

# James Chapter 1 – Trials and Temptations

James 1:2-27

## I. Trials and Temptations – James 1

### Introduction

The Word of God, introduced in verse 18, becomes the focus of the remainder of chapter 1.

### C. The Role of God's Word

#### Passage

Here is the text for this section:

James 1:19-27 – <sup>19</sup>This you know, my beloved brethren. But let everyone 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 putting aside all filthiness and all that remains of wickedness, in humility receive the word implanted, which is able to save your souls. <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>25</sup>But one who looks intently at the perfect law, the law of liberty, and abides by it, not having become a forgetful hearer but an effectual doer, this man shall be blessed in what he does. <sup>26</sup>If anyone thinks himself to be religious, and yet does not bridle his tongue but deceives his own heart, this man's religion is worthless. <sup>27</sup>This is pure and undefiled religion in the sight of our God and Father, to visit orphans and widows in their distress, and to keep oneself unstained by the world.

<1:19> ἴστε, ἀδελφοί μου ἀγαπητοί· ἔστω δὲ πᾶς ἄνθρωπος ταχύς εἰς τὸ ἀκοῦσαι, βραδύς εἰς τὸ λαλῆσαι, βραδύς εἰς ὀργήν· <1:20> ὀργὴ γὰρ ἀνδρὸς δικαιοσύνην θεοῦ οὐκ ἐργάζεται. <1:21> διὸ ἀποθέμενοι πᾶσαν ῥυπαρίαν καὶ περισσεῖαν κακίας ἐν πραύτητι, δέξασθε τὸν ἔμφυτον λόγον τὸν δυνάμενον σώσαι τὰς ψυχὰς ὑμῶν.

<1:22> Γίνεσθε δὲ ποιηταὶ λόγου καὶ μὴ μόνον ἀκροαταὶ παραλογιζόμενοι ἑαυτοῦς. <1:23> ὅτι εἴ τις ἀκροατὴς λόγου ἐστὶν καὶ οὐ ποιητὴς, οὗτος ἕοικεν ἀνδρὶ κατανοοῦντι τὸ πρόσωπον τῆς γενέσεως αὐτοῦ ἐν ἐσόπτρῳ· <1:24> κατενόησεν γὰρ ἑαυτὸν καὶ ἀπελήλυθεν καὶ εὐθέως ἐπελάθετο ὅποιος ἦν. <1:25> ὁ δὲ παρακύψας εἰς νόμον τέλειον τὸν τῆς ἐλευθερίας καὶ παραμείνας, οὐκ ἀκροατὴς ἐπιλησμονῆς γενόμενος ἀλλὰ ποιητὴς ἔργου, οὗτος μακάριος ἐν τῇ ποιήσει αὐτοῦ ἔσται.

<1:26> Εἴ τις δοκεῖ θρησκὸς εἶναι μὴ χαλιναγωγῶν γλῶσσαν αὐτοῦ ἀλλὰ ἀπατῶν καρδίαν αὐτοῦ, τούτου μάταιος ἡ θρησκεία. <1:27> θρησκεία καθαρὰ καὶ ἀμίαντος παρὰ τῷ θεῷ καὶ πατρὶ αὕτη ἐστίν, ἐπισκέπτεσθαι ὀρφανοὺς καὶ χήρας ἐν τῇ θλίψει αὐτῶν, ἀσπιλον ἑαυτὸν τηρεῖν ἀπὸ τοῦ κόσμου.

## 1. God's Word Demands Our Attention – Vs. 19-20

James 1:19-20 – <sup>19</sup>This you know, my beloved brethren. But let everyone 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.

<1:19> ἴστε, ἀδελφοί μου ἀγαπητοί· ἔστω δὲ πᾶς ἄνθρωπος ταχύς εἰς τὸ ἀκοῦσαι, βραδύς εἰς τὸ λαλῆσαι, βραδύς εἰς ὀργήν· <1:20> ὀργὴ γὰρ ἀνδρὸς δικαιοσύνην θεοῦ οὐκ ἐργάζεται.

**This you know (Imperative! (8.1)) –**

This is a textual variation from the Majority Text used for the KJV.

ἴστε

“Be sure of this!!!”

All of this you know. Act upon your knowledge!!! (Remember James' theme!)

**My beloved brethren –**

ἀδελφοί μου ἀγαπητοί

Have you noticed yet that James begins each new thought this same basic way?

**Let everyone be (Imperative!(9.1)) –**

Tenth imperative by verse 19!

“Everyone” – That means exactly what it says.

This next section could be aimed at the worship services of the early church. They were fairly unstructured, especially compared to ours. Definitely no “order of worship”!

**Quick, swift –**

5036 ταχύς tachus takh-oos'  
of uncertain affinity;; adj  
KJV - swift 1; 1  
1) quick, fleet, speedy

**Hear –**

191 ακουω akouo ak-oo'-o  
a root; TDNT - 1:216,34; v  
KJV - hear 418, hearken 6, give audience 3, hearer 2, misc 8; 437  
1) to be endowed with the faculty of hearing, not deaf  
2) to hear  
2b) to attend to, consider what is or has been said  
2c) to understand, perceive the sense of what is said  
3) to hear something  
3a) to perceive by the ear what is announced in one's presence  
3b) to get by hearing learn

- 3c) a thing comes to one's ears, to find out, learn
- 3d) to give ear to a teaching or a teacher
- 3e) to comprehend, to understand.

Most commentators interpret this to apply specifically to being quick to hear God's Word.

### Slow –

1021 βραδύς bradus brad-ooce'  
of uncertain affinity;; adj  
KJV - slow 3; 3

- 1) slow
- 2) metaph. dull, inactive, in mind
  - 2a) stupid, slow to apprehend or believe

Synonyms

See Definition for αργός 692  
See Definition for βραδύς 1021  
See Definition for νωθρός 3576

692 - idle, involving blameworthiness

1021 - slow, tardy, having purely a temporal reference and no necessary bad sense

3576 - sluggish, descriptive of constitutional qualities and suggestive of censure

### Speak –

2980 λαλέω laleo laI-eh'-o  
a prolonged form of an otherwise obsolete verb; TDNT - 4:69,505; v  
KJV - speak 244, say 15, tell 12, talk 11, preach 6, utter 4, misc 3,  
vr speak 1; 296

- 1) to utter a voice or emit a sound
- 2) to speak
  - 2a) to use the tongue or the faculty of speech
  - 2b) to utter articulate sounds
- 3) to talk
- 4) to utter, tell
- 5) to use words in order to declare one's mind and disclose one's thoughts
  - 5a) to speak

This certainly brings other passages to mind:

Ecc. 5:2 – Do not be hasty in word or impulsive in thought to bring up a matter in the presence of God. For God is in heaven and you are on the earth; therefore let your words be few.

Whether this is aimed at worship services or each believer individually, it certainly has application in our lives.

