

## Testing Your Faith [part 3] (James 1:19-27)

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### Scripture Text:

19. This you know, my beloved brethren. But everyone must be quick to hear, slow to speak and slow to anger;
20. for the anger of man does not achieve the righteousness of God.
21. Therefore, putting aside all filthiness and all that remains of wickedness, in humility receive the word implanted, which is able to save your souls.
22. But prove yourselves doers of the word, and not merely hearers who delude themselves.
23. For if anyone is a hearer of the word and not a doer, he is like a man who looks at his natural face in a mirror;
24. for once he has looked at himself and gone away, he has immediately forgotten what kind of person he was.
25. But one who looks intently at the perfect law, the law of liberty, and abides by it, not having become a forgetful hearer but an effectual doer, this man will be blessed in what he does.
26. If anyone thinks himself to be religious, and yet does not bridle his tongue but deceives his own heart, this man's religion is worthless.
27. Pure and undefiled religion in the sight of our God and Father is this: to visit orphans and widows in their distress, and to keep oneself unstained by the world. (James 1:19-27 NASB)

### Outline:

- I. The Importance of Knowing Rightly (v.19a)
- II. The Importance of Hearing Rightly (v.19b,c)
- III. The Importance of Doing Rightly (vv.20-23)
- IV. The Importance of Looking Rightly (vv.24-25)
- V. The Importance of Thinking Rightly (vv.26-27)

### Worksheet:

- I. The Importance of Knowing Rightly (v.19a)
  - a. "This you know,"
    - i. James is *not* telling them that this is something that they **will** know, but that it is something they **already** know. This is not a new teaching, but further clarification and application of a concept they already know.
    - ii. **What** do they know and **how** do they know it? \_\_\_\_\_  
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b. my beloved brethren. (v.19)

- i. **Who** was James talking to in this verse? \_\_\_\_\_
- ii. **What** are some of the expected characteristics of those whom James was speaking to based on the verses that have already been studied in James 1:1-18? (review)
- iii. Match the characteristic of the “beloved brethren” with the verse that talks about the characteristic: These were brethren who would...

<u>Description</u>	<u>Verse</u>
1. Be dispersed because of persecution	_____
2. Ask God if they lacked wisdom	_____
3. Not be double-minded	_____
4. Not falsely accuse God of tempting them with evil	_____
5. Encounter various trials because of their faith	_____
6. Humble themselves before God or be humbled by God	_____
7. Ask God in faith without doubting	_____
8. Not be deceived because they know the character, will and purpose of God the Father	_____
9. Develop endurance as their faith was tested	_____
10. Persevere under trial, be approved, and receive the “Crown of Life” from God whom they loved.	_____
11. Have a hopeful expectation that they would receive what they had asked for, from God	_____
12. Mature spiritually (be perfect, complete, and lacking nothing)	_____

II. The Importance of Hearing Rightly (v.19b,c)

- a. But everyone must be quick to hear, (v.19b.)
  - i. **Who** is this portion of scripture directed to? \_\_\_\_\_
  - ii. **Why** must “everyone” be quick to hear? **What** is the benefit for those who *are* quick to hear? [discussion] \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

- b. slow to speak and slow to anger; (v.19c.)
  - i. Why should believers be “slow to speak”? [discussion] \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

- 1. A gentle answer turns away wrath, But a harsh word stirs up anger. (Proverbs 15:1 NASB)
- 2. But now you also, put them all aside: anger, wrath, malice, slander, and abusive speech from your mouth.

(Colossians 3:8 NASB)

3. Let no unwholesome word proceed from your mouth, but only such a word as is good for edification according to the need of the moment, so that it will give grace to those who hear.

(Ephesians 4:29 NASB)

4. Put away from you a deceitful mouth And put devious speech far from you. (Proverbs 4:24 NASB)

5. He who gives an answer before he hears, It is folly and shame to him. (Proverbs 18:13 NASB)

6. The heart of the righteous ponders how to answer, But the mouth of the wicked pours out evil things. (Proverbs 15:28 NASB)

7. Do not answer a fool according to his folly, Or you will also be like him. (Proverbs 26:4 NASB)

ii. **Why** should believers be “slow to anger”? *[discussion]* \_\_\_\_\_

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1. Be angry, and yet do not sin; do not let the sun go down on your anger, and do not give the devil an opportunity.

