HOW TO BE A DOER OF THE WORD AND NOT A HEARER ONLY

"But be Ye Doers of the Word, and Not Hearers Only, Deceiving Your Own Selves," James 1:22

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HOW TO BE A DOER OF THE WORD

Our study is James Chapter 1. James is one of those books with which people have had a lot of difficulty. Martin Luther had some problems with the second chapter. It's simply because they don't take it in context. They just take passages out of it and try to apply it to some preconceived ideas. But our study is line on line, verse on verse. We go into all the action verbs, give you the tense, the mood, and the voice, so you can have an accurate understanding of what's here. God in His infinite Grace gave us His Word in writing, so that we can tell exactly what He's talking about. Today it's sad, but it's been neglected as far as people teaching it, but it was meant to be taught. The Scriptures everywhere say we are supposed to study to show ourselves a workman that needeth not to be ashamed, rightly dividing the Word of Truth.

The Bible does explain the Bible. It is not difficult to understand. If you stay with us on the study, I'm sure as time goes by, you'll learn more categories and you'll be able to discern it yourself. Last night we took up one word, "the mystery." I would bet that anybody that was here last night could turn to it now and know what it means. That's the way it's supposed to be.

- Verse 20 "For the wrath of man worketh not the righteousness of God."
- Verse 21 "Wherefore, lay apart all filthiness and superfluity of naughtiness and receive with meekness the engrafted Word, which is able to save your souls."
- Verse 22 "But be ye doers of the Word and not hearers only, deceiving your own selves."

In verse 20 we start off with the wrath of man. The word wrath is ORGE, not orgy. It's Greek, not English. It refers to mental attitude. Wrath is mental attitude anger. Of the most destructive sins known in the Bible, most of them are mental attitude. So this is referring

to mental anger. In this concept, it refers to any mental attitude sin like bitterness. Jealousy is just one of them.

The interesting thing is you could be sitting here tonight and if you have pride, or jealousy, or bitterness, or anger, or even a guilt reaction, then that's a mental attitude sin, which hinders you from learning the Word. You can be here very pious, look well, not be out juking, or whatever it is you do, and yet you can be in a position where you can't learn the Word, even though you're in a place where you can. You could be out of fellowship. If you're out of fellowship – you've accepted Christ as your Saviour, you're a believer, but when out of fellowship, you can't learn anything.

So, this says the wrath of man. The word for "man" is very interesting because there are a lot of different words in the Greek language for man. One of them is ANTHROPOS, and that's a general term. But the word used here is ANER, and it brings out a tremendous point. It means nobleman, a person who is noble, nobility. It has nothing to do with aristocracy. This refers to any believer in the Lord Jesus Christ. ANTHROPOS can be anybody. It can be an unbeliever. But ANER means a believer.

Here's what it means. Here's the Cross. You've accepted Christ as your Saviour and you have eternal life. Now, before the Cross you might be just a man, or mankind, or ANTHROPOS. Now that you've accepted Christ as Saviour, you're called ANER, which is a term for man in the noble sense. That's you as a believer, representing yourself before the Lord. You have a new birth and at the new birth every person is nobility.

I want you to see something interesting here. You have this word ANER for man, which means nobility. Then you just had the word wrath, or ORGE, and when you put those two things together, that means a believer who's out of fellowship. Put them together. You haven't lost your salvation. You're

still ANER. So it's talking about a believer who has mental attitude sins. Scripture calls a believer out of fellowship a carnal believer, or fleshly, or energy of the flesh. But this person is born again. They're related to Christ. They're a noble individual because they're related to Christ and yet they're out of fellowship. So this says, "the wrath of the nobleman," which is a believer, "worketh not the righteousness of God."

"Worketh not" is a present tense, which means it **keeps on not working**. This is talking about production, the production of a believer. In other words, **mental attitude sin or wrath causes the believer not to produce for the Lord.** That's how simple it is and it will be corrected in this passage.

The word for righteousness indicates justice or fair dealing. Here it's used actually for the production of Divine Good. What this is saying actually is, you've accepted Christ as your Saviour. You have eternal life. **That is no longer the issue because He gave you eternal life and you can't lose it.** But there's another sphere from which you are working.

