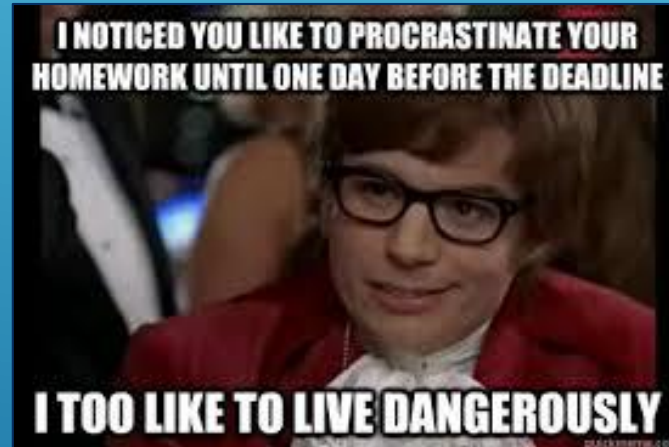
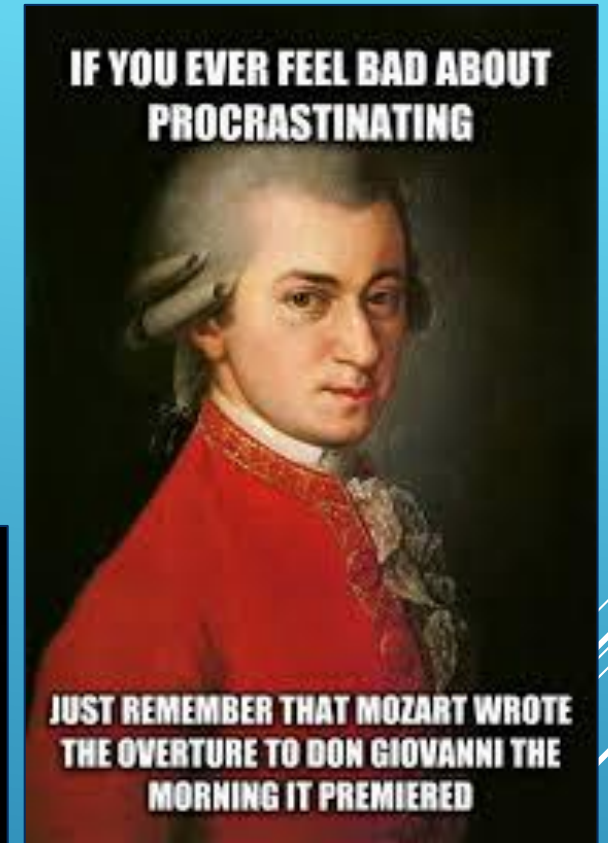
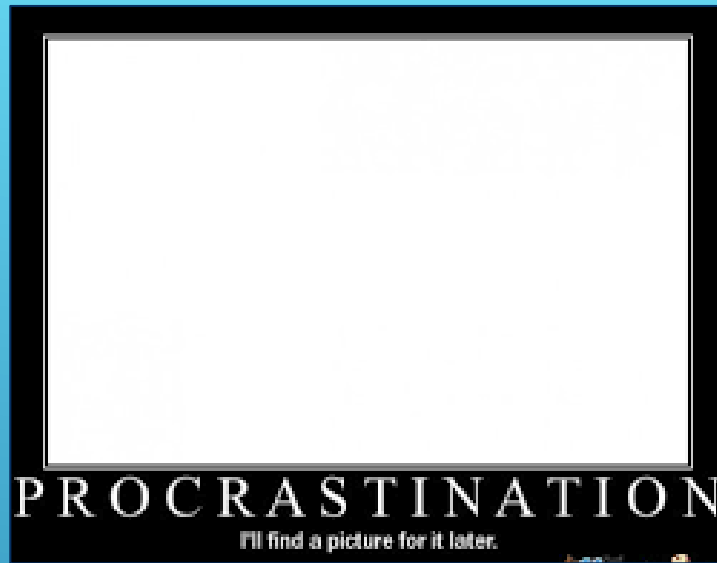
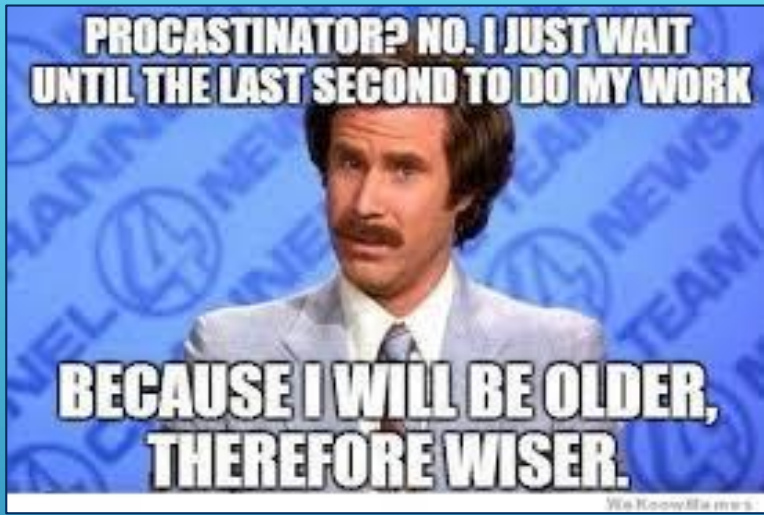


