

Directions:

This is a booklet to aid you in your personal study of this book. Read through the text first, discovering God’s precious truths for yourself. Write down the main point of each section of text in the space provided. The text is provided for you to mark, color, and highlight things you find interesting and important. Use the margins on each side of the text and the backside of the page to make notations of the truths you discover and passages you do not understand. When you believe you have seen all there is in text, read and answer the questions in the booklet pertaining to that section of text. The questions are not an exhaustive list of things to look for in the text. The questions are to help you consider the points that the author was trying to convey to his audience. Be prepared to share your findings in class.

Introduction:

1. Read through James in one sitting. This will help you see the book as a whole unit. Note places in your Bible where there is a natural division in the book, i.e. changes in subject, emphasis, or thought. As you read through the book, use colored pencils to highlight and make notations. Mark any phrases or thoughts that give you an overall impression as to the theme of the book.
2. Jot down key words or phrases as well as key verses that summarize the main message of the book.

3. Survey: Write down the main theme of the following sections:

1:1-12	3:13-18
1:13-18	4:1-12
1:19-27	4:13-5:6
2:1-13	5:7-12
2:13-26	5:13-18
3:1-12	5:19-20

4. Consult a Bible dictionary or commentary as you answer the following questions:
 - a. Which “James” is the author of this book?
 - b. When is it estimated that this book was written?

ESV

1:1 James, a servant of God and of the Lord Jesus Christ, To the twelve tribes in the Dispersion: Greetings.

2 Count it all joy, my brothers, when you meet trials of various kinds, 3 for you know that the testing of your faith produces steadfastness. 4 And let steadfastness have its full effect, that you may be perfect and complete, lacking in nothing.

5 If any of you lacks wisdom, let him ask God, who gives generously to all without reproach, and it will be given him. 6 But let him ask in faith, with no doubting, for the one who doubts is like a wave of the sea that is driven and tossed by the wind. 7 For that person must not suppose that he will receive anything from the Lord; 8 he is a double-minded man, unstable in all his ways.

9 Let the lowly brother boast in his exaltation, 10 and the rich in his humiliation, because like a flower of the grass he will pass away. 11 For the sun rises with its scorching heat and withers the grass; its flower falls, and its beauty perishes. So also will the rich man fade away in the midst of his pursuits.

12 Blessed is the man who remains steadfast under trial, for when he has stood the test he will receive the crown of life, which God has promised to those who love him. 13 Let no one say when he is tempted, "I am being tempted by God," for God cannot be tempted with evil, and he himself tempts no one. 14 But each person is tempted when he is lured and enticed by his own desire. 15 Then desire when it has conceived gives birth to sin, and sin when it is fully grown brings forth death.

16 Do not be deceived, my beloved brothers. 17 Every good gift and every perfect gift is from above, coming down from the Father of lights with whom there is no variation or shadow due to change. 18 Of his own will he brought us forth by the word of truth, that we should be a kind of firstfruits of his creatures.

HCSB

1:1 James, a slave of God and of the Lord Jesus Christ: To the 12 tribes in the Dispersion. Greetings.

2 Consider it a great joy, my brothers, whenever you experience various trials, 3 knowing that the testing of your faith produces endurance. 4 But endurance must do its complete work, so that you may be mature and complete, lacking nothing.

5 Now if any of you lacks wisdom, he should ask God, who gives to all generously and without criticizing, and it will be given to him. 6 But let him ask in faith without doubting. For the doubter is like the surging sea, driven and tossed by the wind. 7 That person should not expect to receive anything from the Lord. 8 An indecisive man is unstable in all his ways.

9 The brother of humble circumstances should boast in his exaltation; 10 but the one who is rich should boast in his humiliation, because he will pass away like a flower of the field. 11 For the sun rises with its scorching heat and dries up the grass; its flower falls off, and its beautiful appearance is destroyed. In the same way, the rich man will wither away while pursuing his activities.

12 Blessed is a man who endures trials, because when he passes the test he will receive the crown of life that He has promised to those who love Him. 13 No one undergoing a trial should say, "I am being tempted by God." For God is not tempted by evil, and He Himself doesn't tempt anyone. 14 But each person is tempted when he is drawn away and enticed by his own evil desires. 15 Then after desire has conceived, it gives birth to sin, and when sin is fully grown, it gives birth to death.

