

INTRODUCTION

REVIEW

- (1:1) James greets Jewish Christians dispersed (by the Acts 8:1 persecution)
- (1:2–8) Bels should joyfully accept trials.
- (1:9–11) Trials show God’s personal interest in protecting us
- (1:12–18) God blesses approved believers, so we should not say God tempts them, because He Himself is untemptable & does not Himself tempt anyone and because He only gives good gifts.

NEW EXPOSITION

(1:19–20) Bels should readily learn & apply Scripture, guard the tongue, & guard their anger, because (as one illustration) man’s anger does not produce God’s righteousness

Outline of James

Salutation	1:1	
Prologue	1:2–18	
Thematic Statement	1:19–20	Swift to hear, slow to speak, slow to wrath
Body	1:21–5:6	
1. Swift to hear	1:21–2:26	
A. Be doers	1:21–27	
B. Avoid partiality	2:1–13	
C. Use what we believe	2:14–26	
2. Slow to speak	3:1–18	
3. Slow to wrath	4:1–5:6	
Epilogue	5:7–20	

(1:21–27) Be Doers of the Word: A Crucial Aspect of Being Swift to Hear (the Word)

(1:21) Lay aside evil & meekly receive implanted word, because it can save our lives

To whom does James direct verse 21?

He neither says: *which saved us* nor *which can save unbelievers*.

James says: *which is able to save your souls*

Save the soul refers to saving (delivering) one’s physical life

What does he mean by *Lay aside all filthiness and overflow of wickedness*?

What does he mean by *the implanted word*?

(1:22) Believers are to become hearers who do the word, because non-doers deceive Themselves [if they think that merely hearing the word will deliver them]

(1:23–24) A hearer of the word who is not a doer is like a man who sees the face of his birth in a mirror, but forgets his identity after leaving the mirror

The word for man is *anēr*, not *anthrōpos*

Anthrōpos can refer to males only, but it can = *human* (either gender)

Anēr is restricted to males

The phrase translated *natural face* (NKJ) is literally: *face of his birth*

To which birth would James have us focus?

(1:25) Studying the perfect liberating law & observantly doing it brings God's blessing to what we do

To which law does James refer?

(1:26) Viewing one's self as devoted to God is useless self-deception, if one does not bridle the tongue

Is the word *religion* (*thrēskeia*) a bad word to James? Let's look at context

(1:27) God regards pure & undefiled devotion to Him as including serving the needy—which service results in us not being tainted by the world

CONCLUSION