

James 1:19-27

- James is encouraging the readers (Jerusalem Jews who have fled into the Syrian region north of Israel around 45 AD) to live as true Christians (followers of the Messiah and the Word of God) as they face economic oppression and social rejection.
 - The believers are not to choose the ways of the world (vengeance, wrath, anger, verbal slander, etc.).
 - Instead, they are to choose the ways of God – wisdom, Spirit, righteousness, faith, etc. These are the “firstfruits” of the coming Kingdom Age that the true believers are to be manifesting now in this age.
- In this case their eschatological future determines their present behavior.
- The theme of 1:2-18 is followed now with three points of application of this Christian conduct.
 - 1) James 1:19-21 – Speech: Words and Anger
 - 2) James 1:22-25 – Deeds: Hearing and Action
 - 3) James 1:26-27 – Pure Religion: Mercy and Compassion

PART ONE – Words and Anger

James 1:19 – **“Know this, my beloved brothers: let every person be quick to hear, slow to speak, slow to anger;**

1492 [e]	80 [e]	1473 [e]	27 [e]	1510 [e]	1161 [e]	3956 [e]	444 [e]	5036 [e]	1519 [e]	3588 [e]
Iste	adelphoi	mou	agapētoi	estō	de	pas	anthrōpos	tachys	eis	to
19 Ἴστε ,	ἀδελφοί	μου	ἀγαπητοί .	ἔστω	δὲ	πᾶς	ἄνθρωπος	ταχύς	εἰς	τὸ
Know [this]	brothers	my	beloved	Let be	however	every	man	swift	unto	-
V-RMA-2P	N-VMP	PPro-G1S	Adj-VMP	V-PMA-3S	Conj	Adj-NMS	N-NMS	Adj-NMS	Prep	Art-ANS

191 [e]	1021 [e]	1519 [e]	3588 [e]	2980 [e]	1021 [e]	1519 [e]	3709 [e]
akousai	bradys	eis	to	lalēsai	bradys	eis	orgēn
ἀκοῦσαι ,	βραδὺς	εἰς	τὸ	λαλήσαι ,	βραδὺς	εἰς	ὀργήν ;
to hear	slow	unto	-	to speak	slow	unto	anger
V-ANA	Adj-NMS	Prep	Art-ANS	V-ANA	Adj-NMS	Prep	N-AFS

1:20 – **“for the anger of man does not produce the righteousness of God.**

3709 [e]	1063 [e]	435 [e]	1343 [e]	2316 [e]	3756 [e]	2038 [e]
orgē	gar	andros	dikaiosynēn	Theou	ouk	ergazetai
20 ὀργή	γάρ	ἀνδρὸς ,	δικαιοσύνην	Θεοῦ	οὐκ	ἐργάζεται .
[the] anger	for	of man	[the] righteousness	of God	not	produces
N-NFS	Conj	N-GMS	N-AFS	N-GMS	Adv	V-PIM/P-3S

1:21 – **“Therefore put away all filthiness and rampant wickedness and receive with meekness the implanted word, which is able to save your souls.**

1352 [e]	659 [e]	3956 [e]	4507 [e]	2532 [e]	4050 [e]	2549 [e]	1722 [e]	4240 [e]	1209 [e]
dio	apothemenoi	pasan	rhyparian	kai	perisseian	kakias	en	prautēti	dexasthe
21 διὸ ,	ἀποθέμενοι	πᾶσαν	ῥυπαρίαν	καὶ	περισεσίαν	κακίας ,	ἐν	πραύτητι	δέξασθε
Therefore	having put aside	all	filthiness	and	abounding	of wickedness	in	humility	receive
Conj	V-APM-NMP	Adj-AFS	N-AFS	Conj	N-AFS	N-GFS	Prep	N-DFS	V-AMM-2P

3588 [e]	1721 [e]	3056 [e]	3588 [e]	1410 [e]	4982 [e]	3588 [e]	5590 [e]	4771 [e]
ton	emphyton	logon	ton	dynamenon	sōsai	tas	psychas	hymōn
τὸν	ἔμφυτον	λόγον ,	τὸν	δυναμένον	σῶσαι	τὰς	ψυχὰς	ὑμῶν .
the	implanted	word	-	being able	to save	the	souls	of you
Art-AMS	Adj-AMS	N-AMS	Art-AMS	V-PPM/P-AMS	V-ANA	Art-AFP	N-AFP	PPro-G2P

PART TWO -

1:22 – “But be doers of the word, and not hearers only, deceiving yourselves.