16 Don't be deceived, my dearly loved brothers. 17 Every generous act and every perfect gift is from above, coming down from the Father of lights; with Him there is no variation or shadow cast by turning. 18 By His own choice, He gave us a new birth by the message of truth so that we would be the firstfruits of His creatures.

1:1-18 Main point: _____
 Make additional notes at left and below:

1. Who are the "twelve tribes of the Dispersion" that James is writing to?
2. List the benefits of trials:
3. Explain the correlation James is making between wisdom and trials (vs. 5-8):
4. What is "a double-minded man?" How do we avoid becoming this person? (vs. 8)
5. Explain how verses 9-11 fit in the context of the discussion of trials. What do the rich and poor have to do with trials?
6. Explain each step of the process of falling into sin:
7. Explain the phrase in verse 17, "with whom there is no variation or shadow cast by turning" (HCSB).
8. Explain the implication of being "a kind of firstfruits of His creatures" (vs. 18).

Passing Thought: "If you faint in the day of adversity, your strength is small." (Proverbs 24:10)

ESV

1:19 Know this, my beloved brothers: let every person be quick to hear, slow to speak, slow to anger; 20 for the anger of man does not produce the righteousness of God. 21 Therefore put away all filthiness and rampant wickedness and receive with meekness the implanted word, which is able to save your souls.

22 But be doers of the word, and not hearers only, deceiving yourselves. 23 For if anyone is a hearer of the word and not a doer, he is like a man who looks intently at his natural face in a mirror. 24 For he looks at himself and goes away and at once forgets what he was like. 25 But the one who looks into the perfect law, the law of liberty, and perseveres, being no hearer who forgets but a doer who acts, he will be blessed in his doing.

26 If anyone thinks he is religious and does not bridle his tongue but deceives his heart, this person's religion is worthless. 27 Religion that is pure and undefiled before God, the Father, is this: to visit orphans and widows in their affliction, and to keep oneself unstained from the world.

HCSB

1:19 My dearly loved brothers, understand this: everyone must be quick to hear, slow to speak, and slow to anger, 20 for man's anger does not accomplish God's righteousness. 21 Therefore, ridding yourselves of all moral filth and evil excess, humbly receive the implanted word, which is able to save you.

22 But be doers of the word and not hearers only, deceiving yourselves. 23 Because if anyone is a hearer of the word and not a doer, he is like a man looking at his own face in a mirror; 24 for he looks at himself, goes away, and right away forgets what kind of man he was. 25 But the one who looks intently into the perfect law of freedom and perseveres in it, and is not a forgetful hearer but a doer who acts—this person will be blessed in what he does.

26 If anyone thinks he is religious, without controlling his tongue but deceiving his heart, his religion is useless. 27 Pure and undefiled religion before our God and Father is this: to look after orphans and widows in their distress and to keep oneself unstained by the world.

1:19-27 Main point: _____
 Make additional notes at left and below:

9. List all the things we are to do to overcome trials and temptations. Be ready to explain how these things will help us overcome.

10. Explain how "the law of liberty" is like a mirror:

11. How does James tell us to have "pure and undefiled religion?" Are we practicing this?

ESV

2:1 My brothers, show no partiality as you hold the faith in our Lord Jesus Christ, the Lord of glory. 2 For if a man wearing a gold ring and fine clothing comes into your assembly, and a poor man in shabby clothing also comes in, 3 and if you pay attention to the one who wears the fine clothing and say, "You sit here in a good place," while you say to the poor man, "You stand over there," or, "Sit down at my feet," 4 have you not then made distinctions among yourselves and become judges with evil thoughts?

5 Listen, my beloved brothers, has not God chosen those who are poor in the world to be rich in faith and heirs of the kingdom, which he has promised to those who love him? 6 But you have dishonored the poor man. Are not the rich the ones who oppress you, and the ones who drag you into court? 7 Are they not the ones who blaspheme the honorable name by which you were called?

8 If you really fulfill the royal law according to the Scripture, "You shall love your neighbor as yourself," you are doing well. 9 But if you show partiality, you are committing sin and are convicted by the law as transgressors. 10 For whoever keeps the whole law but fails in one point has become accountable for all of it. 11 For he who said, "Do not commit adultery," also said, "Do not murder." If you do not commit adultery but do murder, you have become a transgressor of the law.