(Ephesians 4:26-27 NASB)

2. The end of a matter is better than its beginning; Patience of spirit is better than haughtiness of spirit. Do not be eager in your heart to be angry, For anger resides in the bosom of fools.

(Ecclesiastes 7:8-9 NASB)

3. A man’s discretion makes him slow to anger, And it is his glory to overlook a transgression. (Proverbs 19:11 NASB)

4. Let all bitterness and wrath and anger and clamor and slander be put away from you, along with all malice.

(Ephesians 4:31 NASB)

5. But I say to you that everyone who is angry with his brother shall be guilty before the court; and whoever says to his brother, ‘You good-for-nothing,’ shall be guilty before the supreme court; and whoever says, ‘You fool,’ shall be guilty enough to go into the fiery hell. (Matthew 5:22 NASB)

6. Cease from anger and forsake wrath; Do not fret; it leads only to evildoing. (Psalms 37:8 NASB)

7. He who is slow to anger has great understanding, But he who is quick-tempered exalts folly. (Proverbs 14:29 NASB)

8. A gentle answer turns away wrath, But a harsh word stirs up anger. (Proverbs 15:1 NASB)

9. A fool always loses his temper, But a wise man holds it back. (Proverbs 29:11 NASB)

10. He who is slow to anger is better than the mighty, And he who rules his spirit, than he who captures a city.

(Proverbs 16:32 NASB)

11. A hot-tempered man stirs up strife, But the slow to anger calms a dispute. (Proverbs 15:18 NASB)

iii. **When** is it acceptable for a believer to be angry? Is there ever a time?

*[discussion]* \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

III. The Importance of Doing Rightly (vv.20-23)

a. for the anger of man does not achieve the righteousness of God. (v.20)

i. **What** is it about the “anger of man” that makes it such, that it “does not achieve the righteousness of God”? *[discussion]* \_\_\_\_\_  
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ii. **What** are some instances in the Bible were this was shown to be true?  
\_\_\_\_\_  
\_\_\_\_\_

iii. **What** are some instances in the Bible that demonstrated a proper use of anger? And **how** did it properly “achieve the righteousness of God”?  
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\_\_\_\_\_

iv. Read (Numbers 25; John 2:14-17; Matthew 21:12-13; Mark 11:15-17)

b. Therefore, putting aside all filthiness and all that remains of wickedness, in humility receive the word implanted, which is able to save your souls. (v.21)

i. “Therefore” - **What** does this word indicate about what is about to be said? \_\_\_\_\_

ii. “Putting aside” literally means “having put off” like taking off a filthy garment. The tense of this Greek verb demonstrates the importance of “taking off the dirty garment” (sin) before “putting on the new garment” (word of righteousness), which is able to save the soul. *[discussion]*  
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iii. According to this verse, **what** must a person have before they can “receive the word implanted”? \_\_\_\_\_

iv. The word implanted is “able” to save your souls. **What** does this word “able” suggest about individuals who have heard the word? *[discussion]*  
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- v. **“Filthiness”** is a word that was used to describe moral vices or dirty garments. In some case it was used to describe cerumen (ear wax). Ear wax can impede the ability of a person to hear, and in a spiritual sense, this filth can impede the ability of a person from hearing the word of God if not removed first.
  - vi. **“Wickedness”** is a word that was used to describe evil desires or evil intents.
- c. But prove yourselves doers of the word, and not merely hearers who delude themselves. (v.22)
- i. “prove yourselves” – **ginomai** - to become, i.e. to come into existence, begin to be, receive being
  - ii. James is not just telling them that they should obey the word, or be followers of the word (which can be sporadic and inconsistent), but instead he is saying the word should be so much a part of their character and nature that it defines who they are... “Doers of the word.”
  - iii. “delude” – **paralogizomai** - to reckon wrong, miscount, to cheat by false reckoning, to deceive by false reasoning, to deceive, delude, circumvent. This is a terrible miscalculation on the part of the believer who has not made a practice of doing rightly and in the process they have circumvented their own salvation (sanctification).
- d. For if anyone is a hearer of the word and not a doer, he is like a man who looks at his natural face in a mirror; (v.23)
- i. “hearing” and “doing” or being a “hearer” and a “doer” of the word must go hand-in-hand. **Why** is this so important? *[discussion]* \_\_\_\_\_  
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  - ii. **What** does a man see when he “looks at his natural face in a mirror”?  
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IV. The Importance of Looking Rightly (vv.24-25)

