

191027-1 Ja 1, 13-27, The Temptation to Sin & Doers of the Word -CThurman

In this study we have to this point read that there are temptations which the Lord sends to try our faith. These work to strengthen faith and build Christian character. And if when in those temptations we lack wisdom we are commanded to ask it of God, and to ask in faith, and He will give it. We also read that that we all shall be tried, whether rich or poor, and if we endure, continue faithfully, we shall receive a crown of life, or a reward.

To this place we read of only one kind of temptation; that which tries our faith and is from the Lord. But beginning at verse 13 there is another kind of temptation which arises because there is in us an evil principle at work in the heart. So the topic now concerns temptation with evil. There is an inward carnal lust that continues to work in the hearts of every child of God as long as he is in this present body of weakness prompting us to commit sin. The apostle Paul said as much in Romans chapter 7.

Ro 7:21 I find then a law, that, when I would do good, evil is present with me.

For the Christian there is a spiritual mind and there is a carnal mind. The carnal mind is the result of a principle of lust, a law of sin that is working in us to do what we should not do as Christians. James would have us to know that enticements to sin, temptations with evil, are not from God. This comes from our own corrupted principle of the flesh without any necessary external influence.

13 ¶ Let no man say when he is tempted,

with evil (which is the sense of the whole verse)

let ... say, λεγέτω, 3ps. pres. imper. act. of λέγω, to say.

when ... is tempted, πειραζόμενος, nom. sing. masc. part. pres. pass. of the verb πειράζω; tss. tempted, tried, examined, proved.

I am tempted of God:

for God ἀπείραστός ἐστιν
cannot be tempted *with evil,*
is not temptable

with evil, κακῶν, gen. pl. κακός; tss. with the adjective wicked, evil, [men] and bad, noisome [sore]; also as a noun, evil, harm, ill.

First, by giving this in the imperative, *Let no man say ...* James would have the brethren to know that a statement such as this is objectionable. It is a false statement, and it is should be contradicted by reasonable arguments derived from the word of God. How do we stop men from saying something like this? By force. No. But by stating the truth.

Do you and I know enough of the word of God to contradict false statements like this? James directs the Christian to withstand those that would teach false doctrine. Why should we oppose those that misrepresent God's word?

Paul here to Titus informs us that pastors *must* have a grasp of the doctrine of God (but by James it applies to everyone):
Tit 1:9 Holding fast the faithful word as he (a bishop fit for the ministry) hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers.
10 For there are many unruly and vain talkers and deceivers, specially they of the circumcision:
11 Whose mouths must be stopped (blocked, gagged ... by the truth), who subvert whole houses, teaching things which they ought not, for filthy lucre's sake.

*stopped, ἐπιστομίζειν, pres. infin. of ἐπιστομίζω, ἐπί at, upon, on, over + στόμα, a noun, tss. mouth; the verb στομίζω, would be the activity of the mouth; ἐπιστομίζω, is only this once in the N.T. and might carry the meaning of to put something at or on the mouth; Bullinger, 'to put upon the mouth, i.e. to stop the mouth with a bit or curb; hence, to check, to curb...'; Liddell & Scott, *to muzzle, gag ...**

another Gr. word to consider, ἀποστοματίζω, *to provoke to speak*.

- Because there are some men that are ignorant of the truth and they might be turned from that error. Real conversion can only occur by a presentation of the word of God.
- There are others that will oppose the truths of God's word no matter how well the Scriptural proofs are laid out. By sound doctrine the free-flow of error, deceit, and harm is frustrated.

Second, by the words *God cannot be tempted with evil*, James get directly to difference between God and man. God is uncorruptible. He cannot be corrupted. He is without corruption.

Ro 1:23 And changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things.

uncorruptible, ἀφθαρτος, a noun tss. uncorruptible, incorruptible, immortal, & not corruptible (Ro.1.23; 1Co.9.25; 15.52; 1Ti.1.17; 1Pe.1.4, 23; 3.4)

O.E.D.

