

INTRODUCTION

REVIEW of Introduction to James

Author, date, and readers

James (*Iakōbos*)

Date

Readers

Outline of James

Salutation 1:1

Prologue 1:2–18

Thematic Statement 1:19–20

Body 1:21–5:6

Swift to hear, slow to speak, slow to wrath

Swift to hear

1:21–2:26

Slow to speak

3:1–18

Slow to wrath

4:1–5:6

Epilogue 5:7–20

REVIEW of Exposition of James

(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 us, because (1) He Himself is untemptable & does not Himself tempt anyone and (2) because He only gives good gifts.

THEMATIC STATEMENT

(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

FIRST PARAGRAPH OF *SWIFT TO HEAR*

(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 may mean man (as male) or man as *human* (either gender)

Anēr is restricted to males (cf. the *andro-* family of words)

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? The Mosaic Law did not liberate:

(1:26) Seeing oneself as devoted to God is useless self-deception, w/o bridling 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

Old Memory Passages

Genesis 12:2-3	I will...
2 Samuel 7:13-14	He shall...
Matthew 16:18	And I also...
Acts 1:8	But you...
Ephesians 3:6	[The mystery of Christ is]...
John 5:24	Amen, Amen...
James 1:16-20	Do not be...
James 5:19-20	Brethren, if...
Revelation 22:17	And the...

New Memory Passage

James 1:21-22 Therefore lay aside all filthiness and overflow of wickedness, and receive with meekness the implanted word, which is able to save your souls [lives].²² But be doers of the word, and **not hearers only**, deceiving yourselves.

Observe that James 1:21-22 comes right after 1:19-20:

¹⁹ So then, my beloved brethren, let every man be **swift to hear**, slow to speak, slow to wrath; ²⁰ for the wrath of man does not produce the righteousness of God.

Remember that the swift to hear section (1:21-2:26) defines proper hearing: Proper hearing of God's word involves applying doing of God's word. In other words, recalling James 1:19-20 will help in memorizing 1:21-22.