1096 [e]	1161 [e]	4163 [e]	3056 [e]	2532 [e]	3361 [e]	202 [e]	3440 [e]	3884 [e]	1438 [e]
Ginesthe	de	poiētai	logou	kai	mē	akroatai	monon	paralogizomenoi	heautous
22 Γίνεσθε	δὲ	ποιηταὶ	λόγου ,	καὶ	μὴ	ἀκροαταὶ ⇔	μόνον ,	παραλογιζόμενοι	ἑαυτοὺς ,
Be	however	doers	of [the] word	and	not	hearers	only	deceiving	yourselves
V-PMMP-2P	Conj	N-NMP	N-GMS	Conj	Adv	N-NMP	Adv	V-PPM/P-NMP	RefPro-AM3P

1. “receive with meekness the implanted word” may be the final point of PART ONE”, but it may be the starting point of “PART TWO” meaning:
 - a. In 1:18 God “brought us forth by the word of truth” (Born Again, Justification, phase one)
 - b. In 1:21 we are to receive with meekness the implanted word” (Mature, Sanctification, phase two):
 - i. The was implanted at the New Birth
 - ii. Now we are to humbly receive the word in our souls
 - iii. When we receive the word we will be transformed in thought and deed. We will become “doers of the word”
2. To be born of the word and hear the word without doing it is a form of self-deception
 - a. To hear the word but not do it would be similar to being double minded.
 - b. To “accept” the word means “do” the word.
 - c. “Hearing” the word is not a completed action.
 - d. The sequence would be:
 - i. Hear the Word
 - ii. Accept the Word
 - iii. Do the Word
3. In 1:21 it says “in humility receive the implanted word”
 - a. This is not a call for the readers to be evangelized or to “come to Christ” to be born again.
 - b. This is a call for these believers who have already been born again and have already had the word of God implanted in their souls.
 - c. Now, these believers have to humble themselves and allow the word to renew their minds, change their values, align their wills with God, etc. This is where the believers must be humble. They must no remain arrogant insisting on their own ways and their old methods. They must allow the word to transform their souls in time.
4. If these believers do not allow the word to transform them they have deceived themselves.

- a. Romans 12:1-2 – “Do not be conformed to this world, but be transformed by the renewal of your mind, that by testing you may discern what is the will of God, what is good and acceptable and perfect.”
- b. Colossians 2:6-8 – “Therefore, as you received Christ Jesus the Lord, so walk in him, rooted and built up in him and established in the faith, just as you were taught, abounding in thanksgiving. See to it that no one takes you captive by philosophy and empty deceit, according to human tradition, according to the elemental spirits of the world, and not according to Christ.”
- c. 1 John 3:5-10 – “Everyone who makes a practice of sinning also practices lawlessness; sin is lawlessness. You know that he appeared in order to take away sins, and in him there is no sin. No one who abides in him keeps on sinning; no one who keeps on sinning has either seen him or known him. Little children, let no one deceive you. Whoever practices righteousness is righteous, as he is righteous. Whoever makes a practice of sinning is of the devil, for the devil has been sinning from the beginning. The reason the Son of God appeared was to destroy the works of the devil. No one born of God makes a practice of sinning, for God's seed abides in him; and he cannot keep on sinning, because he has been born of God. By this it is evident who are the children of God, and who are the children of the devil: whoever does not practice righteousness is not of God, nor is the one who does not love his brother.”
- d. 1 Corinthians 6:9-10 – “Or do you not know that the unrighteous will not inherit the kingdom of God? Do not be deceived: neither the sexually immoral, nor idolaters, nor adulterers, nor men who practice homosexuality, nor thieves, nor the greedy, nor drunkards, nor revilers, nor swindlers will inherit the kingdom of God. And such were some of you. But you were washed, you were sanctified, you were justified in the name of the Lord Jesus Christ and by the Spirit of our God.”
- e. Ephesians 5:5-7 – “For you may be sure of this, that everyone who is sexually immoral or impure, or who is covetous (that is, an idolater), has no inheritance in the kingdom of Christ and God. Let no one deceive you with empty words, for because of these things the wrath of God comes upon the sons of disobedience. Therefore do not become partners with them.” (Read Ephesians 5:1-21)

