

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.)**

7. 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.
8. This latter stage is where James's imperative mood directs the believer to "keep on becoming doers."
9. 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.
10. 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.
11. 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."
12. 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.
13. It is not our responsibility to belittle their efforts because some actually accomplish the mission under the filling of the Spirit.
14. 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.
15. In their daily walk with the Lord, they are commanded to be doers of those things personally learned from individual study of the Word.
16. 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."
17. This is followed by the Greek noun that is translated "hearers": **ἀκροατής (akroatēs)**. In New Testament applications it refers to listening but without practicing what one hears.
18. To bring out this point we will translate it "not only passive hearers of what is taught."

19. 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."
20. The word, "delude," is the present middle participle of **παραλογίζομαι (paralogízomai)**: "defraud, deceive."
21. The present tense indicates such people keep on deceiving themselves.
22. 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.<sup>1</sup>**
23. This stupidity is the result of hearing the Word but not responding with a curious interest in its meaning, its application, and its result.
24. Instead, the individuals consider use of the information to be of no interest to them and certainly not worth serious consideration.
25. 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*.
26. 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 passive hearers who keep on deceiving themselves due to self-induced stupidity. (EXT)

## 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.

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

- (1) **Foundation: Salvation:** Received by faith alone in Christ alone.
  - (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 Nation declines and is eventually destroyed by a predator nation.
6. **International impact** refers to blessing by association to non-client nations through missionaries and their function in enlarging the body of believers in that nation.
7. **Angelic impact** is related to the invisible hero becoming a witness for the Prosecution in the rebuttal phase of Lucifer's appeal. He is a hero because he has passed evidence testing.
8. **Heritage impact** is blessing by association from the invisible hero after his death to the next generation. This includes blessings to individuals such as loved ones regardless of their spiritual status. This impact partially answers Jeremiah's question to the Lord in:  
**Jeremiah 12:1b** Why has the way [ דֶּרֶךְ (*derech*): "wheel-tracks of wickedness" ] of the וְרָשָׁע (*rasha'*): the unrighteous ] פָּרוּסָה [ צָלַח (*salach*): been successful ]? (KJV)
9. The correct description of a "doer of the Word" is his consistent application of biblical principles to life and circumstances.
10. Some contend that Bible study is fine but the believer's real calling is doing good works. What's ignored is only by the guidance of the Word does a believer know what a "good work" actually is.
11. The mistaken impression made by some who are told to go out and do good works is that one's salvation is dependent upon doing so or that one is not spiritual unless he does so.
12. Religions all over this world have various and sundered definitions for what each proclaims are "good works." Christians go out and build Jimmy Carter houses for the poor; Catholics constantly observe the Eucharist and perform ostentatious efforts of assumed good works to get into heaven, and Muslims think a good work is chopping your heathen head clean off.

13. The Bible is crystal. If you are filled with the Holy Spirit then any thought, decision, or action authorized by New-Testament Scripture is sanctified as a good work.
14. The more doctrine you have facilitated in your stream of consciousness then the number and quality of your good works increase accordingly.
15. James refers to this procedure as “becoming doers of the Word.” Those that are “hearers of the Word,” but stop there, do not get around to becoming “doers.”
16. The doer of the Word applies what he knows under the enabling power of the Holy Spirit. This is the act of applying doctrine to experience.
17. What follows next is an illustration of the believer who hears doctrine, but rarely, if ever, gets around to applying it.

**James 1:23** For if anyone is a hearer of the word and not a doer, he is like a man who looks at his natural face in a mirror; (NASB)

1. In verse 21 we noted the believer is to receive the “implanted Word” which is able to “deliver your souls from danger.”
2. In verse 22, we were advised to prove ourselves among those who apply the “implanted Word,” but not among those who hear the Word but do not apply it.
3. In verse 23 the modus operandi of the believer who is a “hearer but not a doer” will be illustrated. What will be discovered are those who only hear doctrine taught but then do not apply what they have heard. This is the malfunction of Operation Z.
4. All show up, listen, and take in doctrine, but for those who are only hearers, doctrine does not cycle into the *kardía* because it is only academically understood; without conviction it remains in the *noús*.
5. One must approach the study of the Bible with humility. It contains information that was originally transferred from the mind of God to human receivers and authors. We have described this as the System of Divine Didactics