CORRUPT

A. corrupt, depraved, spoiled

B. as adj.

1. Changed from the naturally sound condition, *esp.* by decomposition or putrefaction developed or incipient; putrid, rotten or rotting; infected or defiled by that which causes decay. *arch*
2. Spoiled by base additions; adulterated; debased. *obs*
3. Debased in character; infected with evil; depraved; perverted; evil, wicked.
4. Perverted from uprightness and fidelity in the discharge of duty; influenced by bribery or the like ...

Unchangeable: *Mal 3:6 For I am the LORD, I change not; therefore ye sons of Jacob are not consumed. Heb 13:8 Jesus Christ the same yesterday, and to day, and for ever.*

Uncorrupted: *1Ti 1:17 Now unto the King eternal, immortal (uncorruptable), invisible, the only wise God, be honour and glory for ever and ever. Amen.*

Holy: *1Pe 1:16 Because it is written, Be ye holy; for I am holy.*

Faithful: *De 7:9 Know therefore that the LORD thy God, he is God, the faithful God, which keepeth covenant and mercy with them that love him and keep his commandments to a thousand generations ...*

Without baseness, perversion; unspoiled, without depravity, uninfected with evil: *1Jo 3:5 And ye know that he was manifested to take away our sins; and in him is no sin. 2Co 5:21 For he hath made him to be sin for us, who knew no sin ... 1Pe 2:22 Who did no sin, neither was guile found in his mouth:*

God, whether we speak of the Father, the Son, or the Holy Ghost, He is impeccable. He is flawless. He is faultless. He is perfect.

And because He cannot be tempted with evil ...

neither tempteth he any man:

God tempts no man with evil. This is as simple a statement as can be made.

God tempts no man with evil. He can know, predestinate, and direct man through every jot and tittle of his life, and He does, and all without the necessity of appealing to the lusts of man with evil.

1Ki.22.23 (The prophet of the Lord, Micaiah, said) Now therefore, behold, the LORD hath put a lying spirit in the mouth of all these thy prophets, and the LORD hath spoken evil concerning thee. (In this instance the LORD, through mediate means of the demons, gave

these corrupt men the message that they wanted to hear: they didn't want to hear the truth so He directed evil spirits to tell them a lie.)

2Th 2:11 And for this cause God shall send them strong delusion, that they should believe a lie:

12 That they all might be damned who believed not the truth, but had pleasure in unrighteousness.

Am 3:6 Shall a trumpet be blown in the city, and the people not be afraid? shall there be evil in a city, and the LORD hath not done it?

Isa 45:7 I form the light, and create darkness: I make peace, and create evil (not sin, but the evil of punishment): I the LORD do all these things.

Tit 1:2 In hope of eternal life, which God, that cannot lie, promised before the world began ...

In all of this God is uncorruptible, and He tempts no man with evil to lure them to commit sin.

13 μηδεις πειραζόμενος λεγέτω ὅτι Ἀπὸ τοῦ θεοῦ πειράζομαι ὁ γὰρ θεὸς ἀπείραστός ἐστιν κακῶν πειράζει δὲ αὐτὸς οὐδένα

14 But every man is tempted, when he is drawn away
off or out

is tempted, πειράζεται, 1ps. pres. ind. pass. of πειράζω.

when ...is drawn away, ἐξελκόμενος, nom. sing. masc. part. pres. pass. of ἐξέλκω, ἐκ of, from, out, out of, forth + ἔλκω, only twice, to draw; ἐξέλκω, & only this once in the N.T.; to be drawn forth or off.

ὑπὸ

of his own lust, and enticed.

by, under, with

beguiled, allured

lusts, ἐπιθυμίας, acc. pl. of ἐπιθυμία, ἐπί among, on, upon + θυμός wrath, fierce (clearly a strong passion); tss. *lust* (31), *desire* (3), *concupiscence* (3); **the English word *lusts* is always used in the sense of lusts to sinful desires**, whereas when tss. with the English *desire* it is in a good sense (Lk.22.15; Phl.1.23; 1Th.2.17; .

enticed, δელαιζόμενος, nom. sing. masc. part. pres. pass. of δελείζω; *to entice, beguile, allure*.

