

Let Every Man Be Slow to Wrath: Part 2 (James 4:11–5:6)

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INTRODUCTION

REVIEW

The context of trials

Benefiting from trials, rather than blaming God for our failure in trials

Let every man be swift to hear, slow to speak, slow to wrath (1:19–20)

Let every man be swift to hear (1:21–2:26)

Being hearers who do (1:21–27)

Not holding our faith with an attitude of partiality (2:1–13)

Deliverance through applying what we believe (2:14–26)

Let every man be slow to speak (3:1–18)

Let every man be slow to speak (4:1–6)

NEW EXPOSITION

4:11–12 (Anger-based) judgment changes us from humbly doing the Royal Law into judging it

4:11 Believers who (because of anger) speak evil of one another judge the law, rather than do it

Doing the royal law (James 2:8)

Christ stating the royal law (Mark 12:31)

The Old Testament context of the royal law (Leviticus 19:17–18)

Expanding the Old Testament context of the royal law (Leviticus 19:16)

Seeing the relationship between swift to hear, slow to speak, and slow to anger

4:12 Believers who speak evil of one another judge the law, rather than do the law; but only One Lawgiver has the right to save and to destroy (to judge the law)

James is not speaking about eternal condemnation. The relation of 4:12 to 4:11 makes this clear

Furthermore, his usages of *save* demonstrate this

1:21

5:14–15

2:14

5:19–20

4:13–5:6 Anger-based self-promotion leads to boasting and to fraud

Two sections: 4:13–17 and 5:1–6

Part 1: Their boastfulness

4:13 Believers should not arrogantly disregard their mortality and transience by treating their plans as guaranteed

4:14 Believers should not arrogantly disregard their mortality and transience by treating their plans as guaranteed, because they are mortal

4:15 Believers should recognize that their plans are subject to the Lord's veto

4:16 Believers should not boast in their arrogant predictions, because it is evil

4:17 The implication of boasting in the future being evil is that God holds us accountable for what we do, not what we plan to do; so God regards abstaining from doing good as sin

Part 2: Their fraudulent ways

Note the repetition of the introduction of 4:13

5:1 (Fraudulently) enriched believers should lament their future plight at the Bema

5:2–3 The reason (fraudulently) enriched believers should lament their future plight at the Bema is because they will suffer a total reversal of fortune at the Bema

5:4 The Lord of Armies knows how they have defrauded those whose labors have enriched them

5:5–6 In effect these fraudulently enriched believers have fattened themselves for slaughter (at the Bema—though they will, of course, live with the Lord forever), because their fraud has reached capital proportions

CONCLUSION