

11. In addition to these, Jesus Christ will also judge all fallen angels and the Nephilim. All three categories will be sentenced to the lake of fire for all eternity.
12. In this study, we took note of the Book of Life which is presented as evidence of those works performed by believers, classified as divine good.
13. Also to be presented as evidence are numerous Books of Works that condemn the lost who hope their efforts will appease divine righteousness but which will be found wanting.
14. The detailed study of these events may be consulted in JAS1-113 through JAS1-115.
15. The expanded translation of the sentence contained in James 1:19–20 follow:

James 1:19 Keep on knowing this
[IM #10], my beloved brethren. Every one of you
must be [IM #11] ready to learn and comprehend,
reluctant to speak mentally or overtly, reluctant to
react with mental-attitude anger;

v. 20 for the mental-attitude anger of the
nobleman does not produce righteous standards of
divine good from the source of God. (EXT)

James 1:21 Therefore, putting aside all
filthiness and all that remains of wickedness, in
humility receive [IM #12] the word implanted,
which is able to save your souls. (NASB)

1. Verse 21 makes the transition away from poor academic discipline and mental-attitude anger over to the purpose for attending Bible study.
2. It introduces the system by which spiritual growth is accomplished in the Church Age.
3. It begins with the aorist middle participle of **ἀποτίθημι** (*apotithēmi*) which means, “to renounce, lay aside.” In this context it means, “to put away from oneself.”
4. The things that are to be put away are, first, **ῥυπαρία** (*rhuparía*): “filthy, pollution.” It refers to mental attitude sins that are controlling the soul of the believer sitting in Bible class.

5. These sins include pride, jealousy, anger, hatred, bitterness, guilt, vindictiveness, implacability, self-pity, judging, and malice.
6. The next phrase is “all that remains of wickedness.” The first word is another direct object, **περισσεΐα (perisseía)**: “surplus, excess, glut, profusion.”
7. The profusion that is produced is said to be “wickedness,” the noun **κακΐα (kakía)** which is best translated here as “an evil habit of mind.” The moral sense does refer to wickedness of the soul, the life, and the character of the individual.
8. There is a process indicated here. The mental attitude is the evil habit of mind that erupts with overt sins of the tongue. The verb *apothēmi* indicates that the believer has “renounced, lain aside, and put away” these sins.
9. This clearly means this believer had entered into prayer with the Father and confessed these sins to Him. He acknowledged to God each mental, verbal, or overt sin that had him out of fellowship resulting in restored fellowship.
10. This is the rebound technique. These sins were included among those that were imputed to Jesus Christ on the cross, followed by their judgment. They were removed from this believer as far as east is from west.
11. Forgiveness was given at the moment of confession. This believer was immediately filled by the Holy Spirit and reestablished inside the divine power system. He is now prepared to function within the process of learning the Word of God under the teaching ministry of the Holy Spirit.
12. The reason that rebound must be habitually used is so that unconfessed sins do not calcify and result in chronic carnality. This reversionistic process is discussed by Paul in Ephesians 4:17–19.
13. In contradistinction to this, the believer in context is ready to continue his advance, indicated by the aorist middle imperative of the verb **δέχομαι (déchomai)**: “to receive.”
14. This is the third imperative of the paragraph so far. In verse 19 we had the perfect active imperative of **οΐδα (oída)**: “Know this!” Then, the present active imperative of **εΐμί (eimí)**: “Everyone must keep on being (swift, slow, slow).” The third is the aorist middle imperative of **δέχομαι (déchomai)**: “to receive.”

15. The aorist tense of this word indicates an intimate relationship exists between the believer and the object of the verb which is “the Word.” It indicates “approval or conviction by being receptive of, open to.”
16. The middle voice indicates the believer will be benefited by enthusiastically taking advantage of Operation Z. The mental attitude required is “humility,” which is the word, **πραΰτης** (*praiútēs*).
17. This word is characteristic of a believer whose grace orientation is expressed toward God. This mental attitude accepts the principle that God knows best and therefore results in submission to whatever the Word requires.

πραΰτης is not readily expressed in English (since the term “meekness” [κν] suggests weakness), but it is a condition of mind and heart which demonstrates gentleness, not in weakness, but in power. It is a balance born in strength of character.³
18. By application, it also indicates that this believer has authority orientation to the pastor which is expressed by concentration on his message with dependence on the teaching ministry of the Holy Spirit.
19. With this humble approach to the Word, the doctrine inculcated will be “engrafted,” the adjective, **ἔμφυτος** (*émphutos*). This word is focused on the transfer of doctrine understood in the **νοῦς** (*noús*) as academic understanding transferred by positive volition over to the **καρδία** (*kardía*) as cognizance of divine thought.
20. This is the conversion of **γνώσις** (*gnōsis*) into **ἐπίγνωσις** (*epígnōsis*). It refers to the process of engrafting doctrine into the soul’s stream of consciousness.
21. The doctrine now retained in the soul is also stored in the neural pathways of the brain as a “wheel-track of righteousness.” The *Greek-English Lexicon of the New Testament* defines it as “implanted”:

³ Spiros Zodhiates, ed., “πραΰτης,” in *The Complete Word Study Dictionary: New Testament*, rev. ed. (Chattanooga: AMG Publishers, 1993), 1210.

