

James 1:19-21

Intro: Since God brought us forth by the word of truth of His own will and has made us a kind of firstfruits of His creatures, it is important that we have the continued ministry of the word in our lives. In the Gospels and the book of Revelation, Jesus said "If anyone has ears to hear, let him hear." and "He who has an ear, let him hear what the Spirit says to the churches. Throughout Scripture, hearing or listening to God's word was equated with obeying it, Deut. 6:4-13.

Why is it important to hear? One reason is that hearing and obeying God's word is proof of one's love for God. In Jo 14:21-24 "He who has My commandments and keeps them, it is he who loves Me. And he who loves Me will be loved by My Father, and I will love him and manifest Myself to him." Judas (not Iscariot) said to Him, "Lord, how is it that You will manifest Yourself to us, and not to the world?" Jesus answered and said to him, "If anyone loves Me, he will keep My word; and My Father will love him, and We will come to him and make Our home with him. "He who does not love Me does not keep My words; and the word which you hear is not Mine but the Father's who sent Me.

Secondly, with hearing, there is a promise of reward to those who hear and the warning of loss to those who do not hear. In both the previous passage and in Mr 4:22-25 "For there is nothing hidden which will not be revealed, nor has anything been kept secret but that it should come to light. "If anyone has ears to hear, let him hear." Then He said to them, "Take heed what you hear. With the same measure you use, it will be measured to you; and to you who hear, more will be given. "For whoever has, to him more will be given; but whoever does not have, even what he has will be taken away from him."

So, one can see that hearing the word is important. One should not be passive about hearing in that reward or the opposite is at stake.

V. Belief that Behaves - Part 1 - A Proper Reception of the Word

A. Willingness to Receive the Word with Submission - vs 19-20

1. So then - This you know

- a. refers back to the truths just expressed
 - i. the power of the Word in regenerating believers
 - ii. Believers are the firstfruits among His creatures
- b. They knew that they were transformed by the incorruptible seed of the Word - 1 Pet 1:23-25
 - i. by the apostles teaching
 - ii. by experience
- c. The continued ministry in the life of the believer
 - i. 2Ti 3:16-17 All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be complete, thoroughly equipped for every good work.
 - ii. Ps 19:7-8 The law of the LORD is perfect, converting the soul; The testimony of the LORD is sure, making wise the simple; The statutes of the LORD are right, rejoicing the heart; The commandment of the LORD is pure, enlightening the eyes;
 - iii. Ps 119:111 Your testimonies I have taken as a heritage forever, For they are the rejoicing of my heart.

2. my beloved brethren

- a. *agapetos* - beloved:--(dearly, well) beloved, dear.
- b. James is not just trying to reach their minds, he is concerned for people for

whom he cares

3. let every man be

a. swift to hear - Ec 5:1-2;

i. a careful listener - making sure to be attentive in order to get the message right

- Pr 17:28 Even a fool is counted wise when he holds his peace;
When he shuts his lips, he is considered perceptive.

- Pr 29:20 Do you see a man hasty in his words? There is more hope for a fool than for him.

ii. We learn by listening, not by speaking

b. slow to speak - Pr 10:19; 14:7; 17:27;

i. you cannot listen carefully while you are talking

ii. Fruitless discussions

- if you listen thinking about your own thoughts

- if you are listening, thinking about how you going to respond

iii. When it is the appropriate time to speak, what is said should be well thought out

- we should speak the truth in love - Eph 4:15

- we should speak to minister grace to the hearers - Eph 4:29

iv. Listening so the response is what God would have you say

- 2Ti 2:15 Be diligent to present yourself approved to God, a worker who does not need to be ashamed, rightly dividing the word of truth.

- Ro 12:2 And do not be conformed to this world, but be transformed by the renewing of your mind, that you may prove what is that good and acceptable and perfect will of God.

- 1Pe 4:11a If anyone speaks, let him speak as the oracles of God.

v. Jas 1:26 and 3:1 indicate that some did not listen carefully for the above purposes

c. slow to wrath - Pro 16:32; Ec 7:9

i. anger is not a sin just an emotion

- Jo 2:12-17 Jesus driving out the merchants from the temple with a whip

-righteous anger?????

-an emotion not an act, the act may be righteous or unrighteous

-do we need to be very careful with anger,? Yes - Ps 37:8
Cease from anger, and forsake wrath; Do not fret-it only causes harm.