The moment you accepted Christ as your Saviour, all your sins have been blotted out and now you're in fellowship. You start out in fellowship. So you're in two spheres. You are in fellowship, a new person in Christ, and you have eternal life. Now, if you have a mental attitude sin, you're out of fellowship. You can't produce for the Lord. In 1 Corinthians 3:11-15, when the believer's work is evaluated – gold, silver, and precious stones are rewarded. They're tried by fire. When fire hits gold, it purifies it. When fire hits silver, it takes all the dross out. When fire hits precious stones, it purifies it. But then the passage in 1 Corinthians 3:11-15 says, "hay, wood, and stubble." When the fire tests this, that's gone. But you are still saved, so as by fire, in that passage.

So the believer, after accepting Christ as Saviour and in a noble position, is either producing gold, silver, and precious stones, or hay, wood, and stubble. This is saying, if you have mental attitude sins, you can't produce righteousness for God. This says, "Does not produce the righteousness of God."
"Of God" is from the source of God. Righteousness refers to Divine Good. So you're either producing human good or Divine Good and that's the issue. When you're out of fellowship, your old sin nature controls your life. "The fruit of the Spirit is love, joy, peace ..." and the fruit of the old sin nature may be human good, may be sin, may be a lust pattern.

Now, in Hebrews 6:1, human good is called dead works. So, if you're going to produce for the Lord, you might as well examine yourself, and be in fellowship, otherwise it's dead works. Isaiah 64:6 says human good is not acceptable to God. It says, "All our righteousnesses are as filthy rags in His sight." He won't accept it.

In 2 Timothy 1:9 it says human good has no place in the plan of God. Titus 3:15 says, "Not by works of righteousness that we have done, but according to His Grace He delivered us." In other words, wherever you turn, human good is no good. Sooner or later you are going to run into someone and they're going to have this problem about they're doing this and doing that. It's not what you do. It's where you are when you're doing it. For example, you have read the Scripture "Giving a cup of cold water in My Name." A cup of cold water is not witnessing to a million people. It's just giving a cup of cold water. But if it's done in His Name, being in fellowship, it's rewarded.

Verse 21 - This fellow in verse 20 has mental attitude sins. He's out of fellowship. He's a believer. That's the word ANER, and he's not producing for the Lord. How can he correct that? Verse 21 tells you how to correct it. This is the mechanics of how you can begin to function as a believer and you can grow in Grace by the knowledge of our Saviour Jesus Christ.

Now verse 21 starts off with the word "wherefore" and it should be translated because of it, because of the previous verse. Then you have "lay apart." Here's the word APOTITHEMI. It's a compound word which means

to "lay aside" or "put off soiled garments." That's the way it was used in the ancient world. This is a technical word for being out of fellowship. In other words, this person has mental attitude sins (previous verse). He's a believer who's not producing for the Lord, so he's got to lay off, or take off these dirty clothes. That's another synonym for getting back in fellowship.

Sometimes you have the expression "confess your sins." Sometimes you have the expression "examine yourself." Sometimes you have the expression "lift up holy hands," "make straight paths." Now you have another expression, "take off those dirty clothes." See, that's the whole point here. It's a technical term for being restored back to fellowship. We accept Jesus Christ as our Saviour, and we enter into union with Jesus Christ. We can never get out of union with Christ. That's our whole study of Ephesians. That's our eternal security. At the same time we enter into fellowship with God. We start out saved, when we accept Him and we start out in fellowship with God because all our sins are placed behind His back and He'll never remember them any more.

Now, the first time you sin after you have become a believer, you get out of fellowship with God, but you don't lose eternal life. "I give unto them eternal life and no man can pluck them out of My hand." We have union with Him, but not communion with Him.

That's the problem. So when you come to the communion table, what do you do? You examine yourself before the Lord, so you don't take communion unworthily. That's the same thing as taking off those dirty clothes. Now, that's what's called in Scripture a carnal believer. So at every moment of your life, you're going to be carnal or spiritual. It's all according to who's controlling your life.

If you stay out of fellowship long enough, you come under the principle in Hebrews 12:6, "Whom the Lord loveth, He chastens" and you'll receive Divine discipline. But you don't have to stay out of fellowship. You can get right back in, any time you want to. The way you are recovered is the same way that

David said, "He restoreth my soul." Mechanically in 1 John 1:9 it says, "If we confess our sins" just name your sin. That sin has already been paid for on the Cross. Then it says, "God will forgive us our sins and cleanse us from all unrighteousness."

