

43. When emotion motivates the believer to react to what is being taught the result is mental-attitude anger.

44. From this analysis we arrive at this expanded translation:

**James 1:19** [ Paragraph 5 ] Know this [ IM #10], my beloved brothers, everyone must keep on being swift for the purpose of hearing, slow for the purpose of talking, slow [ IM#11 ] with reference to reacting with mental-attitude anger; (EXT)

45. “Swift for the purpose of hearing” refers to academic discipline to focus on the message. To concentrate on divine revelation requires a power far beyond perception provided by human cognitive abilities.

46. It requires instead the ability to concentrate on information originating from a supernatural source and made perspicacious to the human soul by a supernatural Teacher.

**1 Corinthians 2:14** The soulish man [ unbeliever with a soul but no human spirit ] does not accept the things from the Holy Spirit for to him they are foolishness and he is not able to even acquire academic understanding because they are spiritually discerned. (EXT)

47. For this system to be effective, the believer must recognize the authority of the communicator and have confidence in the validity of his message. If so, he can grow in grace although he may not like him personally.

48. “Slow for the purpose of talking” means that no one is able to learn while talking.

49. Most people are taught at an early age to remain silent when someone else has the floor. But some people can be talking up a storm in the privacy of their own soul.

50. There are several passages that forbid women from speaking in church, e.g., 1 Timothy 2:11–12 and 1 Corinthians 14:34–35, but the principle actually applies to everyone when Bible class is in session.

51. “Slow with reference to reacting with mental-attitude anger.” Regardless of a person’s background, the Word of God often comes into conflict with facilitated ideas from the world, Catholicism, or Protestant denominations.
52. On occasion the content of the Word so violates preconceived ideas of what the Bible says that the pastor’s teaching stimulates righteous indignation.
53. This final imperative cautions the believer to be slow on allowing such an incident to cause a reaction of mental-attitude anger.

**James 1:20** for the anger of man does not achieve the righteousness of God. (NASB)

1. This verse opens with the same word that ended verse 19, the noun **ὀργή (orgḗ)**: anger. If one is not slow to anger, then resultant anger will not achieve righteous actions.
2. The perpetrator is identified as **ἄνθρωπος (ánthrōpos)**. We last encountered this word in James 1:12 where we noted the seven Greek words that are translated into the English by the noun “man.”
3. The word *ánthrōpos* refers to a “person of weight or importance; a nobleman.”
4. The synonym—**ἄνθρωπος (ánthrōpos)**—refers to the ordinary man, run of the mill, man in general who is not prepared to function under righteousness.
5. Yet even the good can fall under pressures from the devil’s world and anger is often called into service to address the circumstance.
6. Nevertheless, even though out of fellowship, he remains a nobleman since he is a believer priest born spiritually into the royal family of God.
7. We are next informed that this advanced believer is out of fellowship and cannot produce righteousness. This is indicated by the present active indicative of the verb **ἐργάζομαι (ergázomai)**: “to produce.”

8. This verb is preceded by the negative conjunction **οὐκ (ouk)**: “does not.” Mental attitude anger, even in the soul of a nobleman, does not produce righteousness, **δικαιοσύνη (dikaiosúnē)**. The source of this righteousness is from **Θεός (Theós)**: “God.”
9. If the man James presents is a nobleman, a believer who has resources to function under righteous standards, but instead is out of fellowship, then he is unable to produce righteousness from the source of God.
10. If this is true, and it is, then how corrupt is the natural man—*ánthrōpos*? It is impossible for him to do so.
11. Then it must be noted that the believer in reversionism, identified in this verse as harboring mental-attitude anger, is no better a combatant in the Invisible War than the unbeliever.
12. The impact of the word *dikaíosúnē*, righteousness, is directed toward the production of divine good, but that objective is canceled by the negative *ouk* which means he does not produce divine good.

**James 1:20** for the mental attitude anger of the nobleman does not produce righteousness standards of divine good from the source of God.  
(EXT)

At this point we noted several point in summary of verse 20 on the three sources of divine good: **(1)** the filling of the Holy Spirit or status quo spirituality, **(2)** retention of doctrinal standards in the *kardía*, and **(3)** application of divine good from the soul.

We noted 13 passages of Scripture that instruct the believer on how to accomplish these objectives:

1. Overcoming evil with good: Romans 12:21.
2. By spiritual growth inside the bubble: Colossians 1:9–10; 2 Timothy 2:20–21; 3:16–17.
3. Spiritual growth enables the believer to produce divine good: Ephesians 2:10.
4. Such an advance produces stability in life: John 3:17.

5. This stability finds its source God's grace: 2 Corinthians 9:8.

Principle: the Holy Spirit produces divine good when the believer, inside the bubble, applies the Word of God to life and circumstances.

6. The sin nature produces human good from its area of strength (Isaiah 64:6). However, human good and evil were rejected on the cross (Titus 3:5).
7. A believer's production of human good and evil will be judged at the Evaluation Tribunal of Christ: (2 Corinthians 5:10).

