

Reading Plan

1. Read the book of James once per week in one sitting
2. Challenge: Read the book of Proverbs, in addition to James, once per week

Mark Your Bible / Memory Work

- [James 1:5](#)
- [James 1:17](#)
- [James 1:22](#)
- [James 1:26-27](#)

James 1:1 - Greeting

1. “James”
 - a. The half-brother of Jesus Christ ([Mt. 13:55](#))
 - i. Jude identifies himself as the brother of James ([Jude 1](#))
 - b. Did not initially believe in Jesus (cf. [Jn. 7:1-5](#))
 - i. Believed in Jesus after His resurrection (cf. [Acts 1:14](#), [15:13-21](#), [Gal. 1:19](#), [2:9-12](#))
2. “a servant of God and of the Lord Jesus Christ”
 - a. servant (*doulos* G1401 doo´-los) one who is solely committed to another (BDAG 260); one who gives himself up wholly to another’s will; are those whose service is used by Christ in extending and advancing his cause among men (Thayer 158)
 - i. The servant’s physical needs were taken care of by his master ([Mt. 6:31-34](#))
 - ii. A *doulos* put the will of his master first in his life and does so willingly (cf. [1 Sam. 3:10](#))
 - iii. A *doulos* will be totally obedient and humble
 - b. God = God the Father (cf. [Jm. 1:27](#), [3:9](#))
 - c. James could have gloried in his physical relationship to Jesus but instead chose to call himself a servant
 - i. A powerful example of humility (cf. [Jm. 4:6](#), [10](#))
 - ii. No greater accomplishment than to be a servant (*doulos*) of Jesus Christ ([Mt. 20:26-28](#))
3. “the twelve tribes which are scattered abroad”

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- a. Figurative use of the phrase “the twelve tribes” to describe Christians ([Gal. 3:26-29](#); [Rm. 2:28-29](#), [4:11-12](#), [9:6-8](#), [Gal. 3:7](#), [6:16](#))
 - i. Reference the “James Introduction” notes for more information and explanation
 - b. Scattered due to persecution ([Acts 8:1-4](#))
 - i. This spread the Gospel as Christians preached the Word in keeping with the great commission (cf. [Mt. 28:18-20](#); [Mk. 16:15-16](#); [Lk. 24:46-47](#))
4. “greeting”
- a. *chairo* (G5463 khah´ee-ro) “to joy, rejoice, be glad,” is used in the imperative mood in salutations (Vine 226)
 - i. We get our English phrase, “cheer up” from this Greek word

James 1:2-4, 12 - Endurance Through Trials

1. “My brethren” ([Jm. 1:2](#))
 - a. Indicates James is speaking to Christians and not unbelievers
 - b. These references are frequent throughout this letter
2. “count it all joy when ye fall into divers temptations” ([Jm. 1:2](#))
 - a. count (*hegeomai* G2233 hayg-eh´-om-ahee) to consider, deem, account, think (Thayer 276)
 - i. This verb is in the imperative mood meaning it is a commandment i.e., this is not an option!
 - b. joy (*chara* G5479 khar-ah´) the experience of gladness (BDAG 1077)
 - c. ye fall (*peripipto* G4045 per-ee-pip´-to) so to fall into as to be encompassed by (Thayer 504)
 - i. The world is full of wickedness (cf. [1 Jn. 5:19](#); [Gal. 1:4](#))
 - ii. Trials and persecutions are faced by the Christian on a daily basis (cf. [Mt. 5:10-12](#); [2 Tim. 3:12](#); [1 Pt. 4:12-13](#); [Lk. 9:23](#))
 - d. divers (*poikilos* G4164 poy-kee´-los) pertaining to existence in various kinds or modes, diversified, manifold (BDAG 842)
 - i. This is not going to be a “one time” event nor is it going to be the same thing every time
 - e. into...temptations (*peirasmos* G3986 pi-ras-mos´) adversity, affliction, trouble, [cf. our trial], sent by God and serving to test or prove one’s faith, holiness, character (Thayer 498)
 - i. Trials are meant to bring us closer to God; temptations are meant to draw us away from God