So, where does the temptation with evil come from? It comes from in my heart. It is true that sinners may tempt one another to do evil. That is why God cannot tempt another with evil. He is without sin. But for us it requires no external influence to lust to sin. No matter how good something might be, there is in my heart the will to turn it to evil and sin.

God created Adam and Eve and put them in His garden. God created the tree of the knowledge of good and evil and put it in that same garden. God could have put Adam and Eve or this tree in another place had that been His purpose. Here, God proved their original uprightness by putting before them the ban: 'Thou shalt not eat of the tree of the knowledge of good and evil.' (Ge.2.17) But the temptation to do evil and disobey God came through the deceitfulness of Satan. Satan lied to Eve. (Jn.8.44, he is a liar, and the father of all liars)

Once Adam and Eve moved against the will of God the principle of lust was sown and they committed sin. God did not tempt them with evil by putting them and the tree of the knowledge of good and evil in the same vicinity. The original temptation would have never come but for Satan. However, since then the temptation with evil requires not external influence whatsoever. My heart has in it the necessary corrupted element in it to do all evil.

Side note: The millennial reign of Jesus Christ is the time when He rules this world with a rod of iron. That Christ will rule with a rod manifests that there are those who are yet in natural bodies and subject to lusts of the flesh, even though Satan is bound during this time. Christ will judge the earth, meaning that the society of man

will be chastened against following after the lusts of their hearts. (cf. Re. 12.5; 19.15; 20.3; Is.65.20)

14 ἕκαστος δὲ πειράζεται ὑπὸ τῆς ἰδίας ἐπιθυμίας ἐξελκόμενος καὶ δελεαζόμενος

But every man is tempted, when he is drawn away of his own lust, and enticed.

15 Then when lust hath conceived, it bringeth forth sin:
taken [in the heart] bears or delivers [the fruit of]

hath conceived, συλλαβοῦσα, nom. sing. fem. part. aor. act. of συλλαμβάνω, σύν together, with + λαμβάνω, to take, receive; συλλαμβάνω, to catch, take, conceive, help.

brings forth, τίκτει, 3ps. pres. ind. act. of τίκτω; *to bring forth, to be born, to deliver, to be in travail, to bear.*

James alludes to the analogy of the experience of a woman going from conception of seed to the delivery of a baby. Once the enticement of lust is conceived in the heart, then it will deliver the fruit of sin.

and sin, when it is finished, bringeth forth death.
expired begets

when it is finished, ἀποτελεσθεῖσα, nom. sing. fem. part. aor. pass. of ἀποτελέω, ἀπό from, forth + τελέω, to go over, make an end, finish, pay, perform, accomplish, fulfil, fill, expire; ἀποτελέω, only this once.

bringeth forth, ἀποκύει, 3ps. pres. ind. of ἀποκυέω, ἀπό of, from, forth + κυέω, LXX, to conceive (Is.59.4, 13); ἀποκυέω, found only in James, **vss. 15, bringeth forth, 18**, ἀπεκύησεν, 3ps. aor. ind., **begat**; LXX, ἀποκυέω, hath brought forth, 4Macc.4.17.

Remember, James writes to the saints of God. He isn't writing this as if this was their past experience. He writes to them of a present experience.

Even though these Jewish saints have everlasting life, sin reveals the fact that we are in a body of death. It is dying. This is our present, pitiful condition as long as we are in this present body.

*Ro 7:24 O wretched man that I am! who shall deliver me from the body of this death?
25 I thank God through Jesus Christ our Lord. ...*

We aren't looking for our present situation in this body of flesh and blood to reform, improve, or regenerate, because it will not. Our hope in Christ is that we shall receive a new body, that we shall be changed from our present form into a glorified body; a body that hasn't the corrupted principle of sin and death working. But at this time what are we to do? We are to by faith in Christ lay off the deeds of this body day by day, and by the grace of God yield our members, which lust to do otherwise, servants by righteous works unto holiness. (Ro.6.19)

cast off the works of darkness, Ro.13.12; put off concerning the former conversation, Eph.4.12; put off the old man and his deeds, Col.3.9; &

put on the whole armor of God, Eph.6.11; put on ... bowels of mercies, kindness, humbleness of mind, meekness, longsuffering, Col.3.12; put on the new man, Eph.4.12; put on the armor of light, Ro.13.12.&

