



**Come Follow Me 2023**

**James**



A brown paper bag is centered in the image. The name "James 1" is written across the middle of the bag in a blue, cursive font. The bag has a slightly textured appearance and a shadow on its left side, suggesting it is standing upright.

*James 1*

## **New Testament Seminary Manual (2016)**

**The epistle states that it was authored by “James, a servant of God and of the Lord Jesus Christ” (James 1:1). Christian tradition has held that this James, like Jude, is one of the sons of Joseph and Mary and hence a half brother of Jesus Christ (see Matthew 13:55; Mark 6:3; Galatians 1:19). The fact that James is mentioned first in the list of Jesus’s brothers in Matthew 13:55 may indicate that he was the oldest of the half brothers. Like the Lord’s other half brothers, James did not initially become a disciple of Jesus (see John 7:3–5). However, after Jesus was resurrected, James was one of the individuals to whom Christ appeared as a resurrected being (see 1 Corinthians 15:7).**

## **New Testament Seminary Manual (2016)**

Later James became an Apostle and, according to early Christian writers, the first bishop of the Church in Jerusalem (see Acts 12:17; 21:18; Galatians 1:18–19; 2:9). As a leader in the Church, he played a prominent role in the council held in Jerusalem (Acts 15:13). His influence in the Church was no doubt strengthened by his kinship to Jesus, yet James showed humility in introducing himself not as the brother of Jesus but as a servant of the Lord (see James 1:1).

It is unknown when James wrote this letter. Since James lived in Jerusalem and watched over the affairs of the Church there, he likely wrote his epistle from that area.

## **New Testament Seminary Manual (2016)**

**The fact that James did not mention the Jerusalem conference of about A.D. 50 (see Acts 15) could indicate that this letter was written before it took place. If this letter was indeed written before the Jerusalem conference, it is one of the first epistles in the New Testament to have been written.**

**The General Epistle of James is well known among members of The Church of Jesus Christ of Latter-day Saints for the significant passage in James 1:5 that led young Joseph Smith to seek for truth from God. Throughout his epistle, James emphasized that we are to be “doers of the word, and not hearers only” (James 1:22).**

# THE GENERAL EPISTLE OF JAMES

## CHAPTER 1

*If any of you lack wisdom, let him ask of God—Resist temptation—Be doers of the word—James explains how to recognize pure religion.*

**J**AMES, a <sup>a</sup>servant of God and of the Lord Jesus Christ, to the twelve tribes which are <sup>b</sup>scattered abroad, greeting.

2 My brethren, count it all joy when ye fall into <sup>a</sup>divers <sup>b</sup>temptations;

3 Knowing *this*, that the <sup>a</sup>trying of your faith worketh <sup>b</sup>patience.

4 But let patience have *her* perfect work, that ye may be <sup>a</sup>perfect and entire, wanting nothing.

5 <sup>a</sup>If any of you lack <sup>b</sup>wisdom, let him ask of God, that <sup>c</sup>giveth to all *men* liberally, and <sup>d</sup>upbraideth not; and it shall be given him.

6 But let him <sup>a</sup>ask in <sup>b</sup>faith, nothing <sup>c</sup>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 <sup>a</sup>double minded man is unstable in all his ways.

9 Let the brother of <sup>a</sup>low degree rejoice in that he is exalted:

10 But the rich, in that he is made low: because as the flower of the <sup>a</sup>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 <sup>a</sup>grace of the fashion of it perisheth: so also shall the <sup>b</sup>rich man fade away in his ways.

12 <sup>a</sup>Blessed is the man that <sup>b</sup>endureth temptation: for when he is <sup>c</sup>tried, he shall receive the <sup>d</sup>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 <sup>a</sup>tempted with <sup>b</sup>evil, neither tempteth he any man:

14 But every man is <sup>a</sup>tempted, when he is drawn away of his own <sup>b</sup>lust, and enticed.

15 Then when lust hath conceived, it bringeth forth <sup>a</sup>sin: and sin, when it is finished, bringeth forth death.

16 Do not err, my beloved brethren.

17 Every <sup>a</sup>good <sup>b</sup>gift and every perfect <sup>c</sup>gift is from above, and <sup>d</sup>cometh down from the <sup>e</sup>Father of lights, with whom is no <sup>f</sup>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 <sup>a</sup>speak, <sup>b</sup>slow to <sup>c</sup>wrath:

20 For the wrath of man worketh not the righteousness of God.

21 Wherefore lay apart all <sup>a</sup>filthiness and <sup>b</sup>superfluity of naughtiness, and receive with <sup>c</sup>meekness the <sup>d</sup>engrafted word, which is able to save your souls.

22 But be ye <sup>a</sup>doers of the word, and not hearers only, deceiving your own selves.

23 For if any be a <sup>a</sup>hearer of the word, and not a doer, he is like unto a man beholding his natural face in a <sup>b</sup>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 <sup>a</sup>law of <sup>b</sup>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 <sup>a</sup>tongue, but deceiveth his own heart, this man's religion is <sup>b</sup>vain.

27 Pure <sup>a</sup>religion and undefiled before God and the Father is this, To <sup>b</sup>visit the <sup>c</sup>fatherless and <sup>d</sup>widows in their <sup>e</sup>affliction, *and* to keep himself <sup>f</sup>unspotted from <sup>g</sup>the <sup>h</sup>world.

19a Prov. 17:27.  
b TG Patience.  
c TG Anger.  
21a TG Filthiness.  
b GR overabundance of malice, trouble, evil.  
c TG Meek.  
d GR implanted, ingrafted.  
22a TG Commitment; Duty;

Good Works; Welfare.  
c Deut. 26:13; Job 22:9; 31:21 (21-22); Ps. 10:14; 146:9 (1-10); 3 Ne. 24:5; D&C 136:8 (7-9).  
d TG Widows.  
e TG Affliction.

our Lord Jesus Christ, the Lord of glory, *and yet have respect to persons.*  
b TG Jesus Christ, Lord.  
2a TG Poor.  
b GR dirty.  
3a GR splendid.  
4a JST James 2:4 Are ye not then in yourselves

Greeting

Testing of Your Faith

Hearing and Doing the Word

The Sin of Being a Respector of Persons

## CHAPTER 1

*If any of you lack wisdom, let him ask of God—Resist temptation—Be doers of the word—James explains how to recognize pure religion.*

**J**AMES, a <sup>a</sup>servant of God and of the Lord Jesus Christ, to the twelve tribes which are <sup>b</sup>scattered abroad, greeting.

2 My brethren, count it all joy when ye fall into <sup>a</sup>divers <sup>b</sup>temptations;

3 Knowing *this*, that the <sup>a</sup>trying of your faith worketh <sup>b</sup>patience.

4 But let patience have *her* perfect work, that ye may be <sup>a</sup>perfect and entire, wanting nothing.

5 *If any of you lack wisdom*, let him ask of God, that <sup>c</sup>giveth to all *men* liberally, and <sup>d</sup>upbraideth not; and it shall be given him.

6 But let him <sup>a</sup>ask in <sup>b</sup>faith, nothing <sup>c</sup>wavering. For he that wavereth is like a wave of the sea, driven with

10 But the rich, in that he is made low: because as the flower of the <sup>a</sup>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 <sup>a</sup>grace of the fashion of it perisheth: so also shall the <sup>b</sup>rich man fade away in his ways.

12 <sup>a</sup>Blessed is the man that <sup>b</sup>endureth temptation: for when he is <sup>c</sup>tried, he shall receive the <sup>d</sup>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 <sup>a</sup>tempted with <sup>b</sup>evil, neither tempteth he any man:

14 But every man is <sup>a</sup>tempted, when he is drawn away of his own <sup>b</sup>lust, and enticed.

15 Then when lust hath conceived, it bringeth forth <sup>a</sup>sin: and sin, when it is finished, bringeth forth

## NT Institute Student Manual

Every member of The Church of Jesus Christ of Latter-day Saints has been blessed by the declaration that James made: “If any of you lack wisdom, let him ask of God” (James 1:5). This simple but inspired passage motivated young Joseph Smith to turn to God for a heavenly answer (see *Joseph Smith—History 1:11–13*). James 1:5 teaches that the heavens are not sealed, that God will reveal answers to those of any generation who ask Him in faith, including us today (see also *D&C 6:11; 42:61*).

2 My brethren, count it all joy when ye fall into <sup>a</sup>divers <sup>b</sup>temptations;

3 Knowing *this*, that the <sup>a</sup>trying of your faith worketh <sup>b</sup>patience.

4 But let patience have *her* perfect work, that ye may be <sup>a</sup>perfect and entire, wanting nothing.

5 <sup>a</sup>If any of you lack <sup>b</sup>wisdom, let him ask of God, that <sup>c</sup>giveth to all men liberally, and <sup>a</sup>upbraideth not; and it shall be given him.

6 But let him <sup>a</sup>ask in <sup>b</sup>faith, nothing <sup>c</sup>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 <sup>a</sup>double minded man is unstable in all his ways.

9 Let the brother of <sup>a</sup>low degree rejoice in that he is exalted:

dureth  
<sup>c</sup>tried, h  
of life, v  
ised to t

13 Let  
tempted  
God can  
neither

14 But  
when h  
<sup>b</sup>lust, ar

15 The  
it bring  
when it  
death.

16 Do n

17 Eve  
fect <sup>c</sup>gift  
down fro  
whom i  
shadow

1 1 *a* TG Servant.  
*b* TG Israel, Twelve Tribes of.

6 *a* TG Prayer.  
*b* TG Faith.  
*c* GR doubting, hesitati





## **Elder David A. Bednar**

**“Notice the requirement to ask in faith, which I understand to mean the necessity to not only express but to do, the dual obligation to both plead and to perform, the requirement to communicate and to act.**

**“... Note the questions that guided Joseph’s thinking and supplicating. ...**

**“My object in going to inquire of the Lord was to know which of all the sects was right, that I might know which to join’ (Joseph Smith—History 1:10, 18).**



## **Elder David A. Bednar**

**“Joseph’s questions focused not just on what he needed to know but also on what was to be done! His prayer was not simply, ‘Which church is right?’ His question was, ‘Which church should I join?’ Joseph went to the grove to ask in faith, and he was determined to act.**

**“True faith is focused in and on the Lord Jesus Christ and always leads to righteous action. . . .**



## **Elder David A. Bednar**

**“... We press forward and persevere in the consecrated work of prayer, after we say ‘amen,’ by acting upon the things we have expressed to Heavenly Father.**

**“Asking in faith requires honesty, effort, commitment, and persistence.”**

*(“Ask in Faith,” Apr. 2008 GC, Ensign, May 2008, 94–95).*

# THE GENERAL EPISTLE OF JAMES

## CHAPTER 1

*If any of you lack wisdom, let him ask of God—Resist temptation—Be doers of the word—James explains how to recognize pure religion.*

**J**AMES, a <sup>a</sup>servant of God and of the Lord Jesus Christ, to the twelve tribes which are <sup>b</sup>scattered abroad, greeting.

2 My brethren, count it all joy when ye fall into <sup>a</sup>divers <sup>b</sup>temptations;

3 Knowing *this*, that the <sup>a</sup>trying of your faith worketh <sup>b</sup>patience.

4 But let patience have *her* perfect work, that ye may be <sup>a</sup>perfect and entire, wanting nothing.

5 <sup>a</sup>If any of you lack <sup>b</sup>wisdom, let him ask of God, that <sup>c</sup>giveth to all *men* liberally, and <sup>d</sup>upbraideth not; and it shall be given him.

6 But let him <sup>a</sup>ask in <sup>b</sup>faith, nothing <sup>c</sup>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 <sup>a</sup>double minded man is unstable in all his ways.

9 Let the brother of <sup>a</sup>low degree rejoice in that he is exalted:

10 But the rich, in that he is made low: because as the flower of the <sup>a</sup>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 <sup>a</sup>grace of the fashion of it perisheth: so also shall the <sup>b</sup>rich man fade away in his ways.

12 <sup>a</sup>Blessed is the man that <sup>b</sup>endureth temptation: for when he is <sup>c</sup>tried, he shall receive the <sup>d</sup>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 <sup>a</sup>tempted with <sup>b</sup>evil, neither tempteth he any man:

14 But every man is <sup>a</sup>tempted, when he is drawn away of his own <sup>b</sup>lust, and enticed.

15 Then when lust hath conceived, it bringeth forth <sup>a</sup>sin: and sin, when it is finished, bringeth forth death.

16 Do not err, my beloved brethren.

17 Every <sup>a</sup>good <sup>b</sup>gift and every perfect <sup>c</sup>gift is from above, and <sup>d</sup>cometh down from the <sup>e</sup>Father of lights, with whom is no <sup>f</sup>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 <sup>a</sup>speak, <sup>b</sup>slow to <sup>c</sup>wrath:

20 For the wrath of man worketh not the righteousness of God.

21 Wherefore lay apart all <sup>a</sup>filthiness and <sup>b</sup>superfluity of naughtiness, and receive with <sup>c</sup>meekness the <sup>d</sup>engrafted word, which is able to save your souls.

22 But be ye <sup>a</sup>doers of the word, and not hearers only, deceiving your own selves.

23 For if any be a <sup>a</sup>hearer of the word, and not a doer, he is like unto a man beholding his natural face in a <sup>b</sup>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 <sup>a</sup>law of <sup>b</sup>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 <sup>a</sup>tongue, but deceiveth his own heart, this man's religion is <sup>b</sup>vain.

27 Pure <sup>a</sup>religion and undefiled before God and the Father is this, To <sup>b</sup>visit the <sup>c</sup>fatherless and <sup>d</sup>widows in their <sup>e</sup>affliction, *and* to keep himself <sup>f</sup>unspotted from <sup>g</sup>the <sup>h</sup>world.

19a Prov. 17:27.  
b TG Patience.  
c TG Anger.  
21a TG Filthiness.  
b GR overabundance of malice, trouble, evil.  
c TG Meek.  
d GR implanted, ingrafted.  
22a TG Commitment; Duty;

Good Works; Welfare.  
c Deut. 26:13; Job 22:9; 31:21 (21-22); Ps. 10:14; 146:9 (1-10); 3 Ne. 24:5; D&C 136:8 (7-9).  
d TG Widows.  
e TG Affliction.

our Lord Jesus Christ, the Lord of glory, *and yet have respect to persons.*  
b TG Jesus Christ, Lord.  
2a TG Poor.  
b GR dirty.  
3a GR splendid.  
4a JST James 2:4 Are ye not then in yourselves

Greeting

Testing of Your Faith

Hearing and Doing the Word

The Sin of Being a Respector of Persons

and  
to the  
tered  
falleth, and the <sup>a</sup>grace of the fash-  
ion of it perisheth: so also shall the  
<sup>b</sup>rich man fade away in his ways.

12 <sup>a</sup>Blessed is the man that <sup>b</sup>en-  
dureth temptation: for when he is  
<sup>c</sup>tried, he shall receive the <sup>d</sup>crown  
of life, which the Lord hath prom-  
ised to them that love him.

