

"THE EPISTLE OF JAMES"

Talk the Talk but Walk the Walk

Slow to Speak and Slow to Anger

"Pasha - Come close to Me-revealing of Joseph"

OT

Genesis 45:1-14

Joseph Reveals Himself to His brother: Not angry with them, but with love towards them

1Then Joseph could not(O) control himself before all those who stood by him. He cried, "Make everyone go out from me." So no one stayed with him when Joseph made himself known to his brothers. 2And he wept aloud, so that the Egyptians heard it, and the household of Pharaoh heard it. 3And Joseph said to his brothers,(P) "I am Joseph! Is my father still alive?" But his brothers could not answer him, for they were dismayed at his presence.

4So Joseph said to his brothers, "Come near to me, please." And they came near. And he said, "I am your brother, Joseph,(Q) whom you sold into Egypt. 5And now do not be distressed or angry with yourselves because you sold me here,(R) for God sent me before you to preserve life. 6For the famine has been in the land these two years, and there are(S) yet five years in which there will be neither(T) plowing nor harvest. 7And God sent me before you to preserve for you a remnant on earth, and to keep alive for you many survivors. 8So it was not you who sent me here, but God. He has made me a father to Pharaoh, and lord of all his house and(U) ruler over all the land of Egypt. 9Hurry and go up to my father and say to him, 'Thus says your son Joseph, God has made me lord of all Egypt. Come down to me; do not tarry. 10(V) You shall dwell in the land of Goshen, and you shall be near me, you and your children and your children's children, and your flocks, your herds, and all that you have. 11(W) There I will provide for you, for there are yet five years of famine to come, so that you and your household, and all that you have, do not come to poverty.' 12And now your eyes see, and the eyes of my brother Benjamin see, that it is(X) my mouth that speaks to you. 13You must tell my father of all my honor in Egypt, and of all that you have seen. Hurry and(Y) bring my father down here." 14Then he fell upon his brother Benjamin's neck and wept, and Benjamin wept upon his neck. 15And he kissed all his brothers and wept upon them. After that his brothers talked with him.

Haf-Torah

Ezekiel 37:15-24;

The Messiah will be revealed to the Jewish people

15The word of the LORD came to me: 16(A) "Son of man,(B) take a stick(a) and write on it, 'For(C) Judah, and(D) the people of Israel associated with him'; then take another stick and write on it, 'For(E) Joseph (the stick of Ephraim) and all the house of Israel associated with him.' 17And(F) join them one to another into one stick, that(G) they may become(H) one in your hand. 18And when(I) your people say to you,(J) 'Will you not tell us what you mean by these?' 19say to them, Thus says the Lord GOD: Behold, I am about to take(K) the stick of Joseph (that is in the hand of Ephraim) and the tribes of Israel associated with him. And I will join with it the(L) stick of Judah,(b) and(M) make them one stick, that they may be one in my hand. 20When the sticks on which you write are in your hand(N) before their eyes, 21then say to them, Thus says the Lord GOD: Behold,(O) I will take the people of Israel from the nations among which they have gone, and will gather them from all around, and bring them to their own land. 22And(P) I will make them one nation in the land, on(Q) the mountains of Israel. And(R) one king shall be king over them all, and they shall be no longer(S) two nations, and no longer divided into two kingdoms. 23(T) They shall not(U) defile themselves anymore(V) with their idols and their detestable things, or with any of their transgressions. But(W) I will save them from all the backslidings(c) in which they have sinned, and will cleanse them; and(X) they shall be my people, and I will be their God. 24"My servant(Y) David(Z) shall be king over them, and they shall all have(AA) one shepherd.

NT

James 1:19 Do not get angry

19 My dear brothers and sisters, take note of this: Everyone should be quick to listen, slow to speak and slow to become angry, 20 because human anger does not produce the righteousness that God desires.

I **Intro:**

- A. We have been talking about “The realities of Life”
- B. Begin part II of our outline “The **Responses** to the realities of life”

1. **OUTLINE**

I. There are certain **realities** of life common to all believers – 1:1-1:18.

- A. Your **Title:** are a **Servant** of God -- 1:1.
- B. Be Joyful in **Trials** of life are the basis for eternal rewards now and later -- 1:2-12.
 - 1. Be joyful -- 1:2.
 - 2. Persevere -- 1:3-4.
 - 3. Ask for wisdom -- 1:5.
 - 4. Eliminate doubt -- 1:6-8.
 - 5. The poor should glory in their humble position -- 1:10.
 - 6. Pursuit of money will pass away -- 1:11.
- C. **Temptation is inevitable**, yet not from God.
 - 1. Understand the process -- 1:16
 - 2. Only good comes from God, including salvation -- 1:17-18