### Anger, wrath –

3709 οργή orge or-gay'

from 3713; TDNT - 5:382,716; n f

KJV - wrath 31, anger 3, vengeance 1, indignation 1; 36

- 1) anger, the natural disposition, temper, character
- 2) movement or agitation of the soul, impulse, desire, any violent emotion, but esp. anger
- 3) anger, wrath, indignation
- 4) anger exhibited in punishment, hence used for punishment itself
  - 4a) of punishments inflicted by magistrates.

### Righteousness –

1343 δικαιοσύνη dikaiosune dik-ah-yos-oo'-nay

from 1342; TDNT - 2:192,168; n f

KJV - righteousness 92; 92

- 1) in a broad sense: state of him who is as he ought to be, righteousness, the condition acceptable to God
  - 1a) the doctrine concerning the way in which man may attain a state approved of God
  - 1b) integrity, virtue, purity of life, rightness, correctness of thinking feeling, and acting
- 2) in a narrower sense, justice or the virtue which gives each his due.

**As opposed to our sin that results from our own lusts.**

The “righteousness of God” are the things that God says are good, righteous.

Moo – “James’ very simple point is that human anger does not produce behavior that is pleasing to God.”

Vaughan concludes three things from this statement:

- “All who have been regenerated by the Word of truth are obligated to promote the righteousness of God in the earth.”
- “The man of wrath does not practice the righteousness of God.”
- “Wrath never furthers the cause of right.”

That sounds good, except for one thing: Jesus and the moneychangers. What do we do with that?? \_\_\_\_\_

Moo – “Wisdom sayings are notorious for the use of apparently absolute assertions in order to make a general, “proverbial” point. ... So we can assume that James intends us to read his warning as a general truth that applies in most cases: human anger is not usually pleasing to God, leading as it does to all kinds of sins. That it can never be pleasing to God would be an interpretation that is insensitive to the style in which James writes at this point.”

## 2. God's Word Requires Our Reception – Vs. 21

James 1:21 – <sup>21</sup>Therefore putting aside all filthiness and all that remains of wickedness, in humility receive the word implanted, which is able to save your souls.

<1:21> διὸ ἀποθέμενοι πᾶσαν ῥυπαρίαν καὶ περισσεῖαν κακίας ἐν πραύτητι, δέξασθε τὸν ἐμφυτὸν λόγον τὸν δυνάμενον σῶσαι τὰς ψυχὰς ὑμῶν.

### Therefore –

Whenever you see “therefore”, ...

### Putting aside, lay apart (Participle w/Imperative sense (9.2)) –

Perfect tense indicates one single action.

659 ἀποτιθεῖμι apotithemi ap-ot-eeth'-ay-mee

from 575 and 5087;; v

KJV - put off 2, lay aside 2, lay down 1, cast off 1, put away 1, lay apart 1; 8

1) to put off or aside or away

This word suggests stripping away, as one would when being baptized.

### Filthiness –

Things that are the opposite of righteousness (v20)

4507 ρυπαρία rhyparia hroo-par-ee'-ah

from 4508;; n f

KJV - filthiness 1; 1

1) to make filthy, befoul

2) to defile, dishonour

3) to make filthy

Moral filth.

Moo – “James chooses a word that reminds us just how offensive and detestable sin really is.”

### All that remains, superfluity –

4050 περισσεῖα perisseia per-is-si'-ah

from 4052; TDNT - 6:63,828; n f

KJV - abundance 2, abundantly 1, superfluity 1; 4

1) abundance, superabundantly, superfluously

2) superiority, preference, pre-eminence

3) gain, profit

4) residue, remains: the wickedness remaining over in a Christian from his state prior to conversion

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Used by the Greeks to describe the excess wax in their ears.

**Residue.** The evil that still remains in you after being saved.

### Wickedness, naughtiness –

2549 κακία kakia kak-ee'-ah

from 2556; TDNT - 3:482,391; n f

KJV - malice 6, maliciousness 2, evil 1, wickedness 1, naughtiness 1; 11

1) malignity, malice, ill-will, desire to injure

2) wickedness, depravity

2a) wickedness that is not ashamed to break laws

3) evil, trouble

Synonyms

See Definition for κακία 2549

See Definition for πονηρία 4189

2549 - denotes a vicious disposition

4189 - denotes the active exercise of a vicious disposition

“Whatever wickedness still remains”

“If we are to receive the Word we must put out of our lives everything which it condemns.” – Vaughan

This action precedes the next. The picture here is that of clearing a garden plot (a single act of cleansing) before the seeds can be planted.

How can we do this???

Wiersbe – Confess our sin, allow God to plow our fallow ground, be teachable (meekness).

Jer. 4:3 – For thus says the LORD to the men of Judah and to Jerusalem, “Break up your fallow ground, And do not sow among thorns.”

Hos. 10:12 – Sow with a view to righteousness, Reap in accordance with kindness; Break up your fallow ground, For it is time to seek the LORD Until He comes to rain righteousness on you.

Moo – “James, significantly, abandons the imagery [of stripping off clothing] ... because he wants to focus attention on a more basic issue than the adoption of a new code of behavior: the influence of God's word in producing that new kind of behavior.”

### Receive (Imperative! (aorist) (10.2)) –

1209 δεχομαι dechomai dekh'-om-ahee

middle voice of a primary verb; TDNT - 2:50,146; v

KJV - receive 52, take 4, accept 2, take up 1; 59

1) to take with the hand

1a) to take hold of, take up

2) to take up, receive

2a) used of a place receiving one

- 2b) to receive or grant access to, a visitor, not to refuse intercourse or friendship
  - 2b1) to receive hospitality
  - 2b2) to receive into one's family to bring up or educate
- 2c) of the thing offered in speaking, teaching, instructing
  - 2c1) to receive favourably, give ear to, embrace, make one's own, approve, not to reject
- 2d) to receive. i.e. to take upon one's self, sustain, bear, endure
- 3) to receive, get
  - 3a) to learn

#### Synonyms

See Definition for δεχομαι 1209  
 See Definition for λαμβανω 2983  
 The words overlap and distinctions often disappear; yet the suggestion of a welcoming or appropriating reception generally cleaves to 1209.

**This is the same word used for the Bereans in Acts 17:11:**

Now these were more noble-minded than those in Thessalonica, for they **received the word with great eagerness**, examining the Scriptures daily, to see whether these things were so.

“To receive the word in the fullest sense is to so open the inner self to the influence of God’s Word that its truth is transfused into the heart.” – Vaughan

#### **In humility, with meekness –**

4240 πραυτης prautes prah-oo'-tace  
 from 4239; TDNT - 6:645,929; n f  
 KJV - meekness 3; 3

1) mildness of disposition, gentleness of spirit, meekness

**This is best described as a “teachable spirit.”**

#### **Implanted, engrafted –**

Implanted is correct, not engrafted...