- Eph 4:26 "Be angry, and do not sin": do not let the sun go down on your wrath, -quote from Ps 4:4

ii. Context indicates the anger arises b/c of the truth of the word that displeases or confronts sin

- James speaks of anger in context of conflict with others in Jas 4:1-4

- here seems to be confrontation with the word - Ga 4:16 Have I therefore become your enemy because I tell you the truth?

4. for the wrath of man does not produce the righteousness of God.

a. does not accomplish what is right in God's eyes

b. especially true when anger is against the truth of God's word

B. Willingness to Receive the Word with Purity - vs 21a

1. Verbal structure of vs 21

- a. receive - *dechomai* - to receive (in various applications, literally or figuratively):--accept, receive, take.
- b. having put aside - *apotithemi* - to put away (literally or figuratively):--cast off, lay apart (aside, down), put away (off).
- c. both in the aorist tense - the action of the participle is understood to precede the verb
 - i. Therefore, having put aside, receive the implanted word
 - ii. The second is conditioned on the first
 - iii. **Meme on Facebook** - We repent enough to be forgiven, but do we surrender enough to be changed

2. theological consistency with other NT writers

- a. Eph 4:22-24 that you put off, concerning your former conduct, the old man which grows corrupt according to the deceitful lusts, and be renewed in the spirit of your mind, and that you put on the new man which was created according to God, in true righteousness and holiness.
- b. Col 3:8-10 But now you yourselves are to put off all these: anger, wrath, malice, blasphemy, filthy language out of your mouth. Do not lie to one another, since you have put off the old man with his deeds, and have put on the new man who is renewed in knowledge according to the image of Him who created him,
- c. Heb 12:1 Therefore we also, since we are surrounded by so great a cloud of witnesses, let us lay aside every weight, and the sin which so easily ensnares us, and let us run with endurance the race that is set before us,
- d. 1Pe 2:1-2 Therefore, laying aside all malice, all deceit, hypocrisy, envy, and all evil speaking, as newborn babes, desire the pure milk of the word, that you may grow thereby,

3. What are we to have laid aside

- a. filthiness
 - i. *rhuparia* - dirtiness (morally):--turpitude.
 - ii. Refers to any sort of moral defilement or impurity - closely related to the term of wax in the ears that prevents one from hearing
- b. overflow of wickedness -
 - i. wickedness
 - *kakia* - badness, depravity, malignity, trouble:--evil, malice(-iousness), naughtiness, wickedness.
 - denotes moral evil in regard to intent
 - refers to sin that is deliberate and determined
 - it may reside in the heart for a long time before being expressed externally or may be one of the hidden sins of which only you and the Lord are aware
 - ii. Overflow
 - *perisseia* - surplusage, i.e. superabundance:--abundance(-ant, (-ly)), superfluity.
 - could be translated remains or surplus, but context indicates abundance
- c. confessing, repenting and eliminating opens us to hearing what God desires for us to hear

C. Willingness to Receive the Word with Humility - vs 21b

1. humility

- a. *prautes* - mildness, i.e. (by implication) humility:--meekness.

b. most often translated meekness or gentleness

c. humility seems best here b/c

i. the idea of laying aside self desire and sin to receive

ii. Humility is very important in regard to being teachable

2. Implanted

a. *emphutos* - implanted (figuratively):--engrafted.

b. used of planting the seed in the good soil of the heart to take root and produce fruit - Mt 13:8, 23

c. Heb 4:12 For the word of God is living and powerful, and sharper than any two-edged sword, piercing even to the division of soul and spirit, and of joints and marrow, and is a discerner of the thoughts and intents of the heart.

d. The Word of God is the Gospel in its fullness which is the the power of God to salvation for everyone who believes, - Ro 1:16

3. receive

a. Ro 10:17 So then faith comes by hearing, and hearing by the word of God.

b. it needs continued input

i. Jo 15:7 "If you abide in Me, and My words abide in you, you will ask what you desire, and it shall be done for you.

ii. Col 3:16 Let the word of Christ dwell in you richly in all wisdom, teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord.

iii. Ac 17:11 These were more fair-minded than those in Thessalonica, in that they received the word with all readiness, and searched the Scriptures daily to find out whether these things were so.

4. which is able to save your souls.

a. Initial salvation - Ro 10:17

b. In the context of the passage

i. we are tested by God

- to cause spiritual growth - vs 3

- our focus determines whether it will be a test or a temptation

- any failure should show us that which is lacking - vs 4,

ii. if we are listening - vs 19

- we will lay aside all filthiness and overflow of wickedness,

- we will receive with meekness the implanted word,

iii. We will change, grow, become more like Christ being saved from the power of sin that continues in us