



VII. THE PROBLEM OF MAN'S WRATH (James 1:19-20)

A. The Cause for Appeal (James 1:19)

1. The reference of warning—"Wherefore"
 - a. The presence of temptations (James 1:1-4)
 - b. The need for wisdom (James 1:5-7)
 - c. The pending dangers of evil temptations (James 1:13-15)
 - d. The concern for swift and inaccurate judgment on the source of these matters (James 1:16)
2. The audience of warning—"my beloved brethren"

B. The Process Unveiled (James 1:19)

1. The choice—"let every man"
2. The commands
 - a. Swift to hear
 - (1) Three areas in which we ought to be more swift to hear:
 - a) To God
 - b) To others
 - c) To ourselves
 - (2) Certainly, in this case, it would imply that believers need to be swift to hear from the Lord (Proverbs 8:32-35; Ecclesiastes 5:1), especially regarding the source, cause, and purpose of the contents of this chapter.
 - b. Slow to speak
 - (1) An open mouth is used of Satan to deceive man's heart (James 1:26).
 - (2) An open mouth yields much accountability (James 3:1-2).
 - (3) An open mouth brings forth vain promises (Ecclesiastes 5:2-6).
 - (4) An open mouth produces sin (Proverbs 10:19).
 - (5) An open mouth discloses a lack of knowledge (Proverbs 17:27) and wisdom (Proverbs 29:11).
 - c. Slow to wrath
 - (1) A man swift to wrath often deals foolishly (Proverbs 14:17).
 - (2) A man slow to wrath shows understanding (Proverbs 14:29).
 - (3) A man slow to wrath appeases strife (Proverbs 15:18).
 - (4) Wrath is a work of the flesh (Galatians 5:20; Ephesians 4:31; Colossians 3:8).

C. The Resulting Dilemma (James 1:20; see James 3:17-18)

1. The wrath of man
2. Worketh not the righteousness of God
 - a. Not in your life
 - b. Or the lives of others



VIII. THE CALL TO SANCTIFICATION (James 1:21)

A. The Initial Assumption

1. Two magnified words/phrases
 - a. Receive
 - b. Able to save your souls
2. Resulting assumptions
 - a. The passage is an invitation to the unsaved.
 - b. To be saved

B. The Call to Separate From

1. The cause of the call—"Wherefore"
 - a. We are begotten with the word of truth (James 1:18).
 - b. Our wrath does not yield the righteousness of God (James 1:20).
2. The nature of the call—"lay apart"
 - a. Biblical separation is twofold:
 - (1) Separating from the world
 - (2) Separating unto the Lord
 - b. This is a statement meant to convey the first of the two.
 - c. Other statements exist to convey the same thoughts.
 - (1) Cast off (Romans 13:12)
 - (2) Put off (Ephesians 4:22; Colossians 3:8)
 - (3) Mortify (Colossians 3:5)
 - (4) Lay aside (Hebrews 12:1)
3. The extent of the call—"all"
4. The subject of the call
 - a. Filthiness (see 2 Corinthians 7:1; Ephesians 5:3-4)
 - b. Superfluity of naughtiness
 - (1) Superfluity
 - a) Found only once in this form, but three times as *superfluous* (Leviticus 21:18; Leviticus 22:23; 2 Corinthians 9:1)
 - b) The word can be broken down into *super* and *fluity*.
 - i) Super = over
 - ii) Fluity = flow
 - (2) Naughtiness (1 Samuel 17:28; Proverbs 6:12; Proverbs 11:6)

C. The Call to Receive

1. The responsibility of the call—"receive"
2. The spirit of the call—"with meekness"; Note: Meekness speaks of a man's response and emphasizes doing so with the right spirit.
3. The subject of the call
 - a. The work of the word—"the engrafted word"; meaning intertwined, likely suggesting it was already intertwined in their hearts
 - b. The power of the word—"which is able to save your souls"



