

CALVARY CHAPEL OF PHILADELPHIA

**CHILDREN'S MINISTRY**  
**3RD-5TH GRADE**  
**TEACHER'S PACKET**

**SUNDAY MORNING**

Study 2

*James 1:19-27*



# Hearers and Doers

The Objective is the key concept for this week's lesson. It should be the main focus of the study.

These are the key verses that you will find helpful in teaching your study this week. The "Main passage" is the basis of the study, where the other verses support the objective of the lesson.

There is a memory verse for the students that relates to every study. If a student can memorize the verse for the following week you may give them a prize from the "reward box" found on your cart.

An introductory activity or question that will settle the class, draw their attention to the study and prepare their hearts for God's Word.

**Objective** To emphasize the importance of putting what we hear in God's Word into practice.

## Key Verses

James 1:19-27—Main Teaching Passage

**Memory Verse** - James 1:22

"But be doers of the word, and not hearers only, deceiving yourselves."

## Hook

Review last week's memory verse, John 16:33.

Play a quick game of Simon Says with the kids, but don't explain the rules before hand. Once the game is over (or whenever you feel like ending the game), have one of the students explain the rules of Simon Says (i.e. you have to listen the leader, and when they use the words "Simon says," they have to do the action).

Tell the students that this week's lesson isn't about what Simon says, but about what God says, and whether or not we are going to do the action when we hear His words.

What does the Bible say? This is where we will read a passage or series of passages that teach on the subject of the day.

# BOOK

The second half of James 1 consists of two practical encouragements that lie on either side of a central instruction to be obedient to those things that we hear. The passage starts by warning us against anger and wrath. Anger we are told, does not produce the righteousness of God. How do we avoid anger? By being quick to listen and slow to speak, and by showing meekness and humility. When we listen rather than talk, and when we take the humble place, we naturally avoid the selfishness and self-centeredness that can lead to frustration and anger.

The final verses of James 1 echo verses 19-21, and begin a theme that will carry over into chapter 2. We are told to bridle our tongue, not to let our words run away from us. The man who thinks He has faith but can't control his own tongue is deceiving himself. True faith, on the other hand, looks like someone who acts, not speaks. True faith encourages us to seek out the less fortunate around us and care for them. Pure and perfect religion is carrying for those who can't care for themselves.

All of this sits surrounding a plea from James to the believer to receive the word of God, trust it, and then put it into practice. He tells us not to walk away from hearing the word only to ignore it. We are to hear it and then do it. If we hear and do not do, we again deceive ourselves. The one who hears AND does, that person honors God and will be "blessed in his doing"(v.25).

The interpretation/ exegesis of the passage. What does this passage mean? How does this passage apply to my life?

# LOOK

The Bible is an amazing book. People have come up with many different ways of trying to describe it. They call it, "God's love letter to us," or, "The Holy Word of God." These describe a couple of different aspects of what the Bible is. It is Holy and set apart and it teaches us about God's great love for us. The one name that we want to look at today, however, is the "B-I-B-L-E: Basic Instruction Before Leaving Earth."

God's Word isn't just the story of how God saved us, nor does it only tell us about what is going to happen in end. It also tells us how to live right now. It is an instruction manual for living the right way before both God and other people. Imagine a cookbook. It has recipes in it that show us how to make delicious food. If we follow the directions, the cake rises

# LOOK (Continued)

and it turns out light and moist. If we don't follow the directions, the cake turns out dry and hard, and not tasty at all.

Likewise the Bible gives us directions for how to behave with each other and how to behave toward God. The Bible tells us that we shouldn't lie, cheat, or steal from other people, for example. It tells us that we should talk to God in prayer and worship Him. The Bible tells us how live!

In this chapter of James, we are given three BIG instructions. We are told to control our temper by listening to others and thinking before we speak. Second, we are told to take care of people who are in need. Finally, we are given the biggest instruction of all, and this is one that we shouldn't even need to be told. James tells us to do what we hear God tell us to do. You would think that would be obvious. Of course we should do what God tells us, but so often we don't. James says that if we hear God's Word (or read it) and then don't put it into practice, that we are deceiving ourselves. We are fooling ourselves into thinking that we good in God's eyes because we have hear or read His Word. The truth is that God gives us His Word to change us, grow us, and make us more like His Son Jesus Christ. In order for that to happen, we need to actually do what God is calling us to do.