13 Let no man say when he is  
tempted, I am tempted of God: for  
God cannot be <sup>a</sup>tempted with <sup>b</sup>evil,  
neither tempteth he any man:

14 But every man is <sup>a</sup>tempted,  
when he is drawn away of his own  
<sup>b</sup>lust, and enticed.

15 Then when lust hath conceived,  
it bringeth forth <sup>a</sup>sin: and sin,  
when it is finished, bringeth forth  
death.

16 Do not err, my beloved brethren.

17 Every <sup>a</sup>good <sup>b</sup>gift and every per-  
fect <sup>c</sup>gift is from above, and <sup>d</sup>cometh  
down from the <sup>e</sup>Father of lights, with  
whom is no <sup>f</sup>variableness, neither  
shadow of turning.

## NT Institute Student Manual

While God is known to test the faith of His children (see Genesis 22:1; D&C 101:3–5; Abraham 3:25), He is not the source of temptation. James taught that temptations do not come from God but from the devil, who attempts to draw us away from righteousness by enticing us to do evil. The Greek verbs from which “drawn away” and “enticed” are translated refer to the traps and bait used when hunting and fishing (James 1:14).



## President M. Russell Ballard

**“The use of artificial lures to fool and catch a fish is an example of the way Lucifer often tempts, deceives, and tries to ensnare us.**

**“Like the fly fisherman who knows that trout are driven by hunger, Lucifer knows our ‘hunger,’ or weaknesses, and tempts us with counterfeit lures which, if taken, can cause us to be yanked from the stream of life into his unmerciful influence.”**

*(“O That Cunning Plan of the Evil One,” Oct 2010 GC, Ensign or Liahona, Nov. 2010, 108).*

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 <sup>a</sup>tempted with <sup>b</sup>evil, neither tempteth he any man:

14 But every man is <sup>a</sup>tempted, when he is drawn away of his own <sup>b</sup>lust, and enticed.

15 Then when lust hath conceived, it bringeth forth <sup>a</sup>sin: and sin, when it is finished, bringeth forth death.

16 Do not err, my beloved brethren.

17 Every <sup>a</sup>good <sup>b</sup>gift and every perfect <sup>c</sup>gift is from above, and <sup>d</sup>cometh down from the <sup>e</sup>Father of lights, with whom is no <sup>f</sup>variableness, neither shadow of turning.

TG Prayer.  
TG Faith.  
GR doubting, hesitating.  
TG Doubt.  
Kgs. 18:21;

<sup>d</sup> TG Exaltation;  
Reward.  
13<sup>a</sup> TG God, Perfection of.  
<sup>b</sup> TG Evil.  
14<sup>a</sup> TG Temptation.

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 <sup>a</sup>speak, <sup>b</sup>slow to <sup>c</sup>wrath:

20 For the wrath of man worketh not the righteousness of God.

21 Wherefore lay apart all <sup>a</sup>filthiness and <sup>b</sup>superfluity of naughtiness, and receive with <sup>c</sup>meekest the <sup>d</sup>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 <sup>a</sup>hearer of the word, and not a doer, he is like unto a man beholding his natural face in a <sup>b</sup>glass:

24 For he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was.

God  
who  
gaine  
witho  
My b  
our <sup>b</sup>  
glory  
2 Fo  
semb  
good  
also  
3 A  
wear  
unto  
place  
thou  
foots  
4 <sup>a</sup>A  
selve  
evil t  
5 H

## New Testament Institute Student Manual

As part of his teaching that “the wrath of man worketh not the righteousness of God” (James 1:20), James exhorted his readers to “lay apart all ... superfluity of naughtiness” (James 1:21). “Naughtiness” has come to connote petty or mischievous acts, such as the pranks of children, but this is a very inadequate translation of the Greek word James used, which is *kakias*. This Greek word not only meant evil in the general sense but, specifically, hatred or bitterness toward another. Thus “malice” probably comes closest to the truest meaning. The Greek word translated “superfluity” is used in many other places in the New Testament. Typically it is translated as “abundance,” which gives the true sense of James’s phrase: “abundance of malice.”





## Elder Quentin L. Cook

**“I recently met a fine teenage young man. His goals were to go on a mission, obtain an education, marry in the temple, and have a faithful happy family. ... I felt he genuinely wanted to go on a mission and was avoiding serious transgressions that would prohibit a mission, but his day-to-day conduct was not preparing him for the physical, emotional, social, intellectual, and spiritual challenges he would face. He had not learned to work hard. He was not serious about school or seminary. He attended church, but he had not read the Book of Mormon. He was spending a large amount of time on video games and social media. He seemed to think that showing up for his mission would be sufficient” (*Choose Wisely*, Oct. 2014 GC, *Ensign* or *Liahona*, Nov. 2014, 47).**

21 Wherefore lay apart all <sup>a</sup>filthiness and <sup>b</sup>superfluity of naughtiness, and receive with <sup>c</sup>meeekness the <sup>d</sup>engrafted word, which is able to save your souls.

22 But be ye <sup>a</sup>doers of the word, and not hearers only, deceiving your own selves.

23 For if any be a <sup>a</sup>hearer of the word, and not a doer, he is like unto a man beholding his natural face in a <sup>b</sup>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 <sup>a</sup>law of <sup>b</sup>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 <sup>a</sup>tongue, but deceiveth his own heart, this man's religion is <sup>b</sup>vain.

27 Pure <sup>a</sup>religion and undefiled

glory, with respect of persons.

2 For if there come unto your assembly a man with a gold ring, in goodly apparel, and there come in also a <sup>a</sup>poor man in <sup>b</sup>vile raiment;

3 And ye have respect to him that weareth the <sup>a</sup>gay clothing, and say unto him, Sit thou here in a good place; and say to the poor, Stand thou there, or sit here under my footstool:

4 <sup>a</sup>Are ye not then partial in yourselves, and are become judges of evil thoughts?

5 Hearken, my beloved brethren, Hath not God chosen the <sup>a</sup>poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him?

6 But ye have despised the poor. Do not rich men <sup>a</sup>oppress you, and draw you before the judgment seats?

7 Do not they blaspheme that worthy <sup>a</sup>name by the which ye are

## **New Testament Institute Student Manual**

In his oft-quoted passage “Be ye doers of the word, and not hearers only” (James 1:22), James taught readers that it is not sufficient to hear the word of God; the Lord expects us to act upon gospel truths (see Matthew 7:21–23; Mosiah 4:10; D&C 78:7). The Epistle of James focuses largely on helping readers to become doers of the word.

### **President Dallin H. Oaks**

“It is not enough to know that God lives, that Jesus Christ is our Savior, and that the gospel is true. We must take the high road by acting upon that knowledge” (“Be Not Deceived,” Oct 2004 GC, Ensign or Liahona, Nov. 2004, 46).

in a <sup>b</sup>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 <sup>a</sup>law of <sup>b</sup>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 <sup>a</sup>tongue, but deceiveth his own heart, this man's religion is <sup>b</sup>vain.

27 Pure <sup>a</sup>religion and undefiled before God and the Father is this, To <sup>b</sup>visit the <sup>c</sup>fatherless and <sup>d</sup>widows in their <sup>e</sup>affliction, *and* to keep himself <sup>f</sup>unspotted from <sup>g</sup>the <sup>h</sup>world.

4 <sup>a</sup>Are ye not then partial in yourselves, and are become judges of evil thoughts?

5 Hearken, my beloved brethren, Hath not God chosen the <sup>a</sup>poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him?

6 But ye have despised the poor. Do not rich men <sup>a</sup>oppress you, and draw you before the judgment seats?

7 Do not they blaspheme that worthy <sup>a</sup>name by the which ye are called?

8 If ye fulfil the royal law according to the scripture, Thou shalt <sup>a</sup>love thy <sup>b</sup>neighbour as thyself, ye do well:

19a Prov. 17:27.

b TG Patience.

c TG Anger.

21a TG Filthiness.

b GR overabundance of malice, trouble, evil.

c TG Meek.

Good Works;  
Welfare.

c Deut. 26:13;  
Job 22:9; 31:21 (21–22);  
Ps. 10:14; 146:9 (1–10);  
3 Ne. 24:5;  
D&C 136:8 (7–9).

our Lord Jesus Christ,  
the Lord of glory, *and yet have respect to persons.*

b TG Jesus Christ, Lord.

2a TG Poor.

b GR dirty.

3a GB splendid.

## **New Testament Institute Student Manual**

**James observed that caring for others, particularly widows and the fatherless, is a manifestation of “pure religion” (James 1:27). Anciently, widows and orphans were among the most underprivileged members of society and had few rights or opportunities; thus, the Lord repeatedly commanded His people to care for them and for others in great need (see Exodus 22:22; Isaiah 1:17; Acts 6:1; D&C 83:6).**

## Elder Earl C. Tingey

**“The term widows is used 34 times in the scriptures. In 23 of these passages, the term refers to widows and the fatherless. I believe the Lord has a tender feeling toward widows and the fatherless, or orphans. He knows that they may have to rely more completely on Him than on others. ...**

**“To the family and friends of widows, God knows of your service and He may judge your works by how well you assist the widow. ...**

**“... I know that the leaders of the Church are concerned about the welfare of widows. We members should care for and assist the widows within our family, home, ward, and neighborhood.”**

*(“The Widows of Zion,” Apr. 2000 GC, Ensign, May 2000, 62–63).*



*James 2*

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 <sup>a</sup>speak, <sup>b</sup>slow to <sup>c</sup>wrath:

20 For the wrath of man worketh not the righteousness of God.

21 Wherefore lay apart all <sup>a</sup>filthiness and <sup>b</sup>superfluity of naughtiness, and receive with <sup>c</sup>meeekness the <sup>a</sup>engrafted word, which is able to save your souls.

22 But be ye <sup>a</sup>doers of the word, and not hearers only, deceiving your own selves.

23 For if any be a <sup>a</sup>hearer of the word, and not a doer, he is like unto a man beholding his natural face in a <sup>b</sup>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 <sup>a</sup>law of <sup>b</sup>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 <sup>a</sup>tongue, but deceiveth his own heart, this man's religion is <sup>b</sup>vain.

27 Pure <sup>a</sup>religion and undefiled before God and the Father is this, To <sup>b</sup>visit the <sup>c</sup>fatherless and <sup>a</sup>widows in their <sup>e</sup>affliction, *and* to keep himself <sup>f</sup>unspotted from <sup>g</sup>the <sup>h</sup>world.

19a Prov. 17:27.  
 b TG Patience.  
 c TG Anger.  
 21a TG Filthiness.  
 b GR overabundance of malice, trouble, evil.  
 c TG Meek.  
 d GR implanted, ingrafted.  
 22a TG Commitment; Duty;

Good Works; Welfare.  
 c Deut. 26:13;  
 Job 22:9; 31:21 (21–22);  
 Ps. 10:14; 146:9 (1–10);  
 3 Ne. 24:5;  
 D&C 136:8 (7–9).  
 d TG Widows.  
 e TG Affliction.

CHAPTER 2

*God has chosen the poor of this world who are rich in faith—Salvation is gained by keeping the whole law—Faith without works is dead.*

MY brethren, <sup>a</sup>have not the faith of our <sup>b</sup>Lord Jesus Christ, *the Lord* of glory, with respect of persons.

2 For if there come unto your assembly a man with a gold ring, in goodly apparel, and there come in also a <sup>a</sup>poor man in <sup>b</sup>vile raiment;

3 And ye have respect to him that weareth the <sup>a</sup>gay clothing, and say unto him, Sit thou here in a good place; and say to the poor, Stand thou there, or sit here under my footstool:

4 <sup>a</sup>Are ye not then partial in yourselves, and are become judges of evil thoughts?

5 Hearken, my beloved brethren, Hath not God chosen the <sup>a</sup>poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him?

6 But ye have despised the poor. Do not rich men <sup>a</sup>oppress you, and draw you before the judgment seats?

7 Do not they blaspheme that worthy <sup>a</sup>name by the which ye are called?

8 If ye fulfil the royal law according to the scripture, Thou shalt <sup>a</sup>love thy <sup>b</sup>neighbour as thyself, ye do well:

our Lord Jesus Christ, the Lord of glory, *and yet have respect to persons.*  
 b TG Jesus Christ, Lord.  
 2a TG Poor.  
 b GR dirty.  
 3a GR splendid.  
 4a JST James 2:4 Are ye not then in yourselves

The Sin of Being a Respector of Persons

9 But if ye have <sup>a</sup>respect to persons, ye commit sin, and are convinced of the law as transgressors.

10 For whosoever shall keep the <sup>a</sup>whole law, and yet <sup>b</sup>offend in one *point*, he is <sup>c</sup>guilty of all.

11 For he that said, Do not commit <sup>a</sup>adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law.

12 So speak ye, and so do, as they that shall be judged by the law of <sup>a</sup>liberty.

13 For he shall have <sup>a</sup>judgment without <sup>b</sup>mercy, that hath shewed no mercy; and mercy rejoiceth against judgment.

14 <sup>a</sup>What *doth it* profit, my brethren, though a man say he hath <sup>b</sup>faith, and have not works? can faith save him?

15 If a <sup>a</sup>brother or sister be naked, and destitute of daily <sup>b</sup>food,

16 And one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye <sup>a</sup>give them not those things which are needful to the body; what *doth it* profit?

17 Even so <sup>a</sup>faith, if it hath not <sup>b</sup>works, is dead, being alone.

18 Yea, a man may say, Thou hast faith, and I have works: shew me thy faith without thy works, and I will shew thee my <sup>a</sup>faith by my <sup>b</sup>works.

19 Thou believest that there is one

9a Deut. 1:17; Prov. 28:21.  
 10a D&C 50:28 (28–29).  
 b GR stumble, err.  
 TG Offense; Sin.  
 c TG Guilt.  
 11a TG Adulterer.  
 12a TG Liberty.  
 13a Ps. 109:7.  
 b TG Mercy.  
 14a JST James 2:14–21 (Appendix).

b Matt. 7:20 (15–20); D&C 20:37.  
 19a JST James 2:19 . . . devils also believe, and tremble; *thou hast made thyself like unto them, not being justified.*  
 b Luke 8:28 (27–28).  
 20a TG Faith.  
 b Prov. 24:12.

24a 2 Ne. 25:23.  
 TG Commitment.  
 b TG Justification.  
 25a Josh. 2:1.  
 b Heb. 11:31.  
 26a TG Spirit Body; Spirits, Disembodied.  
 b TG Death.  
 c TG Good Works.  
 3 1a JST James 3:1 . . . *strive not for the mastery,*

God; thou doest well: the <sup>a</sup>devils also <sup>b</sup>believe, and tremble.

20 But wilt thou know, O vain man, that <sup>a</sup>faith without <sup>b</sup>works is dead?

21 Was not Abraham our father <sup>a</sup>justified by works, when he had <sup>b</sup>offered Isaac his son upon the altar?

22 Seest thou how faith wrought with his works, and by <sup>a</sup>works was faith made <sup>b</sup>perfect?

23 And the scripture was fulfilled which saith, Abraham <sup>a</sup>believed God, and it was imputed unto him for <sup>b</sup>righteousness: and he was called the <sup>c</sup>Friend of God.