12 So speak and so act as those who are to be judged under the law of liberty. 13 For judgment is without mercy to one who has shown no mercy. Mercy triumphs over judgment.

HCSB

2:1 My brothers, hold your faith in our glorious Lord Jesus Christ without showing favoritism. 2 For suppose a man comes into your meeting wearing a gold ring, dressed in fine clothes, and a poor man dressed in dirty clothes also comes in. 3 If you look with favor on the man wearing the fine clothes so that you say, "Sit here in a good place," and yet you say to the poor man, "Stand over there," or, "Sit here on the floor by my footstool," 4 haven't you discriminated among yourselves and become judges with evil thoughts?

5 Listen, my dear brothers: Didn't God choose the poor in this world to be rich in faith and heirs of the kingdom that He has promised to those who love Him? 6 Yet you dishonored that poor man. Don't the rich oppress you and drag you into the courts? 7 Don't they blaspheme the noble name that you bear?

8 If you really carry out the royal law prescribed in Scripture, You shall love your neighbor as yourself, you are doing well. 9 But if you show favoritism, you commit sin and are convicted by the law as transgressors. 10 For whoever keeps the entire law, yet fails in one point, is guilty of breaking it all. 11 For He who said, Do not commit adultery, also said, Do not murder. So if you do not commit adultery, but you do murder, you are a lawbreaker.

12 Speak and act as those who will be judged by the law of freedom. 13 For judgment is without mercy to the one who hasn't shown mercy. Mercy triumphs over judgment.

2:1-13 Main point: _____
 Make additional notes at left and below:

1. List the arguments made against partiality:

2. What are some ways that we tend to show partiality today?

3. What is the “royal law”? (vs. 8). What makes this law “royal?”

4. What does verse 10 mean? What point was James making?

5. How does verse 13 fit with the context of James’ teaching?

ESV

2:14 What good is it, my brothers, if someone says he has faith but does not have works? Can that faith save him? 15 If a brother or sister is poorly clothed and lacking in daily food, 16 and one of you says to them, “Go in peace, be warmed and filled,” without giving them the things needed for the body, what good is that? 17 So also faith by itself, if it does not have works, is dead.

18 But someone will say, “You have faith and I have works.” Show me your faith apart from your works, and I will show you my faith by my works. 19 You believe that God is one; you do well. Even the demons believe—and shudder!

20 Do you want to be shown, you foolish person, that faith apart from works is useless? 21 Was not Abraham our father justified by works when he offered up his son Isaac on the altar? 22 You see that faith was active along with his works, and faith was completed by his works; 23 and the Scripture was fulfilled that says, “Abraham believed God, and it was counted to him as righteousness”—and he was called a friend of God. 24 You see that a person is justified by works and not by faith alone. 25 And in the same way was not also Rahab the prostitute justified by works when she received the messengers and sent them out by another way? 26 For as the body apart from the spirit is dead, so also faith apart from works is dead.

HCSB

2:14 What good is it, my brothers, if someone says he has faith, but does not have works? Can his faith save him? 15 If a brother or sister is without clothes and lacks daily food, 16 and one of you says to them, “Go in peace, keep warm, and eat well,” but you don’t give them what the body needs, what good is it? 17 In the same way faith, if it doesn’t have works, is dead by itself.

18 But someone will say, “You have faith, and I have works.” Show me your faith without works, and I will show you faith from my works. 19 You believe that God is one; you do well. The demons also believe—and they shudder.

20 Foolish man! Are you willing to learn that faith without works is useless? 21 Wasn’t Abraham our father justified by works when he offered Isaac his son on the altar? 22 You see that faith was active together with his works, and by works, faith was perfected. 23 So the Scripture was fulfilled that says, Abraham believed God, and it was credited to him for righteousness, and he was called God’s friend. 24 You see that a man is justified by works and not by faith alone. 25 And in the same way, wasn’t Rahab the prostitute also justified by works when she received the messengers and sent them out by a different route? 26 For just as the body without the spirit is dead, so also faith without works is dead.

