

1. Everything that occurs in the life of any person in human history was known to God in eternity past. Every thought, decision, and action of the individual emerges from his law of freedom.
2. The law of freedom emphasizes the free will of the individual. It makes clear that each person is a free agent. His decisions are his decisions, not someone else's.
3. These decisions are based on his personal inventory of ideas regardless of any external influences upon his free will.
4. Since the fall in Eden, every human being has been exposed to the gospel of salvation and his free will has either responded to that information or not (Romans 10:14–20). Those who do respond are saved and have eternal life and will go to heaven when they experience physical death.
5. **PRINCIPLE:** The soul never dies. It is imputed at the moment of physical birth to every individual. Where that soul exists following physical death is primarily determined by whether or not he used his free will to believe in Jesus Christ.
6. When an unbeliever experiences physical death, his soul exits the body. It is then incarcerated in an interim body in the Torments compartment of Hades.
7. When a person experiences physical death having placed his personal faith in Christ, his soul exits the body, along with the human spirit, and is immediately face to face with the Lord in an interim body (2 Corinthians 5:8).
8. The reason for the introduction of Homo sapiens into world history is to give each person the opportunity to become a witness for the Prosecution in the resolution of the Angelic Conflict.
9. Free will is a grace provision that allows each individual to use his law of freedom to make his own decision to accept or reject the invitation to acquire eternal life through faith in Christ or use it to decline the offer.
10. Therefore, since free will is the determining factor in distinguishing between the two responses, the individual must have the mental faculties necessary to understand the gospel in order to make a rational response.
11. Consequently, those who are incapable of making such a decision are not held responsible and are granted eternal life in heaven.
12. This exception applies to those who do not possess the mental faculties required to comprehend the gospel and therefore are incapable of responding to it.



13. Examples include the mental development of children with emphasis on their ability to comprehend abstract thought. Here's an excerpt:

**Abstract thinking involves abstract concepts. For example, time, death, love, manners, empathy, fairness, etc. Experiments show that children do not even begin development in this stage until around the ages of 5 and 6.<sup>1</sup>**
14. This is why the Baptist denomination does not recognize cognitive clarity of the gospel and its eternal implications until a child reaches the age of 12.
15. The ability to fully comprehend the gospel message enables a person to use his free will to respond objectively to either to accept or reject it.
16. The term “free will” refers to the presence of volition in the soul of an individual. The human soul is equipped with the ability to acquire information and retain it for consultation and application.
17. This means that every person who ever lived is a free agent and is personally responsible for all his thoughts, decisions, and actions once his mental faculties acquire clarity of thought.
18. This is when the individual should be held responsible by society for his thoughts decisions and actions. Before God, his major problem is his status quo of unbelief and therefore in need of the Savior.
19. The age varies for each individual, but God knows when a child reaches the age of responsibility. Salvation results in forgiveness of all personal sins and the person's spiritual life proceeds at that point.
20. This is when the Law of Freedom kicks in accompanied by one's accountability before the Lord. The word, “freedom,” is the noun, **ἐλευθερία (eleuthería)**.
21. James in his epistle twice uses the phrase, “the Law of Freedom,” in the NASB and NIV translations; the King James, however, translates the phrase, “the Law of Liberty.”
22. “Liberty” is not used in Greek lexicons and dictionaries' definitions, but “freedom” is. This requires us to consult English dictionaries in order to determine the difference between the two words and then apply the correct definition to our context in James.

**Liberty. The state of being free within society from oppressive restrictions imposed by authority on one's way of life, behavior, or political views.<sup>2</sup>**

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<sup>1</sup> “Abstract Thinking: Cognitive Development in Young Children,” <http://deltaflute.blogspot.com/2011/10/abstract-thinking-cognitive-development.html>, accessed July 27, 2018.

<sup>2</sup> *The New Oxford American Dictionary* (2001), s.v. “liberty.”



**Freedom. The power or right to act, speak, or think as one wants without hindrance or restraint. The power of self-determination attributed to the will [volition].<sup>3</sup>**

23. What we discover is that “liberty” refers to decisions made externally within the commonwealth of one’s culture, society, or government. On the other hand, “freedom” is internal with regard to one’s volition. The individual has free will and may use it to make personal decisions on every issue, subject, or idea that requires a response.
24. The latter is James’s context and therefore “freedom” is the correct translation. James is presenting examples of situations that require adherence to biblical guidelines, principles, and doctrines that require a decision from one’s free will.
25. Throughout the life of every individual there are situations that require responses. These responses vary from human viewpoint to establishment viewpoint among unbelievers. Their inventory of ideas is limited to information accumulated from *cosmos diabolicus*.
26. On the other hand, believers have these same cosmic responses still available for consideration. If they never give guidance from the Word of God serious consideration, then they remain dependent upon human and establishment viewpoints as their only references for decision-making.
27. Those who avail themselves to the teaching of the Word of God gradually supplement their cosmic inventory of ideas with divine viewpoint. These are the one’s James refers to as “hearers of the Word and not doers (1:22).”
28. Serious study of Scripture is a process that gradually inhibits one’s inventory of cosmic solutions while facilitates the buildup of divine solutions. This is described as matriculation in the Divine Academy of Grace Didactics.
29. The serious student must commit himself to the ongoing study of the Word inside that Academy which is the divine dynasphere under the ministry of a pastor-teacher and the teaching ministry of the Holy Spirit.
30. This is a lifelong process. That process is the accumulation of truth from the source of God’s immutable Word which carries with it the guarantee of its veracity.
31. Truth from God’s Word is absolute and does not vary. Jesus Christ is the human expression of divine truth. Here is his comment to Pontius Pilate and the procurator’s response:

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<sup>3</sup> Ibid., s.v. “freedom.”



