



**Date:** 07-20-2025

**Sermon Title:** Talk Less, Do More, Love Loud

**Text:** James 1.19-27 NLT

**Anchor Verse:**

**James 1:7- 8 NLT**

“For that man ought not to expect that he will receive anything from the Lord, *being* a double-minded man, unstable in all his ways.”

**1. Rethink Your \_\_\_\_\_**

***James 1:19-21 NLT***

*<sup>19</sup> Understand this, my dear brothers and sisters: You must all be quick to listen, slow to speak, and slow to get angry. <sup>20</sup> Human anger does not produce the righteousness God desires. <sup>21</sup> So get rid of all the filth and evil in your lives, and humbly accept the word God has planted in your hearts, for it has the power to save your souls.*

Notes:

## 2. Move Beyond \_\_\_\_\_ Moments

### **James 1:22-25 NLT**

<sup>22</sup> But don't just listen to God's word. You must do what it says. Otherwise, you are only fooling yourselves. <sup>23</sup> For if you listen to the word and don't obey, it is like glancing at your face in a mirror. <sup>24</sup> You see yourself, walk away, and forget what you look like. <sup>25</sup> But if you look carefully into the perfect law that sets you free, and if you do what it says and don't forget what you heard, then God will bless you for doing it.

### **Romans 2:13 NLT**

<sup>13</sup> For merely listening to the law doesn't make us right with God. It is obeying the law that makes us right in his sight.

Notes:

### 3. \_\_\_\_\_ What You Profess

#### **James 1:26-27 NLT**

<sup>26</sup> *If you claim to be religious but don't control your tongue, you are fooling yourself, and your religion is worthless.* <sup>27</sup> *Pure and genuine religion in the sight of God the Father means caring for orphans and widows in their distress and refusing to let the world corrupt you.*

Notes:

#### **NEXT STEP: "Pick One, Practice It"**

So what do you do with this?

This week, pick *one* area to practice what James preaches:

- Be *quick to listen* when you'd rather react.
- Do something God's Word has shown you—don't just think about it.
- Serve someone who can't repay you.
- *Tame your tongue*—online and in real life.

**Start small. Stay consistent. Watch your faith come to life.**

You don't have to change everything overnight. But **when you follow through on one thing**, it builds momentum for a life that truly reflects who Jesus is.

## Closing Challenge

Don't walk away unchanged. Let God's Word show you what's real—so you can live what's true.

Real faith listens, lives, and loves—**even when it's hard**.  
Let's not just talk the talk. Let's walk it out.

## WORKS

Acts of God and deeds of humankind in keeping God's commandments.

### Works of God

In the OT the “work(s)” (Heb. *ma'ākeh, mēlākā*) of God are his deeds in creation, salvation, and judgment. The Genesis narrative describes God's work in creation (Gen. 2:2, 3). Writers occasionally employ anthropomorphic language to describe “the work(s) of his (your) hands” (Job 14:15; 24:19; Ps. 8:6 [MT 7]) and “the work of your fingers” (Ps. 8:3 [4]) with reference to the creation. In other instances (cf. Ps. 145:4, 9–10, 17; Isa. 5:12), writers speak of God's works in creation and deliverance. Godly people are to “meditate” on God's good works (Ps. 77:12 [13]; 143:5) and to “remember” them (77:11 [12]).

In the NT the works of God become a major topic in the Gospel of John. In keeping with John's consistent depiction of the Son as the one who encountered a hostile world that did not “receive” him (John 1:10–11), the writer portrays a world that is divided between those whose “works are evil” (7:7; cf. 3:19) and the One who does the works of the Father (8:41). Jesus declares, “My Father is still working, and I also am working” (John 5:17; cf. v. 36), and further, “The works that I do in my Father's name testify to me” (10:25; cf. 4:34; 10:32). The Father gave Jesus this work (John 5:36; 17:4), and now the Father dwells in him as he performs these works (14:10). As a result of the work of Jesus, those who believe in him will do even greater works (John 14:12). This view, therefore, is fully integrated within John's understanding of the believing community as the people who have “beheld his glory” (John 1:14) in the works which the Son performed.

