _____, and one convert him; let him know, that he which converteth the _____ from the _____ of his way shall save a soul from _____, and shall hide a _____" (vs. 19,20).
2. There is no greater need in the church than that suggested in these verses. Note that verse 20 begins: "Let him _____" If we had sufficient KNOWLEDGE and were completely AWARE of all that is at stake in such cases, nothing could keep us from trying to help our weak brother Because this is true, we want to see what lessons we can learn from these two verses - so that our knowledge will be increased and our zeal intensified.

IT IS POSSIBLE FOR CHILDREN OF GOD TO GO ASTRAY

3. The first lesson to learn is that it is possible for a child of God to so sin as to be lost. James begins verse 19 by saying, " _____ . . ." and then says, "if any of _____ do err," etc. He is therefore talking about an erring Christian and not an alien sinner.
4. Notice now what had happened to this Christian: " _____ . . . if any of you do _____ from the _____ . . ." (vs. 19). The RSV has "if any one among you _____ from the truth." What might be some ways that we could "wander from the truth" in DOCTRINE? _____
In LIFE? _____
5. And what if this one were not brought back to the truth? Note the destination indicated: " _____ . . . he which converteth the sinner from the error of his way shall save a soul from _____ . . ." (vs. 20). Is this referring to physical death? _____ How do you know? _____ If not physical death, then what kind? _____
(An old time debater said James 5:19,20 were the strongest verses in the Bible on the possibility of apostacy!)

IT IS POSSIBLE TO BRING THEM BACK!

6. But not only does our text show that it is possible for a child of God to leave God and His way, it also shows that it is possible to restore such a one!: " _____ . . . if any do err from the truth, and one _____ him; let him know, that he which _____ the sinner from the error of his way shall save a soul from death . . ." (vs. 19,20). The

RSV has "if . . . someone _____, let him know that whoever _____ a sinner . . . will save his soul from death . . ." (!)

7. Since this is true, underline what we should do with erring Christians:
 (1) Give up on them in disgust and wash our hands of all responsibility,
 (2) kick them out of the way and further down the hill, (3) go after them with a big stick to drive them back to the path, (4) go to them in love and try to bring them back "in meekness and fear" (Gal. 6:1). Which brings us our next point:

THEY CAN BE BROUGHT BACK BY THE RIGHT TREATMENT

8. James 5:19,20 does not say as much about the way the erring is to be treated as Galatians 6:1, but there are several hints. For instance, note the last phrase in the passage: " . . . shall save a soul from death, and shall _____ " (vs. 20). What is it that enables us to overlook "a multitude of sins"? _____ (see I Pet. 4:4 and Prov. 10:12).
9. List as many ways as you can think of, by which we can express our love to the erring, and thus help to bring them back: _____

IT IS OUR RESPONSIBILITY TO BRING THEM BACK

10. Again, our text more or less assumes that this work will be done, but still gives some hints as to who should do it. As noted before, the author begins by saying, " _____, if any of _____ . . ." (vs. 19). The one who needs help is our brother in Christ. Why should this motivate us to try to help him? _____ (note Gen. 4:9b).
11. Read the following Scriptures and then tell how they show that every Christian should be busy trying to reclaim those who have gone astray:
 Matthew 7:12 _____
 Hebrews 13:1 _____
 Galatians 6:1 _____

WHY WE SHOULD BRING THEM BACK

12. The main reason pointed out in our text for working with the erring is so that they can be saved: " . . . shall save a soul from _____, and shall hide a _____ " (vs. 20). In addition to the meaning suggested earlier (question 8), hiding (or covering) a multitude of sins can also have another meaning. What is it? _____ (Psa. 85:2; Neh. 4:5). CERTAINLY THE SALVATION OF ANOTHER SOUL IS SUFFICIENT MOTIVATION FOR DOING THIS TYPE OF WORK.
13. There is also another reason for helping the erring, however. THAT OF SAVING OUR OWN SOULS. It is possible that James is saying that the one who converts the erring Christian will save his own soul from death - and will cover a multitude of his own sins (read the text again from that standpoint). What are some of our sins that keep us from being

soul-winners (which will thus be "hidden" as we try to save our brother)?

_____. Here is another little text for self-examination:

AM I CONCERNED ABOUT OTHERS?