One day we shall *put on incorruption, immortality, 1Co.15.54.*

15 εἴτα ἡ ἐπιθυμία συλλαβοῦσα τίκτει ἁμαρτίαν ἢ δὲ ἁμαρτία ἀποτελεσθεῖσα ἀποκύει θάνατον

16 Do not err, my beloved brethren.

do ... err, πλανᾶσθε, 2ppl. pres. imper. of πλανᾶω; tss. to go astray, to err, to be deceived, to be out of the way, to wander, to be seduced.

Brethren do not err, meaning either

- by failing to discern the two temptations that the child of God is subjected to: temptations of our faith from the lusts of our hearts; or,
- of imputing to God our temptations with evil to commit sin. ...

Both would be to err.

16 Μὴ πλανᾶσθε ἀδελφοί μου ἀγαπητοί

17 Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning.

variableness, παραλλαγή, noun & only this once; παρά at, by + ἀλλάσσω, *to change*; παραλλαγή, also only once in LXX, 2Ki.9.20, *furious* (haste), & probably meaning *very erratic*, and so ‘unhasting,’ not fickle.

shadow, ἀποσκίασμα, noun, ἀπό, forth, of + σκιά, a shadow;

turning, τροπῆς, acc. sing. of τροπή, a noun & only this once; cf. τρόπος, tss. *as* (referring the characteristic or manner) of a hen gathering her brood, *manner, way, means, conversation*.

Simply: Every gift comes down from the Father.

Coupled with the truth that God cannot be tempted with evil, nor tempts any man with it, every good and perfect gift comes from Him.

‘[W]herefore he being holy, cannot turn to that which is evil; nor can he, who is the fountain of light, be the cause of darkness, or admit of any in him; and since every good and perfect gift comes from him, evil cannot proceed from him, nor can he tempt any to it.’ *Exposition of the Old & New Testaments*, John Gill, vol. 9, p.499 (underlining added)

Verse 18 is as if James says, ‘Look at what God has done in you! Such a good work.’

17 πᾶσα δόσις ἀγαθὴ καὶ πᾶν δῶρημα τέλειον ἄνωθεν ἐστὶν καταβαῖνον ἀπὸ τοῦ πατρὸς τῶν φώτων παρ' ᾧ οὐκ ἔστι παραλλαγὴ ἢ τροπῆς ἀποσκίασμα

18 Of his own will begat he us with the word of truth,

own will, βουληθεὶς, nom. sing. masc. part. aor. pass. of βούλομαι; James tss. in 1.18; 4.4 *will*, 3.4, *listeth*; elsewhere tss. *to be minded, to intend, dispose*; the noun βουλή, *counsel, will*, & βούλημα, *will, purpose*.

begat, ἀπεκύησεν, 3ps. aor. ind. of ἀποκυέω, ἀπό of, from, forth + κυέω, LXX, *to conceive* (Is.59.4, 13); ἀποκυέω, found only in James, **vss. 15**, ἀποκύει, 3ps. pres. ind., **bringeth forth, 18, begat**.

He begat us – of his own will or purpose – with the word of truth ...

εἰς	τὸ εἶναι ἡμᾶς		
that	we should be	a kind of	firstfruits of his creatures.
to the end	us to be	certain	firstfruit

firstfruits, ἀπαρχήν, acc. sing. of ἀπαρχή, ἀπό of, from, forth + ἀρχή, first, chief, beginning; ἀπαρχη, always tss. *firstfruit/s* (8).

of his creatures, κτισμάτων, gen. pl. of κτίσμα; *creature/s*, (4)

He, the Father, begat us – of His will – by the word of truth – to the end (εἰς, to the end) to be a certain firstfruits of His creatures.

