

# 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

- This first part is explained with three commands. Let everyone be:
  - Quick to hear
  - Slow to speak
  - Slow to Anger
- This is more than common advice or tips for good social conversation. Some commentators will use this apparent disconnected section to label James as merely a book of wisdom and first century sermon topics.
- These are commands to these believers who are facing economic oppression and social rejection in a fourth generation setting (30-70 AD) in 45 AD
- The character of this early Jewish church must be filled with new believers who are fast talking, hot heads willing to unleash “the wrath of man” to bring about God’s will.
  - They could easily come from general political opposition to Rome or the Zealots (and their splinter group “the Sicarii” meaning “dagger men” who were specially trained assassins who arose about 54 AD according to Josephus.
  - Even the disciples of Jesus tended this way at times:

- i. Matthew 26:52 – Peter uses a sword
  - ii. Luke 9:54 – James and John want to call down fire
5. “Quick to hear”
- i. What are they to listen to?  
each other
  - ii. James’ letter
  - iii. Gospel
  - iv. Torah
  - v. Wisdom
  - vi. “Implanted word” of 1:21
6. “Slow to speak”
- a. Not about conversation
  - b. This is about reacting to oppression and rejection with verbal confrontation
    - i. With each other
    - ii. With others outside the community
  - c. These are some things James will advice against:
    - i. 3:1-12 – not cursing others, but controlling tongue
    - ii. 3:13 – gentleness
    - iii. 3:14 – avoid strife
    - iv. 4:1-3, 11-12 – verbal attacks lead to “war”
  - d. Avoid verbal disputes with the oppressive powerful and the rich oppressors
7. “Slow to anger”
- a. This would include “verbal anger”
  - b. And, of course, this could refer to anger in the heart which becomes angry words which leads to violence and acts of anger.
  - c. 5:1-6 – the oppressed poor vs the abusive rich
  - d. 3:13-4:12 clearly show where James’ concerns were
8. James is aware that this group of believers were tempted and ready to use verbal attacks and physical violence against their oppressors.

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
<b>20</b> 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. This is the reason for the three commands of 1:19
2. “anger” or “wrath” is *orge*
3. “righteousness” or “justice” is *dikaiosyne*
4. Man’s anger (worldly) cannot produce God’s righteousness, justice (eternal)

**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	πάσαν	ῥυπαρίαν	καὶ	περισεΐαν	κακίας	, ἐν	πραΰτητι	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	δυνάμενον	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

1. “Therefore” - This is what they need to do concerning this first point:
  - a. “put away all filthiness and rampant wickedness
  - b. “receive with meekness the implanted word”
    - i. “meekness” – they will need to humble their understanding and not hold on to their arrogant ways of thinking like the world and solving problems like the world.
2. Their need? They need their souls saved!
  - a. The Word saved them at the point of the new birth (justification, first phase of salvation)
  - b. This implanted Word now needs to renew their thinking and save their souls (sanctification, second phase of salvation)

**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	ἐμὸν	, παραλογιζόμενοι	ἑαυτοὺς
Be	however	doers	of [the] word	and	not	hearers	only	deceiving	yourselves
V-PMM/P-2P	Conj	N-NMP	N-GMS	Conj	Adv	N-NMP	Adv	V-PPM/P-NMP	RefPro-AM3P

**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	ἐπελάθητο	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	V-IIA-3S

### 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	, καὶ
The [one]	however	having looked intently	into	[the] law	perfect	that	-	of freedom	and
Art-NMS	Conj	V-APA-NMS	Prep	N-AMS	Adj-AMS	Art-AMS	Art-GFS	N-GFS	Conj

3887 [e]	3756 [e]	202 [e]	1953 [e]	1096 [e]	235 [e]	4163 [e]	2041 [e]	3778 [e]	3107 [e]
parameinas	ouk	akroatēs	epilēsmonēs	genomenos	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	ποιήσῃ	αὐτοῦ	ἔσται .
in	the	work	of him	will be
Prep	Art-DFS	N-DFS	PPro-GM3S	V-FIM-3S



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	Εἷ	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