24 Ye see then how that by <sup>a</sup>works a man is <sup>b</sup>justified, and not by faith only.

25 Likewise also was not <sup>a</sup>Rahab the harlot <sup>b</sup>justified by works, when she had received the messengers, and had sent *them* out another way?

26 For as the body without the <sup>a</sup>spirit is <sup>b</sup>dead, so faith without <sup>c</sup>works is dead also.

CHAPTER 3

*By governing the tongue, we gain perfection—Heavenly wisdom is pure, peaceable, and full of mercy.*

MY brethren, <sup>a</sup>be not many <sup>b</sup>masters, knowing that we shall <sup>c</sup>receive the greater condemnation.

2 For in many things we <sup>a</sup>offend all. If any man <sup>b</sup>offend not in <sup>c</sup>word, the



GR *not with partiality*, have the faith of our Lord.

JST James 2:1 ... *ye cannot have the faith of our Lord Jesus Christ, the Lord of glory, and yet have respect to persons.*

word, and not a doer, he is like unto a man beholding his natural face in a <sup>b</sup>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 <sup>a</sup>law of <sup>b</sup>liberty, and continueth *therein*, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed.

gained by keeping the whole law—*Faith without works is dead.*

MY brethren, <sup>a</sup>have not the faith of our <sup>b</sup>Lord Jesus Christ, *the Lord of glory, with respect of persons.*

2 For if there come unto your assembly a man with a gold ring, in goodly apparel, and there come in also a <sup>a</sup>poor man in <sup>b</sup>vile raiment;

3 And ye have respect to him that weareth the <sup>a</sup>gay clothing, and say unto him, Sit thou here in a good place; and say to the poor, Stand thou there, or sit here under my footstool:

4 <sup>a</sup>Are ye not then partial in yourselves, and are become judges of evil thoughts?

5 Hearken, my beloved brethren, Hath not God chosen the <sup>a</sup>poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him?

6 But ye have despised the poor.

## **New Testament Institute Student Manual**

**To have “respect of persons” means to show partiality or favoritism toward individuals (James 2:1)... James condemned such biased treatment of others, specifically discrimination against the poor in favor of the rich (see James 2:2–6). Other scriptures teach that followers of Christ should not discriminate on the basis of skin color, social standing, gender, or nationality (see 2 Nephi 26:33); education or economic standing (see 3 Nephi 6:10–12, 15; Proverbs 22:22); clothing (see Jacob 2:13); or health, age, or religious affiliation (see Alma 1:30). By living in this way, we become more like our Heavenly Father, who “is no respecter of persons” (Acts 10:34; Romans 2:11; D&C 1:34–35).**



## President Gordon B. Hinckley

**“We must never forget that we live in a world of great diversity. The people of the earth are all our Father’s children and are of many and varied religious persuasions. We must cultivate tolerance and appreciation and respect one another. We have differences of doctrine. This need not bring about animosity or any kind of holier-than-thou attitude.”**

*(“The Work Moves Forward,” Apr. 1999 GC, Ensign, May 1999, 5).*

unto  
face  
f, and  
y for-  
e was.  
e per-  
tinu-  
getful  
k, this  
eed.  
seem  
n not  
s own  
vain.  
efiled  
s this,  
<sup>a</sup>wid-  
keep  
world.

thou there, or sit here under my  
footstool:

4 <sup>a</sup>Are ye not then partial in your-  
selves, and are become judges of  
evil thoughts?

5 Hearken, my beloved brethren,  
Hath not God chosen the <sup>a</sup>poor of  
this world rich in faith, and heirs of  
the kingdom which he hath prom-  
ised to them that love him?

6 But ye have despised the poor.  
Do not rich men <sup>a</sup>oppress you, and  
draw you before the judgment  
seats?

7 Do not they blaspheme that  
worthy <sup>a</sup>name by the which ye are  
called?

8 If ye fulfil the royal law accord-  
ing to the scripture, Thou shalt <sup>a</sup>love  
thy <sup>b</sup>neighbour as thyself, ye do well:

Good Works;  
Welfare.  
Deut. 26:13;  
Job 22:9; 31:21 (21–22);

our Lord Jesus Christ,  
the Lord of glory, *and yet*  
*have respect to persons.*  
<sup>b</sup> TG Jesus Christ, Lord.

## NT Institute Student Manual

To exhort his readers to treat all people, both rich and poor, with charity, James quoted from Leviticus 19:18, “Thou shalt love thy neighbour as thyself,” labeling it “the royal law” (James 2:8). “Royal” means “belonging to a king.” This teaching parallels Jesus’s command to “love the Lord thy God” and to “love thy neighbour as thyself” (Matthew 22:37, 39). Those who keep “the royal law” love everyone and avoid showing favoritism.

9 But if ye have <sup>a</sup>respect to persons, ye commit sin, and are convinced of the law as transgressors.

10 For whosoever shall keep the <sup>a</sup>whole law, and yet <sup>b</sup>offend in one *point*, he is <sup>c</sup>guilty of all.

11 For he that said, Do not commit <sup>a</sup>adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law.

12 So speak ye, and so do, as they that shall be judged by the law of <sup>a</sup>liberty.

13 For he shall have <sup>a</sup>judgment without <sup>b</sup>mercy, that hath shewed no mercy; and mercy rejoiceth against judgment.

14 <sup>a</sup>What *doth it* profit, my brethren, though a man say he hath <sup>b</sup>faith, and have not works? can faith save him?

15 If a <sup>a</sup>brother or sister be naked,

God; thou doest well: the <sup>a</sup>devils also <sup>b</sup>believe, and tremble.

20 But wilt thou know, O vain man, that <sup>a</sup>faith without <sup>b</sup>works is dead?

21 Was not Abraham our father <sup>a</sup>justified by works, when he had <sup>b</sup>offered Isaac his son upon the altar?

22 Seest thou how faith wrought with his works, and by <sup>a</sup>works was faith made <sup>b</sup>perfect?

23 And the scripture was fulfilled which saith, Abraham <sup>a</sup>believed God, and it was imputed unto him for <sup>b</sup>righteousness: and he was called the <sup>c</sup>Friend of God.

24 Ye see then how that by <sup>a</sup>works a man is <sup>b</sup>justified, and not by faith only.

25 Likewise also was not <sup>a</sup>Rahab the harlot <sup>b</sup>justified by works, when she had received the messengers, and had sent *them* out another



## President Dieter F. Uchtdorf

**“All is not lost. The grace of God is our great and everlasting hope. Through the sacrifice of Jesus Christ, the plan of mercy appeases the demands of justice [see Alma 42:15] ‘and [brings] about means unto men that they may have faith unto repentance’ [Alma 34:15].**

**“Our sins, though they may be as scarlet, can become white as snow [see Isaiah 1:18]. Because our beloved Savior ‘gave himself a ransom for all,’ [1 Timothy 2:6] an entrance into His everlasting kingdom is provided unto us [see 2 Peter 1:11].”**

*(“The Gift of Grace,” Apr. 2015 GC, Ensign, May 2015, 108).*

10 For whosoever shall keep the  
<sup>a</sup>whole law, and yet <sup>b</sup>offend in one  
*point*, he is <sup>c</sup>guilty of all.

11 For he that said, Do not commit  
<sup>a</sup>adultery, said also, Do not kill. Now  
if thou commit no adultery, yet if  
thou kill, thou art become a trans-  
gressor of the law.

12 So speak ye, and so do, as they  
that shall be judged by the law of  
<sup>a</sup>liberty.

13 For he shall have <sup>a</sup>judgment  
without <sup>b</sup>mercy, that hath shewed no  
mercy; and mercy rejoiceth against  
judgment.

14 <sup>a</sup>What *doth it* profit, my breth-  
ren, though a man say he hath <sup>b</sup>faith,  
and have not works? can faith save  
him?

15 If a <sup>a</sup>brother or sister be naked,  
and destitute of daily <sup>b</sup>food,

16 And one of you say unto them,  
Depart in peace, be ye warmed and  
filled; notwithstanding ye <sup>a</sup>give  
them not those things which are

that faith without works is dead.  
21 Was not Abraham our father  
<sup>a</sup>justified by works, when he had  
<sup>b</sup>offered Isaac his son upon the  
altar?

22 Seest thou how faith wrought  
with his works, and by <sup>a</sup>works was  
faith made <sup>b</sup>perfect?

23 And the scripture was fulfilled  
which saith, Abraham <sup>a</sup>believed God,  
and it was imputed unto him for  
<sup>b</sup>righteousness: and he was called  
the <sup>c</sup>Friend of God.

24 Ye see then how that by <sup>a</sup>works  
a man is <sup>b</sup>justified, and not by faith  
only.

25 Likewise also was not <sup>a</sup>Rahab  
the harlot <sup>b</sup>justified by works, when  
she had received the messengers,  
and had sent *them* out another  
way?

26 For as the body without the  
<sup>a</sup>spirit is <sup>b</sup>dead, so faith without  
<sup>c</sup>works is dead also.

without <sup>a</sup>mercy, that hath shewed no mercy; and mercy rejoiceth against judgment.

14 <sup>a</sup>What *doth it* profit, my brethren, though a man say he hath <sup>b</sup>faith, and have not works? can faith save him?

15 If a <sup>a</sup>brother or sister be naked, and destitute of daily <sup>b</sup>food,

16 And one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye <sup>a</sup>give them not those things which are needful to the body; what *doth it* profit?

17 Even so <sup>a</sup>faith, if it hath not <sup>b</sup>works, is dead, being alone.

18 Yea, a man may say, Thou hast faith, and I have works: shew me thy faith without thy works, and I will shew thee my <sup>a</sup>faith by my <sup>b</sup>works.

19 Thou believest that there is one

the <sup>a</sup>Friend of God.

24 Ye see then how that by <sup>a</sup>works a man is <sup>b</sup>justified, and not by faith only.

25 Likewise also was not <sup>a</sup>Rahab the harlot <sup>b</sup>justified by works, when she had received the messengers, and had sent *them* out another way?

26 For as the body without the <sup>a</sup>spirit is <sup>b</sup>dead, so faith without <sup>c</sup>works is dead also.

### CHAPTER 3

*By governing the tongue, we gain perfection—Heavenly wisdom is pure, peaceable, and full of mercy.*

MY brethren, <sup>a</sup>be not many <sup>b</sup>masters, knowing that we shall <sup>c</sup>receive the greater condemnation.

2 For in many things we <sup>a</sup>offend all. If any man <sup>b</sup>offend not in <sup>c</sup>word, the

9a Deut. 1:17; Prov. 28:21.

b Matt. 7:20 (15–20);

24a 2 Ne. 25:23.



## **New Testament Institute Student Manual**

**James responded to reports of people who were speaking simplistically of faith as something separate from one's actions, or "works" (see James 2:14–26). It may be that the Apostle Paul's teachings were being distorted as they circulated orally among members of the Church (see Acts 21:21; 2 Peter 3:15–16). Paul had emphasized that salvation came through faith in Jesus Christ and not through works or ceremonial performances of the law of Moses (see the commentaries for Romans 3:27–31 and for Galatians 2:15–16).**

## **New Testament Institute Student Manual**

**James used the term works in a different manner than Paul, referring to righteous deeds as the natural expression of belief. In response to those who suggested one could have faith “and have not works,” James asked, “Can faith save him?” (James 2:14). The Greek text of this phrase contains an article before faith; James meant, “Can [that kind of] faith save him?” James was not teaching that faith has no saving power; he was teaching that a passive belief that resulted in no action was not true, saving faith. When James challenged his readers to “shew me thy faith without thy works” (James 2:18), he was pointing out that it is not possible to show one’s faith except through one’s actions—true faith cannot exist apart from righteous works.**

## **New Testament Institute Student Manual**

**In Lectures on Faith we read that “faith is not only the principle of action, but of power also, in all intelligent beings, whether in heaven or on earth” ([1985], 3). Commenting on this statement, Elder David A. Bednar taught, “Thus, faith in Christ leads to righteous action, which increases our spiritual capacity and power. Understanding that faith is a principle of action and of power inspires us to exercise our moral agency in compliance with gospel truth, invites the redeeming and strengthening powers of the Savior’s Atonement into our lives, and enlarges the power within us whereby we are agents unto ourselves (see D&C 58:28)” (“Ask in Faith,” Apr 2008 GC, 95).**

14 <sup>a</sup>What *doth it* profit, my brethren, though a man say he hath <sup>b</sup>faith, and have not works? can faith save him?

15 If a <sup>a</sup>brother or sister be naked, and destitute of daily <sup>b</sup>food,

16 And one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye <sup>a</sup>give them not those things which are needful to the body; what *doth it* profit?

17 Even so <sup>a</sup>faith, if it hath not <sup>b</sup>works, is dead, being alone.

18 Yea, a man may say, Thou hast faith, and I have works: shew me thy faith without thy works, and I will shew thee my <sup>a</sup>faith by my <sup>b</sup>works.

19 Thou believest that there is one

only.

25 Likewise also was not <sup>a</sup>Rahab the harlot <sup>b</sup>justified by works, when she had received the messengers, and had sent *them* out another way?

26 For as the body without the <sup>a</sup>spirit is <sup>b</sup>dead, so faith without <sup>c</sup>works is dead also.

### CHAPTER 3

*By governing the tongue, we gain perfection—Heavenly wisdom is pure, peaceable, and full of mercy.*

MY brethren, <sup>a</sup>be not many <sup>b</sup>masters, knowing that we shall <sup>c</sup>receive the greater condemnation.

2 For in many things we <sup>a</sup>offend all. If any man <sup>b</sup>offend not in <sup>c</sup>word, the

9a Deut. 1:17; Prov. 28:21.

10a D&C 50:28 (28–29).

b GR stumble, err.  
TG Offense; Sin.

c TG Guilt

b Matt. 7:20 (15–20);  
D&C 20:37.

19a JST James 2:19 . . .  
devils also believe, and  
tremble; they have made

24a 2 Ne. 25:23.

TG Commitment.

b TG Justification.

25a Josh. 2:1.

b Heb. 11:21

ersons,  
inced  
p the  
n one  
mmit  
. Now  
yet if  
trans-  
s they  
aw of  
gment  
ved no  
gainst  
breth-  
faith,  
n save  
aked.

God; thou doest well: the <sup>a</sup>devils also  
<sup>b</sup>believe, and tremble.  
20 But wilt thou know, O vain man,  
that <sup>a</sup>faith without <sup>b</sup>works is dead?

21 Was not Abraham our father  
<sup>a</sup>justified by works, when he had  
<sup>b</sup>offered Isaac his son upon the  
altar?

22 Seest thou how faith wrought  
with his works, and by <sup>a</sup>works was  
faith made <sup>b</sup>perfect?

23 And the scripture was fulfilled  
which saith, Abraham <sup>a</sup>believed God,  
and it was imputed unto him for  
<sup>b</sup>righteousness: and he was called  
the <sup>c</sup>Friend of God.