So, if you confess it to God, God is faithful, and that means He will always do whatever that verse says, and He's justified in doing it, because all our sins were judged on the Cross and you come under the law of double jeopardy! They cannot be judged again! You can't be tried for the same crime twice! Christ paid the price! Since Christ already has been judged, the Father is justified in forgiving us, because you have just cited to God the Father a precedent. You're saying, "This is the sin I committed and that was taken care of on the Cross," so you get back into fellowship. Now that's what this word "lay apart" means or APOTITHEMI.

Then I want you to see the next couple of words, because they're interesting. "All filthiness and superfluity of naughtiness." I'd like to hear you say that publicly. If you can say that publicly, then you can rest assured that you're born again, because you can't say that as an unbeliever. That's tough to say. Now remember in our context, this has to do with assembly worship. This has nothing to do with in the kitchen, on the job, or on the street. This is assembly worship we're talking about.

See, fellowship and restoration to fellowship are for all occasions. You don't wait to come to church to do that. You do that at home. You do that all the time. In the car you get the best opportunities riding on the freeway. You just bought a new car and here's this guy trying to come up your tailpipe. See, you've got a lot of time to confess that stuff to the Lord. Plenty of opportunities. So, don't wait until you come to church. Don't stay out of fellowship that long. But here it refers to specifically to people in an assembly worship.

Here's the way you can be filthy and here's the way you can be full of superfluity of naughtiness, sitting in church. Now, this is not drinking and dancing. This is not

cards. This is not carousing. This is in church! We have a misconception of what sin is. I know all about the overt ones. But we're talking about mental attitude here. Wrath is what we are talking about. Now filthiness is the word RUPARIA. This word was used for pollution. Now you're talking about how industry is polluting our society. Well, if it wasn't for industry, we'd have no society. It's funny to me because they can't stop Mt. St. Helens and that's putting out more pollution than all the industry in the world, but that's another story. I don't want to get into that. But this pollution and what is the pollution that it's talking about here? Anger! Anger pollutes the soul. See, isn't that great how to really cut down to it? You can control your mental attitude.

The Scripture says, "as a man thinketh, so is he." If you can be occupied with Christ and think Divine Viewpoint and stay in fellowship, you're not going to have this problem here. So, this is pollution and it refers to **mental pollution. This is inside of a church.** This is sins which occur while you're sitting down in church.

You hear most people get up and say, "You know I used to drink, but now I don't drink anymore. I used to dance and now I don't dance anymore." And I said, "Why? Why don't you dance anymore? Aren't you ever happy?" They're always talking about that out there. But you can sit right here and someone can get up and say something and you're out of fellowship because you have some mental attitude that you're greater than them.

So, RUPARIA here for filthiness, is pollution of the soul which causes you not to grow in Grace by the knowledge of our Saviour Jesus Christ. In other words, you can come to church to learn the Word and you can have pride, or jealousy, or hatred, or bitterness, or even self pity, and you have short-circuited the Grace function of being able to grow.

Now, the word "superfluity." This word is PERISUO and this means overflow. That's all that word means. The word "naughtiness" is KAKIA and that's the word for evil. Now I want you to notice this. **Filthiness, overflow** of evil, again, it is not whiskey. It's mental attitude sins. When was the last time you heard a preacher talk about mental attitude sins?

Now the principle here of evil can be mental, or it can be overt. When you have mental attitude sins, Hebrews tells us that "Mental attitude sins overflow and defile the many." From the mental attitude sin you get into sins of the tongue.

So, the first part of this verse, which is the principle we're studying, is the principle of fellowship and restoration back to fellowship. It reads this way: Because of this, it says, because of the orders or instructions of the previous two verses, because of this, having removed all pollution and the overflow of wickedness.

Now we can get down to how we can grow. Now, we're in fellowship. We've taken off those filthy clothes. We're ready now to take in the Word of God. We're ready now to grow in Grace. God the Holy Spirit is in control of our lives.

Now you have "and receive." The word "receive." This is a word for reception of the Word. This is the word for when you hear the Word of God, what you do with it. This is an aorist tense. The aorist tense means a point in time, and the middle voice is reflexive. It goes back on the subject, which is you or I, and it means beneficial. It's an imperative mood which means this is a command from God. This is God's will for your life as a believer, to be in fellowship and to study the Word of God.

This is the third imperative mood that we have had in this section. Now I want you to notice the three imperatives we've had. In verse 19, "Know this." In verse 19 we had, "keep on being." Then in verse 21 we have, "receive."

The word for "receive," pardon the expression, is a lover's term. You probably never heard a preacher talk about love before, but it's a lover's term. That's the way it was used in the ancient world. That's the way it was used in the Bible and I'll show you some

other passages. This is the word, in case you want to call somebody that. DECHOMAI that's the word for receive and it means to embrace.