Of his own will (purpose), *with the word of truth* is conversion.

Hearing the word of God brings forth the life of Christ from in the elect. As a result of the hearing and understanding of the word of truth they come forth in conversion. And in this way they are the *firstfruits* of his creatures. The first of His creatures to comes forth among mankind. Firstfruits refer

‘Two ears are given to us, the Rabbis observe, but only one tongue: the ears are exposed, the tongue is walled in behind the teeth.’ *J-F-B Bible Commentary*, vol.3, p.584

19“Ὡστε, ἀδελφοί μου ἀγαπητοί ἔστω πᾶς ἄνθρωπος ταχύς εἰς τὸ ἀκοῦσαι βραδύς εἰς τὸ λαλῆσαι βραδύς εἰς ὀργήν

20 For the wrath of man worketh not the righteousness of God.

In the very beginning of this section we read, *Let no man say when he is tempted, I am tempted of God.* To say this is objectionable! It needed to be contradicted with the truth of God’s word. The crux of the matter here concerns those who attribute unrighteousness to God: that any man would charge God with evil and sin; that He gives gifts that are not good and that are imperfect.

I can only imagine that these Jewish saints could take STRONG exception to anyone so distorting the truths concerning the Father and the Son; perhaps even more so if they heard these kinds of statements at the lips of professing Gentile Christians. I can understand how their anger might be aroused, that they might exhibit a carnal zeal, a zeal not directed by the word of God, which would be an occasion to the flesh to commit sin.

Ga 4:18 But it is good to be zealously affected always in a good thing, and not only when I am present with you.

My opinion is that these early Christian Jews had some things to learn about the difference between living in the nation of Israel under Judaism and life as it is in a church of the Lord Jesus Christ. These two entities and governments are not the same at all!

Even we Gentile baptized believers need to learn to have our zeal governed by the word of God. Mark this down: *The wrath of man works not the righteousness of God.* Zeal for God and Christ, His will and His word must be subject to Scripture.

20 ὀργή γὰρ ἀνδρὸς δικαιοσύνην θεοῦ οὐ κατεργάζεται

περισσεΐαν κακίας

21 Wherefore lay apart **all filthiness and superfluity of naughtiness,**
from yourselves - abundance of evil -

lay apart, ἀποθέμενοι, nom. pl. masc. aor. mid. of ἀποτίθημι, ἀπό from, of, forth + τίθημι, to appoint, purpose, set, ordain; ἀποτίθημι, to lay off, to cast off, to put off, to put away, lay apart, aside.

filthiness, ῥυπαρίαν, acc. sing. of ῥυπαρία, & only this once in the N.T.; the adj. ῥυπαρός, vile (raiment); noun, ῥύπος, filth; verb, ῥυπόω, to be filthy

superfluity, περισσεΐαν, acc. sing. of περισσεΐα tss. abundance (2), abundantly (1), superfluity (1),

and δέξασθε ἐν πραΰτητι τὸν ἔμφυτον λόγον
receive **with meekness** **the engrafted word,**
2ppl. aor. imper. mildness implanted

meekness, πραΰτητι, dat. sing. of πραΰτης, and tss. meekness (3); also, πραΰς, meek (3); see also πραῖος, meek (1), πραότης, meekness (9); mildness, soft (not severe, but temperate) malleable.

engrafted, ἔμφυτον, acc. sing. masc. of ἔμφυτος, ἐν by, in, with + φυτον, LXX, plant, φύω, to spring up; φυτεύω, to plant; φυτεία, a plant; ἔμφυτος, only here in the N.T.

which is able to save your souls.

which is able, δυνάμενον, acc. sing. masc. part. pres. of δύναμαι; to be able, can.

to save, σῶσαι, aor. infin. act. of σώζω, to save, heal, preserve, to be whole, to do well.

The main statement of this verse (v.19) is in the imperative, *Receive the engrafted word* ... It was this word by which they were converted to Christ. It used to be foreign to them, but it has become an integral part of their lives, the basis for all of their judgments. It was not that they were only to receive it, but they were to receive it a certain way; with meekness, mildness; not with severity. If they receive it as severe doubtless they will disseminate it with that same severity. The good word of God becomes a weapon to hurt and destroy rather than to help and heal. The word of god isn't a club to whack folks over the head with.