1:23 – **For if anyone is a hearer of the word and not a doer, he is like a man who looks intently at his natural face in a mirror.**

3754 [e]	1487 [e]	5100 [e]	202 [e]	3056 [e]	1510 [e]	2532 [e]	3756 [e]	4163 [e]	3778 [e]	1503 [e]
hoti	ei	tis	akroatēs	logou	estin	kai	ou	poiētēs	houtos	eoiken
23 ὅτι	εἴ	τις	ἀκροατῆς	λόγου	ἐστὶν	καὶ	οὐ	ποιητῆς	, οὗτος	ἔοικεν
because	if	anyone	a hearer	of [the] word	is	and	not	a doer	this one	is like
Conj	Conj	IPro-NMS	N-NMS	N-GMS	V-PIA-3S	Conj	Adv	N-NMS	DPro-NMS	V-RIA-3S

435 [e]	2657 [e]	3588 [e]	4383 [e]	3588 [e]	1078 [e]	846 [e]	1722 [e]	2072 [e]
andri	katanounti	to	prosōpon	tēs	geneseōs	autou	en	esoptrō
ἀνδρὶ	κατανοοῦντι	τὸ	πρόσωπον	τῆς	γενέσεως	αὐτοῦ	ἐν	ἐσόπτρῳ ;
a man	looking	at	[the] face	-	natural	of him	in	a mirror
N-DMS	V-PPA-DMS	Art-ANS	N-ANS	Art-GFS	N-GFS	PPro-GM3S	Prep	N-DNS

1:24 – “For he looks at himself and goes away and at once forgets what he was like.

2657 [e]	1063 [e]	1438 [e]	2532 [e]	565 [e]	2532 [e]	2112 [e]	1950 [e]	3697 [e]	1510 [e]
katenoēsen	gar	heauton	kai	apelēlythen	kai	eutheōs	epelatheto	hopoios	ēn
24	κατενόησεν	γὰρ	ἑαυτὸν	καὶ	ἀπελήλυθεν	καὶ	εὐθέως	ἐπελάθετο	ὅποιος ἦν .
	he has viewed	for	himself	and	has gone away	and	immediately	he has forgotten	what like he was
	V-AIA-3S	Conj	RefPro-AM3S	Conj	V-RIA-3S	Conj	Adv	V-AIM-3S	Adj-NNS

1:25 – “But the one who looks into the perfect law, the law of liberty, and perseveres, being no hearer who forgets but a doer who acts, he will be blessed in his doing.

3588 [e]	1161 [e]	3879 [e]	1519 [e]	3551 [e]	5046 [e]	3588 [e]	3588 [e]	1657 [e]	2532 [e]
ho	de	parakypsas	eis	nomon	teleion	ton	tēs	eleutherias	kai
25	ὁ	δὲ	παρακύψας	εἰς	νόμον	τέλειον	, τὸν	τῆς	ἐλευθερίας
	The [one]	however	having looked intently	into	[the] law	perfect	that	-	of freedom
	Art-NMS	Conj	V-APA-NMS	Prep	N-AMS	Adj-AMS	Art-AMS	Art-GFS	N-GFS
					Torah	"complete, mature"			
3887 [e]	3756 [e]	202 [e]	1953 [e]	1096 [e]	235 [e]	4163 [e]	2041 [e]	3778 [e]	3107 [e]
parameinas	ouk	akroatēs	epilēsmōnēs	genōmenos	alla	poiētēs	ergou	houtos	makarios
παραμείνας	, οὐκ	ἀκροατῆς	ἐπιλησμονῆς	γενόμενος	, ἀλλὰ	ποιητῆς	ἔργου	οὗτος	μακάριος
having continued in [it]	not	a hearer	forgetful	having been	but	a doer	of [the] work	this one	blessed
V-APA-NMS	Adv	N-NMS	N-GFS	V-APM-NMS	Conj	N-NMS	N-GNS	DPro-NMS	Adj-NMS
1722 [e]	3588 [e]	4162 [e]	846 [e]	1510 [e]					
en	tē	poiēsei	autou	estai					
ἐν	τῇ	ποιήσει	αὐτοῦ	ἔσται					
in	the	work	of him	will be					
Prep	Art-DFS	N-DFS	PPro-GM3S	V-FIM-3S					