Some people have taken the original and they have translated it from the Greek language to the English. They call that "lexicon." It's a con, all right. It's not lexicon. They use this word and they know what it means and they're dishonest and they say this means to welcome, or to retain, or to approve, or to receive. I want to tell you something. That's not what this word is saying and I'll show you in a minute. That won't cut it.

If you are a lover and you are in love, you see, this is an intimate embrace. It's used here for the Word of God. In other words, embrace the Word. Intimate, have an intimate relationship with the Word. Aorist tense in any point in time when you listen to the Word, you hear it, and you embrace it. The middle voice says you are benefited when you intimately embrace the Word. You don't have to be told that. If you've ever had the experience of enjoying one type of embrace or another, that could be classified as intimate. Some people look like they've never heard the word "intimate," but if you've ever been married, then you should know what intimate means. So don't let the word embarrass you. It says "Delight thyself in the Lord, always."

Do you know what the word "delight" means? Flirt! Flirt with the Lord! There's nothing wrong with that at all. You know what it means when it comes to our relationships. You know what an embrace means, so why not embrace the Word. That's what it's talking about. That's where your life really starts. So this is talking about receiving the Word. This is talking about embracing the Word intimately. **This is something into** which you can enter with some degree of enthusiasm and be benefited from it. That should happen every time you hear the Word taught, if you're in fellowship. The imperative mood again is an order. This is God's will for your life, to be intimate with the Word.

Then the next word is "meekness" and it has a locative of sphere and it's in the sphere of meekness. The word for "meekness" is the word PRAUTES. It's the word Grace, in the sphere of Grace. This connotes recognition of the authority of the Word of God and the recognition of God's Grace. It's concentration on the Word. It's perception because you're controlled by the Holy Spirit.

Watch how this thing is progressing. Then you have the engrafted Word. The engrafted Word looks like this: ENPHUTAS. That's the Word for "engrafted Word." It's a compound adjective. The prefix EN is actually "in," and PHUO is the verb form of PHUTAS, which means to impregnate, to make pregnant.

Look how this is going. DECHOMAI is love. You embrace the Word. The Word is the object here. In the sphere of Grace and there's a pregnancy. All right, stay with me for awhile. In other words, the only thing that is beneficial to you, the only Word that counts is the Word that conceives!

We have many exposures to the Word, but we may be out of fellowship and so there's no conception, no pregnancy. It's a form of spiritual "planned parenthood," or it's birth control. In other words, it's the same thing. If you have mental attitude sins, if you're out of fellowship and you're not interested in the Word, then you're not having any deliverances at all. But you can sit, people come to class time after time, but it doesn't take. It doesn't get to the point of getting impregnated. What happens? The Word of God comes into your mind and it stops there. If you never take the Word that's taught in your mind, that you just simply understand, and believe in it, and when you do by faith, you transfer it to your spirit and your soul and that's a pregnancy! In other words, when you transfer it, then it's usable. It becomes a part of your conscience, your norms and standards. It becomes a frame of reference and it becomes your Divine Viewpoint of life. It becomes correct material for your growth to maturity. So, this is really the impregnated Word and this adjective emphasizes the importance of

growing in Grace by the knowledge of our Saviour Jesus Christ.

So, let's look at the verse so far. "Wherefore having removed all pollution and the overflow of evil, receive and retain in the sphere of Grace, the impregnated Word." Now that's the Word of God that has been transferred by faith into the human spirit. It also has become a part of your mind.

Now, notice the result. "Which is able to save your souls." Present, active, participle. This is the word for "able" – DUNAMIS. That's where we get the word dynamite. It means it keeps on being able. It keeps on having the power. In other words, the impregnated Word, the Word that you hear, that you believe, and you transfer into your soul is dynamite! That's exactly what it's saying.

Then you have "to save your souls." The word save is SOZO. This is not salvation, because you're already saved. You can't be out of fellowship and put off filthy clothes unless you're saved. It's written to believers! James is writing to believers that are scattered all over. He's saying in this context, if you're coming to hear the Word and you're out of fellowship, you've got to get in fellowship and you've got to embrace the Word and you've got to make it a part of you and then you'll be able to deliver your soul.

But "delivering the soul" means pressure in time. The deliverance of your souls means when there's a disaster, or a tragedy, or a heartache, only the Word of God in your soul, in your spirit, that impregnated Word, is the Word which delivers you. It's not the Word, here, on the page. It's not something you pass a test on. You just know it and it's academic.