**John 18:37b** “I have come into the world, to testify to the truth. Everyone who is of the truth hears My voice.”

**v. 38** Pilate said to Him, “What is truth?”

32. Jesus’ person was absolute perfect humanity. His inventory of ideas was the sum total of divine thought. His decisions and applications were perfect expressions of divine guidance.

33. John exclaimed this truth in his introductory paragraph to his Gospel:

**John 1:1** In the beginning was the Word, and the Word was with God, and the Word was God.

**John 1:14** And the Word became flesh, and dwelt among us, and we saw His glory as of the only begotten from the Father, full of grace and truth.

34. James describes the application of this grace and truth in:

**James 1:17** Every good-of-intrinsic-value act of giving and every completed gift keeps on being from above, coming down from the ultimate source of the Father of lights, with Whom there is no change or alteration or the occurrence of an eclipse. (EXT)

35. If Scripture is the presentation of absolute truth, if Jesus Christ is the human expression of that truth in His Person and Works, and if that truth never suffers change or alteration or occurrence of an eclipse, then we are forced to conclude that the Word of God is alive and powerful and perfectly capable of successfully addressing every circumstance, adversity, exigency, disaster, tragedy, or heartbreak that life in the devil’s world challenges us to confront.

**Philippians 4:6** Be anxious for nothing, but in everything by prayer and supplication with thanksgiving let your requests be made known to God.

**v. 7** And the peace of God, which surpasses all comprehension, will guard your hearts and your minds in Christ Jesus.

36. I believe that in times of national or personal trial, it is good to go back to the principles that James presented in the first chapter of his epistle. Every circumstance we face was known to God in eternity past. When they arrive in time, we must be prepared to engage them through the power of the Word and the Father’s matchless grace.



37. We begin our review with this expanded translation:

**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.

**v. 23** For if, and it is true, anyone is a hearer  
of the Word in the *noús* and not a doer from the  
*kardía*, such a person, is like a nobleman who looks  
contemplatively at his facial features in a mirror;

**v. 24** for once he had continued to  
contemplate himself intently in the mirror and  
departed, he has the existing result of immediately  
disregarding what kind of man he habitually and  
regularly was.

**v. 25** But the one who looks with an earnest  
desire to absorb in detail the perfect law of freedom,  
and continues to live in close proximity to it, not  
having become a forgetful hearer only, but a doer,  
this man shall acquire unalloyed happiness by the  
production of divine good. (EXT)

1. This paragraph concludes chapter one and contains information that the believer needs to deal with the unexpected, the intractable, and the overwhelming events that seemingly are more than the soul can bear but are made tolerable by the application of what has been learned academically from Bible study.
2. The reason for taking in doctrine in times of prosperity is so we can apply it under pressure. What is in the divine decree in eternity past will occur I time. We must be prepared to orient and adjust to circumstances as they occur. Spiritual growth prepares the way for such application.
3. Verse 22 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.
4. The imperative mood is a command and is translated, “Keep on becoming.” This mandate introduces the daily requirement to utilize Operation Z.
5. 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)

6. 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.
7. Paul wants his congregation to “stop being molded” while James wants his to “keep on becoming” rather than “merely hearers.”
8. 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*.
9. 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.
10. This latter stage is where James’s imperative mood directs the believer to “keep on becoming doers.”
11. 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.
12. 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.
13. 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.”
14. 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.
15. It is not our responsibility to belittle their efforts because some actually accomplish the mission under the filling of the Spirit.
16. 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.
17. In their daily walk with the Lord, they are commanded to be doers of those things personally learned from individual study of the Word.



18. 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.”
19. This is followed by the Greek noun that is translated “hearers”: **ἀκροατής (akroatēs)**. In New Testament applications it refers to listening, but without applying what one hears.
20. To bring out this point we will translate it “not only passive hearers of what is taught.”
21. 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.”
22. The word, “delude,” is the present middle participle of **παραλογίζομαι (paralogízomai)**: “defraud, deceive.”
23. The present tense indicates such people keep on deceiving themselves.
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.**<sup>4</sup>
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 passive  
hearers who keep on deceiving themselves due to  
self-induced stupidity. (EXT)

1. This verse clearly indicates that spiritual growth to the level of consistent application is a process: “keep on becoming doers of the implanted Word.”
2. The imperative mood is a command from God to the believer to use his time to invest in biblical orientation for subsequent biblical application.