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- ii. Satan tempts; God tries ([Mt. 4:1](#); [Jm. 1:13-16](#))
- 3. “Knowing *this*, that the trying of your faith worketh patience.” ([Jm. 1:3](#))
 - a. trying (*dokimion* G1383 dok-im´-ee-on) the process or means of determining the genuineness of something (BDAG 256)
 - b. worketh (*katergazomai* G2716 kat-er-gad´-zom-ahee) to cause a state or condition, bring about, produce, create (BDAG 531)
 - c. patience (*hupomone* G5281 hoop-om-on-ay´) literally, “an abiding under” (*hupo*, “under,” *meno*, “to abide”) (Vine 462)
 - d. The trial of my faith will determine if it is genuine or not (cf. [Heb. 11:17-19](#); [Gen. 22:1-12](#))
- 4. “But let patience have *her* perfect work, that ye may be perfect and entire, wanting nothing.” ([Jm. 1:4](#))
 - a. perfect (*teleios* G5046 tel´-i-os) properly brought to its end, finished; wanting nothing necessary to completeness; perfect (Thayer 618)
 - i. God wants us to be perfect (complete) like He is perfect ([Mt. 5:48](#))
 - ii. This must be possible or God would not require it of us
 - b. entire (*holokleros* G3648 hol-ok´-lay-ros) pertaining to being complete and meeting all expectations, with integrity, whole, complete, undamaged, intact, blameless (BDAG 703)
 - c. Trials are necessary for our perfection therefore joy is produced when they come
 - i. I cannot be complete without trials!
 - d. A crown of life awaits those that endure through the trials ([Jm. 1:12](#))
 - i. Still a reference to persecutions and trials
 - ii. We need to flee temptation (cf. [1 Cor. 6:18](#); [2 Tim. 2:22](#); [1 Th. 5:22](#))
 - iii. Paul is a great example of endurance ([2 Tim. 4:6-8](#); cf. [2 Cor. 11:22-28](#))

[James 1:5-8](#) - Single Minded Prayer

- 1. “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.” ([Jm. 1:5](#))
 - a. lack (*leipo* G3007 li´-po) be/do without, lack, be in need or want (of) (BDAG 590)
 - i. To be wanting (cf. [Jm. 1:4](#))
 - ii. We all lack wisdom from time to time, therefore, we all need to ask God for it

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- b. let him ask (*aiteo* G154 ahee-teh´-o) suggests the attitude of a suppliant, the petition of one who is lesser in position than he to whom the petition is made; e.g., in the case of men in asking something from God (Vine 40)
 - c. liberally (*haplos* G574 hap-loce´) pertaining to being straightforward, simply, above board, sincerely...without reservation (BDAG 104)
 - i. If God gives liberally (and He does), so should we!
 - d. upbraideth (*oneidizo* G3679 on-i-did´-zo) to find fault in a way that demeans the other, reproach, revile, mock, heap insults upon as a way of shaming (BDAG 710)
 - i. God wants us to ask for wisdom (cf. [Pr. 1:7](#), [2:6](#), [9:10](#); [Ecc. 12:13-14](#))
2. “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.” ([Jm. 1:6-7](#))
- a. Our prayers to God must be asked in confidence and trust (in faith) (cf. [1 Jn. 3:22](#), [5:14-15](#))
 - b. wavering; that wavereth (*diakrino* G1252 dee-ak-ree´-no) to be uncertain, be at odds with oneself, doubt, waver (BDAG 231)
 - c. One who doubts is like the waves of the sea, produced and controlled by external circumstances (the wind cf. [Eph. 4:14](#))
 - i. We need to be established firmly on the Rock (cf. [Mt. 7:24-25](#); [Lk. 6:47-48](#))
 - d. The person that doubts will not receive his/her request
3. “A double minded man *is* unstable in all his ways.” ([Jm. 1:8](#))
- a. double minded (*dipsychos* G1374 dip´-soo-khos) literally means “twosouled” (*dis*, “twice,” *psuche*, “a soul”), hence, “double-minded” (Vine 180)
 - i. We cannot serve two masters ([Mt. 6:24](#); [Lk. 16:13](#))
 - ii. God wants us to be single minded ([Mt. 22:37](#); [Mk. 12:30](#))
 - b. unstable (*akatastatos* G182 ak-at-as´-tat-os) unstable, restless, of vacillating persons...one who is unstable in all actions (BDAG 35); “unsettled, unstable, disorderly” (*a*, negative, *kathistemi*, “to set in order”) (Vine 530)
 - i. God is not the author of confusion and disorder ([1 Cor. 14:33](#); cf. [Jm. 3:14-16](#))
 - c. Being double minded affects all aspects of life in the negative

