

18. They are not to merely hear the Word taught and then remain quiescent, doing nothing. There is the important negative phrase, “not merely.” It contains the negative conjunction **μή (mē)** plus **μόνος (mónos)**: “not only.”
19. This is followed by the Greek noun that is translated “hearers”: **ἀκροατής (akroatēs)**. In New Testament applications it refers to listening, but without applying what one hears.
20. To bring out this point we will translate it “not only passive hearers of what is taught.”
21. If hearing passively is the extent of some believers’ investment in Bible study, then the verse concludes by informing these people that they “delude themselves.”
22. The word, “delude,” is the present middle participle of **παραλογίζομαι (paralogízomai)**: “defraud, deceive.”
23. The present tense indicates such people keep on deceiving themselves.
24. This is self-induced stupidity as is defined by the dictionary:
Stupid. Given to unintelligent decisions or acts. Marked by or resulting from unreasoned thinking or acting. Lacking interest.⁴
25. This stupidity is the result of hearing the Word, but not responding with a curious interest in its meaning, its application, and its result.
26. Instead, the individuals consider use of the information to be of no interest to them and certainly not worth serious consideration.
27. On the other hand, the doer is the one whose positive volition to the Word results in the Holy Spirit transferring the information over to the *kardía*.
28. From that status, he actively relies on the information to make good decisions from a position of strength and actively applies it in pertinent situations.

James 1:22 But keep on becoming [IM #13]
doers of the implanted Word, and not only passive
hearers who keep on deceiving themselves due to
self-induced stupidity. (EXT)

1. This verse clearly indicates that spiritual growth to the level of consistent application is a process: “keep on becoming doers of the implanted Word.”
2. The imperative mood is a command from God to the believer to use his time to invest in biblical orientation for subsequent biblical application.

⁴ Merriam-Webster’s Collegiate Dictionary, 11th ed., s.v. “stupid.”



3. Life is filled with challenges, circumstances, and events that are common to the environment of a fallen planet. Yet, when they ultimately occur in our own personal lives we are predictably stunned.
4. It is a good thing that study of the Word contributes to the serenity of the soul. This serenity is primarily focused on the promises of the future transfer from time into eternity face to face with the Lord.
5. It does no good to develop an attitude of dread. Whatever we face, the grace of God is available to the believer if he has invested his stream of consciousness with a high inventory of biblical truth.
6. This inventory enables the believer to enjoy life, knowing that when sorrowful events interrupt his day, he will be upheld and sustained by the mercy and grace of God from the resources obtained from His Word.
7. A doer of the implanted Word is the believer who applies doctrine that's in his soul, a process that over time develops divine resources that enable him to endure.
8. Such an individual is empowered to be a "doer of the Word" because of his consistent application of biblical principles to life and circumstances.
9. The doer of the Word applies what he knows under the enabling power of the Holy Spirit. This is the act of applying doctrine to experience.
10. What follows next is an illustration of the believer who hears doctrine, but rarely, if ever, gets around to applying it.

James 1:23 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; (NASB)

1. In verse 21 we noted the believer is to receive the "implanted Word" which is able to "deliver your souls from danger."
2. In verse 22, we were advised to prove ourselves among those who apply the "implanted Word," but not among those who hear the Word but do not apply it.
3. In verse 23 the *modus operandi* of the believer who is a "hearer but not a doer" will be illustrated. What will be discovered are those who only hear doctrine taught, but then do not apply what they have heard. This is the malfunction of Operation Z.
4. All show up, listen, and take in doctrine, but for those who are only hearers, doctrine does not cycle into the *kardía* because it is only academically understood; without conviction it remains in the *noús*.