1721 εμφυτος emphutos em'-foo-tos  
 from 1722 and a derivative of 5453; ; adj  
 KJV - engrafted 1; 1

1) inborn, implanted by nature, implanted by others instruction

James is telling his believing audience that they are the fulfillment of Jeremiah’s prophecy in 31:33:

Jeremiah 31:33 – “But this is the covenant which I will make with the house of Israel after those days,” declares the LORD, “**I will put My law within them, and on their heart I will write it;** and I will be their God, and they shall be My people.”

#### **Word –**

λογον

Same as verse 18 above.

**“Having mentioned the Word of truth as the instrument by which the new birth is effected (verse 18), James here shows that it must be a dominant factor in maintaining, disciplining, and maturing the life which it originates.” – Vaughan**

Remember Jesus’ parable of the sower? Matthew 13:

Matthew 13:3-9; 18-23 – <sup>3</sup>And He spoke many things to them in parables, saying, “Behold, the sower went out to sow; <sup>4</sup>and as he sowed, some seeds fell beside the road, and the birds came and ate them up. <sup>5</sup>And others fell upon the rocky places, where they did not have much soil; and immediately they sprang up, because they had no depth of soil. <sup>6</sup>But when the sun had risen, they were scorched; and because they had no root, they withered away. <sup>7</sup>And others fell among the thorns, and the thorns came up and choked them out. <sup>8</sup>And others fell on the good soil, and \*yielded a crop, some a hundredfold, some sixty, and some thirty. <sup>9</sup>He who has ears, let him hear.”

<sup>18</sup>Hear then the parable of the sower. <sup>19</sup>When anyone hears the word of the kingdom, and does not understand it, the evil one comes and snatches away what has been sown in his heart. This is the one on whom seed was sown beside the road. <sup>20</sup>And the one on whom seed was sown on the rocky places, this is the man who hears the word, and immediately receives it with joy; <sup>21</sup>yet he has no firm root in himself, but is only temporary, and when affliction or persecution arises because of the word, immediately he falls away. <sup>22</sup>And the one on whom seed was sown among the thorns, this is the man who hears the word, and the worry of the world, and the deceitfulness of riches choke the word, and it becomes unfruitful. <sup>23</sup>And the one on whom seed was sown on the good soil, this is the man who hears the word and understands it; who indeed bears fruit, and brings forth, some a hundredfold, some sixty, and some thirty.”

After reading this parable, who do you think was a real Christian? Who among the four will you see in heaven?

#### **Is able –**

1410 δυναμαι dunamai doo'-nam-ahee  
 of uncertain affinity; TDNT - 2:284,186; v  
 KJV - can (could) 100, cannot + 3756 45, be able 37, may (might) 18, able 3, misc 7; 210

- 1) to be able, have power whether by virtue of one's own ability and resources, or of a state of mind, or through favourable circumstances, or by permission of law or custom
- 2) to be able to do something
- 3) to be capable, strong and powerful

## To save –

4982 σωζω sozo sode'-zo

from a primary swv sos (contraction for obsolete σαος saos, "safe"); TDNT - 7:965,1132; v

KJV - save 93, make whole 9, heal 3, be whole 2, misc 3; 110

1) to save, keep safe and sound, to rescue from danger or destruction

1a) one (from injury or peril)

1a1) to save a suffering one (from perishing), i.e. one suffering from disease, to make well, heal, restore to health

1b1) to preserve one who is in danger of destruction, to save or rescue

1b) to save in the technical biblical sense

1b1) negatively

1b1a) to deliver from the penalties of the Messianic judgment

1b1b) to save from the evils which obstruct the reception of the Messianic deliverance

## Your souls –

5590 ψυχη psuche psou-khay'

from 5594; TDNT - 9:608,1342; n f

KJV - soul 58, life 40, mind 3, heart 1, heartily + 1537 1, not tr 2; 105

1) breath

1a) the breath of life

1a1) the vital force which animates the body and shows itself in breathing

1a1a) of animals

1a1b) of men

1b) life

1c) that in which there is life

1c1) a living being, a living soul

2) the soul

2a) the seat of the feelings, desires, affections, aversions (our heart, soul etc.)

2b) the (human) soul in so far as it is constituted that by the right use of the aids offered it by God it can attain its highest end and secure eternal blessedness, the soul regarded as a moral being designed for everlasting life

2c) the soul as an essence which differs from the body (distinguished from other parts of the body)

After his claim that his audience's spirits had been redeemed, reborn by the Gospel (the "Word of truth"), this passage says that our souls can be saved through the same "Word".

"The Word of God, welcomed and rooted in the Christian's heart, is used by the Spirit to promote holiness, stimulate spiritual growth, develop character,

and generally produce the things that accompany salvation. In this way, it is able to save." – Vaughan

Wiersbe – "The final test of salvation is fruit. This means a changed life, Christian character and conduct, and ministry to others in the glory of God.

This fruit might be:

- Winning souls to Christ
- Growing in holy living
- Sharing our material possessions
- Spiritual character
- Good works
- Praising God

## An Important Sidebar: Are You Growing???

Wiersbe – "Too many people ... attend Bible classes and church services but never seem to grow. Is it the fault of the teacher or the preacher? Perhaps, but it may also be the fault of the hearer. It is possible to be dull of hearing because of decay of the spiritual life."

Hebrews 5:11-14 – <sup>11</sup>Concerning him we have much to say, and it is hard to explain, since you have become dull of hearing. <sup>12</sup>For though by this time you ought to be teachers, you have need again for someone to teach you the elementary principles of the oracles of God, and you have come to need milk and not solid food. <sup>13</sup>For everyone who partakes only of milk is not accustomed to the word of righteousness, for he is a babe. <sup>14</sup>But solid food is for the mature, who because of practice have their senses trained to discern good and evil.

It's funny that this passage talks so clearly about our growth as a believer. When I read through the passage I was reminded of how we discussed verse 21 a few months ago. And I wondered, "Have I been meditating on Scripture? I wonder if anyone in the class has?"

## Do our discussions promote spiritual growth or just cultivate the weeds?

It's wonderful for us to come to church, attend Bible study, listen to sermons. But has anything changed?

Are you growing? Prove it?

Are you not growing? Why not? What will it take?



### 3. God's Word Requires Our Application – Vss. 22-27

James 1:22-27 – <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>25</sup>But one who looks intently at the perfect law, the law of liberty, and abides by it, not having become a forgetful hearer but an effectual doer, this man shall be blessed in what he does. <sup>26</sup>If anyone thinks himself to be religious, and yet does not bridle his tongue but deceives his own heart, this man's religion is worthless. <sup>27</sup>This is pure and undefiled religion in the sight of our God and Father, to visit orphans and widows in their distress, and to keep oneself unstained by the world.