James 1:9-11 - Poor vs. Rich (cf. Humility vs. Pride)

1. “Let the brother of low degree rejoice in that he is exalted:” ([Jm. 1:9](#))

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- a. of low degree (*ho* G3588 *tapeinos* G5011 tap-i-nos´) pertaining to being of low social status or to relative inability to cope, lowly, undistinguished, of no account (BDAG 989)
 - i. Opposite of rich or wealthy
 - ii. Can also indicate humility (cf. [Jm. 4:6](#); [1 Pt. 5:5](#))
- b. is exalted (*hypsos* G5311 hoop´-sos) a position of high status, high position (BDAG 1045)
2. “But the rich, in that he is made low: because as the flower of the grass he shall pass away.” ([Jm. 1:10](#))
 - a. rich (*plousios* G4145 ploos´-see-os) pertaining to having an abundance of earthly possessions that exceeds normal experience, rich, wealthy (BDAG 831)
 - i. Difficult for the rich to enter into the kingdom of heaven (cf. [Mt. 19:23-24](#); [Mk. 10:23-25](#); [Lk. 12:15-21](#))
 - ii. Do not trust in riches ([1 Tim. 6:17](#); cf. [Pr. 23:4-5](#))
 - iii. Be rich in good works ([1 Tim. 6:18-19](#))
 - b. he shall pass away (*parerchomai* G3928 par-er´-khom-ahee) to come to an end and so no longer be there, pass away, disappear (BDAG 776)
 - i. Seen in the fleeting sense of the flower of the grass and the following verse
3. “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.” ([Jm. 1:11](#))
 - a. burning heat (*kauson* G2742 kow´-sone)
 - i. We get our English word “cauterize” from this Greek word
 - b. it withereth (*xeraino* G3583 xay-rah´ee-no) to stop a flow (such as sap or other liquid) in something and so cause dryness, to dry, dry up (BDAG 684)
 - c. falleth (*ekpipto* G1601 ek-pip´-to) to fall from some point, fall: literally, of withered flowers that fall to the ground (BDAG 308)
 - d. grace (*euprepeia* G2143 yoo-prep´-i-ah) fine appearance, beauty (BDAG 410)
 - i. Only lasts for so long!
 - e. perisheth (*apollymi* G622 ap-ol´-loo-mee) be lost, pass away, be ruined (BDAG 116); The idea is not extinction but ruin, loss, not of being, but of wellbeing (Vine 164)
 - f. shall...fade away (*maraino* G3133 mar-ah´ee-no) a rich person will wither away while trafficking (BDAG 616)

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- i. Idea is to quench a fire or the “dying out of a fire”
- ii. Thus, it means to quench, waste or wear out
- iii. Just as a flower comes and goes so it will be with the rich man that exalts himself through his riches (cf. [Mt. 23:12](#); [Lk. 14:11, 18:14](#); [Rev. 3:17-19](#))

James 1:13-16 - Temptation, Lust, and Sin

1. “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:” ([Jm. 1:13](#))
 - a. when he is tempted; I am tempted; tempteth (*peirazo* G3985 pi-rad´-zo) to entice to improper behavior (BDAG 793)
 - i. Temptation is a solicitation to do evil or sin
 - b. God never entices man to sin!
 - i. Foolish to think God would make us born in sin (cf. [Ecc. 7:29](#); [Ezek. 18:1-4, 20](#))
 - c. Satan is called the “tempter” ([Mt. 4:1, 3](#); [1 Th. 3:5](#))
 - i. Intent behind temptation is to get one to sin
 - ii. Sin never makes one better! (cf. [Rm. 6:20-23](#))
 - d. cannot be tempted (*apeirastos* G551 ap-i´-ras-tos *eimi* G2076 i-mee´) without temptation, either active = who does not tempt, or passive = who cannot be tempted (BDAG 100)
 - i. God by definition is perfectly good and thus He cannot be tempted with evil (cf. [Mk. 10:18](#))
 - ii. His perfect holiness and knowledge excludes this possibility (cf. [Ps. 147:5](#); [Hab. 1:13](#); [Isa. 6:3](#); [1 Pt. 1:16](#); [Rev. 4:8](#))
2. “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.” ([Jm. 1:14-15](#))
 - a. when he is drawn away (*exelko* G1828 ex-el´-ko) to drag away, with connotation of initial reluctance (BDAG 347); to lure forth...where the metaphor is taken from hunting and fishing: as game is lured from its covert, so man by lust is allured from the safety of self-restraint to sin (Thayer 222)
 - b. his own (*ho* G3588 *idios* G2398 id´-ee-os) pertaining to self, i.e. one’s own (Strong 37)
 - i. Though Satan provides the lure, it is within our control to resist the temptation (cf. [1 Cor. 10:12-13](#))
 - ii. The devil cannot make you do anything!