ESV

3:1 Not many of you should become teachers, my brothers, for you know that we who teach will be judged with greater strictness. 2 For we all stumble in many ways. And if anyone does not stumble in what he says, he is a perfect man, able also to bridle his whole body. 3 If we put bits into the mouths of horses so that they obey us, we guide their whole bodies as well. 4 Look at the ships also: though they are so large and are driven by strong winds, they are guided by a very small rudder wherever the will of the pilot directs. 5 So also the tongue is a small member, yet it boasts of great things. How great a forest is set ablaze by such a small fire! 6 And the tongue is a fire, a world of unrighteousness. The tongue is set among our members, staining the whole body, setting on fire the entire course of life, and set on fire by hell. 7 For every kind of beast and bird, of reptile and sea creature, can be tamed and has been tamed by mankind, 8 but no human being can tame the tongue. It is a restless evil, full of deadly poison. 9 With it we bless our Lord and Father, and with it we curse people who are made in the likeness of God. 10 From the same mouth come blessing and cursing. My brothers, these things ought not to be so. 11 Does a spring pour forth from the same opening both fresh and salt water? 12 Can a fig tree, my brothers, bear olives, or a grapevine produce figs? Neither can a salt pond yield fresh water.

13 Who is wise and understanding among you? By his good conduct let him show his works in the meekness of wisdom. 14 But if you have bitter jealousy and selfish ambition in your hearts, do not boast and be false to the truth. 15 This is not the wisdom that comes down from above, but is earthly, unspiritual, demonic. 16 For where jealousy and selfish ambition exist, there will be disorder and every vile practice. 17 But the wisdom from above is first pure, then peaceable, gentle, open to reason, full of mercy and good fruits, impartial and sincere. 18 And a harvest of righteousness is sown in peace by those who make peace.

HCSB

3:1 Not many should become teachers, my brothers, knowing that we will receive a stricter judgment; 2 for we all stumble in many ways. If anyone does not stumble in what he says, he is a mature man who is also able to control his whole body. 3 Now when we put bits into the mouths of horses to make them obey us, we also guide the whole animal. 4 And consider ships: though very large and driven by fierce winds, they are guided by a very small rudder wherever the will of the pilot directs. 5 So too, though the tongue is a small part of the body, it boasts great things. Consider how large a forest a small fire ignites. 6 And the tongue is a fire. The tongue, a world of unrighteousness, is placed among the parts of our bodies; it pollutes the whole body, sets the course of life on fire, and is set on fire by hell. 7 For every creature—animal or bird, reptile or fish—is tamed and has been tamed by man, 8 but no man can tame the tongue. It is a restless evil, full of deadly poison. 9 With it we bless our Lord and Father, and with it we curse men who are made in God's likeness. 10 Out of the same mouth come blessing and cursing. My brothers, these things should not be this way. 11 Does a spring pour out sweet and bitter water from the same opening? 12 Can a fig tree produce olives, my brothers, or a grapevine produce figs? Neither can a saltwater spring yield fresh water.

13 Who is wise and understanding among you? He should show his works by good conduct with wisdom's gentleness. 14 But if you have bitter envy and selfish ambition in your heart, don't brag and lie in defiance of the truth. 15 Such wisdom does not come down from above, but is earthly, sensual, demonic. 16 For where envy and selfish ambition exist, there is disorder and every kind of evil. 17 But the wisdom from above is first pure, then peace-loving, gentle, compliant, full of mercy and good fruits, without favoritism and hypocrisy. 18 And the fruit of righteousness is sown in peace by those who make peace.

3:1-18 Main point: _____
Make additional notes at left and below:

1. List the arguments for bridling the tongue:
2. Explain the meaning of verse 2.
3. How does James tell us to gain control of our tongues?
4. Carefully read verses 10-12. What does James say is the cause of a destructive tongue?
5. In verse 1, is James telling Christians not to become teachers? Explain what James is saying.
6. How do verses 13-18 tie into James' arguments about controlling the tongue?
7. Describe the wisdom that is from above. Explain each characteristic of wisdom. Also explain why "wisdom that is from above is first pure, then peaceable."

ESV

4:1 What causes quarrels and what causes fights among you? Is it not this, that your passions are at war within you? 2 You desire and do not have, so you murder. You covet and cannot obtain, so you fight and quarrel. You do not have, because you do not ask. 3 You ask and do not receive, because you ask wrongly, to spend it on your passions. 4 You adulterous people! Do you not know that friendship with the world is enmity with God? Therefore whoever wishes to be a friend of the world makes himself an enemy of God. 5 Or do you suppose it is to no purpose that the Scripture says, “He yearns jealously over the spirit that he has made to dwell in us”? 6 But he gives more grace. Therefore it says, “God opposes the proud, but gives grace to the humble.”