- a. for once he has looked at himself and gone away, he has immediately forgotten what kind of person he was. (v.24)
  - i. The word used for “looked” in this verse means to observe carefully and intently paying close attention to the details of a thing. It carries with it the idea of stooping over to get a close look at something as apposed to a casual glance.
  - ii. **What** is the danger for a person who “hears” and then turns away to quickly before addressing the imperfections seen in the “mirror” of God’s word? *[discussion]* \_\_\_\_\_  
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b. But one who looks intently at the perfect law, the law of liberty, and abides by it, not having become a forgetful hearer but an effectual doer, this man will be blessed in what he does. (v.25)

i. This verse shows the contrast between the one who is a “forgetful hearer” of the word and the one who is an “effectual doer” of the word.

ii. **What** is required of a person in order for them to be considered an “effectual doer” of the word according to this verse?

1. They must \_\_\_\_\_ intently at the perfect law.

2. They must \_\_\_\_\_ by the perfect law.

3. They must not become a \_\_\_\_\_ hearer.

iii. **What** can be expected by this “effectual doer” according to this verse?

iv. James reminds his readers that the perfect law of God is not a grievous law of bondage, but a law of \_\_\_\_\_.

V. The Importance of Thinking Rightly (vv.26-27)

a. If anyone thinks himself to be religious, and yet does not bridle his tongue but deceives his own heart, this man’s religion is worthless. (v.26)

i. Improper thinking about one’s religion has consequences. **What** are some of these consequences according to this verse? *[list them]*

1. He does not \_\_\_\_\_ his tongue.

2. He \_\_\_\_\_ his own heart.

3. His \_\_\_\_\_ is worthless.

ii. **What** are the implications of these three consequences as people interact with each other in society? *[discussion]*

1. \_\_\_\_\_

2. \_\_\_\_\_

3. \_\_\_\_\_

iii. **What**, according to this verse, should result if a “man’s religion” is to be considered of any value? *[discussion]* \_\_\_\_\_

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iv. **How** or **why** does a man “deceive his own heart”, if he is religious, but does not bridle his own tongue? *[discussion]* \_\_\_\_\_

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v. **What** does this say about a “man’s religion” in general as it relates to genuine change of heart? *[discussion]* \_\_\_\_\_

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1. Do you not understand that everything that goes into the mouth passes into the stomach, and is eliminated? But the things that proceed out of the mouth come from the heart, and those defile the man. For out of the heart come evil thoughts, murders, adulteries, fornications, thefts, false witness, slanders. These are the things which defile the man; but to eat with unwashed hands does not defile the man.” (Matthew 15:17-20 NASB)
  2. “Either make the tree good and its fruit good, or make the tree bad and its fruit bad; for the tree is known by its fruit. You brood of vipers, how can you, being evil, speak what is good? For the mouth speaks out of that which fills the heart. The good man brings out of his good treasure what is good; and the evil man brings out of his evil treasure what is evil. But I tell you that every careless word that people speak, they shall give an accounting for it in the day of judgment. For by your words you will be justified, and by your words you will be condemned.” (Matthew 12:33-37 NASB)
  3. For as he thinks within himself, so he is. He says to you, “Eat and drink!” But his heart is not with you. (Proverbs 23:7 NASB)
- b. Pure and undefiled religion in the sight of our God and Father is this: to visit orphans and widows in their distress, and to keep oneself unstained by the world. (v.27)
- i. **What** results from “pure and undefiled religion in the sight of God”?  
*[discussion]* \_\_\_\_\_  
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  - ii. **Who** is this love to be directed to or focused at specifically and generally speaking according to this verse? *[discussion]* \_\_\_\_\_  
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  - iii. **What** is the individual responsibility of the believer? *[discussion]* \_\_\_\_\_  
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  - iv. **How** is this accomplished? *[discussion]* \_\_\_\_\_  
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