What is my response to this passage of Scripture? How should my life change according to what this passage teaches me? What are the practical things I can do throughout the week to make this true in my life?

# TOOK

As a class, memorize James 1:22.

Have the students look through James 1:19-24 and pick out all of the instructions given within. Write these up on the board and ask the students how we can do the things that we have read.

**Pray:** Thank the Lord for His word. Ask Him to help us to know it better, but also to do what it says.

**Parent Question:** James 1 tells us to be hearers and \_\_\_\_\_ of God's Word.

# FURTHER STUDY

## Commentary on James 1:19-27 by David Guzik

### 4. ([James 1:19-20](#)) Standing firm against unrighteous anger.

**So then, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath; for the wrath of man does not produce the righteousness of God.**

a. **Let every man be swift to hear, slow to speak, slow to wrath:** We can learn to be **slow to wrath** by first learning to be **swift to hear** and **slow to speak**. Much of our anger and wrath comes from being *self-centered* and not *others-centered*. **Swift to hear** is a way to be *others-centered*. **Slow to speak** is a way to be *others-centered*.

i. “But hath not Nature taught us the same that the apostle here doth, by giving us two ears, and those open; and but one tongue, and that hedged in with teeth and lips?” (Trapp)

b. **Slow to wrath; for the wrath of man does not produce the righteousness of God:** In light of the nature of temptation and the goodness of God, we must take special care to be **slow to wrath**, because our wrath does not accomplish the **righteousness of God**. Our **wrath** almost always simply defends or promotes our own agenda.

### 5. ([James 1:21](#)) Standing firm against the lusts of the flesh.

**Therefore lay aside all filthiness and overflow of wickedness, and receive with meekness the implanted word, which is able to save your souls.**

a. **All filthiness and overflow of wickedness:** This has in mind an impure manner of living. In light of the nature of temptation and the goodness of God, we are to **lay aside all** impurity, putting them far from us.

i. **All filthiness:** “The stinking filth of a pestilent ulcer. Sin is the devil’s vomit, the soul’s excrement, the superfluity or garbage of naughtiness [**wickedness**]... as it is here called by an allusion to the garbage of the sacrifices cast into the brook Kedron, that is, the town-ditch.” (Trapp)

ii. The older King James Version translates the phrase **overflow of wickedness** as *superfluity of naughtiness*.

b. **Receive with meekness the implanted word:** In contrast to an impure manner of living, we should **receive the implanted word** of God (doing it **with meekness**, a teachable heart). This word is **able to save** us, both in our current situation and eternally. The purity of God’s word can preserve us even in an impure age.

i. “The first thing, then, is *receive*. That word ‘receive’ is a very instructive gospel word; it is the door through which God’s grace enters to us. We are not saved by working, but by receiving; not by what we give to God, but by what God gives to us, and we receive from him.” (Spurgeon)

ii. Here James alluded to the spiritual power of the word of God. When it is **implanted** in the human heart, it is **able to save your souls**. The word of God carries the power of God.

### 6. ([James 1:22-25](#)) How to receive the word of God.

**But be doers of the word, and not hearers only, deceiving yourselves. For if anyone is a hearer of the word and not a doer, he is like a man observing his natural face in a mirror; for he observes himself, goes away, and immediately forgets what kind of man he was. But he who looks into the perfect law of liberty and continues *in it*, and is not a forgetful hearer but a doer of the work, this one will be blessed in what he does.**

a. **But be doers of the word, and not hearers only:** We must receive God's word as **doers**, not merely **hearers**. To take comfort in the fact you have heard God's word when you haven't *done* it is to deceive yourself.

i. It was common in the ancient world for people to hear a teacher. If you followed the teacher and tried to *live* what he said, you were called a *disciple* of that teacher. We may say that Jesus is looking for disciples: doers, not mere hearers.

