

# James' Class Schedule

3/5/2023	James 1:16-18	Every perfect gift is from above
3/12/2023	James 1:19-21	Hearing, speaking and anger in a Christian life
3/19/2023	James 1:22-24	Doers of the Word
3/26/2023	James 1:25-27	Looking to God's Word and religion
4/2/2023	James Chp 1	Chp 1 Review
4/9/2023		no class - Resurrection Sunday
4/16/2023	James 2:1-4	Condemnation of favoritism
4/23/2023	James 2:5-7	Results of favoritism
4/30/2023	James 2:8-13	Favoritism, royal law, and law of liberty part 1
5/7/2023#	James 2:8-13	Favoritism, royal law, and law of liberty part 2

## Review from last week

<sup>19</sup> *This* you know, my beloved brethren. But everyone must be **quick to hear**, slow to speak *and* slow to anger; <sup>20</sup> for the anger of man does not achieve the righteousness of God.

<sup>21</sup> Therefore, [having] putting aside all filthiness and *all* that remains of wickedness, in humility **receive the word implanted**, which is able to save your souls.

- In the context we are to be quick to hear God's Word
- Quick has two ideas: one of being ready and the other of being eager to hear God's Word McCalley
- Slow to speak and to anger is to be present to maximize our hearing of God's Word McCalley
- Every believer has put aside his sin nature positionally
- He can now receive God's Word in all humility
- And by this Word he is able to grow in grace and knowledge of Him [the present tense of salvation]

# Today's Verses

<sup>22</sup> But prove yourselves **doers** of the word, and not merely **hearers** who delude themselves.

<sup>23</sup> For if anyone is a **hearer** of the word and not a **doer**, he is like a man who looks at his natural face in a mirror;

<sup>24</sup> for *once* he has looked at himself and gone away, he has immediately forgotten what kind of person he was.

<sup>22</sup> But prove yourselves doers of the word, and not merely hearers who delude themselves.

now be doers of the word

Interlinear

now - de - either a contrast or additional information

[you] be – *ginomai* – to come into a new state of being  
lit: become (present, imperative, middle)

• John 1:14a And the Word became flesh, and dwelt among us, and we saw His glory.

• continuous action in the present and it's a command

• to move out of **the hearer** condition into **the doer** condition

McCalley

• [you] keep on becoming doers

Wuest

<sup>22</sup> But prove yourselves doers of the word, and not merely hearers who delude themselves.

**doers** - *poiētés* - one who makes something, a doer,  
a performer

- Matt 7:24 Therefore everyone who hears these words of Mine and acts on them, may be compared to a wise man who built his house on the rock.

- In this structure “doers of the word” identifies the subject you

- Since *ginomai* is a present tense this is a never ending process\*

- You keep on becoming doers of the Word

- The believer as a doer of God’s Word is a major theme of the book of James.

\* McCalley

<sup>22</sup> But prove yourselves doers of the word, and not merely hearers who delude themselves.

and not only hearers deceiving yourselves Interlinear

• a compound structure – main verb is **be** [*ginomai*]

[you] **be** --- and not only hearers [continuously]

lit: stop being hearers only

Wuest

• The action is already going on and James wants them to stop it !

**hearers** - *akroatés* - In the NT, it has the meaning of one just listening without practicing what one hears.

• Rom 2:13 for it is not **the hearers** of the Law who are just before God, but **the doers** of the Law will be justified.

• In the church age we are under grace, not the Law!

<sup>22</sup> But prove yourselves doers of the word, and not merely hearers who delude themselves.

and not only hearers deceiving yourselves

Interlinear

deceiving - *paralogizomai* - to reason falsely (*para*, "from, amiss," *logizomai*, "to reason")

•Darby translates it "to beguile"

•Col 2:4 I say this so that no one will delude you with persuasive argument.

yourselves - *heauton* - oneself, himself

•betraying yourselves [into deception by reasoning contrary to the Truth]

Amplified

<sup>23</sup> For if anyone is a hearer of the word and not a doer,  
he is like a man who looks at his natural face in a mirror;

- This verse will give us the results of “reasoning falsely”

For [because] if – assumed to be true

anyone [believer] is - *eimi* – the state in which someone  
or some thing continuously exists  
(present, indicative, active)

a hearer of the word and not a doer

- This is a believer
- He is identified as a hearer and not a doer
- He is continually hearing the word
- He is continually not doing the word



<sup>23</sup> For if anyone is a hearer of the word and not a doer, he is like a man who looks at his natural face in a mirror;

- Now we are given an illustration of this “false reasoning”

**he** [this one] **is like** - *eoika* - to be like, to resemble  
(a present tense meaning)

- James 1:6b --- for the one who doubts **is like** the surf of the sea, driven and tossed by the wind.
- Now we are given the illustration:

[it's] a man who looks at his natural face in a mirror

**looks** - *katanoeō* - the action of the mind in apprehending certain facts about a thing; to consider or observe

<sup>23</sup> For if anyone is a hearer of the word and not a doer,  
he is like a man who looks at his natural face in a mirror;

[it's] a man who looks at his natural face in a mirror (cont.)

- *katanoēō* is lit: to put your mind on it [the word]  
or to fix your mind on it [the word]
- He has gotten a true picture of what he looks like [in the mirror]
- He is not condemned for looking
- He does get a true look at himself
- The next verse will tell us the issue James has with this man

<sup>24</sup> for once he has looked at himself and gone away, he has immediately forgotten what kind of person he was.

for he observed himself and has gone away and immediately forgot what he was like

Interlinear

- the illustration is continued in verse 24

for he observed himself [in the mirror]

he observed - *katanoēō* – again it refers to careful observation (aorist tense)

- This careful observation occurs at a point in time and it is a fact

- Next two things happen after this careful observation of himself

<sup>24</sup> for *once* he has looked at himself and gone away, he has immediately forgotten what kind of person he was.

**1<sup>st</sup>** - and [he] **has gone away** - *aperchomai* - to set off,  
to depart (perfect tense)

- Past completed action with abiding results
- He has permanently departed from observing himself in the mirror

**2<sup>nd</sup>** – and [he] **immediately forgot what he was like**

**immediately** - *eutheōs* - at once, straightway

**forgot** - *epilanthanomai* - to forget, or neglect

- He does not stay with what he saw in the mirror long\*
- Out of sight is out of mind is his motto\*                      \* McCalley

# Final Thoughts\*



- This man could be called “the forgetful hearer”
- A principle from these verses: That which is not put into practice will soon be forgotten
- Part of learning is doing
- Forgetting is not a memory issue, but a practice issue
- Once you hear it, you are going to forget it unless you put it into practice

\* McCalley