<1:22> Γίνεσθε δὲ ποιηταὶ λόγου καὶ μὴ μόνον ἀκροαταὶ παραλογιζόμενοι ἑαυτοῦς. <1:23> ὅτι εἴ τις ἀκροατὴς λόγου ἐστὶν καὶ οὐ ποιητὴς, οὗτος ἔοικεν ἀνδρὶ κατανοοῦντι τὸ πρόσωπον τῆς γενέσεως αὐτοῦ ἐν ἐσόπτρῳ· <1:24> κατενόησεν γὰρ ἑαυτὸν καὶ ἀπελήλυθεν καὶ εὐθέως ἐπελάθετο ὅποιος ἦν. <1:25> ὁ δὲ παρακύψας εἰς νόμον τέλειον τὸν τῆς ἐλευθερίας καὶ παραμείνας, οὐκ ἀκροατὴς ἐπισημονῆς γενόμενος ἀλλὰ ποιητὴς ἔργου, οὗτος μακάριος ἐν τῇ ποιήσει αὐτοῦ ἔσται.

<1:26> Εἴ τις δοκεῖ θρησκὸς εἶναι μὴ χαλιναγωγῶν γλῶσσαν αὐτοῦ ἀλλὰ ἀπατῶν καρδίαν αὐτοῦ, τούτου μάταιος ἢ θρησκεία. <1:27> θρησκεία καθαρὰ καὶ ἀμίαντος παρὰ τῷ θεῷ καὶ πατρὶ αὕτη ἐστίν, ἐπισκέπτεσθαι ὀρφανοὺς καὶ χήρας ἐν τῇ θλίψει αὐτῶν, ἄσπιλον ἑαυτὸν τηρεῖν ἀπὸ τοῦ κόσμου.

“These verses are in a sense the heart of the book.” – Vaughan

#### a. A Command – Vs 22

James 1:22 – <sup>22</sup>But prove yourselves doers of the word, and not merely hearers who delude themselves.

<1:22> Γίνεσθε δὲ ποιηταὶ λόγου καὶ μὴ μόνον ἀκροαταὶ παραλογιζόμενοι ἑαυτοῦς.

This is probably the most well-known verse in all of James!

#### But –

Don't just receive the word...

**Prove yourselves, be (Imperative!!! (11.2)) –**

Imperative #13!

1096 γινομαι ginomai ghin'-om-ahee

a prolongation and middle voice form of a primary verb; TDNT - 1:681,117; v

KJV - be 255, come to pass 82, be made 69, be done 63, come 52, become 47, God forbid + 3361 15, arise 13, have 5, be fulfilled 3, be married to 3, be preferred 3, not tr 14, misc 4, vr done 2; 678

1) to become, i.e. to come into existence, begin to be, receive being

2) to become, i.e. to come to pass, happen

2a) of events

3) to arise, appear in history, come upon the stage

3a) of men appearing in public

4) to be made, finished

4a) of miracles, to be performed, wrought

5) to become, be made

Become!

Given that it's a present imperative, more accurately, “Keep on becoming...”

“The present tense should probably be understood in an iterative sense, since James wishes to encourage **repeated action that becomes a habit.**” – Blomberg and Kamel

#### Doer –

4163 ποιητης poietes poy-ay-tace'

from 4160; TDNT - 6:458,895; n m

KJV - doer 5, poet 1; 6

1) a maker, a producer, author

2) a doer, performer

2a) one who obeys or fulfils the law

3) a poet

#### Word –

λόγον

Same as verse 18 above.

#### Merely, only –

3440 μονον monon mon'-on

from 3441; adv n

KJV - only 62, alone 3, but 1; 66

1) only, alone, but

#### Hearers –

202 ακροατης akroates ak-ro-at-ace'

from ακροαομαι akroaomai (to listen, apparently an intens. of 191); n m

KJV - hearer 4; 4

1) a hearer

An attendant at lectures.

Remember that in James' day, a private copy of the Bible, or any part of the Bible, or any book for that matter, was rare. **99% of their interaction with the Bible was by listening, not reading.** Today we might say, “Be a doer of the Word, and not merely a reader...”

## Delude, deceive –

3884 παραλογίζομαι paralogizomai par-al-og-id'-zom-ah-ee

from 3844 and 3049;; v

KJV - beguile 1, deceive 1; 2

- 1) to reckon wrong, miscount
- 2) to cheat by false reckoning
  - 2a) to deceive by false reasoning
- 3) to deceive, delude, circumvent

“The idea of ‘deceive’ in these contexts is clear: to be ‘deceived’ is to be blinded to the reality of one’s true religious state. **People can think that they are right with God when they really are not.**” – Moo

## Conclusion of verse 22:

“**True hearing and receiving must result in obedience.**” – Vaughan

Luke 6:46-48 – <sup>46</sup>“And why do you call Me, ‘Lord, Lord,’ and do not do what I say?

<sup>47</sup>Everyone who comes to Me, and hears My words, **and acts upon them**, I will show you whom he is like: <sup>48</sup>he is like a man building a house, who dug deep and laid a foundation upon the rock; and when a flood rose, the torrent burst against that house and could not shake it, because it had been well built.”

## b. An Illustration – Vss 23-25

James 1:23-25 – <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>25</sup>But one who looks intently at the perfect law, the law of liberty, and abides by it, not having become a forgetful hearer but an effectual doer, this man shall be blessed in what he does.

<1:23> ὅτι εἴ τις ἀκροατὴς λόγου ἐστὶν καὶ οὐ ποιητὴς, οὗτος ἔοικεν ἀνδρὶ κατανοοῦντι τὸ πρόσωπον τῆς γενέσεως αὐτοῦ ἐν ἐσόπτρῳ· <1:24> κατενόησεν γὰρ ἑαυτὸν καὶ ἀπελήλυθεν καὶ εὐθέως ἐπελάθετο ὅποῖος ἦν. <1:25> ὁ δὲ παρακύψας εἰς νόμον τέλειον τὸν τῆς ἐλευθερίας καὶ παραμείνας, οὐκ ἀκροατὴς ἐπιλησμονῆς γενόμενος ἀλλὰ ποιητὴς ἔργου, οὗτος μακάριος ἐν τῇ ποιήσει αὐτοῦ ἐσται.

## Hearer –

Same as verse 22 above.

## Word –

Same as verse 22 above.

## Doer –

Same as verse 22 above.