ii. Jesus used this same point to conclude His great Sermon on the Mount. He said that the one who heard the word without doing it was like a man who built his house on the sand, but the one who heard God's word and did it was like a man whose house was built on a rock. The one who both heard and did God's word could withstand the inevitable storms of life and the judgment of eternity ([Matthew 7:24-27](#)).

iii. "A teacher or preacher may give an eloquent address on the gospel, or explain ably some O.T. prophecy about Christ, but when the sermon is done, it is not done; something remains to be done by the hearers in life, and if they content themselves with sentimental admiration or with enjoying the emotional or mental treat, they need not imagine that this is religion." (Moffatt)

iv. "I fear we have many such in all congregations; admiring hearers, affectionate hearers, attached hearers, but all the while unblest hearers, because they are not doers of the word." (Spurgeon)

v. "You know the old story; I am half ashamed to repeat it again, but it is so pat to the point. When Donald came out of kirk sooner than usual, Sandy said to him, 'What, Donald, is the sermon all done?' 'No,' said Donald, 'it is all said, but it is not begun to be done yet.'" (Spurgeon)

b. **He is like a man observing his natural face in a mirror; for he observes himself, goes away, and immediately forgets what kind of man he was:** The person who only hears God's word without doing it has the same sense and stability as a man who looks into a mirror and immediately forgets what he saw. The information he received did not do any good in his life.

i. **Observing his natural face:** The ancient Greek word translated **observing** has the idea of a *careful scrutiny*. By application, James had in mind people who give a *careful scrutiny* of God's word; they may be regarded as Bible experts but it still doesn't result in *doing*.

ii. "The glass of the Word is not like our ordinary looking-glass, which merely shows us our external features; but, according to the Greek of our text, the man sees in it 'the face of his birth'; that is, the face of his nature. He that reads and hears the Word may see not only his actions there, but his motives, his desires, his inward condition." (Spurgeon)

iii. Understanding this power of the Word of God, the preacher is responsible for working hard to not hinder this power. "Certain preachers dream that it is their business to paint pretty pictures: but it is not so. We are not to design and sketch, but simply to give the reflection of truth. We are to hold up the mirror to nature in a moral and spiritual sense, and let men see themselves therein. We have not even to make the mirror, but only to hold it up. The thoughts of God, and not our own thoughts, are to be set before our hearers' minds; and these discover a man to himself. The Word of the Lord is a revealer of secrets: it shows a man his life, his thoughts, his heart, his inmost self." (Spurgeon)

iv. A healthy person looks in the mirror to *do* something, not just to admire the image. Even so, a healthy Christian looks into God's Word to *do* something about it, not just to store up facts that he will not put to use by being a **doer** of the word.



v. “The *doctrines of God*, faithfully preached, are such a *mirror*; he who hears cannot help discovering his own character, and being affected with his own deformity; he sorrows, and purposes amendment; but when the preaching is over, the mirror is removed... he soon forgets what manner of man he was... he reasons himself out of the necessity of repentance and amendment of life, and thus deceives his soul.” (Clarke)

vi. “Get thee God’s law as a glass to toot [to study carefully] in, saith Mr. Bradford; so shalt thou see thy face foul arrayed, and so shamefully saucy, mangy, pocky, and scabbed, that thou canst not but be sorry at the contemplation thereof.” (Trapp)

c. **But he who looks into the perfect law of liberty and continues in it... this one will be blessed in what he does:** If we study the Word of God intently, and do it (**continue in it**), then we will be **blessed**.

i. **He who looks into the perfect law of liberty:** In the ancient Greek language, the word for **looks into** spoke of a penetrating examination, so that a person would even bend over to get a better look. Though James stressed *doing*, he did not neglect *studying* God’s Word either. We should *look into* God’s Word.

ii. Adam Clarke points out that the ancient Greek word translated **continues** is *parameinas* and has this sense: “Takes time to see and examine the state of his soul, the grace of his God, the extent of his duty, and the height of the promised glory. The metaphor here is taken from those females who spend much time at their glass, in order that they may decorate themselves to the greatest advantage, and not leave one hair, or the smallest ornament, out of its place.”