II. Each believer should develop certain **responses** to the **realities** of life -- 1:19-2:13.

- A. **Reminders:** **Anger** does not promote God’s purpose -- 1:19-20. Joseph Revealed
 - 1. Swift to hear
 - 2. Slow to speak, slow to wrath
 - 3. Strong in our walk

- B. **Receiving:** **Moral cleansing** is critical -- 1:21 Gen 49
 - 1. Putting away
 - 2. Receive with meekness
 - 3. Implanted
- C. **Responsibility:** **Doing** and not just listening to the word of God -- 1:22-25 Ex 6:
 - 1.
 - 2.
 - 3.
- D. **Reflecting:** **Thinking about yourself** Ex 10
 - 1. Care for widows and orphans, for instance -- 1:26.
 - 2.
 - 3.
- E. **Respect:** Ex 17
 - 1. Eliminate favoritism for rich over poor -- 2:1-4.
 - a. Rich are a source of problems and not worth the special treatment -- 2:5-7
 - b. The royal law requires that all be treated equally -- 2:8-9.
 - c. Break this command to treat all as yourself and all the law is broken -- 2:10-11

2. Didache

Chapter 3. Other Sins Forbidden.

My child, **flee from every evil thing**, and from every likeness of it. **Be not prone to anger**, for anger leads to murder. **Be neither jealous, nor quarrelsome, nor of hot temper**, for out of all these murders are engendered. My child, **be not a lustful** one. for lust leads to fornication. Be neither a filthy talker, nor of lofty eye, for out of all these adulteries are engendered. My child, be not an observer of omens, since it leads to idolatry. Be neither an enchanter, nor an astrologer, nor a purifier, nor be willing to look at these things, for out of all these idolatry is engendered. My child, **be not a liar**, since a lie leads to theft. **Be neither money-loving**, nor vainglorious, for out of all these thefts are engendered. My child, **be not a murmurer**, since it leads the way to blasphemy. **Be neither self-willed nor evil-minded**, for out of all these blasphemies are engendered.

Rather, **be meek, since the meek shall inherit the earth. Be long-suffering and pitiful and guileless and gentle and good and always trembling at the words which you have heard.** You shall not exalt yourself, nor give over-confidence to your soul. Your soul shall **not be joined with lofty ones**, but with just and lowly ones shall it have its intercourse. **Accept whatever happens to you as good**, knowing that apart from God nothing comes to pass. ...

3. Mishna 2 ch 11

There Are Four Types Of Temperaments: Easily Angered And Easily Pacified - His Loss Is Outweighed By His Merit; Hard To Anger And Hard To Pacify - His Merit Is Outweighed By His Loss; Hard To Anger And Easy To Pacify - Pious; Easily Angered And Hard To Pacify - Wicked.

Easily Angered And Hard To Pacify - Wicked

Again, one might ask why *Pirkei Avos* should concern itself with a person of this nature? Here, too, a similar resolution can be offered. "**Easily angered and hard to pacify**" [51] refers to the person's temperament, not to his conduct. In practice, the person is able to restrain himself, and should he lose his temper, he becomes mollified quickly. Nevertheless, since he possesses such a tendency, *Pirkei Avos* terms him "wicked" so he should realize the challenge he faces. Similarly, people who are only "easily angered" or "hard to pacify" must realize the importance of going beyond that nature and eradicating such traits.

(Sichos Shabbos Parshas Nitzavim-Vayeilech, 5739)

Notes:

(Back to text) It must be emphasized that these two traits run directly contrary to the standards established by Torah law. For the Rambam states (Mishneh Torah, Hilchos De'os 2:3, cited by the Shulchan Aruch HaRav 156:3): "Anger is a very undesirable quality... it is proper to maintain the furthest possible distance from it." With regard to becoming pacified easily, the Rambam states (Hilchos Teshuvah 2:10): "When a person who wrongs one asks for forgiveness, one should forgive him with a perfect heart and a willing spirit." The Shulchan Aruch HaRav 606:8 states that one should grant such forgiveness immediately.

4. *Cost of Discipleship*

Ch 4 *Discipleship and the Cross*

We have talked about Cheap Grace and Costly Grace Ch1= Intro

We have talked about The Call to Discipleship Ch 2 = Servant

We have talked about Single-Minded Obedience = Ch 3 Trails & Temptation

We will talk about Discipleship and the Cross = Give up self

Now We will talk about the Individual Pasha:

Joseph did not retaliate. Instead, he broke the cycle by offering complete forgiveness. He told his brothers not to be remorseful for selling him to Egypt. How was Joseph able to offer his brothers such a gracious and total pardon? He did so on the basis of his confidence in God's goodness. He saw that, though the brothers had meant his sale into slavery for evil, God meant it for good. Everything had worked according to God's plan and wisdom.