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- iii. Resolve in your mind the right decision before the temptation comes (hint: it is written cf. [Mt. 4:4, 7, 10](#))
 - c. lust (*epithymia* G1939 ep-ee-thoo-mee´-ah) a desire for something forbidden or simply inordinate, craving, lust (BDAG 372)
 - d. enticed (*deleazo* G1185 del-eh-ad´-zo) to arouse someone’s interest in something by adroit [clever] measures, lure, entice (BDAG 217)
 - e. when...hath conceived (*syllambano* G4815 sool-lam-ban´-o) literally, “to take together” (*sun*, “with,” *lambano*, “to take or receive”) (Vine 118)
 - i. Imagery is that of what takes place when a male sperm and female egg unite and thus a new being is formed i.e., conception
 - f. it bringeth forth (*tikto* G5088 tik´-to) to cause to come into being, bring forth, produce (BDAG 1004)
 - i. Idea is to give birth
 - ii. Lust has fully grown and now it bears a child
 - iii. What an ugly child it is!
 - g. sin (*hamartia* G266 ham-ar-tee´-ah) a failing to hit the mark (Thayer 30) cf. [1 Jn. 3:4](#)
 - h. when it is finished (*apoteleo* G658 ap-ot-el-eh´-o) sin, when it has run its course...(in the sense of being completed in action...) (BDAG 123)
 - i. bringeth forth (*apokyeo* G616 ap-ok-oo-eh´o) to bring forth from the womb, give birth to (Thayer 64)
 - j. death (*thanatos* G2288 than´-at-os) the separation of man from God (Vine 149); cf. [Isa 59:1-2](#)
 - i. The wages of sin is ultimately eternal death ([Rm. 6:23](#))
 - k. It is not a sin to be tempted (remember Jesus was tempted cf. [Mt. 4:1-11](#)), however, it is a sin to give in to the temptation!
 - i. “Resist the devil, and he will flee from you” (cf. [Jm. 4:7](#))
3. “Do not err, my beloved brethren.” ([Jm. 1:16](#))
- a. Do...err (*planao* G4105 plan-ah´-o) be mistaken in one’s judgment, deceive oneself (BDAG 822)
 - i. Do not take the bait Satan is dangling before you!

[James 1:17-18](#) - The Giver of All Good

1. “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.” ([Jm. 1:17](#))

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- a. every (*pas* G3956 pas) pertaining to totality with focus on its individual components, each, every, any (BDAG 782)
 - b. good (*agathos* G18 ag-ath-os´) useful, beneficial (BDAG 3)
 - c. perfect (*teleios* G5046 tel´-i-os) pertaining to meeting the highest standard (BDAG 995)
 - d. variableness (*parallage* G3883 par-al-lag-ay´) denotes, in general, “a change” (Eng., “parallax,” the difference between the directions of a body as seen from two different points), “a transmission” from one condition to another; it occurs in [Jas. 1:17](#), RV, “variation” (KJV, “variableness”); the reference may be to the sun, which “varies” its position in the sky (Vine 658)
 - i. “For I *am* the LORD, I change not” ([Mal. 3:6](#))
 - e. shadow (*apokiasma* G644 ap-os-kee´-as-mah) a shadow cast by variation (in position of heavenly bodies) (BDAG 120)
 - f. of turning (*trope* G5157 trop-ay´) darkening caused by turning (BDAG 1016)
 - i. Not even a hint of turning on God’s part
 - g. God (the Father of lights) has a monopoly on every good and perfect gift, therefore, He is the only source of these things
 - i. That means Satan cannot give you anything beneficial! (cf. [Mt. 4:8-9](#); [Jn. 8:44](#))
2. “Of his own will begat he us with the word of truth, that we should be a kind of firstfruits of his creatures.” ([Jm. 1:18](#))
- a. Of his own will (*boulomai* G1014 boo´-lom-ahee) to plan on a course of action, intend, plan, will (BDAG 182)
 - b. begat he (*apokyeo* G616 ap-ok-oo-eh´o) gave birth to us (brought us into being) through the word of truth (BDAG 114)
 - i. We were born (again) by the Word of truth (cf. [Jn. 3:3-5](#); [Eph. 5:25-27](#); [Titus 3:5](#); [1 Cor. 12:13](#); [1 Pt. 1:23-25](#); [Jn. 17:17](#))
 - c. of firstfruits (*aparche* G536 ap-ar-khay´) of persons consecrated to God (Thayer 54)
 - i. The “cream of the crop” (cf. [Ex. 23:16](#), [19](#), [34:26](#); [Lev. 2:12-14](#); [Pr. 3:9](#))
 - ii. Christians are the firstfruits of God’s creatures (creation) therefore we should behave as God wills (cf. [Rm. 12:1-2](#); [1 Pt. 1:15-16](#))!