iii. **The perfect law of liberty:** This is a wonderful way to describe the Word of God. In the New Covenant, God reveals to us a **law**, but it is a **law of liberty**, written on our transformed hearts by the Spirit of God.

iv. “The whole doctrine of Scripture, or especially the gospel, called a *law*, [Romans 3:27](#), both as it is a rule, and by reason of the power it hath over the heart; and a *law of liberty*, because it shows the way to the best liberty, freedom from sin, the bondage of the ceremonial law, the rigour of the moral, and from the wrath of God.” (Poole)

7. ([James 1:26-27](#)) Examples of what it means to be a doer of the Word of God.

**If anyone among you thinks he is religious, and does not bridle his tongue but deceives his own heart, this one’s religion is useless. Pure and undefiled religion before God and the Father is this: to visit orphans and widows in their trouble, and to keep oneself unspotted from the world.**

a. **If anyone among you thinks he is religious:** James just explained that real religion is not shown by hearing the word, but by doing it. One way to do God’s word is to **bridle** the **tongue**.

i. **Thinks he is religious:** The New Testament never uses this ancient Greek word for “**religious**” in a positive sense ([Acts 17:22](#), [25:19](#), [26:5](#); [Colossians 2:23](#)). James used it here of someone who is **religious**, but is not really right with God, and this is evident because he **does not bridle his tongue**.

b. **This one’s religion is useless:** Your walk with God **is useless** if it does not translate into the way you live and the way you treat others. Many are deceived in their own heart regarding the reality of their walk with God.

i. “This seems to reflect upon the hypocritical Jews, whose religion consisted so much in external observances, and keeping themselves from ceremonial defilements, when yet they were sullied with so many moral ones, [Matthew 23:23](#); [John 18:28](#); devoured widows’ houses.” (Poole)

ii. “He does not deny the place of public worship (see [James 2:2](#), [5:14](#)) or of religious observances, but he explains that in God’s sight a **pure, unsoiled religion** expresses itself in acts of charity and in chastity — the two features of early Christian ethics which impressed the contemporary world.” (Moffatt)

c. **Pure and undefiled religion before God:** There is a great deal of pure and undefiled religion *in the sight of man* that is not **pure and undefiled religion before God**.

d. **To visit orphans and widows in their trouble, and to keep oneself unspotted from the world:** A real

walk with God shows itself in simple, practical ways. It helps the needy and keeps itself unstained by the world's corruption.

i. "The Biblical Ritualism, the pure external worship, the true embodiment of the inward principles of religion is to visit the fatherless and widows in their affliction, and to keep ourselves unspotted from the world. Charity and purity are the two great garments of Christianity." (Spurgeon)

ii. "True religion does not merely *give* something for the *relief* of the distressed, but it *visits them*, it takes the *oversight of them*, it takes them under its care; so *episkeptesthai* means. It goes to their houses, and speaks to their hearts; it relieves their wants, sympathizes with them in their distresses, instructs them in divine things, and recommends them to God. And all this it does for the Lord's sake. This is the religion of Christ." (Clarke)

e. **Unspotted from the world:** The idea is not that a Christian retreats away from the world; instead they interact with **orphans and widows in their trouble** and others such in their need. The Christian ideal is not to retreat from the world; they are in the world, they are not *of* it; and remain **unspotted from the world**.

i. "I would like to see a Christian, not kept in a glass case away from trial and temptation, but yet covered with an invisible shield, so that, wherever he went, he would be guarded and protected from the evil influences that are in the world in almost every place." (Spurgeon)

ii. From the book of Genesis, Lot is an example of a man who *was* spotted by the world. He started living *towards* Sodom, disregarding the spiritual climate of the area because of the prosperity of the area. Eventually he moved to the wicked city and became a part of the city's leadership. The end result was that Lot lost *everything* — and was saved as only by the skin of his teeth.

iii. "There is no book with so lofty an ideal of what life may become when it is yielded to the grace of Christ. A cleansed heart, and an unspotted robe; no sin allowed and permitted in the soul, and no evil habit allowed to dominate and enthrall the life." (Meyer)