## Looks –

2657 κατανοεω katano-eeo kat-an-o-eh'-o

from 2596 and 3539; TDNT - 4:973,636; v

KJV - consider 7, behold 4, perceive 2, discover 1; 14

- 1) to perceive, remark, observe, understand
- 2) to consider attentively, fix one's eyes or mind upon

**This word does not necessarily mean an quick glance like we often hear when this passage is presented. The big issue here is not that the person just glanced, but that they forgot what they saw.**

## Natural –

1078 γενεσις genesis ghen'-es-is

from the same as 1074; TDNT - 1:682,117; n f

KJV - generation 1, natural 1, nature 1; 3

- 1) source, origin
  - 1a) a book of one's lineage, i.e. in which his ancestry or progeny are enumerated
- 2) used of birth, nativity
- 3) of that which follows origin, viz. existence, life
  - 3a) the wheel of life (Jas 3:6), other explain it, the wheel of human origin which as soon as men are born begins to run, i.e. its course of life

There is a lot of discussion about James’ addition of this word to describe “face”, but it likely just means what it means.

## Mirror –

What were mirrors like in that day? Usually bronze or copper flats polished to act as a mirror. Glass mirrors with metal like we have today were not invented until around 300 AD, and were not mass produced until the 1800s.

2072 εσοπτρον esoptron es'-op-tron

from 1519 and a presumed derivative of 3700; TDNT - 2:696,27/264; n n

KJV - glass 2; 2

- 1) a mirror
  - 1a) the mirrors of the ancients were made, not of glass, but steel

The other instance in the NT is 1 Cor. 13:12.

In this simile, we are told who the man is like, but what is the mirror like? \_

How is God’s Word like a mirror? \_\_\_\_\_

Martin – **“What is seen in a mirror is meant to lead to action, usually regarded as remedial.”** LOL!

Vaughan – It reveals the truth about ourselves and shows us what needs to be done.

Moo – “Moral self-reflection”

God’s Word as a mirror brings conviction, cleansing, and transformation.

Is. 6:5 – “Woe is me, for I am a man of unclean lips!”

Ps. 139:23-24 – <sup>23</sup>Search me, O God, and know my heart; Try me and know my anxious thoughts; <sup>24</sup>And see if there be any hurtful way in me, And lead me in the everlasting way.

John 15:3 – “You are made clean by the words I have spoken to you.”

Romans 12:2 – “Be not conformed to this world, but **be transformed by the renewing of your mind.**”

How do you renew your mind? \_\_\_\_\_

### Looked –

Same as verse 23.

### Gone away –

565 ἀπερχομαι aperchomai ap-erkh'-om-ahee  
from 575 and 2064; TDNT - 2:675,257; v

KJV - go 53, depart 27, go (one's) way 16, go away 14, come 4, misc 6; 120

- 1) to go away, depart
  - 1a) to go away in order to follow any one, go after him, to follow his party, follow him as a leader
- 2) to go away
  - 2a) of departing evils and sufferings
  - 2b) of good things taken away from one
  - 2c) of an evanescent state of things

### Immediately –

2112 ευθεως eutheos yoo-theh'-oce  
from 2117; adv

KJV - immediately 35, straightway 32, forthwith 7, misc 6; 80

- 1) straightway, immediately, forthwith

Gundry – “We expect length of time contributing to forgetfulness. This dramatizes the danger and seriousness of forgetting. Bad behavior follows fast.”

### Forgotten –

1950 ἐπιλανθανομαι epilanthanomai ep-ee-lan-than'-om-ahee  
middle voice from 1909 and 2990; v

KJV - forget 7, be forgetful 1; 8

- 1) to forget
- 2) neglecting, no longer caring for
- 2) forgotten, given over to oblivion, i.e. uncared for

### What kind of person –

3697 οποιος hopoios hop-oy'-os

from 3739 and 4169; pron

KJV - what manner of 1, such as 1, of what sort 1, whatsoever + 4118 1, what manner of man 1; 5

- 1) of what sort or quality, what manner of

### Looks intently –

**This is a different word that is translated “looks”.**

3879 παρακλυτω parakupto par-ak-oopt'-to  
from 3844 and 2955; TDNT - 5:814,784; v

KJV - stoop down 3, look 2; 5

- 1) to stoop to a thing in order to look at it
- 2) to look at with head bowed forward
- 3) to look into with the body bent
- 4) to stoop and look into
- 5) metaph. to look carefully into, inspect curiously
  - 5a) of one who would become acquainted with something

“Bending down to peer”

Gundry – “Bending down to peer indicates concentration and seriousness of purpose.”

This is the same word used when John (20:5) ran to the tomb and stooped down to peer inside.

Looking carefully, closely, seriously. “The word seems to denote a minute, searching inspection.”

How does your Bible study stand up to this picture? \_\_\_\_\_  
Is it a morning ritual or serious, focused inspection? \_\_\_\_\_

### Perfect –

5046 τελειος teleios tel'-i-os

from 5056; TDNT - 8:67,1161; adj

KJV - perfect 17, man 1, of full age 1; 19

- 1) brought to its end, finished
- 2) wanting nothing necessary to completeness
- 3) perfect
- 4) that which is perfect
  - 4a) consummate human integrity and virtue
  - 4b) of men
    - 4b1) full grown, adult, of full age, mature

Complete – Everything we need for righteous living.



## Law –

Perfect tense indicates one single action.

3551 νόμος nomos nom'-os

from a primary νέμω nemo (to parcel out, especially food or grazing to animals); TDNT - 4:1022,646; n m

KJV - law 197; 197

- 1) anything established, anything received by usage, a custom, a law, a command
  - 1a) of any law whatsoever
    - 1a1) a law or rule producing a state approved of God
      - 1a1a) by the observance of which is approved of God
    - 1a2) a precept or injunction
    - 1a3) the rule of action prescribed by reason
  - 1b) of the Mosaic law, and referring, acc. to the context. either to the volume of the law or to its contents
  - 1c) the Christian religion: the law demanding faith, the moral instruction given by Christ, esp. the precept concerning love
  - 1d) the name of the more important part (the Pentateuch), is put for the entire collection of the sacred books of the OT

Law.

See definition for νόμος [3551](#)

See definition for εντολη [1785](#)

See definition for δογμα [1378](#)

νόμος is the common word meaning law. It may mean law in general. In the N.T., however, it usually means the law of God, and most frequently the Mosaic law.

εντολη is more specific, being used of a particular command.

δογμα is an authoritative conclusion, a proposition which it is expected that all will recognize as universally binding.

Gundry – James here shifts from the “Word” to “Law.” “The Law doesn’t differ from the Word.” “But **the shift in terminology lays emphasis on the obligation to meet this demand.**”

Moo – “For Jews, ‘law’ meant torah, the rules and regulations that God had given his special people to govern their nation, their religion, and their day-to-day conduct.” “James’ ‘law’ does not refer to the law of Moses as such, but to **the law of Moses as interpreted and supplemented by Christ.**”

## Liberty –

1657 ελευθερια eleutheria el-yoo-ther-ee'-ah

from [1658](#); TDNT - 2:487,224; n f

KJV - liberty 11; 11

- 1) liberty to do or to omit things having no relationship to salvation
- 2) fancied liberty

2a) licence, the liberty to do as one pleases

3) true liberty is living as we should not as we please

“This law does not trap, bind, or weigh one down, but is characterized by freedom.” – Blomberg and Kamell

How can “law” liberate you? \_\_\_\_\_

“A law which gives liberty to those who bring themselves under its authority. Indeed, only those who live in accordance with God’s Word are truly free. ‘Duty is the greatest liberty, and sin the greatest bondage.’” – Vaughan

“Free from the curse of sin. Free from the power of sin.” – Lenski

## Abides, continues –

3887 παραμενω parameno par-am-en'-o

from [3844](#) and [3306](#); TDNT - 4:577,581; v

KJV - continue 2, abide 1; 3

- 1) to remain beside, continue always near
- 2) to survive, remain alive

The person lives as a doer.