7 Submit yourselves therefore to God. Resist the devil, and he will flee from you. 8 Draw near to God, and he will draw near to you. Cleanse your hands, you sinners, and purify your hearts, you double-minded. 9 Be wretched and mourn and weep. Let your laughter be turned to mourning and your joy to gloom. 10 Humble yourselves before the Lord, and he will exalt you.

11 Do not speak evil against one another, brothers. The one who speaks against a brother or judges his brother, speaks evil against the law and judges the law. But if you judge the law, you are not a doer of the law but a judge. 12 There is only one lawgiver and judge, he who is able to save and to destroy. But who are you to judge your neighbor?

13 Come now, you who say, “Today or tomorrow we will go into such and such a town and spend a year there and trade and make a profit”— 14 yet you do not know what tomorrow will bring. What is your life? For you are a mist that appears for a little time and then vanishes. 15 Instead you ought to say, “If the Lord wills, we will live and do this or that.” 16 As it is, you boast in your arrogance. All such boasting is evil. 17 So whoever knows the right thing to do and fails to do it, for him it is sin.

HCSB

4:1 What is the source of the wars and the fights among you? Don't they come from the cravings that are at war within you? 2 You desire and do not have. You murder and covet and cannot obtain. You fight and war. You do not have because you do not ask. 3 You ask and don't receive because you ask wrongly, so that you may spend it on your desires for pleasure. 4 Adulteresses! Do you not know that friendship with the world is hostility toward God? So whoever wants to be the world's friend becomes God's enemy. 5 Or do you think it's without reason the Scripture says that the Spirit He has caused to live in us yearns jealously? 6 But He gives greater grace. Therefore He says: God resists the proud, but gives grace to the humble.

7 Therefore, submit to God. But resist the Devil, and he will flee from you. 8 Draw near to God, and He will draw near to you. Cleanse your hands, sinners, and purify your hearts, double-minded people! 9 Be miserable and mourn and weep. Your laughter must change to mourning and your joy to sorrow. 10 Humble yourselves before the Lord, and He will exalt you.

11 Don't criticize one another, brothers. He who criticizes a brother or judges his brother criticizes the law and judges the law. But if you judge the law, you are not a doer of the law but a judge. 12 There is one lawgiver and judge who is able to save and to destroy. But who are you to judge your neighbor?

13 Come now, you who say, “Today or tomorrow we will travel to such and such a city and spend a year there and do business and make a profit.” 14 You don't even know what tomorrow will bring—what your life will be! For you are a bit of smoke that appears for a little while, then vanishes. 15 Instead, you should say, “If the Lord wills, we will live and do this or that.” 16 But as it is, you boast in your arrogance. All such boasting is evil. 17 So, for the person who knows to do good and doesn't do it, it is a sin.

4:1-17 Main point: _____
Make additional notes at left and below:

1. List all the sins the brethren were committing as a result of their desires for material things:

2. Explain what "friendship with the world" entails (vs. 4).

3. Explain the meaning of verses 5-6. How do these verses tie into the topic of materialism?

4. List the things we are to do to avoid worldliness and materialism:

5. How is speaking evil of one another is judging another (vs. 11)?

6. Explain the statement, "But if you judge the law, you are not a doer of the law but a judge." How does fit in with verse 12?

7. Make practical applications of verses 13-17 to our lives:

8. How can talking about one's plans, as spoken about in this text, be considered "boasting?"

9. What does verse 17 have to do with this context?

ESV

5:1 Come now, you rich, weep and howl for the miseries that are coming upon you. 2 Your riches have rotted and your garments are moth-eaten. 3 Your gold and silver have corroded, and their corrosion will be evidence against you and will eat your flesh like fire. You have laid up treasure in the last days. 4 Behold, the wages of the laborers who mowed your fields, which you kept back by fraud, are crying out against you, and the cries of the harvesters have reached the ears of the Lord of hosts. 5 You have lived on the earth in luxury and in self-indulgence. You have fattened your hearts in a day of slaughter. 6 You have condemned and murdered the righteous person. He does not resist you.

