

The Book of James

Chapter One Workbook

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This Bible Study Workbook is designed to facilitate your study of Chapter One of the Book of James. Upon completion of the study, it is recommended that you discuss your answers and insights with other Bible Students who also completed the workbook. Further information is available at www.free-online-bible-study.com

Workbook – James Chapter 1

James Chapter 1 (King James Version)

1 James, a servant of God and of the Lord Jesus Christ, to the twelve tribes which are scattered abroad, greeting.

2 My brethren, count it all joy when ye fall into divers temptations; 3 Knowing this, that the trying of your faith worketh patience. 4 But let patience have her perfect work, that ye may be perfect and entire, wanting nothing. 5 If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. 6 But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed. 7 For let not that man think that he shall receive any thing of the Lord. 8 A double minded man is unstable in all his ways.

9 Let the brother of low degree rejoice in that he is exalted: 10 But the rich, in that he is made low: because as the flower of the grass he shall pass away. 11 For the sun is no sooner risen with a burning heat, but it withereth the grass, and the flower thereof falleth, and the grace of the fashion of it perisheth: so also shall the rich man fade away in his ways.

12 Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him. 13 Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man: 14 But every man is tempted, when he is drawn away of his own lust, and enticed. 15 Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death.

16 Do not err, my beloved brethren. 17 Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning. 18 Of his own will begat he us with the word of truth, that we should be a kind of firstfruits of his creatures.

19 Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath: 20 For the wrath of man worketh not the righteousness of God.

21 Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls.

22 But be ye doers of the word, and not hearers only, deceiving your own selves. 23 For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass: 24 For he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was. 25 But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed.

26 If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain. 27 Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.

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DAY ONE

James addresses this epistle to "*the twelve tribes which are scattered abroad*". Various commentators provide the following insights on this point:

- There were two great dispersions and to which of these classes this Epistle was directed is not known but the two dispersions were:
 - The Eastern Dispersion. The first had its origin about the time when the ten tribes were carried away to Assyria, and in the time of the Babylonian captivity. In consequence of these events, and of the fact that large numbers of the Jews went to Babylon, and other Eastern countries, for purposes of travel, commerce, etc., there were many Jews in the East in the times of the apostles.
 - The Western Dispersion. This commenced about the time of Alexander the Great, and which was promoted by various causes, until there were large numbers of Jews in Egypt and along Northern Africa, in Asia Minor, in Greece proper, and even in Rome.
- The phrase "the twelve tribes," was the common term by which the Jewish people were designated, and was in use long after the ten tribes were carried away, leaving, in fact, only two of the twelve in Palestine. Many have supposed that James here addressed them as Jews, and that the Epistle was sent to them as such. But this opinion has no probability; because:
 - If this had been the case, he would not have been likely to begin his Epistle by saying that he was "a servant of Jesus Christ," a name so odious to the Jews.
 - And, if he had spoken of himself as a Christian, and had addressed his countrymen as himself a believer in Jesus as the Messiah, though regarding them as Jews, it is incredible that he did not make a more distinct reference to the principles of the Christian religion; that he used no arguments to convince them that Jesus was the Messiah; that he did not attempt to convert them to the Christian faith.
- The phrase "the twelve tribes" became also a sort of technical expression to denote the people of God - the church.¹
- James was addressing those who were scattered abroad due to persecution.²
- The dispersion of the Israelites, and their connection with Jerusalem as a center of religion, was a divinely ordered means of propagating Christianity.³

¹ Albert Barnes Commentary

² John Macarthur Study Bible

³ Jamieson, Fausset and Brown Commentary

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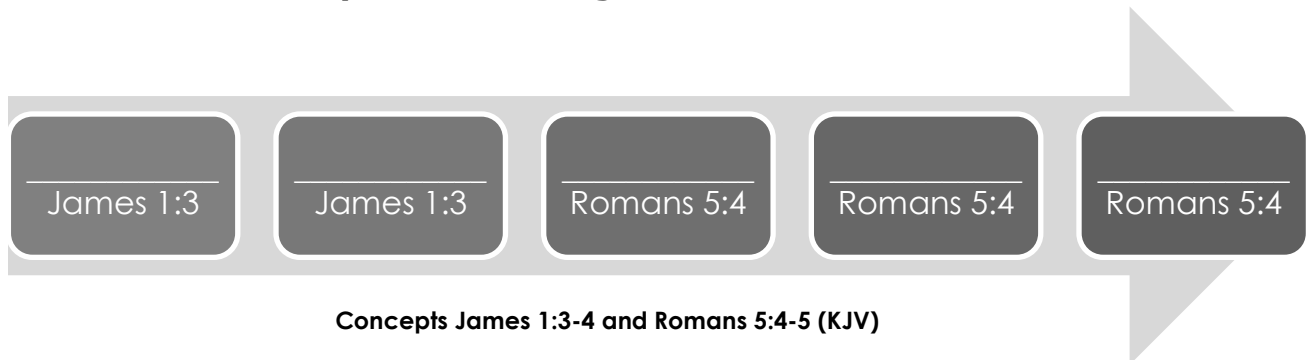
1. James addresses his readers as the twelve tribes. What are two other ways he addresses them here in chapter one? One is a term of affection and the other is a vision of what they should become.