24 Ye see then how that by <sup>a</sup>works  
a man is <sup>b</sup>justified, and not by faith  
only.

25 Likewise also was not <sup>a</sup>Rahab  
the harlot <sup>b</sup>justified by works, when  
she had received the messengers,  
and had sent *them* out another

**[fn JST-thou hast made thyself  
like unto them, not being  
justified].**

**This sounds brutal but remember  
various devils that testified of  
Christ (Mark 1:34; 3:11; 5:7) or of  
Paul as the servant of the most  
high God (Acts 16:16-17). So even  
devils believe. What sets us apart  
as believers is what we are willing  
to do.**

ersons,  
inced  
p the  
n one  
mmit  
. Now  
yet if  
trans-  
s they  
aw of  
ment  
ved no  
gainst  
breth-  
faith,  
n save  
aked.

God; thou doest well: the <sup>a</sup>devils also  
<sup>b</sup>believe, and tremble.

20 But wilt thou know, O vain man,  
that <sup>a</sup>faith without <sup>b</sup>works is dead?

21 Was not Abraham our father  
<sup>a</sup>justified by works, when he had  
<sup>b</sup>offered Isaac his son upon the  
altar?

22 Seest thou how faith wrought  
with his works, and by <sup>a</sup>works was  
faith made <sup>b</sup>perfect?

23 And the scripture was fulfilled  
which saith, Abraham <sup>a</sup>believed God,  
and it was imputed unto him for  
<sup>b</sup>righteousness: and he was called  
the <sup>c</sup>Friend of God.

24 Ye see then how that by <sup>a</sup>works  
a man is <sup>b</sup>justified, and not by faith  
only.

25 Likewise also was not <sup>a</sup>Rahab  
the harlot <sup>b</sup>justified by works, when  
she had received the messengers,  
and had sent *them* out another

### Elder David A. Bednar

**“True faith is focused in and on the Lord Jesus Christ and always leads to righteous action. ... Action alone is not faith in the Savior, but acting in accordance with correct principles is a central component of faith.”**

*(“Ask in Faith,” Apr 2008 GC).*

ersons,  
inced  
p the  
n one  
mmit  
. Now  
yet if  
trans-  
s they  
aw of  
ment  
ved no  
gainst  
breth-  
faith,  
n save  
aked.

God; thou doest well: the <sup>a</sup>devils also  
<sup>b</sup>believe, and tremble.  
20 But wilt thou know, O vain man,  
that <sup>a</sup>faith without <sup>b</sup>works is dead?

21 Was not Abraham our father  
<sup>a</sup>justified by works, when he had  
<sup>b</sup>offered Isaac his son upon the  
altar?

22 Seest thou how faith wrought  
with his works, and by <sup>a</sup>works was  
faith made <sup>b</sup>perfect?

23 And the scripture was fulfilled  
which saith, Abraham <sup>a</sup>believed God,  
and it was imputed unto him for  
<sup>b</sup>righteousness: and he was called  
the <sup>c</sup>Friend of God.

24 Ye see then how that by <sup>a</sup>works  
a man is <sup>b</sup>justified, and not by faith  
only.

25 Likewise also was not <sup>a</sup>Rahab  
the harlot <sup>b</sup>justified by works, when  
she had received the messengers,  
and had sent *them* out another

### President Russell M. Nelson

**“To do anything well requires effort. Becoming a true disciple of Jesus Christ is no exception. Increasing your faith and trust in Him takes effort. ...**

**...What would you do if you had more faith? Think about it. Write about it. Then receive more faith by doing something that requires more faith.”**

***(“Christ Is Risen; Faith in Him Will Move Mountains,” Apr 2021 GC)***

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 <sup>a</sup>speak, <sup>b</sup>slow to <sup>c</sup>wrath:

20 For the wrath of man worketh not the righteousness of God.

21 Wherefore lay apart all <sup>a</sup>filthiness and <sup>b</sup>superfluity of naughtiness, and receive with <sup>c</sup>meeekness the <sup>a</sup>engrafted word, which is able to save your souls.

22 But be ye <sup>a</sup>doers of the word, and not hearers only, deceiving your own selves.

23 For if any be a <sup>a</sup>hearer of the word, and not a doer, he is like unto a man beholding his natural face in a <sup>b</sup>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 <sup>a</sup>law of <sup>b</sup>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 <sup>a</sup>tongue, but deceiveth his own heart, this man's religion is <sup>b</sup>vain.

27 Pure <sup>a</sup>religion and undefiled before God and the Father is this, To <sup>b</sup>visit the <sup>c</sup>fatherless and <sup>a</sup>widows in their <sup>e</sup>affliction, *and* to keep himself <sup>f</sup>unspotted from <sup>g</sup>the <sup>h</sup>world.

19a Prov. 17:27.  
 b TG Patience.  
 c TG Anger.  
 21a TG Filthiness.  
 b GR overabundance of malice, trouble, evil.  
 c TG Meek.  
 d GR implanted, ingrafted.  
 22a TG Commitment; Duty;

Good Works; Welfare.  
 c Deut. 26:13;  
 Job 22:9; 31:21 (21–22);  
 Ps. 10:14; 146:9 (1–10);  
 3 Ne. 24:5;  
 D&C 136:8 (7–9).  
 d TG Widows.  
 e TG Affliction.

## CHAPTER 2

*God has chosen the poor of this world who are rich in faith—Salvation is gained by keeping the whole law—Faith without works is dead.*

MY brethren, <sup>a</sup>have not the faith of our <sup>b</sup>Lord Jesus Christ, *the Lord* of glory, with respect of persons.

2 For if there come unto your assembly a man with a gold ring, in goodly apparel, and there come in also a <sup>a</sup>poor man in <sup>b</sup>vile raiment;

3 And ye have respect to him that weareth the <sup>a</sup>gay clothing, and say unto him, Sit thou here in a good place; and say to the poor, Stand thou there, or sit here under my footstool:

4 <sup>a</sup>Are ye not then partial in yourselves, and are become judges of evil thoughts?

5 Hearken, my beloved brethren, Hath not God chosen the <sup>a</sup>poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him?

6 But ye have despised the poor. Do not rich men <sup>a</sup>oppress you, and draw you before the judgment seats?

7 Do not they blaspheme that worthy <sup>a</sup>name by the which ye are called?

8 If ye fulfil the royal law according to the scripture, Thou shalt <sup>a</sup>love thy <sup>b</sup>neighbour as thyself, ye do well:

our Lord Jesus Christ, the Lord of glory, *and yet have respect to persons.*  
 b TG Jesus Christ, Lord.  
 2a TG Poor.  
 b GR dirty.  
 3a GR splendid.  
 4a JST James 2:4 Are ye not then in yourselves

The Sin of Being a Respector of Persons

9 But if ye have <sup>a</sup>respect to persons, ye commit sin, and are convinced of the law as transgressors.

10 For whosoever shall keep the <sup>a</sup>whole law, and yet <sup>b</sup>offend in one *point*, he is <sup>c</sup>guilty of all.

11 For he that said, Do not commit <sup>a</sup>adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law.

12 So speak ye, and so do, as they that shall be judged by the law of <sup>a</sup>liberty.

13 For he shall have <sup>a</sup>judgment without <sup>b</sup>mercy, that hath shewed no mercy; and mercy rejoiceth against judgment.

14 <sup>a</sup>What *doth it* profit, my brethren, though a man say he hath <sup>b</sup>faith, and have not works? can faith save him?

15 If a <sup>a</sup>brother or sister be naked, and destitute of daily <sup>b</sup>food,

16 And one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye <sup>a</sup>give them not those things which are needful to the body; what *doth it* profit?

17 Even so <sup>a</sup>faith, if it hath not <sup>b</sup>works, is dead, being alone.

18 Yea, a man may say, Thou hast faith, and I have works: shew me thy faith without thy works, and I will shew thee my <sup>a</sup>faith by my <sup>b</sup>works.

19 Thou believest that there is one

9a Deut. 1:17; Prov. 28:21.  
 10a D&C 50:28 (28–29).  
 b GR stumble, err.  
 TG Offense; Sin.  
 c TG Guilt.  
 11a TG Adulterer.  
 12a TG Liberty.  
 13a Ps. 109:7.  
 b TG Mercy.  
 14a JST James 2:14–21 (Appendix).

b Matt. 7:20 (15–20); D&C 20:37.  
 19a JST James 2:19 . . . devils also believe, and tremble; *thou hast made thyself like unto them, not being justified.*  
 b Luke 8:28 (27–28).  
 20a TG Faith.  
 b Prov. 24:12.

24a 2 Ne. 25:23.  
 TG Commitment.  
 b TG Justification.  
 25a Josh. 2:1.  
 b Heb. 11:31.  
 26a TG Spirit Body; Spirits, Disembodied.  
 b TG Death.  
 c TG Good Works.  
 3 1a JST James 3:1 . . . *strive not for the mastery,*

God; thou doest well: the <sup>a</sup>devils also <sup>b</sup>believe, and tremble.

20 But wilt thou know, O vain man, that <sup>a</sup>faith without <sup>b</sup>works is dead?

21 Was not Abraham our father <sup>a</sup>justified by works, when he had <sup>b</sup>offered Isaac his son upon the altar?

22 Seest thou how faith wrought with his works, and by <sup>a</sup>works was faith made <sup>b</sup>perfect?

23 And the scripture was fulfilled which saith, Abraham <sup>a</sup>believed God, and it was imputed unto him for <sup>b</sup>righteousness: and he was called the <sup>c</sup>Friend of God.

24 Ye see then how that by <sup>a</sup>works a man is <sup>b</sup>justified, and not by faith only.

25 Likewise also was not <sup>a</sup>Rahab the harlot <sup>b</sup>justified by works, when she had received the messengers, and had sent *them* out another way?

26 For as the body without the <sup>a</sup>spirit is <sup>b</sup>dead, so faith without <sup>c</sup>works is dead also.

## CHAPTER 3

*By governing the tongue, we gain perfection—Heavenly wisdom is pure, peaceable, and full of mercy.*

MY brethren, <sup>a</sup>be not many <sup>b</sup>masters, knowing that we shall <sup>c</sup>receive the greater condemnation.

2 For in many things we <sup>a</sup>offend all. If any man <sup>b</sup>offend not in <sup>c</sup>word, the



A brown paper bag is positioned in the center of the image, serving as a background for the text. The bag is slightly wrinkled and has a natural, earthy tone.

*James 3-4*

9 But if ye have <sup>a</sup>respect to persons, ye commit sin, and are convinced of the law as transgressors.

10 For whosoever shall keep the <sup>a</sup>whole law, and yet <sup>b</sup>offend in one *point*, he is <sup>c</sup>guilty of all.

11 For he that said, Do not commit <sup>a</sup>adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law.

12 So speak ye, and so do, as they that shall be judged by the law of <sup>a</sup>liberty.

13 For he shall have <sup>a</sup>judgment without <sup>b</sup>mercy, that hath shewed no mercy; and mercy rejoiceth against judgment.

14 <sup>a</sup>What *doth it* profit, my brethren, though a man say he hath <sup>b</sup>faith, and have not works? can faith save him?

15 If a <sup>a</sup>brother or sister be naked, and destitute of daily <sup>b</sup>food,

16 And one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye <sup>a</sup>give them not those things which are needful to the body; what *doth it* profit?

17 Even so <sup>a</sup>faith, if it hath not <sup>b</sup>works, is dead, being alone.

18 Yea, a man may say, Thou hast faith, and I have works: shew me thy faith without thy works, and I will shew thee my <sup>a</sup>faith by my <sup>b</sup>works.

19 Thou believest that there is one

God; thou doest well: the <sup>a</sup>devils also <sup>b</sup>believe, and tremble.

20 But wilt thou know, O vain man, that <sup>a</sup>faith without <sup>b</sup>works is dead?

21 Was not Abraham our father <sup>a</sup>justified by works, when he had <sup>b</sup>offered Isaac his son upon the altar?

22 Seest thou how faith wrought with his works, and by <sup>a</sup>works was faith made <sup>b</sup>perfect?

23 And the scripture was fulfilled which saith, Abraham <sup>a</sup>believed God, and it was imputed unto him for <sup>b</sup>righteousness: and he was called the <sup>c</sup>Friend of God.

24 Ye see then how that by <sup>a</sup>works a man is <sup>b</sup>justified, and not by faith only.

25 Likewise also was not <sup>a</sup>Rahab the harlot <sup>b</sup>justified by works, when she had received the messengers, and had sent *them* out another way?

26 For as the body without the <sup>a</sup>spirit is <sup>b</sup>dead, so faith without <sup>c</sup>works is dead also.

### CHAPTER 3

*By governing the tongue, we gain perfection—Heavenly wisdom is pure, peaceable, and full of mercy.*

MY brethren, <sup>a</sup>be not many <sup>b</sup>masters, knowing that we shall <sup>c</sup>receive the greater condemnation.

2 For in many things we <sup>a</sup>offend all. If any man <sup>b</sup>offend not in <sup>c</sup>word, the

### Faith Without Works Is Dead

same *is* a <sup>a</sup>perfect man, *and* able also to bridle the whole body.

3 Behold, we put bits in the horses' mouths, that they may obey us; and we turn about their whole body.

4 Behold also the ships, which though *they be* so great, and *are* driven of fierce winds, yet are they turned about with a very small helm, whithersoever the <sup>a</sup>governor listeth.

5 Even so the tongue is a little member, and <sup>a</sup>boasteth great things. Behold, how great a <sup>b</sup>matter a little fire kindleth!

6 And the <sup>a</sup>tongue *is* a fire, a world of iniquity: so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell.

7 For every kind of beasts, and of birds, and of serpents, and of things in the sea, is tamed, and hath been tamed of mankind:

8 But the <sup>a</sup>tongue can no man tame; *it is* an <sup>b</sup>unruly evil, full of deadly poison.

9 Therewith bless we God, even the Father; and therewith <sup>a</sup>curse we men, which are made after the <sup>b</sup>similitude of God.

10 Out of the same <sup>a</sup>mouth proceedeth blessing and cursing. My brethren, these things ought not so to be.

11 Doth a <sup>a</sup>fountain send forth at the same place sweet *water* and bitter?

12 Can the fig tree, my brethren, bear olive berries? either a vine,

### Taming the Tongue

figs? so *can* no fountain both yield salt water and fresh.

13 Who *is* a wise man and endued with knowledge among you? let him shew out of a good <sup>a</sup>conversation his works with <sup>b</sup>meekness of wisdom.

14 But if ye have bitter envying and <sup>a</sup>strife in your hearts, <sup>b</sup>glory not, and lie not against the truth.

15 This wisdom descendeth not from above, but *is* earthly, sensual, devilish.

16 For where <sup>a</sup>envying and <sup>b</sup>strife *is*, there *is* confusion and every evil work.

17 But the <sup>a</sup>wisdom that is from above is first pure, then peaceable, gentle, *and* <sup>b</sup>easy to be entreated, full of <sup>c</sup>mercy and good fruits, without partiality, and without <sup>a</sup>hypocrisy.