1. “having looked intently” – *parakypsas* – means “stoop down” especially of the action of “looking by bending over”
 - a. Used of Mary in the tomb John 20:11 and also John 20:5 and Luke 24:12
 - b. Used of angels “looking at” or “looking down from heaven” in 1 Peter 1:12
2. “Law” – *nomon* – is the word used for the Torah, but here it is described as:
 - a. “perfect” – *teleion* – means “complete” and “mature”
 - i. Here it means more than the OT Torah
 - ii. Here it would include the “perfect”, “complete”, “mature” even eschatological Torah which includes:
 1. Jesus’ teaching
 2. The NT revelation (still being explained, revealed)
 - b. “of freedom”
 - i. Jeremiah 31:31-34 where the new covenant is written on the heart
 - ii. The NT law liberates
3. “no hearer who forgets”
 - a. Exodus 13:3; Num. 15:39; Deut. 6:12; Mal. 4:4 the Jews are to “remember” the Law!
 - b. “Hearer of forgetfulness” means “forgetful hearer”
4. “a doer who acts” is “a doer of work”

PART THREE -

1:26 – “If anyone thinks he is religious and does not bridle his tongue but deceives his heart, this person’s religion is worthless.

1487 [e]	5100 [e]	1380 [e]	2357 [e]	1510 [e]	3361 [e]	5468 [e]	1100 [e]	846 [e]	235 [e]	538 [e]	
Ei	tis	dokei	thrēskos	einai	mē	chalinagōgōn	glōssan	autou	alla	apatōn	
26	Εἴ	τις	δοκεῖ	θρησκὸς	εἶναι	, μὴ	χαλιναγωγῶν	γλῶσσαν	αὐτοῦ*	, ἀλλὰ	ἀπατῶν
	If	anyone	seems	religious	to be	not	bridling	[the] tongue	of himself	but	deceiving
	Conj	IPro-NMS	V-PIA-3S	Adj-NMS	V-PNA	Adv	V-PPA-NMS	N-AFS	PPro-GM3S	Conj	V-PPA-NMS

2588 [e]	846 [e]	3778 [e]	3152 [e]	3588 [e]	2356 [e]
kardian	autou	toutou	mataios	hē	thrēskeia
καρδίαν	αὐτοῦ*	, τούτου	μάταιος	ἡ	θρησκεία .
[the] heart	of himself	of this one	worthless [is]	the	religion
N-AFS	PPro-GM3S	DPro-GMS	Adj-NFS	Art-NFS	N-NFS

1:27 – “Religion that is pure and undefiled before God the Father is this: to visit orphans and widows in their affliction, and to keep oneself unstained from the world.

2356 [e]	2513 [e]	2532 [e]	283 [e]	3844 [e]	3588 [e]	2316 [e]	2532 [e]	3962 [e]	3778 [e]	1510 [e]	1980 [e]	
thrēskeia	kathara	kai	amiantos	para	tō	Theō	kai	Patri	hautē	estin	episkeptesthai	
27	θρησκεία	καθαρὰ	καὶ	ἀμίαντος	παρὰ	τῷ	Θεῷ	καὶ	Πατρὶ	αὕτη	ἐστίν	, ἐπισκέπτεσθαι
	Religion	pure	and	undefiled	before	the	God	and	Father	this	is	to visit
	N-NFS	Adj-NFS	Conj	Adj-NFS	Prep	Art-DMS	N-DMS	Conj	N-DMS	DPro-NFS	V-PIA-3S	V-PNMP

3737 [e]	2532 [e]	5503 [e]	1722 [e]	3588 [e]	2347 [e]	846 [e]	784 [e]	1438 [e]	5083 [e]	575 [e]	3588 [e]	2889 [e]
orphanous	kai	chēras	en	tē	thlipsei	autōn	aspilon	heauton	tērein	apo	tou	kosmou
ὀρφανοὺς	καὶ	χήρας	ἐν	τῇ	θλίψει	αὐτῶν	; ἄσπιλον	ἑαυτὸν	τηρεῖν	ἀπὸ	τοῦ	κόσμου .
orphans	and	widows	in	the	tribulation	of them	unstained	oneself	to keep	from	the	world
Adj-AMP	Conj	N-AFP	Prep	Art-DFS	N-DFS	PPro-GM3P	Adj-AMS	RefPro-AM3S	V-PNA	Prep	Art-GMS	N-GMS