2. James tells us in verse 2 to consider it pure joy when we are surrounded by temptations. This is not a new idea at all for Christians. Paul said in Romans 5:3 that we should glory or be joyful in our tribulations. In the Sermon on the Mount Jesus said:

11 Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. 12 Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you. Mat 5:11-12

We are not talking here only of our choices here, but of our attitudes and mindset toward the inevitable temptations we face in life. From the readings of Matthew 5:11-12, Romans 5:1-5, and James 1:2-4, how can we be joyful when we are tempted?

3. If you were to flowchart or map the words or concepts of James 1:3 and Romans 5:4-5 that are related it could look something like the chart below. Fill in the blank with the concept keywords from the verses as they build upon one another from left to right. What is the power that allows these concepts to work together and what is the end result?



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DAY TWO

1. Verse 12 brings up the topic of trials or temptations we saw in verses 2, 3, and 4. The types of temptations and trials we face as Christians are either self-imposed or brought about by others. They can be in the form of persecutions by others for our faith; trials of our circumstances in this life such as poverty, sickness or disease; temptations to sin against God by thinking, saying or doing things that are contrary to His Word; or simply choosing to please ourselves rather than the God who created us and loves us.

Here in verse 12 James tells us that some Christians who are tempted will receive a crown of life.

- **Which Christians receive the crown from the Lord?**

- **Where else does the Bible talk about a crown of life?**

- **In that passage, what trials are Christians encouraged to endure?**

2. Consider the instruction we receive in verses 5 through 8. Rewrite in your own words how one is to acquire wisdom based on this instruction.

3. What is the lesson of verses 9, 10 and 11? How can one who is poor be proud and one who is rich be humble?

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DAY THREE

1. From a reading of verses 13 through 18, James was addressing a doctrinal error that stated that one is tempted by God to sin. Why does it *not* make sense to believe that one could be tempted of God? Why would someone wish to claim that he or she *was* tempted by God?

2. Why can't God be tempted?

3. The two possible consequences of our temptations as provided here in chapter one of the Book of James are a crown of life (verse 12) and death (verse 15). In verses 14 and 15 we learn that we are all tempted away from fellowship with God by our own lust or desires which lead to sin. What can we do to avoid sin? What does God's Word tell us to do?

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DAY FOUR

1. What is meant by the term “*first-fruits*” in verse 18?

2. Why should we be swift to hear and slow to speak as James teaches us in verse 19? What are three things we can do to become “*faster*” hearers and “*slower*” speakers?

To Become a Faster Hearer:

1. _____
2. _____
3. _____

To Become a Slower Speaker:

1. _____
2. _____
3. _____

3. Why is the analogy of the man in the mirror such an appropriate comparison of a hearer of the Word only?

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DAY FIVE

Study these verses from the Book of Psalms to fill in the concepts and whom is being spoken of with these references to evil or unbridled tongues (vs. 26). Do you see any patterns?

Psalms	Scripture	Concepts	Who is Being Spoken of
5:9	For there is no faithfulness in their mouth; their inward part is very wickedness; their throat is an open sepulchre; they flatter with their tongue.		
10:7	His mouth is full of cursing and deceit and fraud: under his tongue is mischief and vanity.		
50:19	Thou givest thy mouth to evil, and thy tongue frameth deceit.		
52:2	Thy tongue deviseth mischiefs; like a sharp razor, working deceitfully.		
52:4	Thou lovest all devouring words, O thou deceitful tongue.		
109:2	For the mouth of the wicked and the mouth of the deceitful are opened against me: they have spoken against me with a lying tongue.		
120:2	Deliver my soul, O LORD, from lying lips, and from a deceitful tongue.		
120:3	What shall be given unto thee? or what shall be done unto thee, thou false tongue?		

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DAY SIX

Study these verses below. What are some ways we can use our tongues, our ability to speak, our mouths, and ability to communicate that are in alignment with the Word of God?

Psalms	Scripture	Godly Use of Our Tongues
35:28	And my tongue shall speak of thy righteousness and of thy praise all the day long.	
37:30	The mouth of the righteous speaketh wisdom, and his tongue talketh of judgment.	
39:1	I said, I will take heed to my ways, that I sin not with my tongue: I will keep my mouth with a bridle, while the wicked is before me.	
51:14	Deliver me from bloodguiltiness, O God, thou God of my salvation: and my tongue shall sing aloud of thy righteousness.	
71:24	My tongue also shall talk of thy righteousness all the day long: for they are confounded, for they are brought unto shame, that seek my hurt.	
119:172	My tongue shall speak of thy word: for all thy commandments are righteousness.	

As we read in Romans Chapter 10, verses 9 and 10, the greatest thing we could ever do in our lives is to confess with our mouths that Jesus Christ is Lord in our lives.

When we confess Him as our savior, because in our hearts we believe that God raised Jesus Christ from the dead, we become righteous and we are born again, saved from eternal death and receive eternal life.

If you have not confessed Jesus Christ as Lord, why don't you do it today?

Romans 10:9-10 NIV

9 That if you confess with your mouth, "Jesus is Lord," and believe in your heart that God raised him from the dead, you will be saved.

10 For it is with your heart that you believe and are justified, and it is with your mouth that you confess and are saved.