[James 1:19-21](#) - Eliminate Wickedness In Your Life

1. “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.” ([Jm. 1:19-20](#))

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- a. “Wherefore” = therefore or for this reason
 - i. Because we are the firstfruits of his creatures we should be...
 - b. swift (*tachys* G5036 takh-oos´) to hear (*akouo* G191 ak-oo´-o)
 - i. Indicates speed to listen
 - ii. Especially true of God’s Word
 - c. slow (*bradys* G1021 brad-ooce´) to speak
 - i. The opposite of swift!
 - ii. Much deliberation should be given to our speech i.e., **THINK** about what you are going to say before you say it! (cf. [Pr. 10:19](#), [18:13](#))
 - d. slow to wrath (*orge* G3709 or-gay´) state of relatively strong displeasure, with focus on the emotional aspect, anger (BDAG 720)
 - i. “Be ye angry, and sin not: let not the sun go down upon your wrath:” ([Eph. 4:26](#); cf. [Ps. 4:4](#))
 - e. Wrath does not accomplish the righteousness of God therefore I should remove it from my life ([Jm. 1:20](#))
2. “Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls.” ([Jm. 1:21](#))
- a. lay apart (*apotithemi* G659 ap-ot-eeth´-ay-mee) “to put off from oneself” (*apo*, “from,” and *tithemi*, “to put, place, set, to lay”) (Vine 358)
 - i. Get rid of it and do not pick it up again
 - b. filthiness (*rhyparia* G4507 hroo-par-ee´-ah) in ethical aspect a state of moral defilement or corruption, moral uncleanness, vulgarity (BDAG 908) cf. [1 Cor. 6:9-11](#); [1 Pt. 3:21](#)
 - i. We do not want to be like the sow Peter mentions ([2 Pt. 2:20-22](#))
 - c. superfluity (*perisseia* G4050 per-is-si´-ah) that which is beyond the regular or expected amount, surplus, abundance (BDAG 804)
 - d. naughtiness (*kakia* G2549 kak-ee´-ah) the quality or state of wickedness, baseness, depravity, wickedness, vice (BDAG 500)
 - i. Based upon a Google search, the top common vices identified on the Internet are gambling, anger, sloth, pride, envy, greed, arrogance, jealousy, gluttony, alcoholism, and addiction
 - ii. We must put all wickedness off in our lives as we seek to live sanctified lives

