

ὀργή now has more of the sense of a specific reaction of the human soul. It takes on the sense of anger as the most striking manifestation of powerful inner passion, θυμός.<sup>2</sup>

56. The translation of θυμός includes desire, emotion, passion, indignation, anger, or wrath. *Thumós* is:  
**Found together with *orgé*, wrath, anger which indicates a more enduring state of mind, whereas the more passionate and, at the same time, more temporary character of anger and wrath is *thumós*. *Thumós* is an outburst of *orgé*, anger.<sup>3</sup>**
57. The best translation for *orgé* in this context is the command to be “slow to react.” The mental attitude that is imperative for spiritual growth is objectivity. When emotion motivates the believer to react to what is being taught the result is mental-attitude anger.
58. 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)**

59. “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.
60. 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)**

<sup>2</sup> Hermann Kleinknecht, “ὀργή,” in *Theological Dictionary of the New Testament*, eds. Gerhard Kittel and Gerhard Friedrich, trans., Geoffrey W. Bromiley (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1967), 5:384.

<sup>3</sup> Spiros Zodhiates, gen. ed., *The Complete Word Study Dictionary: New Testament*, rev. ed. (Chattanooga: AMG Publishers, 1993), 745.

61. 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.
62. “Slow for the purpose of talking” means that no one is able to learn while talking. 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.
63. 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.
63. “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.
64. On occasion the content of the Word so violates preconceived ideas of what the Bible says that the pastor’s teaching stimulates righteous indignation.
65. 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 (anḗr)**. 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. In the NASB, James 1:12 begins with the phrase, “Blessed is a man.” There and in verse 20 the word *anḗr* is defined as “a man of importance. The word refers to a “person of weight or importance; a nobleman.”

4. In both cases, it emphasizes a person who has advanced in the plan of God so that he is copacetic in all circumstances.
5. The synonym—**ἄθρῳπος (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. When anger is *orgé* it refers to a mental attitude sin. It puts this advanced believer outside the bubble. The end result finds this man’s righteous modus operandi halted and he now functions in the cosmic system.
7. Nevertheless, even though out of fellowship, he remains a nobleman since he is a believer priest born spiritually into the royal family of God.
8. 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.”
9. 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.”
10. The active voice of *ergázomai* means this believer is producing the action of mental attitude anger while the indicative mood certifies it as a fact.
11. 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.
12. If this is true, and it is, then how corrupt is the natural man—*ánthrōpos*? It is impossible for him to do so.
12. 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.

13. The impact of the word *dikaiosúnē*, 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)

### Summary:

1. There are 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.
2. It is the coordinated function of divine good in the souls of noblemen that sustains a client nation and will ultimately resolve the Angelic Conflict.

**Romans 12:21** Do not be overcome by evil, but overcome evil with divine good.

3. The system that enables the believer to produce divine good is the grace apparatus for perception. Inside the bubble, the Holy Spirit enables the believer to learn, retain, recall, and apply divine truth from his soul.

**Colossians 1:9** This I pray, that your love may abound still more and more in real knowledge and all discernment,

**v. 10** so that you may approve the things that are excellent, in order to be sincere and blameless until the day of Christ.

**2 Timothy 2:20** Now in a large house there are not only gold and silver vessels, but also vessels of wood and of earthenware, and some to honor and some to dishonor.

**v. 21** Therefore, if anyone cleanses himself from these things, he will be a vessel of honor, sanctified, useful to the Master, prepared for every good work.

**2 Timothy 3:16** All Scripture is inspired by God and profitable for teaching, for reproof, for correction, for training in righteousness;

**v. 17** so that the man of God may be adequate, equipped for every good work.

4. The Christian way of life is designed so every believer may learn how to produce divine good:

**Ephesians 2:10** For we are His workmanship, created in Christ Jesus for good works, which God prepared beforehand so that we would walk in them.

5. Production of divine good is a sign of stability in one's spiritual life:

**John 13:17** "If you know these things, you are blessed if you do them."

6. The production of divine good will be rewarded:

**2 Corinthians 5:10** For we must all appear before the judgment seat of Christ, so that each one may be recompensed for his deeds in the body, according to what he has done, whether good or bad.

7. The principle behind the production of divine good is grace:

**2 Corinthians 9:8** God is able to make all grace abound to you, so that always having all sufficiency in everything, you may have an abundance of every good deed.

8. The Holy Spirit produces divine good when the believer functions inside the bubble from an inventory of facilitated principles stored in the stream of consciousness.
9. The sin nature produces human good from its area of strength noted in Isaiah 64:6. Human good and evil were not judged on the cross but were rejected and condemned at the cross which is indicated in Titus 3:5.

**Isaiah 64:6** For all of us have become like one who is unclean, and all our righteous deeds are like a filthy garment; and all of us wither like a leaf, our iniquities, like the wind, take us away.

**Titus 3:5** He saved us, not on the basis of deeds which we have done in righteousness, but according to His mercy, by the washing of regeneration and renewing by the Holy Spirit.

10. For believers, human good and evil will be a part of the Evaluation Tribunal of Christ where fire will distinguish between the believer's divine good and human good.

**2 Corinthians 5:10** For we must all appear before the judgment seat of Christ, so that each one may be recompensed for his deeds in the body, according to what he has done, whether good or bad.

**1 Corinthians 3:11** No man can lay a foundation other than the one which is laid, which is Jesus Christ.

**v. 12** Now if any man builds on the foundation with gold, silver, precious stones, wood hay, straw,

**v. 13** each man's work will become evident; for the day will show it because it is to be revealed with fire, and the fire itself will test the quality of each man's work.

**v. 14** If any man's work which he has built on it remains, he will receive a reward.

**v. 15** If any man's work is burned up, he will suffer loss; but he himself will be saved, yet as through fire.

11. The judgment of all unbeliever's efforts of human good and evil will be presented as evidence before the Great White Throne noted in Revelation 20:11–13.

**Revelation 20:11** Then I saw the great white throne, and He who was sitting on it, from Whose presence the earth and heaven have vanished, and no place was found for them.

**Revelation 20:12** Then I saw the dead, small and great, standing before the throne. And books were opened; and another book of a different kind was opened which is the book of life; and the dead were judged from the things which were written in the books, according to their deeds.

**v. 13** Then the sea gave up the dead of those in it. Also death and Hades gave up the dead of those in them. Then they were judged, every one of them according to their deeds.

**v. 14** Then death and Hades were thrown into the lake of fire. This is the second death, the lake of fire.

### Analysis:

1. In Revelation 20:11 a sequence of events summarizes the eternal destiny of those who reject Jesus Christ as Savior during human history.
2. The Great White Throne is occupied by the Lord Jesus Christ Who sits as the Chief Justice of the Supreme Court of Heaven.
3. In verse 11 the phrase, “from whose presence,” describes the event that culminated human history when the Lord will destroy the universe including the earth.
4. Details about this miraculous event are provided by Peter in 2 Peter 3:10–12. The prophesied removal of the universe is described by him in verse 10 with the phrase, “the elements will be destroyed with intense heat.”
5. All fallen angels who occupied the universe are transferred to a place in heaven where the Great White Throne is located.
6. Unbelievers, who previously were incarcerated in the Torments compartment of Hades, are transferred to the Lord’s courtroom as well.
7. The reason for these transfers is because “no place was found for them” since the earth and universe will have “vanished.”

**(End JAS1-41. See JAS1-42 for continuation of study at p. 411.)**