Note: The phrase "judgment Seat of Christ" translates the noun **βῆμα** (*bēma*) in all major English Bibles. The word "concerns the evaluation of our life on earth and its character and works."<sup>1</sup> That this word distinguishes between the believer's production of divine good and human good and evil is the subject of 1 Corinthians 3:11–15 which emphasizing an evaluation rather than a judgment. The etymology of the term is discussed in a *NET Bible* study note.<sup>2</sup>

8. The judgment of all unbeliever's production of human good and evil will be presented as evidence before the Great White Throne judgment documented in Revelation 20:11–14.
9. An analysis of the events at the Great White Throne reveals that this assembly occurs following the divine destruction of the universe and its various "heavenly bodies" including planet earth. (2 Peter 3:10–13)
10. Included as evidence is the presentation of a set of books containing documentation of the human good and evil works performed by all of history's unbelievers.

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<sup>1</sup> Spiros Zodhiates, ed., "βῆμα," in *The Complete Word Study Dictionary: New Testament*, rev. ed. (Chattanooga: AMG Publishers, 1993), 334.

<sup>2</sup> "The *judgment seat* (βῆμα (*bēma*)) was a raised platform mounted by steps and sometimes furnished with a seat, used by officials in addressing an assembly or making pronouncements, often in judicial matters. The judgment seat was a common item in Greco-Roman culture, often located in the *agorá*, the public square or marketplace in the center of a city. Use of the term in reference to Christ's judgment would be familiar to Paul's 1st century readers (*The NET Bible* [Dallas: Biblical Studies Press, 1996–2005], 2255sn16).

11. In addition to these, Jesus Christ will also judge all fallen angels and the Nephilim. All three categories will be sentenced to the lake of fire for all eternity.
12. In this study, we took note of the Book of Life which is presented as evidence of those works performed by believers, classified as divine good.
13. Also to be presented as evidence are numerous Books of Works that condemn the lost who hope their efforts will appease divine righteousness but which will be found wanting.
14. The detailed study of these events may be consulted in JAS1-113 through JAS1-115.
15. The expanded translation of the sentence contained in James 1:19–20 follow:

**James 1:19**      Keep on knowing this  
[ IM #10 ], my beloved brethren. Every one of you  
must be [ IM #11 ] ready to learn and comprehend,  
reluctant to speak mentally or overtly, reluctant to  
react with mental-attitude anger;

**v. 20**      for the mental-attitude anger of the  
nobleman does not produce righteous standards of  
divine good from the source of God. (EXT)

**James 1:21**      Therefore, putting aside all  
filthiness and all that remains of wickedness, in  
humility receive [ IM #12 ] the word implanted,  
which is able to save your souls. (NASB)

1. Verse 21 makes the transition away from poor academic discipline and mental-attitude anger over to the purpose for attending Bible study.
2. It introduces the system by which spiritual growth is accomplished in the Church Age.
3. It begins with the aorist middle participle of ἀποτίθημι (*apotíthēmi*) which means, “to renounce, lay aside.” In this context it means, “to put away from oneself.”
4. The things that are to be put away are, first, ῥυπαρία (*rhuparía*): “filthy, pollution.” It refers to mental attitude sins that are controlling the soul of the believer sitting in Bible class.

5. These sins include pride, jealousy, anger, hatred, bitterness, guilt, vindictiveness, implacability, self-pity, judging, and malice.
6. The next phrase is “all that remains of wickedness.” The first word is another direct object, **περισσεΐα (*perisseía*)**: “surplus, excess, glut, profusion.”
7. The profusion that is produced is said to be “wickedness,” the noun **κακία (*kakía*)** which is best translated here as “an evil habit of mind.” The moral sense does refer to wickedness of the soul, the life, and the character of the individual.
8. There is a process indicated here. The mental attitude is the evil habit of mind that erupts with overt sins of the tongue. The verb *apotíthēmi* indicates that the believer has “renounced, lain aside, and put away” these sins.
9. This clearly means this believer had entered into prayer with the Father and confessed these sins to Him. He acknowledged to God each mental, verbal, or overt sin that had him out of fellowship resulting in restored fellowship.
10. This is the rebound technique. These sins were included among those that were imputed to Jesus Christ on the cross, followed by their judgment. They were removed from this believer as far as east is from west.
11. Forgiveness was given at the moment of confession. This believer was immediately filled by the Holy Spirit and reestablished inside the divine power system. He is now prepared to function within the process of learning the Word of God under the teaching ministry of the Holy Spirit.
12. The reason that rebound must be habitually used is so that unconfessed sins do not calcify and result in chronic carnality. This reversionistic process is discussed by Paul in Ephesians 4:17–19.
13. In contradistinction to this, the believer in context is ready to continue his advance, indicated by the aorist middle imperative of the verb **δέχομαι (*déchomai*)**: “to receive.”
14. This is the third imperative of the paragraph so far. In verse 19 we had the perfect active imperative of **οἶδα (*oída*)**: “Know this!” Then, the present active imperative of **εἰμί (*eimí*)**: “Everyone must keep on being (swift, slow, slow).” The third is the aorist middle imperative of **δέχομαι (*déchomai*)**: “to receive.”