

## James 1:21-25

James 1:21. Therefore, putting aside all moral filth and the excess evil that is so prevalent, humbly receive the word implanted in you, which is able to save your souls.

1. Explain the difference between ritual purity and moral purity.
2. With James exhorting to lay aside all “moral filth and excess evil” – who might the audience be?
3. What parable might James be thinking of as he uses the “figure of speech” ἔμφυτον ?
4. How does James extend Yeshua’s parable from the standpoint of application?
5. What is the λόγον that James is referencing here? Hint: Be sure to use this entire pericope, that is, verses 21 -25, to support your answer
6. Explain how the last phrase is even possible?

James 1:22 But be ye doers of the word, and not hearers only, deceiving your own selves.

7. What is the λόγου here? (Use same hint from above)
8. What is the difference between the Hebrew “hear” and the Greek “hear”?
9. What is the problem with just mental ascent?
10. What implications are we to take away from James’ use of the Greek word παραλογιζόμενοι ?

James 1:23 For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a mirror:

Technique: Make a statement (v22)...then expound by example (vs 23-25)

11. The Greek word translated “natural” (KJV NAS) is γενέσεως . Explain why “natural” is or is not the best English word choice here. If not, then give me a better word.
12. Based on this word (Q #11), what is James telling us?

James 1:24 For after he looks at himself, he then goes out and immediately forgets what sort of person he was.

13. KJV has “beholdeth” and NAS NIV have “look at”. Based on the definition of κατενόησεν , do you feel these English words do justice in giving a true sense of what happened at the mirror as regards what the man saw?
14. Using Friberg’s entry #2 for the Greek word ὀπίσθως, how are we to understand what this man did?

James 1:25 But the one who looks intently into the perfect law of liberty and fixes his attention there, and does not become a forgetful listener but one who lives it out – he will be blessed in what he does.

15. KJV has “looketh” and NAS NIV have “looks intently”. Evaluating another occurrence of this Greek word παρακύψας in I Peter 1:12 along with a more accurate definition from a Greek dictionary (Strong’s does not have a Greek dictionary), give me an “expanded” translation of the action James is recommending?

16. Explain how the Greek word παραμείνας holds the key to our actions as regards the Scriptures?

17. How can “any law” bring liberty?

Notice how James uses “hearer” in verse 22, “forgets’ in verse 24, and then brings them together in verse 25 “forgetful hearer” to even make more clear what he is talking about.

18. Final Exam: In explaining this entire pericope (verses 21-25), create a “midrash” adding in the following additional texts, explaining the entire matter.

Psalms 1:1-2 and 19:7

Written form might be useful here to assist bringing all thoughts into order and consistency.

Enjoy