	Yes	No
(1) Am I trying to save a soul this year?	()	()
(2) Do I pray daily for specific ones that are lost?	()	()
(3) Have I talked to anyone about their soul in the last month?	()	()
(4) When someone obeys the gospel or is restored, do I make a special point of meeting that person?	()	()
(5) Do I go to visit all new members?	()	()
(6) Have I ever taken a new member "under my wing" and helped them to grow?	()	()
(7) Am I concerned when members of the church stop attending as they should?	()	()
(8) When a member begins to show a lack of interest, do I go <u>at once</u> to see what I can do?	()	()
(9) Do I go out of my way to show out-of-duty members that we still love them and are concerned about them?	()	()
(10) Have I <u>ever</u> encouraged an unfaithful Christian to be restored.	()	()

FOR DISCUSSION (as time permits)

1. Discuss our responsibility to the new converts. Is it ever true that we, as the old preacher said, just "dip 'em" and then "drap 'em"?
2. Should we be more concerned about the physical needs of others or the spiritual? Yet which do we seem to put the most emphasis on?
3. Discuss the "possibility of apostacy." Compile a list of Scriptures to show that a child of God can "so sin as to be lost."
4. Are we obligated to just work indefinitely at restoring a certain one if that one never gives us the slightest bit of encouragement? Would you say, however, that usually our greater mistake is that of putting forth too much or too little effort to restore a specific lost soul?
5. Give some other reasons why every Christian should be trying to restore the erring.
6. As time permits, the entire great theme of soul-winning might be discussed.

FINAL REVIEW

PAGE 1

CLOSED BIBLE

Multiple choice: Underline the proper answer(s).

1. The writer of the book probably was: (1) James, the Lord's brother, (2) James, the brother of John.
2. James wrote specifically to: (1) Gentile Christians, (2) Jewish Christians, (3) both Jews and Gentiles.
3. When trials come our way, we should: (1) moan and weep, (2) count it all joy.
4. If we lack wisdom, we should: (1) pray, (2) study, (3) buy a book of Confucius' sayings.
5. Check two reasons given by James why our prayers are not sometimes answered: (1) We don't pray in faith, (2) God just hears ordained ministers, (3) you have to know big words to be able to pray, (4) we pray from the wrong motives.
6. "Pure religion" according to James is: (1) going to church, (2) keeping clean and helping people, (3) saying "Hallelujah" and shouting.
7. If a rich man and a poor man came into our service, we should: (1) treat the rich man better, (2) treat the poor man better, (3) treat them the same.
8. The "royal law" according to James is: (1) to be baptized, (2) to love people, (3) to obey the King.
9. If a brother is desperately in need, we should: (1) sympathize (only), (2) say, "I hope you'll soon be warm and filled," (3) help him.
10. Although all should be teachers (Matt. 28:18,19), James warns that we should first: (1) impress people with our wisdom, (2) prepare ourselves.
11. Our tongues can be controlled by: (1) ourselves alone, (2) God alone (without our help), (3) ourselves and God working together.
12. If we are the friend of the world: (1) we are the enemy of God, (2) God doesn't care, (3) God receives us with open arms.
13. If we resist the devil, he will: (1) stay where he is, (2) flee from us, (3) come closer.
14. When we make our plans, we should have this attitude of heart: (1) "If God wills," I will do these things, (2) these plans are final and cannot be changed in any way, (3) I just know I'll go to pieces if things don't work out as I plan.
15. The Bible word "patience" means to: (1) never get excited when things go wrong, (2) never get discouraged, (3) to stick-with-it even though we get discouraged, etc.
16. According to James, when we are emotionally stirred, we should: (1) suppress those emotions, (2) pray and sing, (3) jump off a bridge.
17. When we are sick, we should depend on: (1) doctors only, (2) prayer only, (3) doctors and prayer.
18. The prayer of a righteous man avails: (1) much, (2) some, (3) none.
19. When a brother goes astray, we should: (1) shake our heads and say, "That's a shame," (2) try to bring him back in love, (3) disfellowship him very quickly.

OPEN BIBLE

When you complete the above questions, then open your Bible to the book of James and try to find the Scriptures mentioned below. All the answers given must be from the book of James. Do not go back to the closed Bible section after working on this section.

20. Find a Scripture that says that it is the word that is able to save our souls: _____.
21. Find a Scripture that teaches that religion is something we do, not "get": _____.
22. Find a Scripture that emphasizes that we must strive to obey all of God's will, because if one wilfully disobeys God in one point, it is as if he had disobeyed all: _____.
23. Find a Scripture that shows that we are not saved by "faith only": _____.
24. Find a Scripture that indicates what we should do if we commit "public" sin: _____.
25. Find a Scripture that establishes the fact that a child of God can "fall from grace": _____.

