

James 1:21 Therefore, put away from yourself mental attitude sins that pollute the soul and all the excesses of an evil habit of mind, you must receive with humility [**IM #12**] the implanted word, which is empowered to deliver your souls from danger. (EXT)

James 1:22 But prove [**IM #13**] yourselves doers of the word, and not merely hearers who delude themselves. (NASB)

1. The verse opens with the thirteenth imperative mood of the book, the present tense of the verb **γίνομαι** (*gínomai*) indicating linear action of an ongoing process of “becoming” something.
2. The middle voice indicates this “something” is something you must do yourself. The volition of the believer must make the choice to do this.
3. The imperative mood is a command and is translated, “Keep on becoming.” This mandate introduces the daily requirement to utilize Operation Z.
4. If the soul is to be transformed the believer must take up the task of becoming a doer of the word rather than just a hearer. Paul takes up this subject in:

Romans 12:2 Stop being molded [**present middle imperative of συσχηματίζω** (*suschēmatízō*)] to this age, but be transformed [**present passive imperative of μεταμορφόω** (*metamorphóō*)] by the renovation [**ἀνακαίνωσις** (*anakainōsis*)] of your thought, so that you may prove what the will of God is, namely, the good, the well-pleasing, and the complete. (EXT)

5. What James commands the believer to do is “keep on becoming doers.” Paul directs the Romans to “be transformed” by the “renovation” of their inventory of ideas presently being “molded” by the devil’s world.
6. Paul wants his congregation to “stop being molded” while James wants his to “keep on becoming” rather than “merely hearers.”

7. James's emphasis is on application. But application cannot occur under the ministry of the Holy Spirit until the principles are transferred to the *kardía* as *epígnōsis*.
8. The sequence of events is (1) to hear the word in the *noús*, (2) transfer it to the *kardía*, and (3) apply it by a volitional decision.
9. This latter stage is where James's imperative mood directs the believer to "keep on becoming doers."
10. The word "doers" is the noun, **ποιητής (poiētēs)**. In context, this is a believer who is to fulfill the command to "keep on being a doer" and what he is to be a doer of is **λόγος (lógos)**: the word.
11. The "word" that the believer is capable of "doing" is mentioned in verse 21 as "the implanted word." This refers to biblical mandates as well as every principle, standard, or directive contained in the New Testament.
12. The way that many in present-day Christendom interpret the command in James 1:22 is to place emphasis on "being doers of the word."
13. That most definitely is the idea, but the assumed application has to do with getting out and doing things leaders of the congregation direct them to do.
14. It is not our responsibility to belittle their efforts because some actually accomplish the mission under the filling of the Spirit.
15. However, in James's context, he is instructing his "hearers" to take on the task of learning biblical mandates and then individually responding to the Holy Spirit's guidance.
16. In their daily walk with the Lord, they are commanded to be doers of those things personally learned from individual study of the Word.
17. 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."

18. This is followed by the Greek noun that is translated “hearers”: ἀκροατής (*akroatés*). In New Testament applications it refers to listening but without practicing what one hears.
19. To bring out this point we will translate it “not only passive hearers of what is taught.”

(End JAS1-44. See JAS1-45 for continuation of study at p. 441.)

20. 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."
21. The word, "delude," is the present middle participle of **παραλογίζομαι (*paralogízomai*)**: "defraud, deceive."
22. The present tense indicates such people keep on deceiving themselves. The middle voice is reflexive indicating that they are the ones deceived themselves. The participle refers to the mental status of these people who are self-induced to deceive themselves.
23. This is the malfunction of Operation Z. This is the sad result of negative volition toward the communication of the Word of God.
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.¹
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 hearers who deceive themselves due to self-induced stupidity. (EXT)

¹ Merriam-Webster's Collegiate Dictionary, 11th ed., s.v. "stupid."

29. James's emphasis on the "implanted Word" has special emphasis in light of his epistle's Jewish audience:

According to ancient Jewish ideas, purity and the *Torah* were inseparable, it was an ancient Jewish belief that the *Torah* was the means whereby lust was annihilated in a man. The expression ἔμφυτος λόγος [*émphutos lógos*: "implanted Word"] can have a two-fold meaning in reference to the *Torah*; either it contains an allusion to the belief that the *Torah* was implanted, like Wisdom, in God Himself from the very beginning, hence the expression רֵאשִׁית [*re'shith*] ("beginning") used of the *Torah*; or else the writer is referring to the teaching of the *Torah* which was implanted, and therefore rooted, in every Jew from the earliest years. Once more, it is said that this word is able to save souls. Among the Jews it was an axiom that the *Torah* was the means of salvation. And finally, the necessity of being doers as well as hearers of the *Torah* is a commonplace in Jewish literature. It will have been noticed that all that the writer of this passage says about λόγος as applicable to the Law, or *Torah*, is equally applicable, only in a much higher sense, to Christ. But it is interesting to observe that apparently precisely the same thing was done by our Lord Himself, as recorded by John in the fourth Gospel; He adapted Jewish teaching on the *Torah* and applied it to Himself. It will be noticed that in our Epistle the writer presently goes on to substitute νόμος (*Torah*) for λόγος [**Word**] in verse 25; this is very significant; the "perfect law of liberty," and the "royal law," both refer to the *Torah* as perfected by the "King of the Jews."²

Principles

1. A doer of the implanted Word is the believer who applies doctrine that's in his soul, a process that over time develops an edification complex in the soul.
2. The edification complex incorporates a number of doctrines that organizes the believer's soul into an arsenal of biblical ordinances for application into the scrum of the Angelic Conflict.
 - (1) **Foundation: Salvation:** Received by faith alone in Christ alone.

² W. E. Oesterley, "The General Epistle of James," in *The Expositor's Greek Testament*, ed. W. Robertson Nicoll (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1974), 4:433.

- (2) **First Floor: Operation Z:** The consistent perception of doctrines under the ministry of the Holy Spirit.
 - (3) **Second Floor: Dispensational Orientation:** The ability to know what time it is by the ability to discern which dispensation a passage of Scripture belongs. The capacity to recognize the uniqueness of the Church Age.
 - (4) **The Third Floor: The 10 Problem-Solving Devices:** Advancement from the basic doctrine of Rebound to the Sophisticated Spiritual Life culminating with Occupation with Christ.
 - (5) **The Fourth Floor: Spiritual Self-Esteem:** Consistent application of Personal Love for God and Unconditional Love for all mankind.
 - (6) **The Fifth Floor: Spiritual Autonomy:** Sharing the Happiness of God and the Copacetic Spiritual Life.
 - (7) **The Sixth Floor: Spiritual Maturity:** Occupation with Christ and execution of the Protocol Plan of God.
 - (8) **The Seventh Floor: The Lifestyle of the Invisible Hero.** Invisible Impacts include Personal, Historical, International, Angelic, and Heritage.
3. Impact of the Invisible Hero is particularly important in light of the current Zeitgeist of client nation America. Here are some examples.
 4. **Personal impact** includes blessing by association to (1) Family, (2) Organizations such as business, professional, educational, military, law enforcement, and non-profits, (3) church, (4) Geographical: neighborhood city county, state, nation.
 5. **Historical impact** includes blessing by association to a Gentile client nation by becoming a member of its Pivot. When the Pivot shrinks through apostasy, the Client Nations declines. It is eventually destroyed by the administration of the fifth cycle of discipline.