IX. THE BLESSINGS OF OBEDIENCE (James 1:22-25)

A. The Admonition of Obedience (James 1:22)

1. The hope of the admonition—"be ye doers of the word."
 - a. Obedience yields a temporal justification (Romans 2:12-15).
 - b. Disregard of accepted knowledge is sin (James 4:17).
2. The shortcoming of the admonition—"and not hearers only"
3. The warning of the admonition—"deceiving your own selves" (see Jeremiah 17:9); Deception occurs in a man who:
 - a. Hears the word, but does nothing with it (James 1:22)
 - b. Appears religious, but bridleth not his tongue (James 1:26)
 - c. Is consumed with pride (Obadiah 1:3)
 - d. Thinks himself something when he is nothing (Galatians 6:3)
 - e. Says he has no sin (1 John 1:8)

B. The Illustration of Disobedience (James 1:23-24)

1. The spiritual condition (James 1:23)
 - a. A man who hears the word
 - b. But does not follow through to obey what he has heard
2. The physical likeness (James 1:23)
 - a. He is "like"
 - b. A man beholding his natural face in a glass
3. The outcome of both (James 1:24)
 - a. The physical truth
 - (1) A man views his face in the glass.
 - (2) He walks away and forgets his imperfections.
 - b. The spiritual truth
 - (1) A man who hears the word, beholds his natural face in a glass.
 - (2) If he fails to follow through with obedience, he walks away from the glass and forgetteth what manner of man he is.
4. The word of God as a glass (Hebrews 4:12)
 - a. Both reflect the natural conditions of man.
 - b. Both reflect the most present appearance of man.
 - c. Both are available to reflect imperfections.
 - d. Both show us that which we cannot see without their aid.

C. The Reward of Obedience (James 1:25)

1. Looking into the law
 - a. This draws upon the illustration of looking into the glass.
 - b. This speaks of hearing the word.
2. Continuing therein
 - a. Being not a forgetful hearer
 - b. Being a doer of the work
3. This man shall be blessed.



X. THE PROOF OF MAN'S RELIGION (James 1:26-27)

A. The Nature and Proof of Vain Religion (James 1:26)

1. Its nature
 - a. It carries the appearance of being “religious.”
 - (1) Defining *religion* or *religious*
 - a) Conduct indicating belief in a divine power
 - b) Piety or devotion
 - (2) The concern was for those who bore the outward appearance of possessing religion while failing to have anything within that moved the individual to godly behaviour.
 - (3) The apostle Paul warned Timothy about a similar problem when he spoke of those “Having a form of godliness, but denying the power thereof” (2 Timothy 3:5). Paul told Timothy to turn away from such people.
 - b. It deceives the very heart of its possessor.
 - c. It is vain.
 - (1) It involves, at least, the appearance of a set of beliefs, but without any fruit (James 2:20).
 - (2) It involves the praise or worship of God via the lips, but maintains a heart far from God (Matthew 15:8; Mark 7:6).
2. Its proof
 - a. “If any man...bridleth not his tongue”
 - (1) A man's heart controls his tongue (Matthew 12:34; Luke 6:45).
 - (2) An uncontrolled tongue testifies of a faulty heart.
 - a) A silent tongue often cleaves to the roof of the mouth (Job 29:10; Psalm 137:6; Ezekiel 3:26).
 - b) The mind must make a conscious decision to open or hold the gate of the tongue or mouth (Job 6:24, 30; Job 33:2).
 - c) The mind opens the gate (Psalm 141:3).
 - (3) A faulty heart testifies that a man's religion is vain.
 - b. “But deceiveth his own heart”

B. The Nature and Proof of Pure Religion (James 1:27)

1. Its nature
 - a. It is pure.
 - b. It is undefiled.
2. Its pleasure—“before God and the Father”
3. Its proof
 - a. To visit the fatherless and widows in their affliction
 - (1) The people helped—“fatherless and widows” (Exodus 22:22; Zechariah 7:9-10; see Matthew 23:14)
 - (2) The nature of help—“To visit...in their affliction” (see Job 29:12-13; Galatians 6:9-10; 1 John 3:17-19)
 - b. To keep himself unspotted from the world (see Romans 12:2)