<sup>4</sup> Merriam-Webster’s Collegiate Dictionary, 11th ed., s.v. “stupid.”



3. Life is filled with challenges, circumstances, and events that are common to the environment of a fallen planet. Yet, when they ultimately occur in our own personal lives we are predictably stunned.
4. It is a good thing that study of the Word contributes to the serenity of the soul. This serenity is primarily focused on the promises of the future transfer from time into eternity face to face with the Lord.
5. It does no good to develop an attitude of dread. Whatever we face, the grace of God is available to the believer if he has invested his stream of consciousness with a high inventory of biblical truth.
6. This inventory enables the believer to enjoy life, knowing that when sorrowful events interrupt his day, he will be upheld and sustained by the mercy and grace of God from the resources obtained from His Word.
7. A doer of the implanted Word is the believer who applies doctrine that's in his soul, a process that over time develops divine resources that enable him to endure.
8. Such an individual is empowered to be a "doer of the Word" because of his consistent application of biblical principles to life and circumstances.
9. 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.
10. 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
6. In the Church Age, the content of the Bible is communicated by men who have the spiritual gift of pastor-teacher. Their first obligations are to exegete the Bible's Hebrew and Greek passages and translate them into English.
7. The system for acquiring the thinking of God is a mental attitude of stick-to-itiveness. The mental toughness to stick with it. The basic principle to be remembered is, "doctrine is built on doctrine."
8. Those who heard the Word taught, but have never applied it, have rendered themselves stupid. They had the capacity to understand the doctrines academically, but never really believed it.
9. Just as doctrine is built on doctrine so is application built on application. The believer who hears but does not apply is indicated by the phrase, "is a hearer." The verb is the present active indicative of **εἰμί (eimi)**: "if and it is true."
10. This establishes the principle that any believer can be a hearer of the truth. Those out of fellowship will hear the truth, but nothing transfers. Some who are positive will hear the truth taught, but never apply it. Some who are positive will hear the truth, transfer it, and later apply it.
11. As the verse continues, James emphasizes the "hearer" indicated by the singular Greek noun **ἀκροατής (akroatēs)**: "If anyone is a hearer."
12. What this believer hears is extremely important. The object of his attention is the noun **λόγος (lógos)**: "Word." Knowing the Word is primary, but the objective of knowing it is so that it may be applied.
13. This is the hearers' point of failure for what follows is the negative conjunction **οὐ (ou)**: "not," followed by the singular noun **ποιητής (poiētēs)**: "a doer."
14. So far our sentence reads, "If anyone is a hearer of the Word and not a doer." This describes a believer to whom the Bible is literature, not a serious life-altering guide issued by God.
15. This is reversionism. The believer hears the teaching of the Word, accepts it academically, but does not apply it in his life. Instead, he is guided by personal assumptions or by the influence of others.



16. Although having heard doctrine taught, its principles were never practiced. Consequently, wheel-tracks of righteousness were never facilitated. Instead, wheel-tracks of wickedness, having lain dormant for a time, suddenly emerge as reverse process reversionism.
17. James is therefore setting up an analogy. He establishes the principle in the protasis, “If any man is a hearer of the word and not a doer.” This is a first-class condition therefore the protasis is true.
18. The apodosis is an analogy and is introduced by the verb **ἔοικα (éoika)**, in the perfect tense used as a present to indicate the analogy will always be applicable.
19. Those who hear the Word taught, but do not function under its imperative moods, are guilty of two roadblocks regarding spiritual growth.
20. First, they hear the Word taught and accept it academically in the *noús*, but do not buy into the idea that it is required for application. Hearer, but not a doer.
21. Secondly, they hear the Word taught and believe it. The principle is transferred by the Holy Spirit to the *kardía*, but their human-viewpoint behavior patterns are so facilitated they are never able to apply it. Hearer, but not a doer.
22. Such individuals actually go to church, sit in the pew, and appear to have rapt concentration. But the focus is elsewhere. They do perk up when certain doctrines with which they have an interest are being taught.
23. These types are included in the verb, *éoika* which sets up our metaphor and is translated “is like.” And what he is like is a man indicated by the noun **ἄνῆρ (anḗr)**: “nobleman; a man of importance; member of the royal family.”
24. Our “hearer but not a doer” is like a man who “looks,” the present active participle of **κατανοέω (katanoéō)**: “to observe, notice, consider, contemplate, behold.” To concentrate on our facial features is like having doctrine in the *noús*.
25. The verb **κατανοέω (katanoéō)** indicates focus and concentration. The man is a sophisticate, an **ἄνῆρ (anḗr)**. Sophisticates are, potentially at least, advanced mentally and economically. He is metaphorically looking into a mirror, the singular noun **ἔσοπτρον (ésoptron)**: “mirror.”
26. The riddle of the mirror must be accurately discerned. We do so by observing the following excerpts from which we will make our applications in verse 24.

(End JAS2-32.A. See JAS2-32.B for continuation of study at p. 11.)