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- iii. We must control what goes into our minds (books, magazines, movies, TV, news, music, social media, Internet, etc.) (cf. [Pr. 4:23](#), [23:7](#); [Ps. 101:3](#))
- e. receive (*dechomai* G1209 dekh ´-om-ahee) to indicate approval or conviction by accepting, be receptive of, be open to, approve, accept, of things (BDAG 221)
 - i. In contrast to “lay apart” now we are commanded to accept deliberately
 - ii. It is a decided choice to do this, not forced, not half-hearted
 - iii. Hold onto this as if your life depends upon it, because it does!
- f. meekness (*prautes* G4240 prah-oo ´-tace) The meaning of *prautes* “is not readily expressed in English, for the terms meekness, mildness, commonly used, suggest weakness and pusillanimity to a greater or less extent, whereas *prautes* does nothing of the kind. Nevertheless, it is difficult to find a rendering less open to objection than ‘meekness’; ‘gentleness’ has been suggested, but as *prautes* describes a condition of mind and heart, and as ‘gentleness’ is appropriate rather to actions, this word is no better than that used in both English Versions. It must be clearly understood, therefore, that the meekness manifested by the Lord and commended to the believer is the fruit of power. The common assumption is that when a man is meek it is because he cannot help himself; but the Lord was ‘meek’ because he had the infinite resources of God at His command. Described negatively, meekness is the opposite to self-assertiveness and self-interest; it is equanimity of spirit that is neither elated nor cast down, simply because it is not occupied with self at all. (Vine 401)
 - i. Does not, in any way, indicate weakness but rather balance
 - ii. Christ was meek ([Mt. 11:28-30](#)) as was Moses ([Num. 12:3](#))
- g. engrafted (*emphytos* G1721 em ´-foo-tos) implanted or rooted
 - i. Idea of a seed rooted into the heart
 - ii. The seed is the Word of God ([Lk. 8:11](#))
- h. is able (*dynamai* G1410 doo ´-nam-ahee) to be able, have power, whether by virtue of one’s own ability and resources, or of a state of mind, or through favorable circumstances, or by permission of law or custom (Thayer 158)
 - i. The Gospel is the power (*dynamis*) of God unto salvation ([Rm. 1:16](#))

James 1:22-25 - Doers of the Word

- 1. “But be ye doers of the word, and not hearers only, deceiving your own selves.” ([James 1:22](#))
 - a. doers (*poietaes* G4163 poy-ay-tace ´) one who does what is prescribed, a doer (BDAG 842)
 - i. Not enough just to hear (listen), I must also do (action)

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- ii. If a doctor prescribed me something to fix my ailment I would do it; how much more so the Great Physician? (cf. [Mt. 9:12](#); [Mk. 2:17](#); [Lk. 5:31](#))
 - b. deceiving (*paralogizomai* G3884 par-al-og-id´-zom-ahee) universally to deceive, delude, circumvent (Thayer 484); literally and primarily, “to reckon wrong,” hence means “to reason falsely” (*para*, “from, amiss,” *logizomai*, “to reason”) (Vine 58)
 - i. To think our proximity to God’s Word without action will save us false reasoning
 - ii. We hurt ourselves when we do this (cf. [Mt. 7:21-23](#); [Lk. 6:46](#); [Jn. 14:15](#), [15:14](#))
2. “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.” ([Jm. 1:23-24](#))
- a. A hearer only is illustrated as a man using a mirror, finding imperfections, and doing nothing about them
 - b. The Bible is the mirror of our soul
 - i. Who do I see when I look into it? (cf. [Phil. 1:21](#); [Gal. 2:20](#); [Rm. 8:29](#))
 - ii. Am I making the necessary corrections?
3. “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.” ([Jm. 1:25](#))
- a. whoso looketh (*ho* G3588 *parakypso* G3879 par-ak-ooop´-to) to try to find out something intellectually, look (in, into) figuratively [an] extension of to bend over for the purpose of looking, with focus on satisfying one’s curiosity, take a look (BDAG 767)
 - i. It takes humility to look into and yield to God’s Word
 - ii. Continual action i.e., “keep on looking” (cf. [2 Cor. 13:5](#))
 - b. perfect (*teleios* G5046 tel´-i-os) properly brought to its end, finished; wanting nothing necessary to completeness; perfect (Thayer 618)
 - i. Reference to the completed revelation of God (cf. [1 Cor. 13:1-2](#), [8-12](#))
 - ii. This gift came from above and what a blessing it is! (cf. [Jm. 1:17](#))
 - c. of liberty (*ho* G3588 *eleutheria* G1657 el-yoo-ther-ee´-ah) the state of being free, freedom, liberty (BDAG 316)
 - i. The truth shall make you free i.e., liberate ([Jn. 8:31-32](#), [17:17](#); [Ps. 119:142](#))
 - ii. Note that liberty is not divorced from law (called the “law of liberty”); in fact no liberty can be achieved without law as liberty demands choice! (cf. [Dt. 30:19-20](#); [1 Cor. 9:21](#); [Gal. 6:2](#); [Rm. 8:2](#))