18 And the fruit of <sup>a</sup>righteousness is sown in <sup>b</sup>peace of them that make <sup>c</sup>peace.

### CHAPTER 4

*Wars are born of lusts—The friends of the world are the enemies of God—Sin is failure to walk in the light we have received.*

FROM whence *come* <sup>a</sup>wars and <sup>b</sup>fightings among you? *come they* not hence, *even* of your <sup>c</sup>lusts that war in your members?

2 Ye lust, and have not: ye kill, and desire to have, and cannot obtain: ye fight and war, yet ye have not, because ye ask not.

3 Ye <sup>a</sup>ask, and receive not, because ye <sup>b</sup>ask <sup>c</sup>amiss, that ye may <sup>a</sup>consume *it* upon your <sup>e</sup>lusts.

4 Ye <sup>a</sup>adulterers and adulteresses,

### Wisdom from Above

9a Deut. 1:17; Prov. 28:21.

10a D&C 50:28 (28–29).

b GR stumble, err.  
TG Offense; Sin.

c TG Guilt.

11a TG Adulterer.

12a TG Liberty.

13a Ps. 109:7.

b TG Mercy.

14a JST James 2:14–21  
(Appendix).

b Matt. 7:20 (15–20);  
D&C 20:37.

19a JST James 2:19 . . .  
devils also believe, and tremble; *thou hast made thyself like unto them, not being justified.*

b Luke 8:28 (27–28).

20a TG Faith.  
b Prov. 24:12.

24a 2 Ne. 25:23.

TG Commitment.

b TG Justification.

25a Josh. 2:1.

b Heb. 11:31.

26a TG Spirit Body;  
Spirits, Disembodied.

b TG Death.

c TG Good Works.

3 1a JST James 3:1 . . . *strive not for the mastery,*

2d TG Perfection.

4a GR helmsman, pilot.

5a TG Boast; Rashness.

b GR forest.

6a Prov. 16:27;

Mark 7:20 (19–23);

Alma 12:14; D&C 88:121.

Moro. 7:11 (6–11).

13a Prov. 12:13 (13–19).

b TG Meek.

14a TG Strife.

b GR do not assume  
superiority over.

16a TG Envy.

c TG Peacemakers.

4 1a TG War.

b TG Apostasy of the  
Early Christian Church.

c GR pleasures,  
gratifications, passions.

3a TG Prayer.

only.  
25 Likewise also was not <sup>a</sup>Rahab the harlot <sup>b</sup>justified by works, when she had received the messengers, and had sent *them* out another

NIV

We all stumble in many ways. Anyone who is never at fault in what they say is perfect, able to keep their whole body in check.

*Peaceable, and full of mercy.*

My brethren, <sup>a</sup>be not many <sup>b</sup>masters, knowing that we shall <sup>c</sup>receive the greater condemnation.

2 For in many things we <sup>a</sup>offend all. If any man <sup>b</sup>offend not in <sup>c</sup>word, the

same is a <sup>d</sup>perfect man, *and* able also to bridle the whole body.

3 Behold, we put bits in the horses' mouths, that they may obey us; and we turn about their whole body.

4 Behold also the ships, which though *they be* so great, and *are* driven of fierce winds, yet are they turned about with a very small helm, whithersoever the <sup>a</sup>governor listeth.

5 Even so the tongue is a little member, and <sup>a</sup>boasteth great things. Behold, how great a <sup>b</sup>matter a little fire kindleth!

6 And the tongue is a fire, a world of iniquity: so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell.

7 For every kind of beasts, and of birds, and of serpents, and of things

figs? s  
salt w

13 W  
with k  
shew o  
works

14 B  
and <sup>a</sup>s  
not, an

15 T  
from a  
devilis

16 F  
is, the  
work.

17 B  
above  
gentle  
of <sup>c</sup>me  
partia

18 A  
is sown  
<sup>c</sup>peace

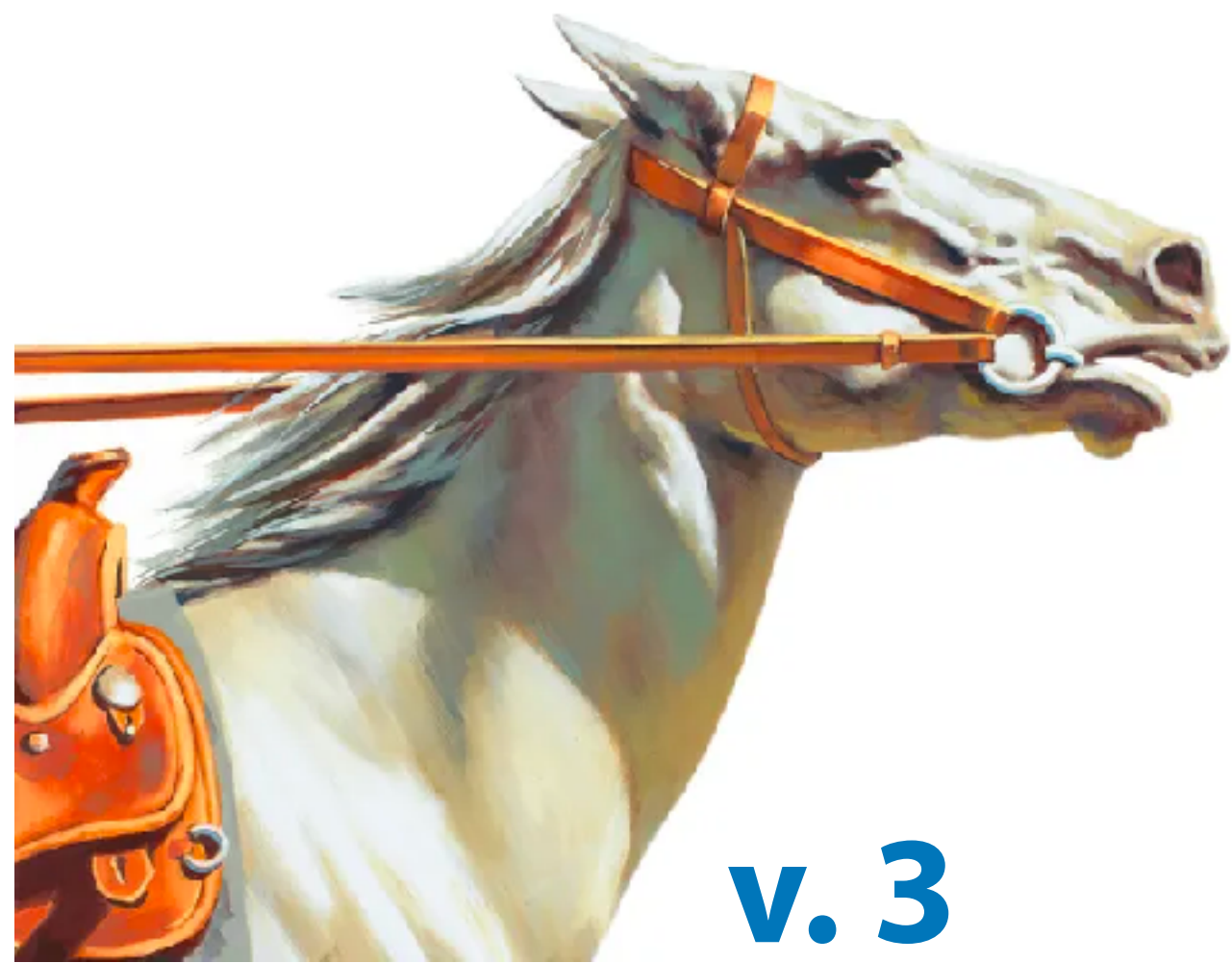
Matt. 7:20 (15–20);  
D&C 20:37.

1ST James 2:19 . . .  
devils also believe, and

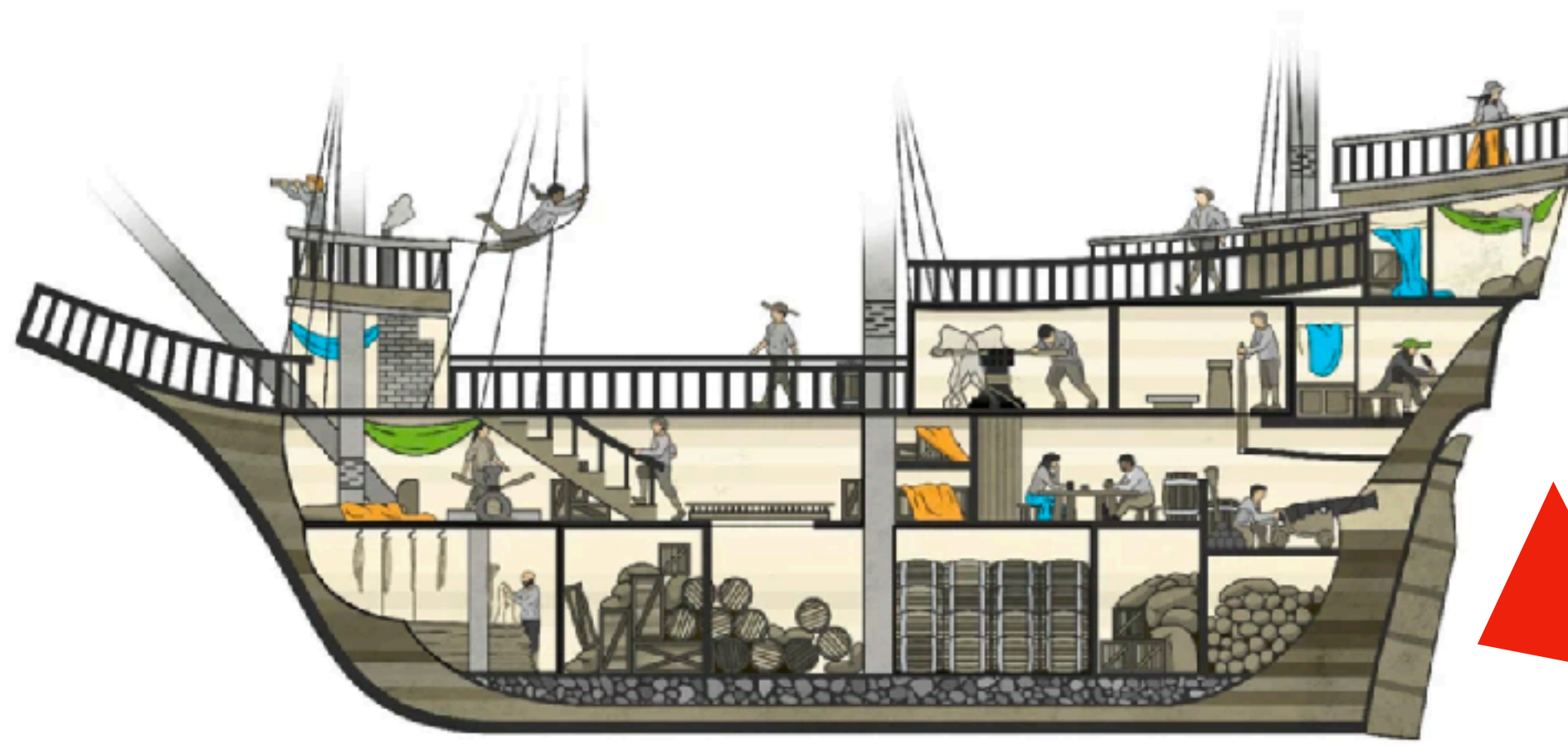
24a 2 Ne. 25:23.  
TG Commitment.

b TG Justification.

25a Josh. 2:1.



v. 3



v. 4



v. 5



v. 8



v. 7-8



v. 11-12



v. 12



## Elder Jeffrey R. Holland

**“Obviously James doesn’t mean our tongues are always iniquitous, nor that everything we say is ‘full of deadly poison.’ But he clearly means that at least some things we say can be destructive, even venomous—and that is a chilling indictment for a Latter-day Saint! The voice that bears profound testimony, utters fervent prayer, and sings the hymns of Zion can be the same voice that berates and criticizes, embarrasses and demeans, inflicts pain and destroys the spirit of oneself and of others in the process. ...**



## **Elder Jeffrey R. Holland**

**“Husbands, you have been entrusted with the most sacred gift God can give you—a wife, a daughter of God, the mother of your children who has voluntarily given herself to you for love and joyful companionship. Think of the kind things you said when you were courting, think of the blessings you have given with hands placed lovingly upon her head, ... and then reflect on other moments characterized by cold, caustic, unbridled words. ... A husband who would never dream of striking his wife physically can break, if not her bones, then certainly her heart by the brutality of thoughtless or unkind speech. ...**



## **Elder Jeffrey R. Holland**

**“... Wives, what of the unbridled tongue in your mouth, of the power for good or ill in your words? How is it that such a lovely voice ... could ever in a turn be so shrill, so biting, so acrid and untamed? A woman’s words can be more piercing than any dagger ever forged, and they can drive the people they love to retreat beyond a barrier more distant than anyone in the beginning of that exchange could ever have imagined.”**



## Elder Jeffrey R. Holland

**“... May we try to be ‘perfect’ men and women in at least this one way now—by offending not in word, or more positively put, by speaking with a new tongue, the tongue of angels. Our words, like our deeds, should be filled with faith and hope and charity, the three great Christian imperatives so desperately needed in the world today. With such words, spoken under the influence of the Spirit, tears can be dried, hearts can be healed, lives can be elevated, hope can return, confidence can prevail.”**

*(“The Tongue of Angels,” Apr 2007 GC, Ensign, May 2007, 16–17).*



whole body, and set on fire the course of nature; and it is set on fire of hell.

7 For every kind of beasts, and of birds, and of serpents, and of things in the sea, is tamed, and hath been tamed of mankind:

8 But the <sup>a</sup>tongue can no man tame; it is an <sup>b</sup>unruly evil, full of deadly poison.

9 Therewith bless we God, even the Father; and therewith <sup>a</sup>curse we men, which are made after the <sup>b</sup>similitude of God.

10 Out of the same <sup>a</sup>mouth proceedeth blessing and cursing. My brethren, these things ought not so to be.

11 Doth a <sup>a</sup>fountain send forth at the same place sweet *water* and bitter?

12 Can the fig tree, my brethren, bear olive berries? either a vine,

or mercy, and good fruits, without partiality, and without <sup>d</sup>hypocrisy.

18 And the fruit of <sup>a</sup>righteousness is sown in <sup>b</sup>peace of them that make <sup>c</sup>peace.

## CHAPTER 4

*Wars are born of lusts—The friends of the world are the enemies of God—Sin is failure to walk in the light we have received.*

FROM whence *come* <sup>a</sup>wars and <sup>b</sup>fightings among you? *come they* not hence, *even* of your <sup>c</sup>lusts that war in your members?

2 Ye lust, and have not: ye kill, and desire to have, and cannot obtain: ye fight and war, yet ye have not, because ye ask not.

3 Ye <sup>a</sup>ask, and receive not, because ye <sup>b</sup>ask <sup>c</sup>amiss, that ye may <sup>d</sup>consume it upon your <sup>e</sup>lusts.