## Forgetful –

1953 επιλησιμονη epilesmonē ep-ee-lace-mon-ay'

from a derivative of [1950](#); n f

KJV - forgetful 1; 1

- 1) forgetfulness

## Hearer –

Same as verse 22 above.

## Effectual, of the work –

2041 εργον ergon er'-gon

from a primary (but obsolete) εργω ergo (to work); n n

KJV - work 152, deed 22, doing 1, labour 1; 176

- 1) business, employment, that which any one is occupied
  - 1a) that which one undertakes to do, enterprise, undertaking
- 2) any product whatever, any thing accomplished by hand, art, industry, or mind
- 3) an act, deed, thing done: the idea of working is emphasised in opp. to that which is less than work

A productive doer.

## Doer –

Same as verse 22 above.

## Blessed –

3107 μακαριος makarios mak-ar'-ee-os  
a prolonged form of the poetical μακαρ makar (meaning the same); TDNT - 4:362,548; adj  
KJV - blessed 44, happy 5, happier 1; 50  
1) blessed, happy

Verse 12 says you'll be blessed if you endure the trials. Here James says you'll be blessed if you hear and obey God's Word.

## Does –

4162 ποιησις poiesis poi'-ay-sis  
from 4160; TDNT - 6:458,895; n f  
KJV - deed 1; 1  
1) a making  
2) a doing or performing  
2a) in his doing i.e. in the obedience he renders to the law

Moo – “He will be blessed ‘because he has been a doer.’”

Are you blessed? Do you feel like you have God's hand of blessing on your life? Do you see things going better than they should?

Example: Tithing – God promises financial blessing and protection from the things that sap your finances.

Or do you feel like you are always fighting a strong headwind in everything you do?

Is there a chance God has revealed a word to you and you haven't listened?

What are times in your life you could point to where recently you heard from God and obeyed Him?

## Summary of verses 23-25:

Moo – “Indeed, the success of James' analogy presumes that both the person who looks in the mirror and the person who looks into God's word are capable of two different responses. The ‘hearer only’ is faulted for not acting on what he sees in the mirror (implying that he could act on it if he chose), while the ‘doer’ of v. 25 is commended for putting into effect what he has seen in God's law (implying that he could ignore it if he chose). **The key failure of the ‘hearer only,’ then, is forgetting.**”

## c. Three Examples – Vss 26-27

“Three tests of applied Christianity” – Vaughan

James 1:26-27 – <sup>26</sup>If anyone thinks himself to be religious, and yet does not bridle his tongue but deceives his own heart, this man's religion is worthless. <sup>27</sup>This is pure and undefiled religion in the sight of our God and Father, to visit orphans and widows in their distress, and to keep oneself unstained by the world.

<1:26> Εἴ τις δοκεῖ θρησκὸς εἶναι μὴ χαλιναγωγῶν γλῶσσαν αὐτοῦ ἀλλὰ ἀπατῶν καρδίαν αὐτοῦ, τοῦτου μάταιος ἡ θρησκεία. <1:27> θρησκεία καθαρὰ καὶ ἀμίαντος παρὰ τῷ θεῷ καὶ πατρὶ αὕτη ἐστίν, ἐπισκέπτεσθαι ὀρφανοὺς καὶ χήρας ἐν τῇ θλίψει αὐτῶν, ἄσπιλον ἑαυτὸν τηρεῖν ἀπὸ τοῦ κόσμου.

## i. A Negative Example – Not bridling your tongue – v 26

James here is addressing the third of the three commands in verse 19, “Be slow to speak.”

## Thinks, seem –

1380 δοκεω dokeo dok-eh'-o  
a prolonged form of a primary verb, δοκω doko dok'-o (used only in an alternate in certain tenses; cf the base of 1166) of the same meaning; TDNT - 2:232,178; v  
KJV - think 33, seem 13, suppose 7, seem good 3, please 2, misc 5; 63  
1) to be of opinion, think, suppose  
2) to seem, to be accounted, reputed  
3) it seems to me  
3a) I think, judge: thus in question  
3b) it seems good to, pleased me, I determined

## Synonyms

See Definition for δοκεω	<u>1380</u>
See Definition for ηγεομαι	<u>2233</u>
See Definition for νομιζω	<u>3543</u>
See Definition for οιομαι	<u>3633</u>
See Definition for φαινω	<u>5316</u>

1380 - refers to the subjective judgment, which may or may not conform to the fact

5316 - refers to the actual external appearance, generally correct, but possibly deceptive

2233 and 3543 denote a belief resting not on one's inner feeling or sentiment, but on the due consideration of external grounds, and the weighing and comparing of facts. 1380 and 3633 on the other hand, describe a subjective judgment growing out of inclination or a view of facts in their relation to us. 2233 denotes a more deliberate and careful judgment than 3543; 3633 a subjective judgment which has feeling rather than thought (1380) for its ground.

This is a person who thinks they're on the right track but are not.

## Religious –

2357 θρησκος threskos thrace'-kos  
probably from the base of 2360; TDNT - 3:155,337; adj  
KJV - religious 1; 1

- 1) fearing or worshipping God
- 2) to tremble
  - 2a) trembling, fearful

See definition for θεοσεβης 2318  
See definition for ευσεβης 2152  
See definition for ευλαβης 2126  
See definition for θρησκος 2357  
See definition for δεισιδαιμων 1175

θεοσεβης, according to derivation and usage, means worship of God (or of the gods), a fulfillment of one's duty towards God. It is a general term, meaning religious in a good sense.

ευσεβης is distinguished from yeosebvh in two ways. It is used to include the fulfillment of obligations of all kinds, both towards God and man. It is thus applied to the fulfillment of the duties involved in human relations, as towards one's parents. Furthermore, when used in the higher sense, it means not any kind of worship, but, as the etymology indicates, the worshipping of God aright.

ευλαβης meaning originally careful in handling, in its religious application means careful in handling divine things. It characterizes the anxious and scrupulous worshipper, careful not to change anything that should be observed in worship, and fearful of offending. It means devout, and may be applied to an adherent of any religion, being especially appropriate to describe the best of the Jewish worshippers.