Many times you use the expression and you've heard other people say they had a head knowledge, but not a heart knowledge. That meant they heard it academically, they could pass a test on it, but it's not a part of them. We teach and teach and all of a sudden the principle is now yours. It's now yours, a part of you. Yet you taught it, but you really hadn't grabbed ahold of it. So, when the Word

is taught, you have a decision to make. You can hear it and blow it off. You can hear it and believe it and accept it and transfer it by faith. In other words, the impregnated Word impregnates you and delivers you. How about that? You even have a deliverance.

Look how this thing is going. You embrace the Word. "Love," in the sphere of Grace. You have a conception and a deliverance, just like normal life. Love ... Grace ... Conception ... and Deliverance. The Holy Spirit is the One who makes you pregnant with the Word. He is the One who does that. The Holy Spirit teaches the human spirit. That's found in Corinthians. And when that happens, the Word inside your soul is able to deliver you.

Now how do we know that this is the Word that delivers you? What's the next verse? The next verse says, "Be ye doers of the Word and not hearers only." A hearer is a person who understands it. You see in Scripture, "Ever learning and never coming to an understanding of the Truth." But a Doer of the Word is one who hears the Word, one who understands the Word, one who believes it. The Holy Spirit transfers it. You have a conception there, and that's a doer of the Word! He's still sitting in church and he's a doer of the Word!

This doesn't mean to run out and witness to a lot of people. That comes afterward. This is all inside your soul. This doesn't mean even to spend a lot of time in prayer, which is important. This doesn't mean knocking on doors, or in some program. This is talking about inside of you – the Word going inside of your soul. This is talking about deliverance of the soul. So the next verse simply says, don't hear it only, but transfer it, do it.

I'm not too much on medicine, but I do know you have two lobes in your mind. Doctors say that there are two lobes in your mind. The only way that I can explain it and this has nothing to do with medicine, is that on one side you understand what's taught and you can pass an exam on it, because you understand what I said. But when you put your faith in it, when you say, "Yes, I believe that," God the Holy Spirit puts it over on the other

side. Then it's usable. One side is understanding, the other side is full knowledge. There are two different words for it, too.

So, it has to be believed upon when you hear it, or another time, and you have to trust it and you have to transfer it by faith. It's the same thing that happened when you accepted Christ as your Saviour. Someone told you that Jesus Christ lived and that He died for you and He had you in mind when He went to the Cross and you said, "Yes, I know all about that." That's history. Now you understand that, but you're still lost and without Christ. Now, what did you have to do? "Believe on the Lord Jesus Christ and thou shalt be saved." Now He imparts His Divine nature to you. Now He just made you pregnant. You've got new birth!

What am I talking about? I'm talking about the same process we had in salvation – the same thing is spirituality! Because you heard about Christ, that doesn't mean you had a new birth. You have to do something about it. You have to believe it. You have to accept it.

So, "wherefore having removed all pollution," that means you're in fellowship, "and the overflow of evil." Mental attitude sins overflow to sins of the tongue in local assemblies. You're now back in fellowship. "Receive and retain in the sphere of meekness, the impregnated Word which is able to deliver your souls," to deliver your souls from a seared conscience. 1 Timothy 4:2 says you have a seared conscience when you're negative to the Word. The word for "seared conscience" is just taking an iron and branding your conscience, which are your norms and standards.

So this delivers you from that. This delivers you from your emotions dictating policy to you. If you feel good, it's good. If you don't feel good, it's not good. If you don't feel good in the morning, then you're not saved. If you get up in the morning and you feel good, then you are saved. Well, you can't go by what your emotions say, you have to go by what the Word says. This also protects you from having apathy towards the Word of God.

So, this is really an important verse here in James Chapter 1, on how people can start to grow and start to function. If you're out of fellowship, then you have to examine yourself. It's that simple.

Now verse 22 says, "Be ye doers of the Word, not hearers only, deceiving your own selves." I think the thing that always caught me on that verse was the last three words. It's one thing for someone to deceive you, or for you to deceive someone else, but when you deceive yourself, that's something else. That's really got to be a bummer.

Now notice it says, "Be ye." It's a present, middle, imperative and it's not "be ye." It's GINOMAI, and it means to become something, keep on becoming something. This is a command for the daily intake of the Word of God, not occasionally.