4 Ye <sup>a</sup>adulterers and adulteresses,

2d TG Perfection.

4a GP helmsman pilot

Moro. 7:11 (6–11).

13a Prov 12:13 (13–19)

c TG Peacemakers.

4 1a TG War

## **Elder Robert S. Wood**

**“Our words and external expressions are not neutral, for they reflect both who we are and shape who we are becoming. ...**

**“What we say and how we present ourselves not only betray our inner person but also mold that person, those around us, and finally our whole society. Every day each of us is implicated in obscuring the light or in chasing away the darkness. We have been called to invite the light and to be a light, to sanctify ourselves and edify others. ...**

## Elder Robert S. Wood

**“When we speak and act, we should ask whether our words and expressions are calculated to invite the powers of heaven into our lives and to invite all to come unto Christ. We must treat sacred things with reverence. We need to eliminate from our conversations the immodest and the lewd, the violent and the threatening, the demeaning and the false. As the Apostle Peter wrote, “But as he which hath called you is holy, so be ye holy in all manner of conversation” [ 1 Peter 1:15 ]. The expression conversation refers here not only to speech but also to our entire comportment.”**

*(Robert S. Wood, “The Tongue of Angels,” Oct 1999 GC, Ensign, Nov. 1999, 83–84)*

same *is* a <sup>a</sup>perfect man, *and* able also to bridle the whole body.

3 Behold, we put bits in the horses' mouths, that they may obey us; and we turn about their whole body.

4 Behold also the ships, which though *they be* so great, and *are* driven of fierce winds, yet are they turned about with a very small helm, whithersoever the <sup>a</sup>governor listeth.

5 Even so the tongue is a little member, and <sup>a</sup>boasteth great things. Behold, how great a <sup>b</sup>matter a little fire kindleth!

6 And the <sup>a</sup>tongue *is* a fire, a world of iniquity: so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell.

7 For every kind of beasts, and of birds, and of serpents, and of things in the sea, is tamed, and hath been tamed of mankind:

8 But the <sup>a</sup>tongue can no man tame; *it is* an <sup>b</sup>unruly evil, full of deadly poison.

9 Therewith bless we God, even the Father; and therewith <sup>a</sup>curse we men, which are made after the <sup>b</sup>similitude of God.

10 Out of the same <sup>a</sup>mouth proceedeth blessing and cursing. My brethren, these things ought not so to be.

11 Doth a <sup>a</sup>fountain send forth at the same place sweet *water* and bitter?

12 Can the fig tree, my brethren, bear olive berries? either a vine,

figs? so *can* no fountain both yield salt water and fresh.

13 Who *is* a wise man and endued with knowledge among you? let him shew out of a good <sup>a</sup>conversation his works with <sup>b</sup>meekness of wisdom.

14 But if ye have bitter envying and <sup>a</sup>strife in your hearts, <sup>b</sup>glory not, and lie not against the truth.

15 This wisdom descendeth not from above, but *is* earthly, sensual, devilish.

16 For where <sup>a</sup>envying and <sup>b</sup>strife *is*, there *is* confusion and every evil work.

17 But the <sup>a</sup>wisdom that is from above is first pure, then peaceable, gentle, *and* <sup>b</sup>easy to be entreated, full of <sup>c</sup>mercy and good fruits, without partiality, and without <sup>a</sup>hypocrisy.

18 And the fruit of <sup>a</sup>righteousness is sown in <sup>b</sup>peace of them that make <sup>c</sup>peace.

#### CHAPTER 4

*Wars are born of lusts—The friends of the world are the enemies of God—Sin is failure to walk in the light we have received.*

FROM whence *come* <sup>a</sup>wars and <sup>b</sup>fightings among you? *come they* not hence, *even* of your <sup>c</sup>lusts that war in your members?

2 Ye lust, and have not: ye kill, and desire to have, and cannot obtain: ye fight and war, yet ye have not, because ye ask not.

3 Ye <sup>a</sup>ask, and receive not, because ye <sup>b</sup>ask <sup>c</sup>amiss, that ye may <sup>d</sup>consume *it* upon your <sup>e</sup>lusts.

4 Ye <sup>a</sup>adulterers and adulteresses,

Wisdom from Above

Warning Against Worldliness

know ye not that the friendship of the <sup>b</sup>world is <sup>c</sup>enmity with God? whosoever therefore will be a friend of the world is the <sup>a</sup>enemy of God.

5 Do ye think that the scripture saith in vain, The spirit that dwelleth in us lusteth to <sup>a</sup>envy?

6 But he giveth more <sup>a</sup>grace. Wherefore he saith, God resisteth the <sup>b</sup>proud, but giveth grace unto the <sup>c</sup>humble.

7 <sup>a</sup>Submit yourselves therefore to God. <sup>b</sup>Resist the <sup>c</sup>devil, and he will flee from you.

8 <sup>a</sup>Draw <sup>b</sup>nigh to God, and he will draw nigh to you. <sup>c</sup>Cleanse *your* hands, ye sinners; and <sup>a</sup>purify *your* hearts, ye double minded.

9 <sup>a</sup>Be afflicted, and mourn, and <sup>b</sup>weep: let your laughter be turned to <sup>c</sup>mourning, and *your* joy to heaviness.

10 <sup>a</sup>Humble yourselves in the sight of the Lord, and he shall lift you up.

11 <sup>a</sup>Speak not evil one of another, brethren. He that speaketh evil of *his* brother, and judgeth his brother, speaketh evil of the <sup>b</sup>law, and judgeth the law: but if thou judge the law, thou art not a doer of the law, but a judge.

12 There is one lawgiver, who is able to save and to destroy: who art thou that <sup>a</sup>judgest another?

13 Go to now, ye that say, To day or to <sup>a</sup>morrow we will go into such a city, and continue there a year, and buy and sell, and get gain:

14 Whereas ye know not what *shall*

*be* on the morrow. For what is your life? It is even a <sup>a</sup>vapour, that appeareth for a little time, and then vanisheth away.

15 For that ye *ought* to say, If the Lord will, we shall live, and do this, or that.

16 But now ye rejoice in your <sup>a</sup>boastings: all such rejoicing is evil.

17 Therefore to him that <sup>a</sup>knoweth to do good, and <sup>b</sup>doeth *it* not, to him it is <sup>c</sup>sin.

#### CHAPTER 5

*Misery awaits the wanton rich—Await the Lord's coming with patience—The elders are to anoint and heal the sick.*

Go to now, ye rich men, <sup>a</sup>weep and howl for your miseries that shall come upon *you*.

2 Your <sup>a</sup>riches are corrupted, and your garments are motheaten.

3 Your <sup>a</sup>gold and silver is <sup>b</sup>cankered; and the <sup>c</sup>rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days.

4 Behold, the <sup>a</sup>hire of the <sup>b</sup>labourers who have reaped down your fields, which is of you kept back by fraud, crieth: and the cries of them which have reaped are entered into the ears of the Lord of sabaoth.

5 Ye have lived <sup>a</sup>in pleasure on the earth, and been wanton; ye have nourished your hearts, as in a day of slaughter.

Warning to the Rich

Boasting About Tomorrow

2d TG Perfection.  
4a GR helmsman, pilot.  
5a TG Boast; Rashness.  
b GR forest.  
6a Prov. 16:27;  
Mark 7:20 (19–23);  
Alma 12:14; D&C 88:121.  
8a TG Covin; Profanity.

Moro. 7:11 (6–11).  
13a Prov. 12:13 (13–19).  
b TG Meek.  
14a TG Strife.  
b GR do not assume  
superiority over.  
16a TG Envy.  
b TG Contention.

c TG Peacemakers.  
4 1a TG War.  
b TG Apostasy of the  
Early Christian Church.  
c GR pleasures,  
gratifications, passions.  
3a TG Prayer.  
b Heb. 10:5 (4, 6).

4b TG World;  
Worldliness.  
c TG Opposition.  
d TG Enemies.  
5a TG Envy.  
6a TG Grace.  
b TG Pride.

d TG Purification;  
Purity.  
9a GR Endure hardship,  
Suffer harassment.  
b Isa. 22:12;  
Joel 2:17;  
2 Cor. 7:10.

17a Luke 12:47;  
2 Ne. 9:25 (25–27).  
b TG Disobedience;  
Good Works;  
Obedience.  
c TG Sin.  
5 1a TG Mourning.

is sown in <sup>b</sup>peace of them that make <sup>c</sup>peace.

### CHAPTER 4

*Wars are born of lusts—The friends of the world are the enemies of God—Sin is failure to walk in the light we have received.*

FROM whence come <sup>a</sup>wars and <sup>b</sup>fightings among you? *come they* not hence, *even* of your <sup>c</sup>lusts that war in your members?

2 Ye lust, and have not: ye kill, and desire to have, and cannot obtain: ye fight and war, yet ye have not, because ye ask not.

3 Ye <sup>a</sup>ask, and receive not, because ye <sup>b</sup>ask <sup>c</sup>amiss, that ye may <sup>d</sup>consume it upon your <sup>e</sup>lusts.

4 Ye <sup>a</sup>adulterers and adulteresses,

know ye not that the friendship of the <sup>b</sup>world is <sup>c</sup>enmity with God? whosoever therefore will be a friend of the world is the <sup>d</sup>enemy of God.

5 Do ye think that the scripture saith in vain, The spirit that dwelleth in us lusteth to <sup>a</sup>envy?

6 But he giveth more <sup>a</sup>grace. Wherefore he saith, God resisteth the <sup>b</sup>proud, but giveth grace unto the <sup>c</sup>humble.

7 <sup>a</sup>Submit yourselves therefore to God. <sup>b</sup>Resist the <sup>c</sup>devil, and he will flee from you.

8 <sup>a</sup>Draw <sup>b</sup>nigh to God, and he will draw nigh to you. <sup>c</sup>Cleanse *your* hands, ye sinners; and <sup>d</sup>purify *your* hearts, ye double minded.

9 <sup>a</sup>Be afflicted, and mourn, and <sup>b</sup>weep: let your laughter be turned to <sup>c</sup>mourning, and *your* joy to heaviness.

10 <sup>a</sup>Humble yourselves in the sight of the Lord, and he shall lift you up.

be on the life? It i peareth vanished

15 For Lord wil or that.

16 But <sup>a</sup>boastin evil.

17 The to do goo it is <sup>c</sup>sin

Misery a the Lord elders ar

Go to no howl fo come up

2 Your your gar 3 Your

Moro. 7:11 (6–11).

3a Prov. 12:13 (13–19).

b TG Meek.

4a TG Strife.

b GR do not assume superiority over.

c TG Peacemakers.

4 1a TG War.

b TG Apostasy of the Early Christian Church.

c GR pleasures, gratifications, passions.

know ye not that the friendship of the <sup>b</sup>world is <sup>c</sup>enmity with God? whosoever therefore will be a friend of the world is the <sup>d</sup>enemy of God.

5 Do ye think that the scripture saith in vain, The spirit that dwelleth in us lusteth to <sup>a</sup>envy?

6 But he giveth more <sup>a</sup>grace. Wherefore he saith, God resisteth the <sup>b</sup>proud, but giveth grace unto the <sup>c</sup>humble.

7 <sup>a</sup>Submit yourselves therefore to God. <sup>b</sup>Resist the <sup>c</sup>devil, and he will flee from you.

8 <sup>a</sup>Draw <sup>b</sup>nigh to God, and he will draw nigh to you. <sup>c</sup>Cleanse *your* hands, ye sinners; and <sup>a</sup>purify *your* hearts, ye double minded.

9 <sup>a</sup>Be afflicted, and mourn, and <sup>b</sup>weep: let your laughter be turned to <sup>c</sup>mourning, and *your* joy to heaviness.

10 <sup>a</sup>Humble yourselves in the sight of the Lord, and he shall lift you up.

be on the morrow. For what is your life? It is even a <sup>a</sup>vapour, that appeareth for a little time, and then vanisheth away.

15 For that ye *ought* to say, If the Lord will, we shall live, and do this, or that.

16 But now ye rejoice in your <sup>a</sup>boastings: all such rejoicing is evil.

17 Therefore to him that <sup>a</sup>knoweth to do good, and <sup>b</sup>doeth *it* not, to him it is <sup>c</sup>sin.

## CHAPTER 5

*Misery awaits the wanton rich—Await the Lord's coming with patience—The elders are to anoint and heal the sick.*

Go to now, ye rich men, <sup>a</sup>weep and howl for your miseries that shall come upon *you*.

2 Your <sup>a</sup>riches are corrupted, and your garments are motheaten.

3 Your <sup>a</sup>gold and silver is kept

draw nigh to you. <sup>c</sup>Cleanse your hands, ye sinners; and <sup>a</sup>purify your hearts, ye double minded

9 <sup>a</sup>Be afflicted, and mourn, and <sup>b</sup>weep: let your laughter be turned to <sup>c</sup>mourning, and *your* joy to heaviness.

10 <sup>a</sup>Humble yourselves in the sight of the Lord, and he shall lift you up.

11 <sup>a</sup>Speak not evil one of another, brethren. He that speaketh evil of *his* brother, and judgeth his brother, speaketh evil of the <sup>b</sup>law, and judgeth the law: but if thou judge the law, thou art not a doer of the law, but a judge.

12 There is one lawgiver, who is able to save and to destroy: who art thou that <sup>a</sup>judgest another?

13 Go to now, ye that say, To day or to <sup>a</sup>morrow we will go into such a city, and continue there a year, and buy and sell, and get gain:

14 Whereas ye know not what *shall*

*miserly awaits the wanton rich*  
the Lord's coming with patience—The elders are to anoint and heal the sick.

Go to now, ye rich men, <sup>a</sup>weep and howl for your miseries that shall come upon *you*.

2 Your <sup>a</sup>riches are corrupted, and your garments are motheaten.

3 Your <sup>a</sup>gold and silver is <sup>b</sup>can-kered; and the <sup>c</sup>rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days.

4 Behold, the <sup>a</sup>hire of the <sup>b</sup>labourers who have reaped down your fields, which is of you kept back by fraud, crieth: and the cries of them which have reaped are entered into the ears of the Lord of sabaoth.

5 Ye have lived <sup>a</sup>in pleasure on the earth, and been wanton; ye have nourished your hearts, as in a day of slaughter.

4b TG World;  
Worldliness

d TG Purification;  
Purity

17a Luke 12:47;  
3 No. 9:25 (25-27)

know ye not that the friendship of the <sup>b</sup>world is <sup>c</sup>enmity with God? whosoever therefore will be a friend of the world is the <sup>a</sup>enemy of God.

5 Do ye think that the scripture saith in vain, The spirit that dwelleth in us lusteth to <sup>a</sup>envy?

6 But he giveth more <sup>a</sup>grace. Wherefore he saith, God resisteth the <sup>b</sup>proud, but giveth grace unto the <sup>c</sup>humble.

7 <sup>a</sup>Submit yourselves therefore to God. <sup>b</sup>Resist the <sup>c</sup>devil, and he will flee from you.