II SERMON:

1. In [Jm 1:19-20](#) we find a trio of graces:
 - a. **"swift to hear"**
 - b. **"slow to speak"**
 - c. **"slow to wrath"**

2. From the context, it appears that these admonitions are given in regards to our reception of the Word of God - cf. [Jm 1:18](#), [21](#)
 - a. Therefore, they are qualities needed especially in times of trial when we need most the Word of God
 - b. In other words, we need to humbly and calmly be receptive to what the Word of God has to say

3. In this lesson, I wish to concentrate our attention on the third admonition: **"slow to wrath"**
 - a. Especially in view of verse 20: **"For the wrath of man worketh not the righteousness of God."**
 - b. And also because "wrath" (and its close cousin "anger") are too often excused as "minor" sins

I. AN "OVERALL LOOK" AT ANGER AND WRATH

A. DEFINING "ANGER" AND "WRATH"...

1. ANGER - (Greek, "**orge**")
 - a. "Indignation which has arisen gradually and become more settled" - THAYER
 - b. "ORGE suggests a more settled or abiding condition of mind, frequently with a view to taking revenge" - VINE
 - c. Anger, then, is a lingering, seething emotion
2. WRATH - (Greek, "**thumos**")
 - a. "The sudden outburst of passionate anger" - ZONDERVAN
PICTORIAL ENCYCLOPEDIA OF THE BIBLE
 - b. "The blaze of temper which flares into violent words and deeds, and just as quickly dies" - BARCLAY
 - c. Today we would call this "blowing off steam"

B. THE OLD TESTAMENT BOOKS OF WISDOM SAY MUCH ABOUT ANGER AND WRATH

1. In the Psalms: Cease from anger, and forsake wrath: fret not thyself in any wise to do evil. ([Ps 37:8](#))
2. In the book of Proverbs:
 - a. [He that is] soon angry dealeth foolishly ([Pr 14:17](#))
 - b. [He that is] slow to wrath [is] of great understanding: but [he that is] hasty of spirit exalteth folly. ([Pr 14:29](#))
 - c. A wrathful man stirreth up strife: but [he that is] slow to anger appeaseth strife. ([Pr 15:18](#))
 - d. [He that is] slow to anger [is] better than the mighty; and he that ruleth his spirit than he that taketh a city. ([Pr 16:32](#))
 - e. A man of great wrath shall suffer punishment: for if thou deliver [him], yet thou must do it again. ([Pr 19:19](#))
 - f. [It is] better to dwell in the wilderness, than with a contentious and an angry woman. ([Pr 21:19](#))
 - g. Make no friendship with an angry man; and with a furious man thou shalt not go: Lest thou learn his ways, and get a snare to thy soul. ([Pr 22:24-25](#))
3. In the book of Ecclesiastes: Be not hasty in thy spirit to be angry: for anger resteth in the bosom of fools. ([Ec 7:9](#))

C. THE NEW TESTAMENT ALSO SAYS MUCH AGAINST ANGER AND WRATH

1. To the brethren in Rome, Paul wrote: Dearly beloved, avenge

not yourselves, but [rather] give place unto wrath: for it is written, Vengeance [is] mine; I will repay, saith the Lord.
([Ro 12:19](#))

2. It is included with those things Paul lists as the "works of the flesh" in [Ga 5:19-21](#)
3. To the Ephesians Paul writes: Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice: ([Eph 4:31](#))
4. In a similar vein to the Colossians: But now ye also put off all these; anger, wrath, malice, blasphemy, filthy communication out of your mouth. ([Col 3:8](#))

4. (19-20) Standing firm against unrighteous anger.

So then, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath; for the wrath of man does not produce the righteousness of God.

a. **Slow to wrath; for the wrath of man does not produce the righteousness of God:** In light of the nature of temptation and the goodness of God, we must take special care to be **slow to wrath**, because our wrath does not accomplish the **righteousness of God**. Our **wrath** almost always simply defends our own agenda.

b. **Let every man be swift to hear, slow to speak, slow to wrath:** We can learn to be **slow to wrath** by first learning to be **swift to hear** and **slow to speak**. So much of our anger and wrath comes from being *self-centered* not *others-centered*. **Swift to hear** is a way to be *others-centered*. **Slow to speak** is a way to be *others-centered*.

5. (21) Standing firm against the lusts of the flesh.

Therefore lay aside all filthiness and overflow of wickedness, and receive with meekness the implanted word, which is able to save your souls.

a. **Filthiness and overflow of wickedness** probably has in mind an impure manner of living. In light of the nature of temptation and the goodness of God, we are to **lay aside all** impurity, putting them far from us.

b. **Receive with meekness the implanted word:** In contrast to an impure manner of living, we should **receive** (doing it **with meekness**, a teachable heart) **the implanted word** of God. This word is **able to save** us, both in our current situation and eternally. The purity of God's word will preserve us in an impure age.