These dear brethren had received the word of God. This is indicative of a heart which the Lord had prepared as a soil is prepared for receiving seed. The Parable of the Sower of the Seed teaches this.

Mt 13:23 But he that received seed into the good ground is he that heareth the word, and understandeth it; which also beareth fruit, and bringeth forth, some an hundredfold, some sixty, some thirty.

Mr 4:20 And these are they which are sown on good ground; such as hear the word, and receive it, and bring forth fruit, some thirtyfold, some sixty, and some an hundred.

Lu 8:15 But that on the good ground are they, which in an honest and good heart, having heard the word, keep it, and bring forth fruit with patience.

Only those whose hearts are prepared of God for the hearing of the gospel of Jesus Christ *understand, receive, and keep* that word. And they are to continue receiving that word in which they should grow in knowledge with meekness. I think as we grow in knowledge we should also increase with grace. The word of God, the doctrine of Christ should be life-changing. I think we should rely upon it to change our lives more than others. I think its first work is in us, not in others. And I think that that personal understanding will affect how we give that word to others.

Pr 25:11 A word fitly spoken is like apples of gold in pictures of silver.

12 As an earring of gold, and an ornament of fine gold, so is a wise reprovener upon an obedient ear.

Eph 4:29 Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers.

Ja.3.2 For in many things we offend all. If any man offend not in word, the same is a perfect man, and able also to bridle the whole body.

3 Behold, we put bits in the horses' mouths, that they may obey us; and we turn about their whole body.

Jas 1:26 If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain.

21 διὸ ἀποθέμενοι πᾶσαν ῥυπαρίαν καὶ περισσεῖαν κακίας ἐν πραΰτητι
δέξασθε τὸν ἔμφυτον λόγον τὸν δυνάμενον σῶσαι τὰς ψυχὰς ὑμῶν

22 But be ye doers of the word, and not hearers only,

be ye, γίνεσθε, 2ppl. pres. imper. of γίνομαι, to be, become.

doers, ποιηταί, nom. pl. of ποιητής; doer (5), poet (1); the verb ποιέω, to do, make, bring forth, cause.

hearers, ἀκροαταί, nom. pl. of ἀκροατής, meaning a hearer.

But become ye doers!

deceiving your own selves.

beguiling

deceiving, παραλογιζόμενοι, nom. pl. masc. part. pres. of παραλογίζομαι, παρά at, by, from, near, with + λογίζομαι, to

reason, to think, impute, lay charge; παραλογίζομαι, tss. to be beguiled, deceived.

‘Such a man does not delude anyone but himself.’ *Word Pictures in the New Testament,* A. T. Robertson, vol. 6, p.23

This appears to be the major problem against which James contends against in these brethren. It is not enough for them to hear the word; they must be *doers* of it; being first applicants to its precepts. It was not enough to name the name of Christ, spend hours in the Book, have great portions committed to memory (all of which are good), but they should live that profession.

22 Γίνεσθε δὲ ποιηταὶ λόγου καὶ μὴ μόνον ἀκροαταὶ παραλογιζόμενοι ἑαυτοῦς

ὅτι εἶ

23 For if any be a hearer of the word, and not a doer, he is like unto a man

is like, ἔοικεν, 3ps. of ἕοικα, see εἶκω, only in N.T @ James 1.6, 23 is like; εἰκῶν, from which we have the English icon, and tss. image (23).