8 <sup>a</sup>Draw <sup>b</sup>nigh to God, and he will draw nigh to you. <sup>c</sup>Cleanse *your* hands, ye sinners; and <sup>a</sup>purify *your* hearts, ye double minded.

9 <sup>a</sup>Be afflicted, and mourn, and <sup>b</sup>weep: let your laughter be turned to <sup>c</sup>mourning, and *your* joy to heaviness.

10 <sup>a</sup>Humble yourselves in the sight of the Lord, and he shall lift

be on the morrow. For what *is* your life? It is even a <sup>a</sup>vapour, that appeareth for a little time, and then vanisheth away.

15 For that ye *ought* to say, If the Lord will, we shall live, and do this, or that.

16 But now ye rejoice in your <sup>a</sup>boastings: all such rejoicing is evil.

17 Therefore to him that <sup>a</sup>knoweth to do good, and <sup>b</sup>doeth *it* not, to him it is <sup>c</sup>sin.

## CHAPTER 5

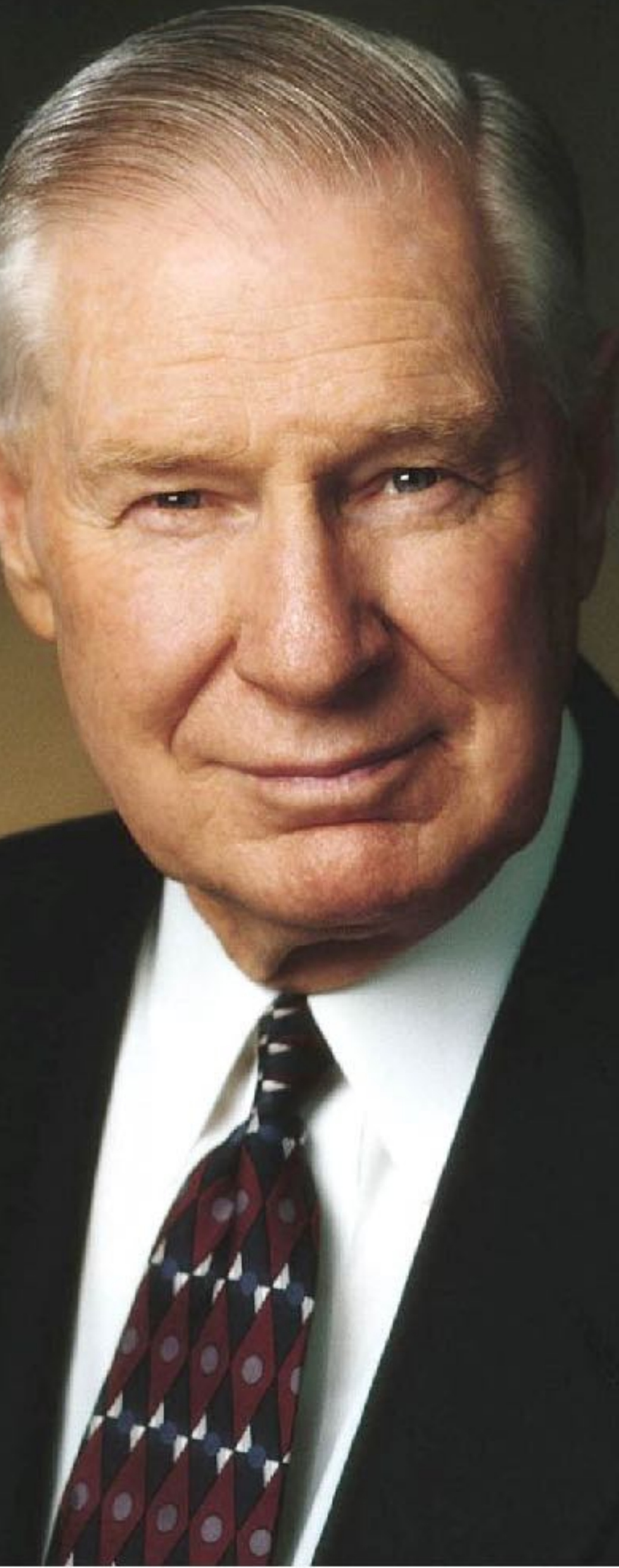
*Misery awaits the wanton rich—Await the Lord's coming with patience—The elders are to anoint and heal the sick.*

Go to now, ye rich men, <sup>a</sup>weep and howl for your miseries that shall come upon *you*.

2 Your <sup>a</sup>riches are corrupted, and your garments are motheaten.

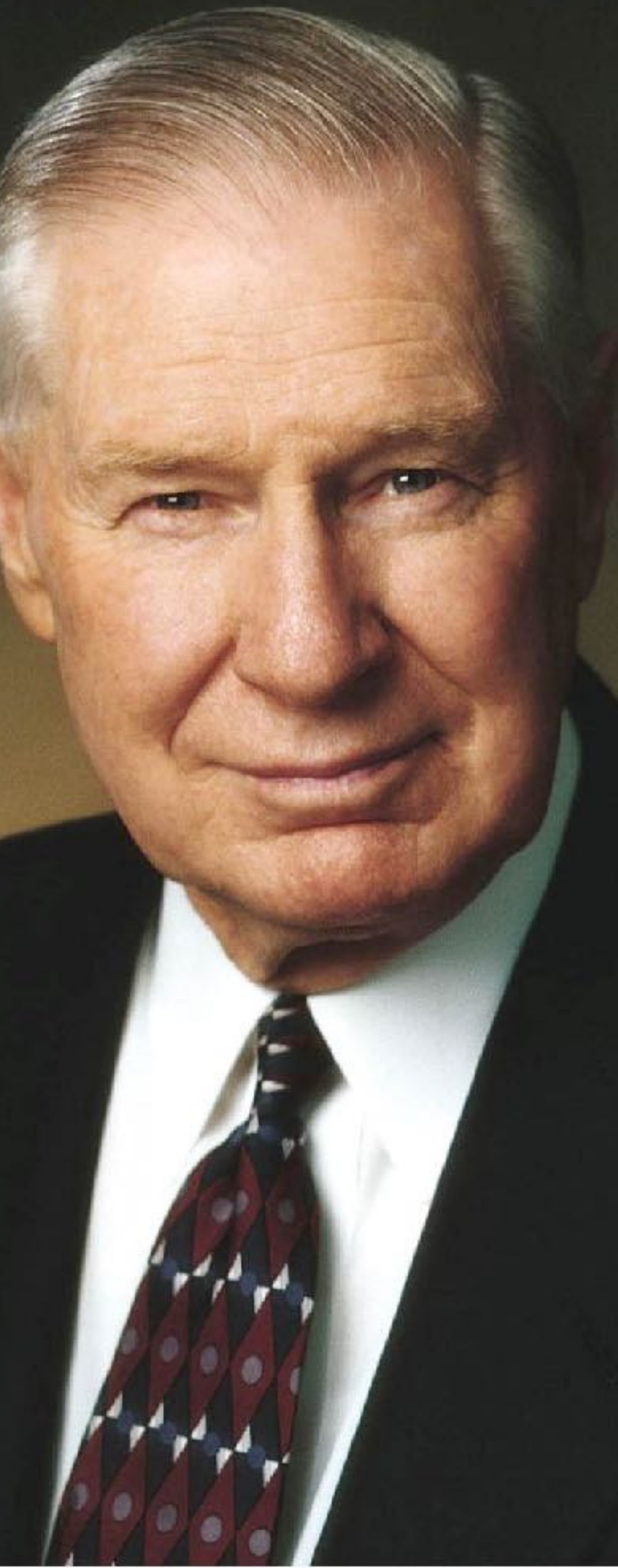
3 Your <sup>a</sup>gold and silver is born





## **President James E. Faust**

**“I fear that some of our greatest sins are sins of omission. These are some of the weightier matters of the law the Savior said we should not leave undone [see Matthew 23:23]. These are the thoughtful, caring deeds we fail to do and feel so guilty for having neglected them.**



## President James E. Faust

**“As a small boy on the farm during the searing heat of the summer, I remember my grandmother Mary Finlinson cooking our delicious meals on a hot woodstove. When the wood box next to the stove became empty, Grandmother would silently pick up the box, go out to refill it from the pile of cedar wood outside, and bring the heavily laden box back into the house. I was so insensitive and interested in the conversation in the kitchen, I sat there and let my beloved grandmother refill the kitchen wood box. I feel ashamed of myself and have regretted my omission for all of my life. I hope someday to ask for her forgiveness.”**

*(“The Weightier Matters of the Law: Judgment, Mercy, and Faith,”  
Oct 1997 GC, Ensign, Nov. 1997, 59).*



*James 5*

know ye not that the friendship of the <sup>b</sup>world is <sup>c</sup>enmity with God? whosoever therefore will be a friend of the world is the <sup>d</sup>enemy of God.

5 Do ye think that the scripture saith in vain, The spirit that dwelleth in us lusteth to <sup>a</sup>envy?

6 But he giveth more <sup>a</sup>grace. Wherefore he saith, God resisteth the <sup>b</sup>proud, but giveth grace unto the <sup>c</sup>humble.

7 <sup>a</sup>Submit yourselves therefore to God. <sup>b</sup>Resist the <sup>c</sup>devil, and he will flee from you.

8 <sup>a</sup>Draw <sup>b</sup>nigh to God, and he will draw nigh to you. <sup>c</sup>Cleanse *your* hands, ye sinners; and <sup>d</sup>purify *your* hearts, ye double minded.

9 <sup>a</sup>Be afflicted, and mourn, and <sup>b</sup>weep: let your laughter be turned to <sup>c</sup>mourning, and *your* joy to heaviness.

10 <sup>a</sup>Humble yourselves in the sight of the Lord, and he shall lift you up.

11 <sup>a</sup>Speak not evil one of another, brethren. He that speaketh evil of *his* brother, and judgeth his brother, speaketh evil of the <sup>b</sup>law, and judgeth the law: but if thou judge the law, thou art not a doer of the law, but a judge.

12 There is one lawgiver, who is able to save and to destroy: who art thou that <sup>a</sup>judgest another?

13 Go to now, ye that say, To day or to <sup>a</sup>morrow we will go into such a city, and continue there a year, and buy and sell, and get gain:

14 Whereas ye know not what *shall*

*be* on the morrow. For what is your life? It is even a <sup>a</sup>vapour, that appeareth for a little time, and then vanisheth away.

15 For that ye *ought* to say, If the Lord will, we shall live, and do this, or that.

16 But now ye rejoice in your <sup>a</sup>boastings: all such rejoicing is evil.

17 Therefore to him that <sup>a</sup>knoweth to do good, and <sup>b</sup>doeth *it* not, to him it is <sup>c</sup>sin.

## CHAPTER 5

*Misery awaits the wanton rich—Await the Lord's coming with patience—The elders are to anoint and heal the sick.*

Go to now, ye rich men, <sup>a</sup>weep and howl for your miseries that shall come upon *you*.

2 Your <sup>a</sup>riches are corrupted, and your garments are motheaten.

3 Your <sup>a</sup>gold and silver is <sup>b</sup>cankered; and the <sup>c</sup>rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days.

4 Behold, the <sup>a</sup>hire of the <sup>b</sup>labourers who have reaped down your fields, which is of you kept back by fraud, crieth: and the cries of them which have reaped are entered into the ears of the Lord of sabaoth.

5 Ye have lived <sup>a</sup>in pleasure on the earth, and been wanton; ye have nourished your hearts, as in a day of slaughter.

6 Ye have condemned *and* killed the just; *and* he doth not resist you.

7 Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain.

8 Be ye also <sup>a</sup>patient; <sup>b</sup>stablish your hearts: for the <sup>c</sup>coming of the Lord draweth nigh.

9 <sup>a</sup>Grudge not one against another, brethren, lest ye be condemned: behold, the judge standeth before the door.

10 Take, my brethren, the prophets, who have spoken in the name of the Lord, for an <sup>a</sup>example of <sup>b</sup>suffering affliction, and of patience.

11 Behold, we count them <sup>a</sup>happy which <sup>b</sup>endure. Ye have heard of the patience of <sup>c</sup>Job, and have seen the end of the Lord; that the Lord is very <sup>a</sup>pitiful, and of tender <sup>e</sup>mercy.

12 But above all things, my brethren, <sup>a</sup>swear not, neither by heaven, neither by the earth, neither by any other <sup>b</sup>oath: but let your yea be yea; and *your* nay, nay; lest ye fall into condemnation.

13 Is any among you <sup>a</sup>afflicted?

let him pray. Is any merry? let him sing psalms.

14 Is any <sup>a</sup>sick among you? let him call for the <sup>b</sup>elders of the church; and let them <sup>c</sup>pray over him, <sup>d</sup>anointing him with oil in the name of the Lord:

15 And the <sup>a</sup>prayer of <sup>b</sup>faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be <sup>c</sup>forgiven him.

16 <sup>a</sup>Confess *your* faults one to another, and <sup>b</sup>pray one for another, that ye may be healed. <sup>c</sup>The effectual <sup>d</sup>fervent <sup>e</sup>prayer of a righteous man availeth much.

17 Elias was a man subject to like <sup>a</sup>passions as we are, and he prayed earnestly that it might not rain: and it <sup>b</sup>rained not on the earth by the space of three years and six months.

18 And he prayed again, and the heaven gave rain, and the earth brought forth her fruit.

19 Brethren, if any of you do err from the truth, and one convert him;

20 Let him know, that he which <sup>a</sup>converteth the sinner from the error of his way shall <sup>b</sup>save a soul from death, and shall <sup>c</sup>hide a multitude of sins.

4b TG World; Worldliness.  
c TG Opposition.  
d TG Enemies.  
5a TG Envy.  
6a TG Grace.  
b TG Pride.

d TG Purification; Purity.  
9a GR Endure hardship, Suffer harassment.  
b Isa. 22:12; Joel 2:17; 2 Cor. 7:10.

17a Luke 12:47; 2 Ne. 9:25 (25–27).  
b TG Disobedience; Good Works; Obedience.  
c TG Sin.  
5 1a TG Mourning.

8a TG Patience.  
b 2 Ne. 31:20 (17–21).  
c D&C 106:4.  
9a TG Backbiting; Malice.  
10a TG Example.  
b 2 Cor. 11:23 (23–33); Mosiah 17:13 (10–20); Alma 14:26 (20–27); JS—H 1:22.  
TG Suffering.  
11a TG Happiness.  
b TG Perseverance; Steadfastness.  
c Job 1:1.  
d TG Compassion.  
e TG God, Mercy of;

Kindness.  
12a TG Swearing.  
b TG Oath.  
13a TG Affliction.  
14a TG Sickness.  
b TG Elder, Melchizedek Priesthood; Heal.  
c TG Prayer.  
d Ex. 31:11.  
TG Administrations to the Sick;  
Anointing.  
15a D&C 104:80.  
b Matt. 15:28 (25–28).  
TG Faith.  
c Mark 2:5 (3–9).