5. One must approach the study of the Bible with humility. It contains information that was originally transferred from the mind of God to human receivers and authors. We have described this as the System of Divine Didactics
6. In the Church Age, the content of the Bible is communicated by men who have the spiritual gift of pastor-teacher. Their first obligations are to exegete the Bible's Hebrew and Greek passages and translate them into English.
7. The system for acquiring the thinking of God is a mental attitude of stick-to-itiveness. The mental toughness to stick with it. The basic principle to be remembered is, "doctrine is built on doctrine."
8. Those who heard the Word taught, but have never applied it, have rendered themselves stupid. They had the capacity to understand the doctrines academically, but never really believed it.
9. Just as doctrine is built on doctrine so is application built on application. The believer who hears but does not apply is indicated by the phrase, "is a hearer." The verb is the present active indicative of **εἰμί (eimi)**: "if and it is true."
10. This establishes the principle that any believer can be a hearer of the truth. Those out of fellowship will hear the truth, but nothing transfers. Some who are positive will hear the truth taught, but never apply it. Some who are positive will hear the truth, transfer it, and later apply it.
11. As the verse continues, James emphasizes the "hearer" indicated by the singular Greek noun **ἀκροατής (akroatēs)**: "If anyone is a hearer."
12. What this believer hears is extremely important. The object of his attention is the noun **λόγος (lógos)**: "Word." Knowing the Word is primary, but the objective of knowing it is so that it may be applied.
13. This is the hearers' point of failure for what follows is the negative conjunction **οὐ (ou)**: "not," followed by the singular noun **ποιητής (poiētēs)**: "a doer."
14. So far our sentence reads, "If anyone is a hearer of the Word and not a doer." This describes a believer to whom the Bible is literature, not a serious life-altering guide issued by God.
15. This is reversionism. The believer hears the teaching of the Word, accepts it academically, but does not apply it in his life. Instead, he is guided by personal assumptions or by the influence of others.



16. Although having heard doctrine taught, its principles were never practiced. Consequently, wheel-tracks of righteousness were never facilitated. Instead, wheel-tracks of wickedness, having lain dormant for a time, suddenly emerge as reverse process reversionism.
17. James is therefore setting up an analogy. He establishes the principle in the protasis, “If any man is a hearer of the word and not a doer.” This is a first-class condition therefore the protasis is true.
18. The apodosis is an analogy and is introduced by the verb **ἔοικα (éoika)**, in the perfect tense used as a present to indicate the analogy will always be applicable.
19. Those who hear the Word taught, but do not function under its imperative moods, are guilty of two roadblocks regarding spiritual growth.
20. First, they hear the Word taught and accept it academically in the *noús*, but do not buy into the idea that it is required for application. Hearer, but not a doer.
21. Secondly, they hear the Word taught and believe it. The principle is transferred by the Holy Spirit to the *kardía*, but their human-viewpoint behavior patterns are so facilitated they are never able to apply it. Hearer, but not a doer.
22. Such individuals actually go to church, sit in the pew, and appear to have rapt concentration. But the focus is elsewhere. They do perk up when certain doctrines with which they have an interest are being taught.
23. These types are included in the verb, *éoika* which sets up our metaphor and is translated “is like.” And what he is like is a man indicated by the noun **ἄνθρωπος (anḗr)**: “nobleman; a man of importance; member of the royal family.”
24. Our “hearer but not a doer” is like a man who “looks,” the present active participle of **κατανοέω (katanoéō)**: “to observe, notice, consider, contemplate, behold.” To concentrate on our facial features is like having doctrine in the *noús*.
25. The verb **κατανοέω (katanoéō)** indicates focus and concentration. The man is a sophisticate, an **ἄνθρωπος (anḗr)**. Sophisticates are, potentially at least, advanced mentally and economically. He is metaphorically looking into a mirror, the singular noun **ἑσώπτρον (ésoptron)**: “mirror.”
26. The riddle of the mirror must be accurately discerned. We do so by observing the following excerpts from which we will make our applications in verse 24.

(End JAS2-32.A. See JAS2-32.B for continuation of study at p. 11.)