Present tense – the Scriptures talk about many different types of people. You have people who are hot. You have people who are cold. A person who is hot in the Word, what Revelation is talking about is a person that's really interested in the Word. When a person is cold, you know that they don't care about it at all and you understand that point. It's either yes or no. But the lukewarm is probably the one that is most dishonest here.

It says "keep on becoming doers." The word GINOMAI means to become something you're not. Now, this is where all people get to teaching programs and this is where they get on their high horse and they go out and knock on doors and so forth. But the noun here refers to the Word in your human spirit where you can use it. You're not a doer of the Word by an overt action. That's the result of this. "Of the Word" here is LOGOS, referring to the Word of God, referring to the Divine Viewpoint.

The Word should remind you of something. You cannot learn the Word of God until you learn, for example, the meaning of words. So, what happens is when you begin to study the Word of God, you begin to increase your Biblical vocabulary. You begin to learn about dif-

ferent words like "born again." You begin to learn about restoration to fellowship. You begin to learn about growing in Grace. When the emphasis here is on the Word, it means that words become more meaningful to you and people use them sort of haphazardly. Here, he says, "Not hearers only," which refers to the Word just being understood – objective understanding without accepting, without rejecting the information. You just understand it. When you hear the Word, you just understand it.

Now you have a decision to make. If you're negative to the Word, you can't grow in Grace. When you're positive to the Word, then this transfers it to the human spirit. If it's salvation, you have eternal life. If you're already saved, then you just add another increment of the Word to your maturity. So this word hearing means the Word is understood intellectually.

But you can't apply it off of just hearing it. Hearers only cannot apply. You must be a doer. A doer is an applier of the Word. If it goes no further than hearing, it can't be used. The Word cannot be used directly from the Word. The Word cannot be used from different staging areas. This is spiritual phenomenon.

So, the use of the Word has to be from within the human spirit. See, the soul of the individual makes contact with natural phenomenon, but the human spirit is that which has access to spiritual phenomenon. The unbeliever does not have a human spirit. That's why he can't grasp any spiritual phenomenon.

So, you can just take the Word here. It has to be in your human spirit and then you make the application. So, the first thing we have is l) the Word is taught, 2) then you understand it objectively, and 3) you make a decision and you transfer it by faith and God the Holy Spirit places it in your human spirit and you're a doer of the Word!

Anything short of that, you're deceiving yourself. Isn't that interesting? It's really subtle. If you're a hearer and not an applier, or a

doer, then there's a malfunction from hearing to doing. People come to Bible class for all sorts of reasons and they hear the Word, but they don't believe it. They don't put their faith in it. They don't transfer it. But if you do hear it and you do accept it, you see, that's great.

So, "doing" here is inside the soul. Not overt like witnessing. This is not giving. This is not praying. These are results of "Doers of the Word." Doing is the Word in the human spirit where it is able to be applied.

Now the worst thing in the world you can do is these last two words – "deceive yourself," which is a present, middle, participle. I'll give you this word because it's a real beauty–PARALOGIZOMAI – a triple-compound word. It's a bad word whether you're deceiving yourself, or someone else. It means to defraud. The believer who understands the communicated Word and lets it stop there, doesn't believe it, doesn't transfer it by faith to his human spirit.

He's defrauding himself. See, you're doing it. No one else is doing it. You have the individual freedom to do it. You're defrauding yourself. You're depriving yourself of great blessing, through this conception and deliverance. The middle voice here is where we get the word "self." The present tense is you keep on doing it. The middle voice is reflexive and you're doing it yourself and the participle is the action, which is ignorance.

So, a "doer of the Word" is a progressive believer. He's growing in Grace. But just a hearer of the Word, he's not. He's just deceiving and defrauding himself. A "hearer of the Word" takes it in as far as objective comprehension, but doesn't accept it, does not believe it, does not put his faith in it, and it's not transferable or usable. So, just a hearer is a malfunction of what God has designed!

God has provided us with everything to learn and grow. He's provided the Word. He's provided those to communicate it. He's provided the Holy Spirit to teach and guide us and the only thing that stops us from growing or learning is us! It's really subtle because

when you hear the Word, you have to decide what you're going to do with it. You may hear it and pass a test on it, and you may go out and say it was great, but it hasn't really become a part of you. The thing to do is when you make it a part of you, you become a witness,

you become a walking epistle as the Scriptures say.

See also "Theodore Roosevelt - A Doer of the Word" for additional information on the application of the principle of being a "doer of the Word."

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