**θρησκος is one who is diligent in the performance of the outward service of God. It applies especially to ceremonial worship.**

δεισιδαιμων, in accordance with its derivation, makes prominent the element of fear. It emphasizes strongly the ideas of dependence and of anxiety for divine favor. It may be used as practically equivalent to θεοσεβης. Often, however, it implies that the fear which it makes prominent is an unworthy fear, so that it comes to have the meaning superstitious. In the N.T. it is used, as is also the noun δεισιδαιμονια, in a purposely neutral sense, meaning simply religious, neither conveying the highest meaning, nor plainly implying a lower meaning.

The outward practice, the service of a god.

Unlike the case in our culture today, saying that someone was religious did not have in itself and any negative connotations. But when combined with the idea of just seeming religious, that is exactly what James is suggesting.

## Bridle –

James is the only biblical writer who uses the imagery of reins in relationship to the tongue.

5468 χαλιναγωγεω chalinagogeο khal-in-ag-ogue-eh'-o  
from a compound of 5469 and the reduplicated form of 71; v  
KJV - bridle 2; 2

- 1) to lead by a bridle, to guide
- 2) to bridle, hold in check, restrain

This is the bit and reins used to restrain and direct a horse.

## Tongue –

1100 γλωσσα glossa gloce-sah'  
of uncertain affinity; TDNT - 1:719,123; n f  
KJV - tongue 50; 50

- 1) the tongue, a member of the body, an organ of speech
- 2) a tongue
  - 1a) the language or dialect used by a particular people distinct from that of other nations

## Deceives –

Different from verse 22 above.

538 απαταω apatao ap-at-ah'-o  
of uncertain derivation; TDNT - 1:384,65; v  
KJV - deceive 4; 4  
1) to cheat, beguile, deceive

## Heart –

2588 καρδια kardia kar-dee'-ah  
prolonged from a primary καρ kar (Latin, cor, "heart"); TDNT - 3:605,415; n f  
KJV - heart 159, broken hearted + 4937 1; 160

- 1) the heart
  - 1a) that organ in the animal body which is the centre of the circulation of the blood, and hence was regarded as the seat of physical life
  - 1b) denotes the centre of all physical and spiritual life
    - 2a) the vigour and sense of physical life
    - 2b) the centre and seat of spiritual life
      - 2b1) the soul or mind, as it is the fountain and seat of the thoughts, passions, desires, appetites, affections, purposes, endeavours
      - 2b2) of the understanding, the faculty and seat of the intelligence
      - 2b3) of the will and character
      - 2b4) of the soul so far as it is affected and stirred in a bad way or good, or of the soul as the seat of the

sensibilities, affections, emotions, desires, appetites, passions

1c) of the middle or central or inmost part of anything, even though inanimate

This person is not a hypocrite, they are self-deceived.

### Worthless, vain –

3152 ματαιος mataios mat'-ah-yos

from the base of 3155; TDNT - 4:519,571; adj

KJV - vain 5, vanities 1; 6

1) devoid of force, truth, success, result

2) useless, of no purpose

Meaningless. Idle, empty, fruitless, useless, powerless, lacking truth.

Inconsequential – not eventuating in eternal life. – Gundry

### Summary of verse 26:

What are examples of a person not bridling their tongue? \_\_\_\_\_

Realizing again the difference between our technology today and the world of James' audience, could this also apply to writing, typing, posting, ...?

Matthew 12:34-37 – <sup>34</sup>You brood of vipers, how can you, being evil, speak what is good?

For the mouth speaks out of that which fills the heart. <sup>35</sup>The good man out of his good

treasure brings forth what is good; and the evil man out of his evil treasure brings forth

what is evil. <sup>36</sup>And I say to you, that every careless word that men shall speak, they shall

render account for it in the day of judgment. <sup>37</sup>For by your words you shall be justified,

and by your words you shall be condemned."

When people don't bridle their tongue, what are they really showing? \_\_\_\_\_

What is the practical application of James' message here? \_\_\_\_\_

Ecclesiastes 5:2-3 – <sup>2</sup>Do not be hasty in word or impulsive in thought to bring up a matter in the presence of God. For God is in heaven and you are on the earth; therefore let your words be few. <sup>3</sup>For the dream comes through much effort, and the voice of a fool through many words.

Proverbs 10:19 – When there are many words, transgression is unavoidable, But he who restrains his lips is wise.

What do you need to do with this? \_\_\_\_\_ Is this word for you? \_\_\_\_\_

## ii. The First Positive Example – Caring for orphans and widows – v27

Unlike the worthless religion of the first example, here are two examples of true religion. Here is what doers of the law do:

### Pure –

2513 καθαρος katharos kath-ar-os'

of uncertain affinity; TDNT - 3:413,381; adj

KJV - pure 17, clean 10, clear 1; 28

1) clean, pure

1a) physically

1a1) purified by fire

1a2) in a similitude, like a vine cleansed by pruning and so fitted to bear fruit

1b) in a levitical sense

1b1) clean, the use of which is not forbidden, imparts no uncleanness

1c) ethically

1c1) free from corrupt desire, from sin and guilt

1c2) free from every admixture of what is false, sincere genuine

1c3) blameless, innocent

1c4) unstained with the guilt of anything

### Synonyms

See Definition for ειλικρινης 1506

See Definition for καθαρος 2513

1506 - denotes freedom from falsehoods

2513 - denotes freedom from defilements, of the flesh and the world

See definition for ειλικρινης 1506

See definition for καθαρος 2513

See definition for αμιανος 283

ειλικρινης denotes chiefly that which is pure as being sincere, free from foreign admixture.

καθαρος is that which is pure as being clean, free from soil or stain. The meaning of both in the N.T. is distinctly ethical.

αμιανος is unspotted, describing that which is far removed from every kind of contamination.

This word suggests stripping away, as one would when being baptized.

### Undefined –

A synonym of "Pure" above.

283 αμιαντος amiantos am-ee'-an-tos  
from 1 (as a negative particle) and a derivative of 3392; TDNT -  
4:647,593; adj  
KJV - undefiled 4; 4  
1) not defiled, unsoiled  
1a) free from that by which the nature of a thing is deformed and  
debased, or its force and vigour impaired

Unspotted

### Visit –

1980 επισκεπτομαι episkeptomai ep-ee-skep'-tom-ah-ee  
middle voice from 1909 and the base of 4649; TDNT - 2:599,244; v  
KJV - visit 10, look out 1; 11  
1) **to look upon or after**, to inspect, examine with the eyes  
1a) in order to see how he is, i.e. to visit, go to see one  
1a1) the poor and afflicted, the sick  
1b) to look upon in order to help or to benefit  
1b1) to look after, have care for, provide for: of God  
1c) to look (about) for, look out (one to choose, employ, etc.)