TG Forgive.  
16a TG Confession.  
b TG Benevolence.  
c Ex. 33:17.  
d Jer. 29:13; 1 Ne. 1:5 (5–8); 2 Ne. 4:24 (23–25); Moro. 7:9.  
e TG Prayer.  
17a Acts 14:15 (11–15).  
b TG Drought.  
20a D&C 6:11.  
TG Conversion.  
b 1 Tim. 4:16.  
c See JST 1 Pet. 4:8 (1 Pet. 4:8 note a).

# **New Testament Institute Student Manual**

Prophets have warned repeatedly against pride and the evils that often accompany wealth (see Jeremiah 9:23; Amos 2:6–7; 4:1; Matthew 13:22; 1 Timothy 6:7–10; 2 Nephi 9:30; D&C 56:16). James specifically identified three areas of concern: (1) hoarding wealth (see James 5:2–3), meaning accumulating so much material wealth that it sits unused and decaying; (2) failing to pay wages to employees (see verse 4); (3) living a luxurious and self-indulgent lifestyle (see verse 5). The “day of slaughter” (verse 5) may refer to the coming Day of Judgment—much like cattle are fattened prior to their slaughter, so the wicked rich have fattened their hearts, unaware of the coming judgment against them.

In verse 4, James wrote that the cries of those defrauded by their deceitful employers “are entered into the ears of the Lord of sabaoth.” Sabaoth is a Hebrew word meaning “hosts”; thus, “Lord of sabaoth” means “Lord of Hosts.”

1545

6 Ye have condemned *and* killed the just; *and* he doth not resist you

7 Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain.

8 Be ye also <sup>a</sup>patient; <sup>b</sup>stablish your hearts: for the <sup>c</sup>coming of the Lord draweth nigh.

9 <sup>a</sup>Grudge not one against another, brethren, lest ye be condemned: behold, the judge standeth before the door.

10 Take, my brethren, the prophets, who have spoken in the name of the Lord, for an <sup>a</sup>example of <sup>b</sup>suffering affliction, and of patience.

11 Behold, we count them <sup>a</sup>happy which <sup>b</sup>endure. Ye have heard of the patience of <sup>c</sup>Job, and have seen the end of the Lord: that the Lord is

JAMES 5:6-20

let him pray. Is any merry? let him sing psalms.

14 Is any <sup>a</sup>sick among you? let him call for the <sup>b</sup>elders of the church; and let them <sup>c</sup>pray over him, <sup>d</sup>anointing him with oil in the name of the Lord:

15 And the <sup>a</sup>prayer of <sup>b</sup>faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be <sup>c</sup>forgiven him.

16 <sup>a</sup>Confess *your* faults one to another, and <sup>b</sup>pray one for another, that ye may be healed. <sup>c</sup>The effectual <sup>d</sup>fervent <sup>e</sup>prayer of a righteous man availeth much.

17 Elias was a man subject to like <sup>a</sup>passions as we are, and he prayed earnestly that it might not rain: and it <sup>b</sup>rained not on the earth by the space of three years and six months.

18 And he prayed again, and the heaven gave rain, and the earth

## **New Testament Institute Student Manual**

**Farmers in ancient Israel waited patiently for the “early” rain of the planting season, which helped a seed to sprout and to grow, and for the “latter rain,” which helped plants to mature prior to harvesting. James used this imagery to teach that, like the farmer who must patiently tend the field and wait for the rains and eventual harvest, the righteous are to patiently preach the gospel and nurture one another, knowing that salvation will eventually come.**

receive the early and latter rain.

8 Be ye also <sup>a</sup>patient; <sup>b</sup>stablish your hearts: for the <sup>c</sup>coming of the Lord draweth nigh.

9 <sup>a</sup>Grudge not one against another, brethren, lest ye be condemned: behold, the judge standeth before the door.

10 Take, my brethren, the prophets, who have spoken in the name of the Lord, for an <sup>a</sup>example of <sup>b</sup>suffering affliction, and of patience.

11 Behold, we count them <sup>a</sup>happy which <sup>b</sup>endure. Ye have heard of the patience of <sup>c</sup>Job, and have seen the end of the Lord; that the Lord is very <sup>d</sup>pitiful, and of tender <sup>e</sup>mercy.

12 But above all things, my brethren, <sup>a</sup>swear not, neither by heaven, neither by the earth, neither by any other <sup>b</sup>oath: but let your yea be yea; and *your* nay, nay; lest ye fall into condemnation.

13 Is any among you <sup>a</sup>afflicted?

15 And the <sup>a</sup>prayer of <sup>b</sup>faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be <sup>c</sup>forgiven him.

16 <sup>a</sup>Confess *your* faults one to another, and <sup>b</sup>pray one for another, that ye may be healed. <sup>c</sup>The effectual <sup>d</sup>fervent <sup>e</sup>prayer of a righteous man availeth much.

17 Elias was a man subject to like <sup>a</sup>passions as we are, and he prayed earnestly that it might not rain: and it <sup>b</sup>rained not on the earth by the space of three years and six months.

18 And he prayed again, and the heaven gave rain, and the earth brought forth her fruit.

19 Brethren, if any of you do err from the truth, and one convert him;

20 Let him know, that he which <sup>a</sup>converteth the sinner from the error of his way shall <sup>b</sup>save a soul from death, and shall <sup>c</sup>hide a multitude of sins.





## **Elder Robert D. Hales**

**“In our dispensation, the Prophet Joseph Smith endured all manner of opposition and hardship to bring to pass the desire of our Heavenly Father—the restoration of The Church of Jesus Christ of Latter-day Saints. Joseph was harassed and hunted by angry mobs. He patiently endured poverty, humiliating charges, and unkind acts. His people were forcibly driven from town to town, from state to state. He was tarred and feathered. He was falsely charged and jailed. ...**



## Elder Robert D. Hales

**“Joseph knew that if he were to stop going forward with this great work, his earthly trials would probably ease. But he could not stop, because he knew who he was, he knew for what purpose he was placed on the earth, and he had the desire to do God’s will.”**

*(“Behold, We Count Them Happy Which Endure,” Apr 1998 GC, Ensign, May 1998, 75).*

brethren, lest ye be condemned: behold, the judge standeth before the door.

10 Take, my brethren, the prophets, who have spoken in the name of the Lord, for an <sup>a</sup>example of <sup>b</sup>suffering affliction, and of patience.

11 Behold, we count them <sup>a</sup>happy which <sup>b</sup>endure. Ye have heard of the patience of <sup>c</sup>Job, and have seen the end of the Lord; that the Lord is very <sup>d</sup>pitiful, and of tender <sup>e</sup>mercy.

12 But above all things, my brethren, <sup>a</sup>swear not, neither by heaven, neither by the earth, neither by any other <sup>b</sup>oath: but let your yea be yea; and *your* nay, nay; lest ye fall into condemnation.

13 Is any among you <sup>a</sup>afflicted?

other, and <sup>c</sup>pray one for another, that ye may be healed. <sup>c</sup>The effectual <sup>d</sup>fervent <sup>e</sup>prayer of a righteous man availeth much.

17 Elias was a man subject to like <sup>a</sup>passions as we are, and he prayed earnestly that it might not rain: and it <sup>b</sup>rained not on the earth by the space of three years and six months.

18 And he prayed again, and the heaven gave rain, and the earth brought forth her fruit.

19 Brethren, if any of you do err from the truth, and one convert him;

20 Let him know, that he which <sup>a</sup>converteth the sinner from the error of his way shall <sup>b</sup>save a soul from death, and shall <sup>c</sup>hide a multitude of sins.

8a TG Patience.

b 2 Ne. 31:20 (17–21).

c D&C 106:4.

9a TG Backbiting;  
Malice.

10a TG Example

Kindness.

12a TG Swearing.

b TG Oath.

13a TG Affliction.

14a TG Sickness.

b TG Elder Melchizedek

TG Forgive.

16a TG Confession.

b TG Benevolence.

c Ex. 33:17.

d Jer. 29:13;

1 Ne. 1:5 (5–8).

6 Ye have condemned *and* killed the just; *and* he doth not resist you.

7 Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain.

8 Be ye also <sup>a</sup>patient; <sup>b</sup>stablish your hearts: for the <sup>c</sup>coming of the Lord draweth nigh.

9 <sup>a</sup>Grudge not one against another, brethren, lest ye be condemned: behold, the judge standeth before the door.

10 Take, my brethren, the prophets, who have spoken in the name of the Lord, for an <sup>a</sup>example of <sup>b</sup>suffering affliction, and of patience.

11 Behold, we count them <sup>a</sup>happy which <sup>b</sup>endure. Ye have heard of the patience of <sup>c</sup>Job, and have seen the end of the Lord: that the Lord is

let him pray. Is any merry? let him sing psalms.

14 Is any <sup>a</sup>sick among you? let him call for the <sup>b</sup>elders of the church; and let them <sup>c</sup>pray over him, <sup>d</sup>anointing him with oil in the name of the Lord:

15 And the <sup>a</sup>prayer of <sup>b</sup>faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be <sup>c</sup>forgiven him.

16 <sup>a</sup>Confess *your* faults one to another, and <sup>b</sup>pray one for another, that ye may be healed. <sup>c</sup>The effectual <sup>d</sup>fervent <sup>e</sup>prayer of a righteous man availeth much.

17 Elias was a man subject to like <sup>a</sup>passions as we are, and he prayed earnestly that it might not rain: and it <sup>b</sup>rained not on the earth by the space of three years and six months.

18 And he prayed again, and the heaven gave rain, and the earth



## **President Dallin H. Oaks**

**“When someone has been anointed by the authority of the Melchizedek Priesthood, the anointing is sealed by that same authority. To seal something means to affirm it, to make it binding for its intended purpose. When elders anoint a sick person and seal the anointing, they open the windows of heaven for the Lord to pour forth the blessing He wills for the person afflicted.**



## President Dallin H. Oaks

**“When someone has been anointed by the authority” President Brigham Young taught: ‘When I lay hands on the sick, I expect the healing power and influence of God to pass through me to the patient, and the disease to give way. ... When we are prepared, when we are holy vessels before the Lord, a stream of power from the Almighty can pass through the tabernacle of the administrator to the system of the patient, and the sick are made whole’ [Teachings of Presidents of the Church: Brigham Young (1997), 252]. ...**



## **President Dallin H. Oaks**

**“Faith is essential for healing by the powers of heaven. The Book of Mormon even teaches that ‘if there be no faith among the children of men God can do no miracle among them’ (Ether 12:12). In a notable talk on administering to the sick, President Spencer W. Kimball said: ‘The need of faith is often underestimated. The ill one and the family often seem to depend wholly on the power of the priesthood and the gift of healing that they hope the administering brethren may have, whereas the greater responsibility is with him who is blessed. ...**



## President Dallin H. Oaks

The major element is the faith of the individual when that person is conscious and accountable. “Thy faith hath made thee whole” [Matthew 9:22] was repeated so often by the Master that it almost became a chorus’ [‘President Kimball Speaks Out on Administration to the Sick,’ Tambuli, Aug. 1982, 36–37; New Era, Oct. 1981, 47]. ...

“... As we exercise the undoubted power of the priesthood of God and as we treasure His promise that He will hear and answer the prayer of faith, we must always remember that faith and the healing power of the priesthood cannot produce a result contrary to the will of Him whose priesthood it is”

*(“Healing the Sick,” Apr 2010 GC, Ensign, May 2010, 48–50).*



hold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain.

8 Be ye also <sup>a</sup>patient; <sup>b</sup>stablish your hearts: for the <sup>c</sup>coming of the Lord draweth nigh.

9 <sup>a</sup>Grudge not one against another, brethren, lest ye be condemned: behold, the judge standeth before the door.

10 Take, my brethren, the prophets, who have spoken in the name of the Lord, for an <sup>a</sup>example of <sup>b</sup>suffering affliction, and of patience.

11 Behold, we count them <sup>a</sup>happy which <sup>b</sup>endure. Ye have heard of the patience of <sup>c</sup>Job, and have seen the end of the Lord; that the Lord is very <sup>d</sup>pitiful, and of tender <sup>e</sup>mercy.

12 But above all things, my brethren, <sup>a</sup>swear not, neither by heaven, neither by the earth, neither by any other <sup>b</sup>oath: but let your yea be yea; and your nay, nay, lest ye fall into

let them <sup>c</sup>pray over him, <sup>d</sup>anointing him with oil in the name of the Lord:

15 And the <sup>a</sup>prayer of <sup>b</sup>faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be <sup>c</sup>forgiven him.

16 <sup>a</sup>Confess *your* faults one to another, and <sup>b</sup>pray one for another, that ye may be healed. <sup>c</sup>The effectual <sup>d</sup>fervent <sup>e</sup>prayer of a righteous man availeth much.

17 Elias was a man subject to like <sup>a</sup>passions as we are, and he prayed earnestly that it might not rain: and it <sup>b</sup>rained not on the earth by the space of three years and six months.

18 And he prayed again, and the heaven gave rain, and the earth brought forth her fruit.

19 Brethren, if any of you do err from the truth, and one convert him;

20 Let him know, that he which <sup>a</sup>converteth the sinner from the error of his way shall have a soul

10 Take, my brethren, the prophets, who have spoken in the name of the Lord, for an <sup>a</sup>example of <sup>b</sup>suffering affliction, and of patience.

11 Behold, we count them <sup>a</sup>happy which <sup>b</sup>endure. Ye have heard of the patience of <sup>c</sup>Job, and have seen the end of the Lord; that the Lord is very <sup>d</sup>pitiful, and of tender <sup>e</sup>mercy.

12 But above all things, my brethren, <sup>a</sup>swear not, neither by heaven, neither by the earth, neither by any other <sup>b</sup>oath: but let your yea be yea; and *your* nay, nay; lest ye fall into condemnation.

13 Is any among you <sup>a</sup>afflicted?

man availeth much.

17 Elias was a man subject to like <sup>a</sup>passions as we are, and he prayed earnestly that it might not rain: and it <sup>b</sup>rained not on the earth by the space of three years and six months.

18 And he prayed again, and the heaven gave rain, and the earth brought forth her fruit.

19 Brethren, if any of you do err from the truth, and one convert him:

20 Let him know, that he which <sup>a</sup>converteth the sinner from the error of his way shall <sup>b</sup>save a soul from death, and shall <sup>c</sup>hide a multitude of sins.

8a TG Patience.

b 2 Ne. 31:20 (17–21).

c D&C 106:4.

9a TG Backbiting;  
Malice.

10a TG Example.

b 2 Cor. 11:23 (23–33);  
Mosiah 17:13 (10–20);  
Alma 14:26 (20, 27).

Kindness.

12a TG Swearing.

b TG Oath.

13a TG Affliction.

14a TG Sickness.

b TG Elder, Melchizedek  
Priesthood;  
Heal.

c TG Prayer

TG Forgive.

16a TG Confession.

b TG Benevolence.

c Ex. 33:17.

d Jer. 29:13;  
1 Ne. 1:5 (5–8);  
2 Ne. 4:24 (23–25);  
Moro. 7:9.

e TG Prayer