WHERE THE RUBBER HITS THE ROAD

James 1:19 – 27

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WHO IS THE PROCRASTINATOR?

Vv. 2 – 12: The trials (*peirasmos*) you are undergoing will lead to growth of your faith

trials (peirasmos) → endurance → life

Vv. 13 – 18: Don't respond to the trial (*peirasmos*) by blaming God for them or being tempted (*peirasmos*) to respond in a way that doesn't reflect who God is – he is good!

desire → sin → death

WHAT HAS JAMES BEEN SAYING?

- ▶ OK, so we know what a bad response looks like – what does a good one look like?
 - ▶ Nature of the response:
 - ▶ Deliberative, not rash (1:19 – 21)
 - ▶ Fulfilled in action (1:22 – 25)
 - ▶ Serves others and is a faithful witness to God's person (1:26 – 27)
 - ▶ The question to us: What does this look like for us? How do we put this into action?

TODAY'S STUDY: JAMES 1:19 - 27

“Understand, my beloved brothers (and sisters) – let every person be quick to **listen**, slow to **speak**, slow to **anger** (*orge*). For **anger** (*orge*) of man does not produce the justice of God. Therefore, having laid aside in **humility** all the **influences of moral dirt** and surplus of **malice**, receive the implanted word able to save your souls.”

JAMES 1:19 - 21

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- ▶ What are James' instructions here?
- ▶ Why doesn't our anger produce the "justice of God"?
- ▶ Why are his instructions critical to the life of a believer?

THE NATURE OF OUR RESPONSE

“But be **doers** of the word and not only **hearers** deceiving yourselves. Because if anyone is a **hearer** of the word and not a **doer**, this one resembles a man looking at his **ancestral** face in the mirror. But when he has looked at himself and has gone away and immediately he has forgotten of **what kind** he was. The one having **stooped over to closely look** into the perfect law of freedom and having persevered - not being a **hearer of forgetfulness** but a **doer of action** - this one will be blessed in his work.”

JAMES 1:22 - 25

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- ▶ Why the focus on doing / hearing?
- ▶ How would you describe the difference between them?
- ▶ Can we grow in faith by only hearing? What do we need in order to grow?

“HE’S ALL TALK, NO ACTION”

“If anyone thinks themselves to be religious, not bridling his tongue but indulging his heart, this religion is worthless. This is pure and undefiled religion according to our God and father – to care for orphans and widows in their oppression, to keep oneself unblemished from the world.”

JAMES 1:26 - 27

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- ▶ What is it about speech that cancels out the good effects of faith?
- ▶ How are these two definitions of faith related?
- ▶ How do these themes of concern for others and purity fit with the other verses we've studied today?

WHAT DOES TRUE FAITH LOOK LIKE?

- ▶ How do you describe your faith in practical terms – not just as an idea?
- ▶ Are James' points here about the nature of our response to social pressure / trials / persecutions / tribulations viable today?
- ▶ What are we doing well on this as individuals? How about as a church? What can we do better?

WHAT DOES THAT MEAN TO ME?

“The prophets had warned Israel of the consequences of compromising with pagan cults; Jesus warned of the consequences of compromising with pagan politics. The Maccabees had denounced, as no better than pagans, Jews who had compromised with Antiochus Epiphanes; Jesus denounced, as no better than pagans, not only those who compromised with Caesar by playing his power games, but also those who compromised with Caesar by thinking to defeat him with his own weapons. Those who live by the sword will die by the sword...Unlike the other kingdom-announcers of his time, Jesus declared that the way to the kingdom was the way of peace, the way of love, the way of the cross. Fighting the battle of the kingdom with the enemy’s weapons meant that one had already lost it in principle, and [in the case of 1st century Judaism] would soon lose it, and lose it terribly, in practice.”

How will I respond to our larger society? Will I choose its methods of malice, anger, and seeking power or Jesus’ path of servitude, charity, and powerlessness?

QUOTE FROM NT WRIGHT, *JESUS AND THE VICTORY OF GOD*