7 Be patient, therefore, brothers, until the coming of the Lord. See how the farmer waits for the precious fruit of the earth, being patient about it, until it receives the early and the late rains. 8 You also, be patient. Establish your hearts, for the coming of the Lord is at hand. 9 Do not grumble against one another, brothers, so that you may not be judged; behold, the Judge is standing at the door. 10 As an example of suffering and patience, brothers, take the prophets who spoke in the name of the Lord. 11 Behold, we consider those blessed who remained steadfast. You have heard of the steadfastness of Job, and you have seen the purpose of the Lord, how the Lord is compassionate and merciful.

12 But above all, my brothers, do not swear, either by heaven or by earth or by any other oath, but let your “yes” be yes and your “no” be no, so that you may not fall under condemnation.

13 Is anyone among you suffering? Let him pray. Is anyone cheerful? Let him sing praise. 14 Is anyone among you sick? Let him call for the elders of the church, and let them pray over him, anointing him with oil in the name of the Lord. 15 And the prayer of faith will save the one who is sick, and the Lord will raise him up. And if he has committed sins, he will be forgiven. 16 Therefore, confess your sins to one another and pray for one another, that you may be healed. The prayer of a righteous person has great power as it is working. 17 Elijah was a man with a nature like ours, and he prayed fervently that it might not rain, and for three years and six months it did not rain on the earth. 18 Then he prayed again, and heaven gave rain, and the earth bore its fruit.

HCSB

5:1 Come now, you rich people! Weep and wail over the miseries that are coming on you. 2 Your wealth is ruined: your clothes are moth-eaten; 3 your silver and gold are corroded, and their corrosion will be a witness against you and will eat your flesh like fire. You stored up treasure in the last days! 4 Look! The pay that you withheld from the workers who reaped your fields cries out, and the outcry of the harvesters has reached the ears of the Lord of Hosts. 5 You have lived luxuriously on the land and have indulged yourselves. You have fattened your hearts for the day of slaughter. 6 You have condemned—you have murdered—the righteous man; he does not resist you.

7 Therefore, brothers, be patient until the Lord’s coming. See how the farmer waits for the precious fruit of the earth and is patient with it until it receives the early and the late rains. 8 You also must be patient. Strengthen your hearts, because the Lord’s coming is near. 9 Brothers, do not complain about one another, so that you will not be judged. Look, the judge stands at the door! 10 Brothers, take the prophets who spoke in the Lord’s name as an example of suffering and patience. 11 See, we count as blessed those who have endured. You have heard of Job’s endurance and have seen the outcome from the Lord: the Lord is very compassionate and merciful.

12 Now above all, my brothers, do not swear, either by heaven or by earth or with any other oath. Your “yes” must be “yes,” and your “no” must be “no,” so that you won’t fall under judgment.

13 Is anyone among you suffering? He should pray. Is anyone cheerful? He should sing praises. 14 Is anyone among you sick? He should call for the elders of the church, and they should pray over him after anointing him with olive oil in the name of the Lord. 15 The prayer of faith will save the sick person, and the Lord will raise him up; and if he has committed sins, he will be forgiven. 16 Therefore, confess your sins to one another and pray for one another, so that you may be healed. The intense prayer of the righteous is very powerful. 17 Elijah was a man with a nature like ours; yet he prayed earnestly that it would not rain, and for three years and six months it did not rain on the land. 18 Then he prayed again, and the sky gave rain and the land produced its fruit.

19 My brothers, if anyone among you wanders from the truth and someone brings him back, 20 let him know that whoever brings back a sinner from his wandering will save his soul from death and will cover a multitude of sins.

19 My brothers, if any among you strays from the truth, and someone turns him back, 20 he should know that whoever turns a sinner from the error of his way will save his life from death and cover a multitude of sins.

5:1-20 Main point: _____
Make additional notes at left and below:

1. What seems to be the cause of their "miseries?"
2. In verse 8 James says, "the coming of the Lord is at hand." Was James wrong that it would be so soon? What was James referring to?
3. In light of the context, why does James warn against "grumbling against one another?"
4. Noticing verse 11, what is "the end" that James is referring to?
5. What does the taking of oaths, found in verse 12, have to do with this context?
6. What is the practical application of verse 12? Does this verse teach that we are not to make an oath?
7. List the things James tells us to do in order to maintain patience:

JAMES



"...so faith without works is dead." (2:26)

Self-Study Workbook

by: Brent Kercheville