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- d. continueth (*parameno* G3887 par-am-en´-o) to remain beside, continue always near (Thayer 485)
 - i. Stay in the Word!
 - ii. Read, study, and meditate upon it daily! (cf. [1 Tim. 4:13-16](#); [2 Tim. 2:15](#))
 - iii. Challenge yourself
 - iv. Let us never forget
- e. blessed (*makarios* G3107 mak-ar´-ee-os) pertaining to being especially favored, blessed, fortunate, happy, privileged (BDAG 611)
 - i. Used in the beatitudes of [Mt. 5:3-11](#)
- f. deed (*ho* G3588 *poiesis* G4162 poy´-ay-sis) the process of activity, doing, working (BDAG 842)
 - i. We need to be active in our service to God through obedience
 - ii. This will be addressed more in chapter 2

[James 1:26-27](#) - Pure Religion

- 1. “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.” ([Jm. 1:26](#))
 - a. seem (*dokeo* G1380 dok-eh´-o) to consider as probable, think, believe, suppose, consider (BDAG 254)
 - b. religious (*threskos* G2357 thrace´-kos) fearing or worshipping God; religious (Thayer 292)
 - c. bridleth (*chalinagogeio* G5468 khal-in-ag-og-ue-eh´-o) to bridle, hold in check, restrain (Thayer 664)
 - i. Ever run into a “religious” person with a foul mouth?
 - ii. These things ought not so to be (more in chapter 3)
 - d. deceiveth (*apatao* G538 ap-at-ah´-o) to cheat, i.e. delude:—deceive (Strong 13)
 - e. heart (*kardia* G2588 kar-dee´-ah) describes the inner (inward) person (cf. [2 Cor. 4:16-18](#)) and is comprised of:
 - i. Free will ([Acts 10:34-35](#), [11:23](#); [Rev. 3:20](#); [Heb. 4:12](#); [2 Cor. 9:7](#))
 - ii. Intellect ([Mt. 13:15](#); [Mk. 2:6-8](#); [Lk. 5:22](#))
 - iii. Conscience ([1 Jn. 3:20](#); cf. [Rm. 2:14-15](#))
 - iv. Emotion ([Rm. 9:2](#); [Jn. 16:22](#))

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- f. religion (*ho* G3588 *threskeia* G2356 thrace-ki´-ah) ceremonial observance:—religion, worshipping (Strong 36)
- g. vain (*mataios* G3152 mat´-ah-yos) pertaining to being of no use, idle, empty, fruitless, useless, powerless, lacking truth (BDAG 621)
 - i. Our speech directly impacts our religion because it springs forth from the heart (cf. [Pr. 4:23](#); [Mt. 12:33-37](#))
- 2. “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.” ([Jm. 1:27](#))
 - a. pure (*katharos* G2513 kath-ar-os´) pertaining to being free from moral guilt, pure, free (BDAG 489)
 - b. undefiled (*amiantos* G283 am-ee´-an-tos) not defiled, unsoiled; free from that by which the nature of a thing is deformed and debased, or its force and vigor impaired (Thayer 32)
 - c. “before God and the Father”
 - i. We need to always remember Who we are worshipping (cf. [Jn. 4:20-24](#); [Mt. 4:10](#))
 - d. To visit (*episkeptomai* G1980 ep-ee-skep´-tom-ahee) to go to see a person with helpful intent, visit (BDAG 378)
 - i. Visiting others separated the sheep from the goats (cf. [Mt. 25:31-46](#))
 - e. fatherless (*orphanos* G3737 or-fan-os´) orphans
 - f. widows (*chera* G5503 khay´-rah) a woman whose husband has died (BDAG 1084)
 - g. affliction (*ho* G3588 *thlipsis* G2347 thlip´-sis) trouble that inflicts distress, oppression, affliction, tribulation; difficult circumstances (BDAG 457)
 - h. and to keep (*tereo* G5083 tay-reh´-o) to cause a state, condition, or activity to continue, keep, hold, reserve, preserve someone or something (BDAG 1002)
 - i. unspotted (*aspilos* G784 as´-pee-los) pertaining to being of untainted character, pure, without fault of inward condition, as of character (BDAG 144) cf. [1 Tim. 6:14](#); [2 Pt. 3:14](#)
 - j. world (*kosmos* G2889 kos´-mos) the world, and everything that belongs to it, appears as that which is hostile to God, i.e. lost in sin, wholly at odds with anything divine, ruined and depraved (BDAG 562)
 - i. Love not the world ([1 Jn. 2:15-17](#), [4:1-6](#))