Because if – one is a hearer/not a doer, he is like unto [this kind of] man ...

beholding his natural face in a glass:

considering

beholding, κατανοοῦντι, dat. sing. masc. part. pres. of κατανοέω, κατά as, down + νοέω, to understand, perceive, consider; κατανοέω, to consider, perceive, behold, discover.

natural, γενέσεως, gen. sing. of γένεσις, noun tss. in Ja.1.23, natural; Ja.3.6, nature Mt.1.1, generation (meaning here, the human nature of our Lord Jesus Christ).

face, πρόσωπον ,; tss. *face, person, countenance, presence, before, appearance, outward appearance, fashion; v.11, fashion.*

glass, ἐσόπτρω, dat. sing. of ἔσοπτρον; twice in the N.T. and always tss. *glass* (1Co.13.12, of a *glass* through which we have difficulty seeing clearly; Ja.1.23, of a *glass* which reflects the image back to the view.)

Remember the O.T. *laver* that was made of the looking-glasses of the women in Israel?

Ex 38:8 And he made the laver of brass, and the foot of it of brass, of the lookingglasses of the women assembling, which assembled at the door of the tabernacle of the congregation.

23 ὅτι εἴ τις ἀκροατῆς λόγου ἐστὶν καὶ οὐ ποιητῆς οὗτος ἔοικεν ἀνδρὶ κατανοοῦντι τὸ πρόσωπον τῆς γενέσεως αὐτοῦ ἐν ἐσόπτρω

24 For he beholdeth himself, and goeth his way,

goeth, ἀπελήλυθεν, 3ps. perf. ind. of ἀπέρχομαι, ἀπό of, from, forth + ἔρχομαι to come or go.

and straightway forgetteth what manner of man he was.

immediately

forgetteth, ἐπελάθετο, 3ps. aor. ind. of ἐπιλανθάνομαι, ἐπί upon, among, on, over + λανθάνομαι, to be unaware, hidden, escape; ἐπιλανθάνομαι, to forget.

manner, ὁποῖος, noun tss. Ac.26.29, *as*; 1Co.3.13, *of what sort*; Gal.2.6, *whatsoever*; 1Th.1.9; Ja.1.24, *what manner of*.

This man: looks at himself – goes his way & forgets what he saw.

24 κατενόησεν γὰρ ἑαυτὸν καὶ ἀπελήλυθεν καὶ εὐθέως ἐπελάθετο ὁποῖος ἦν

25 **But whoso looketh ^{εἰς} into the perfect law of liberty,**
stoops down

whoso looketh, παρακύψας, nom. sing. masc. part. aor. of παρακύπτω, παρά by, near, with + κύπτω, *to stoop*; παρακύπτω, tss. *to stoop down* (3 [Lk.24.12; Jo.20.5, 11]), *to look* (2 [1Pe.1.12]).

liberty, ἐλευθερίας, gen. sing. of ἐλευθερία, is tss. *liberty* (11); another noun, ἐλεύθερος, tss. *free* (19), *liberty* (1), *free woman* (3), *free man* (1); and the verb ἐλευθερώω, *to make free* (6), *to deliver* (1).

and continueth therein, he being not a forgetful hearer,

continueth, παραμείνας, nom. sing. masc. part. aor. of παραμένω, παρά by, near, at, with + μένω, *to abide, continue, dwell, endure, remain, stand, tarry*; παραμένω, 1Co.16.6, *to abide*; He.7.23; Ja.1.25, *to continue*.

and continueth therein; παραμένω, that will abide near to the word of God, continuing beside it, not being a forgetful hearer ...

but a doer of the work, this man shall be blessed in his deed.

deed, ποιήσει, dat. sing. of ποίησις; Wigram has 'doing.'

This is called a perfect law of liberty. Sounds like an oxymoron: law and liberty. Often when men cry out for liberty what they mean is that they want no restraints so that they can do what they want to do freely, right or wrong. That notion destroys a society. But there is a law of liberty. There is a law which frees men from destructiveness to productiveness.

The law of liberty is a singular law, a whole law, the whole counsel, the entire doctrine of God. This law frees us to a life that is accepted with God because it is founded upon the life of the Savior, Jesus Christ.

Joh 8:36 If the Son therefore shall make you free, ye shall be free indeed.

1Co.3.17 Now the Lord is that Spirit: and where the Spirit of the Lord is, there is liberty.

18 But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord.

Ro.8.2 For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death.