**Check in, care for, look after.**

### Orphans, fatherless –

3737 ορφανος orphanos or-fan-os'  
of uncertain affinity; TDNT - 5:487,734; adj  
KJV - comfortless 1, fatherless 1; 2  
1) bereft (of a father, of parents)  
1a) of those bereft of a teacher, guide, guardian  
1b) orphaned

### Widows –

5503 χηρα chera khay'-rah  
feminine of a presumed derivative apparently from the base of 5490  
through the idea of deficiency; TDNT - 9:440,1313; n f  
KJV - widow 27; 27  
1) a widow  
2) metaph. a city stripped of its inhabitants and riches is represented  
under the figure of a widow

In James' day it would have been incredibly difficult for widows to make a  
livable income.

### Distress, affliction –

2347 θλιψις thlipsis thlip'-sis  
from 2346; TDNT - 3:139,334; n f  
KJV - tribulation 21, affliction 17, trouble 3, anguish 1, persecution  
1, burdened 1, to be afflicted + 1519 1; 45  
1) a pressing, pressing together, pressure  
2) metaph. oppression, affliction, tribulation, distress, straits

The pressure they lived under would have been certain economic stress, as  
well as oppression by others since they had no one to stand up for them.

Who does that make you think of today? \_\_\_\_\_

### Summary of verse 27a:

**Meeting needs is not peripheral or optional, but central and obligatory to your  
faith!**

Throughout the Bible, God talks about His care and concern for orphans and  
widows and instructs His followers to protect and care for them.

Psalm 68:5 – A father of the fatherless and a judge for the widows, Is God in His holy  
habitation.

Isa 1:16-17 – <sup>16</sup>“Wash yourselves, make yourselves clean; Remove the evil of your deeds  
from My sight. Cease to do evil, <sup>17</sup>Learn to do good; Seek justice, Reprove the ruthless;  
**Defend the orphan, Plead for the widow.”**

Do you think that we should limit our understanding and application of this  
passage only to these two categories of helpless people? \_\_\_\_\_

What other categories might also merit our care and concern? \_\_\_\_\_

\_\_\_\_\_

“One test of pure religion, therefore, is the degree to which we extend aid to  
the ‘helpless’ in our world – whether they be widows and orphans, immigrants  
trying to adjust to a new life, impoverished third-world dwellers, the  
handicapped, or the homeless.” – Moo

### iii. The Second Positive Example – Personal holiness – v27

And a second positive example.

### Keep –

Infinitive

5083 τηρωω tereo tay-reh'-o  
from τερος teros (a watch, perhaps akin to 2334); TDNT - 8:140,1174; v  
KJV - keep 57, reserve 8, observe 4, watch 2, preserve 2, keeper 1,  
hold fast 1; 75  
1) to attend to carefully, take care of  
1a) **to guard**  
1b) metaph. to keep, one in the state in which he is  
1c) to observe  
1d) to reserve: to undergo something

Synonyms

See Definition for τηρεω 5083  
See Definition for φυλασσω 5442

5083 - "to watch or keep"  
5442 - "to guard"

5083 expresses watchful care and is suggestive of present possession, 5442 indicates safe custody and often implies assault from without; 5083 may mark the result of which 5442 is the means.

### Unstained, unspotted –

784 ασπιλος aspilos as'-pee-los  
from 1 (as a negative particle) and 4695; TDNT - 1:502,85; adj  
KJV - without spot 3, unspotted 1; 4  
1) spotless  
2) metaph.  
2a) free from censure, **irreproachable**  
2b) free from vice, unsullied

Literally, "spotless." Untainted character, pure, without fault.

### World –

2889 κοσμος kosmos kos'-mos  
probably from the base of 2865; TDNT - 3:868,459; n m  
KJV - world 186, adorning 1; 187  
1) an apt and harmonious arrangement or constitution, order, government  
2) ornament, decoration, adornment, i.e. the arrangement of the stars, 'the heavenly hosts', as the ornament of the heavens. 1Pe 3:3  
3) the world, the universe  
4) the circle of the earth, the earth  
5) the inhabitants of the earth, men, the human family  
6) the ungodly multitude; the whole mass of men alienated from God, and therefore hostile to the cause of Christ  
7) world affairs, the aggregate of things earthly  
7a) the whole circle of earthly goods, endowments riches, advantages, pleasures, etc, which although hollow and frail and fleeting, stir desire, seduce from God and are obstacles to the cause of Christ  
8) any aggregate or general collection of particulars of any sort  
8a) the Gentiles as contrasted to the Jews (Ro 11:12 etc)  
8b) of believers only, Joh 1:29; 3:16; 3:17; 6:33; 12:47 1Co 4:9; 2Co 5:19

See definition for αιων 165  
See definition for κοσμος 2889

It is only in a part of their meanings that these two words are in any real sense synonymous, and it is that part which is here considered. Both A.V. and R.V. often translate αιων by world, thus obscuring the distinction between it and κοσμος. αιων is usually better expressed by

age, it is the world at a given time, a particular period in the world's history.

κοσμος has very frequently an unfavorable meaning, denoting the inhabitants of the world, mankind in general, as opposed to God. A similar meaning is often attached to αιων, it means the spirit of the age, often in an unfavorable sense. See Eph 2:2, where both words occur together. An exceptional meaning for the plural of αιων is found in Heb 1:2 11:3, where it denotes the worlds, apparently in reference to space rather than time.

The fallen world system within which believers must somehow navigate God-honoring lives.

### Summary of verse 27b:

Our lives need constant cleaning by the Word in order to remain unspotted.

Living in the world is like driving a white car out on the roads. It is impossible to do it without getting spots of dirt, grime, grease, bugs, poop, etc., on it. And so we have to wash it regularly. If we don't our car will eventually become gray.

It is difficult for us to remain "beyond reproach" as we live our lives as close to the edge as we can get.

What are some examples of becoming spotted by the world? \_\_\_\_\_  
\_\_\_\_\_

What happens when we become spotted by the world? \_\_\_\_\_  
\_\_\_\_\_

"The two tasks must be held in balance so that we do not lose social justice in our quest for personal piety or sacrifice moral purity in trying to reach the physically needy." – Blomberg and Kamell

"One could virtually write an entire history of both Israel and the church in terms of the movements and periods in which *either* social action *or* personal holiness seemed to triumph over the other. The true outworking of a life of faith, personally and ecclesiastically, clearly requires both. Doing good, even in the name of Jesus, will bring few to Christ when others see no inward transformation in those reaching out to them. Conversely, the most pious, moral believers who refuse to help the needy of the world will find their attempts to convince others of Jesus' love often falling on deaf ears." – Blomberg and Kamell



## Conclusion

“True religion is manifested in a lifestyle of obedience to God. ... To some extent, then, these verses set the agenda for the rest of the letter.” – Moo

Today we've seen three examples of specific instructions God expects us to obey. We've looked in the “mirror” and seen our true selves. The question now is, “Are we going to be doers of the Word or merely hearers?”