Although Paul employs Gk. *érgon/érge* primarily for human activity, he also refers to the drama of salvation as God's unfinished work. The Christian brother is the work of God: "Do not, for the sake of food, destroy the work of God" (Rom. 14:20). The spiritual and ethical transformation of the community is the work of God (Phil. 1:6). His demand to "work out your own salvation" is accompanied by the assurance that "it is God who is at work in you" (Phil. 2:13).

## Human Works

Acts of obedience to God are commonly described as works. Paul shares the Jewish tradition's positive evaluation of good works (cf. Neh. 13:14; Matt 5:16; 11:19) in his comments about moral conduct. God will judge each one according to his works (Rom. 2:6, 7; cf. 1 Cor. 3:13, 15; 2 Cor. 11:15). Consequently Paul challenges his readers to abound "in every good work" (2 Cor. 9:8; Col. 1:10; 2 Thess. 2:17). Indeed, he describes Christian service as "the work of the Lord" (1 Cor. 15:58; 16:10) or "the work of faith" (1 Thess. 1:3; cf. 5:13).

Although Paul challenges his communities to be engaged in good works, he speaks negatively of "works of the law" (sometimes abbreviated to "works"; e.g., Rom. 3:27; 4:2, 6; 9:12, 32; 11:6), especially in the polemical situation of Galatians and Romans, where he argues for the admission of Gentiles into community without the entrance requirement for circumcision. To make circumcision an entrance requirement for salvation is to insist on works of the law. The phrase "works of the law," which is only rarely attested in the Judaism contemporary with Paul, is apparently the equivalent of the "deeds of Torah" that are mentioned in the Dead Sea Scrolls. These "deeds of Torah" consist of the fulfillment of the covenantal obligations that are required by the law. Because of the threat of assimilation among Jews who lived among Gentiles in the two centuries immediately prior to Paul, the boundary markers that most clearly distinguished Jews from their neighbors—circumcision, the sabbath, and the purity laws—took on special significance in Jewish polemics. In Galatians and Romans Paul argues from the experience of his converts (Gal. 3:1–5) and from Scripture (cf. 3:6–29; Rom. 4:1–25) that one is justified, not by works of the law, but by faith (Rom. 3:28; 4:3–4; Gal. 2:16; 3:2, 5–9). Thus in this polemical context faith is the normal corollary to works. In most instances the object of faith is Jesus Christ (Gal. 2:16b, 20; 3:26; cf. Rom. 10:9–10). However, the Greek phrase *pístis Iesoú Christou*, which most translations render as "faith in Jesus Christ," may refer instead to the faithfulness of Jesus Christ as the corollary to human

works. In either case, Paul insists that no one is saved by those boundary markers that he describes as works of the law.

In the Epistle of James faith and works are again set in contrast. James insists that “faith without works is dead” (Jas. 2:17) and that one’s faith is demonstrated by one’s works (v. 18). In contrast to Paul (Rom. 4:3–5; Gal. 3:6–10), James insists that Abraham was justified by his works (Jas. 2:21–23). James refers to works of mercy, not the “works of the law” described by Paul. He challenges his community to be engaged in the “pure religion” (Jas. 1:27) that consists of adherence to the love command (2:8).

**Bibliography.** J. D. G. Dunn, “The Theology of Galatians,” in *Pauline Theology*, ed. J. M. Bassler (Minneapolis, 1991) 1:125–46; E. P. Sanders, *Paul and Palestinian Judaism* (Minneapolis, 1977).

JAMES W. THOMPSON<sup>1</sup>

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<sup>1</sup> James W. Thompson, [“Works,”](#) in *Eerdmans Dictionary of the Bible*, ed. David Noel Freedman, Allen C. Myers, and Astrid B. Beck (Grand Rapids, MI: W.B. Eerdmans, 2000), 1387.