The one looking and continuing, hearing and doing shall be blessed in his doing. Otherwise, all we are doing is playing religion ...

25 ὁ δὲ παρακύψας εἰς νόμον τέλειον τὸν τῆς ἐλευθερίας καὶ παραμείνας οὗτος οὐκ ἀκροατῆς ἐπιλησμονῆς γενόμενος ἀλλὰ ποιητῆς ἔργου οὗτος μακάριος ἐν τῇ ποιήσει αὐτοῦ ἔσται

26 If any man among you seem to be religious,

religious, θρησκὸς, this noun is used only here by James; cf. θρησκεία, is tss. *religion* (3 [Ja.1.27]), *worshipping* (1).

and bridleth not his tongue, but deceiveth his own heart,

misleads

bridleth, χαλιναγωγῶν, nom. sing. masc. part. pres. of χαλιναγωγέω, χαλινός *bits, bridles* + ἄγω, *to lead, bring, go, keep*; χαλιναγωγέω, is only found in James, **Ja.1.26; 3.2.**

deceiveth, ἀπατῶν, nom. sing. masc. part. pres. act. of ἀπατάω, ἀ negative particle + πατάω, πατέω, *to tread under foot, to tread*

down, to tread; ἀπατάω, to deceive; ἀπάτη, noun, *deceitfulness, deceitful, deceit, deceivableness; to be misled.*

this man's religion is vain.

vain, μάταιος, noun, tss. *vanities* (1), *vain* (5); the verb ματαιόομαι, *to become vain*; another noun ματαιότης, *vanity* (3).

μάταιος, worshipping other gods; the wisdom of men; foolish questions and genealogies, and contentions, and strivings about the law; unbridled tongue; a pre-Christ manner of life.

A man's religion is vain if his tongue is unbridled; he has deceived his heart. This refers to what a man does with his own tongue.

26 Εἴ τις δοκεῖ θρησκὸς εἶναι ἐν ὑμῖν, μὴ χαλιναγωγῶν γλῶσσαν αὐτοῦ ἀλλ' ἀπατῶν καρδίαν αὐτοῦ τούτου μάταιος ἢ θρησκεία

παρὰ

27 Pure religion and undefiled before God and the Father is this,
with

pure, καθαρὰ, nom. sing. neut. pl. of καθάρως; *clean* (10), *pure* (17), *clear* (1).

undefiled, ἀμίαντος, noun, tss. *undefiled* (3); the verb μιαίνω, *to be defiled* (5), only without the negative prefix, ἀ; LXX always tss. ἀμίαντος, *undefiled*; **perhaps stresses 'unmixed' with incompatible practices.**

To visit

look upon, to survey

the fatherless and widows in their affliction,

tribulation, trouble,
burden, persecution

churches. (cf. Ja.2.2, *assembly*; 5.14, *elders, church*) With reference to the subject of the last verses concerning orphans and widows, is James suggesting in any way that a church or churches have a responsibility to take up various social programs in our area or around the world? I am of the opinion that he is not saying any such thing. He is saying that we as Christians should have a care for these of our number that are in need. What that means to us might be different to another church. In any event we should all care for those of our number that are orphans and widows of their own number?

The Jerusalem church cared, not for the widows in the nation of Israel, but for those of their congregation. (Ac.6.1)

Does that mean that churches are responsible for providing for the world? to feed the world, to clothe and house them, to provide medical, dental, vision, etc., etc., etc.? No. Churches have a duty to look at their own number, and yes, they can help others by cooperative efforts. But when we begin to go beyond the congregation we begin to burden the church and churches with what is not our charge, and as a result I believe the main purpose for which we are here necessarily suffers. Which is what? the ministry of the word of God to the lost and the saved.

27 θρησκεία καθαρὰ καὶ ἀμίαντος παρὰ τῷ θεῷ καὶ πατρὶ αὕτη ἐστὶν ἐπισκέπτεσθαι ὀρφανούς καὶ χήρας ἐν τῇ θλίψει αὐτῶν ἄσπιλον ἑαυτὸν τηρεῖν ἀπὸ τοῦ κόσμου