ἔμφυτος, “to implant” mostly in the sense “implanted by natural process, inborn.” *The word implanted in you [James 1:21] (as something implanted the word is permanently established in the individual and like inborn assets functions in an exceptional manner.*⁴

22. The inculcation of doctrine is a process. As spiritual growth continues, ultimately the idea, concept, or doctrine is able to reference recently understood points that enable academic “germination” to occur.
23. When germination of an idea occurs, it then has the opportunity to associate with other principles of a similar category thus enlarging one’s understanding of the doctrine. This is called “growing in grace,” a principle noted in:

2 Peter 3:18a Grow in the grace and knowledge of our Lord and Savior Jesus Christ.”

24. Only when positive volition submits to an idea does it become **ἐπίγνωσις (epignōsis)**, and only *epignōsis* is germinated into the *kardía*.
25. When germinated, a principle’s association with similar ideas is processed by the Holy Spirit into the soul’s frame of reference, memory center, vocabulary, categories, and conscience producing momentum and wisdom.
26. This verse introduces the doctrine of the grace apparatus for perception into the canon of the New Testament. Here is the expanded translation as far as we’ve gone:

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 the implanted word ...
(EXT)

27. At this point we studied the doctrine of the Grace Apparatus for Perception or Operation Z. To study or review this doctrine reference JAS1-117 through JAS1-120.
28. Following the study of this doctrine we returned to James 1:21 and picked up by again noting the adjective **ἔμφυτος (émphutos)**. It presents an illustration of a pregnancy.

⁴ Bauer, “ἔμφυτος,” in *A Greek-English Lexicon of the New Testament*, 326.

29. The idea is shifted by the Holy Spirit over to the *kardía* as *epígnōsis*. At that point it might be characterized as a “Word of God” that has the potential to become “alive and powerful” when it is applied.
30. The NASB has chosen the word “implanted” to translate *émphutos*, and we will stay with that. Here’s why:
- Implant. To set permanently in the consciousness or habit patterns. Synonyms: IMPLANT implies teaching that makes for permanence of what is taught. INSTILL stresses gradual, gentle imparting of knowledge over a long period of time. INFIX stresses firmly inculcating a habit of thought.⁵**
31. Ergo, what is implanted is the word for “word,” the direct object, **λόγος (*lógos*)**, which in this context is collective for the entire Scripture.
32. Each of these definitions adequately describes the spiritual growth process which occurs in Operation Z.
33. The verse continues with a final clause, “which is able to save your souls.” The word “able” is present active participle of **δύναμι (*dúnami*)**: “to empower.”
34. 8. And what the Word is empowered to do is to “save,” the aorist active infinitive of **σώζω (*sōzō*)**. The context does not address salvation; the recipients of this epistle are believers.
35. They are Jews living as Diaspora in the hostile and most often anti-Semitic environment of heathen nations. Their safety is not dependent upon armies and weapons. They must know how to think.
36. Therefore, *sōzō* refers to deliverance. And how must they be delivered? By the Word of God resident in their souls which will provide for them the ingenuity to survive in times of disaster, danger, and the burdens of physical and mental distress.
37. The secret for making this deliverance a reality is the command to inculcate doctrine, the aorist middle imperative of the verb **δέχομαι (*déchomai*)**: “to receive.”

⁵ Merriam-Webster’s Collegiate Dictionary, 11th ed., s.v. “implant.”

38. To know the Word is to have your gun loaded with bullets. However, far too many advancing believers have the volitional trigger on safety and opt instead for the same old problem-solving devices learned in the devil's world.
39. Therefore, James is about to issue a mandate for them to get their minds right by taking the gun off safety.
40. Here's the expanded translation of our verse.

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 13th 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 imperative mood is a command and is translated, “Keep on becoming.” This mandate introduces the daily requirement to utilize Operation Z.
3. 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)

4. 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.

5. Paul wants his congregation to “stop being molded” while James wants his to “keep on becoming” rather than “merely hearers.”
6. 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*.

End JAS1-64. See JAS1-65 for continuation of study at p. 641.)