

32. It should be noted that before the destruction of the universe, residents in all populated compartments of Hades are removed to a location in the third heaven awaiting the Great White Throne judgment to convene.
33. The sentence to the lake of fire is for all eternity. A perfect resurrection body must be provided for unbelievers to carry out the sentence. Their classification is Forever Life instead of Eternal Life.
34. The soul never dies therefore everyone lives forever. Where one lives forever is the issue each person must decide during his time on earth, be a witness for the Prosecution, or not?
35. Therefore, every soul is immortal. This applies to Church-Age believers who possess Eternal Life. They will acquire a resurrection body at the Rapture.
36. At the Second Advent, the church will return to earth with Christ. They will populate the millennial kingdom and the new heavens and new earth.
37. Unbelievers' souls are transferred to the Torments compartment of Hades in interim bodies. At the close of the millennial kingdom they will be transferred into heaven and appear at the Great White Throne in resurrection bodies.
38. At that tribunal, it will be determined they were not saved by grace through faith alone in Christ alone by the testimony of their names' having been blotted out of the Book of Life.
39. Reference to the Book of Works will discover that each of them performed a certain amount of works produced by human-good efforts which do not measure up to the work of Christ on the cross.
40. Dependence on human works results in condemnation to the lake of fire. Since the soul never dies, they possess Forever Life in resurrection bodies and will spend eternity in the lake of fire.

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 conjunction, **διό (dió)**: “Therefore.” It is followed by the aorist middle participle of **ἀποτίθημι (apotíthēmi)**. The prefix, **ἀπό (apó)**, indicates separation. The verb **τίθημι (títhēmi)**: “to lay down, to set in the proper place.”
4. When the compound **apotíthēmi** is formed it means, “to renounce, lay aside.” In this context it means, “to put away from oneself.”
5. The things that are to be “renounced, lain aside, and put away from oneself” are stated next. The first direct object of **apotíthēmi** is **ρύπαρία (rhuparía)**: “filthy, pollution.”
6. The reference here is internal in the soul and refers to mental attitude sins that are controlling the soul of the believer sitting in Bible class.
7. There is a host of mental-attitude sins that inhabit the soul of a carnal believer: pride, jealousy, anger, hatred, bitterness, guilt, vindictiveness, implacability, self-pity, judging, and malice.
8. The next phrase is “all that remains of wickedness.” The first word is another direct object, **περισσεΐα (perisseía)**: “surplus, excess, glut, profusion.”
9. The profusion that is produced is said to be “wickedness,” the noun **κακία (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.

10. 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 *apotíthēmi* indicates that the believer has “renounced, lain aside, and put away” these sins.
11. 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.
12. 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.
13. 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.
14. The reason that rebound must be habitually used is so that unconfessed sins do not calcify and result in chronic carnality.

Ephesians 4:17 This, therefore, I testify under oath together with the Lord, for the purpose that you will no longer continue walking just as also the Gentiles keep walking by means of the ματαιότης [*mataiōtēs*] vacuum of their soul,

v. 18 having become darkened in their way of thinking [**blackout of the soul**] and excluded from the life of God [**scar tissue of the soul**] because of the ignorance which keeps on being in them [**reverse process reversionism**] because of the hardness of their heart [**sin unto death**];

v. 19 who, while having become callused [ἀπαλγέω (*apalgēō*)⁵], have betrayed themselves over to promiscuous concupiscence, resulting in the practice of every kind of immorality in the sphere of lust. (EXT)

⁵ “ἀπαλγέω. To be so inured that one is not bothered by the implications of what one is doing, *become callous, dead to feeling*, without sense of right and wrong” (Walter Bauer, *A Greek-English Lexicon of the New Testament and other Early Christian Literature*, 3d ed., rev and ed. Frederick William Danker [Chicago: The University of Chicago Press, 2000], 96).

15. 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.”
16. This is the third imperative of the paragraph so far. In verse 19 we had the perfect active imperative of **οἶδα (oída)**: “Know this!” Then, the present active imperative of **εἰμί (eimí)**: “Everyone must keep on being (swift, slow, slow).” The third is the aorist middle imperative of **δέχομαι (déchomai)**: “to receive.”
17. 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.”⁶
18. 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)**.
19. 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” [KJV] 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.⁷
20. 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.
21. 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.
22. This is the conversion of **γνώσις (gnōsis)** into **ἐπίγνωσις (epígnōsis)**. Truth is interpreted by the Holy Spirit for the believer’s consideration. If he understands the point and comprehends it, then divine thought is “engrafted”: *émphutos*, in the believer’s soul.

⁶ Ibid., “δέχομαι,” 221.

⁷ Spiros Zodhiates, ed., “πραΰτης,” in *The Complete Word Study Dictionary: New Testament*, rev. ed. (Chattanooga: AMG Publishers, 1993), 1210.

23. The doctrine is distributed by the Holy Spirit into the pertinent categories of the stream of consciousness and the person's spiritual growth is enhanced to that degree.
24. 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":

ἐμφυτος, "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.*⁸

(End JAS1-42. See JAS1-43 for continuation of study at p. 421.)

⁸ Bauer, "ἐμφυτος," in *A Greek-English Lexicon of the New Testament*, 326.

25. The adjective **ἐμφυτός** (*émphutos*) is a compound of the prefix **ἐν** (*en*), transformed into **ἐμ** (*em*) in certain spellings as seen here, and translated “in,” followed by the verb form from which the word is taken.
26. That verb’s origin is found in Classical Greek: **φύω** (*phúō*), “to bring forth, produce, beget, germinate, engender.” Metaphorically it means to “get understanding.”¹
27. The prefix and the verb join up to form the adjective *émphutos* which in this context is metaphorical. The inculcation of doctrine is a process. New information is heard but not understood, therefore no “germination.”
28. As spiritual growth continues, ultimately the idea, concept, or doctrine is able to reference recently understood points that enable academic “germination” to occur.
29. “Germination” of truth occurs when comprehension occurs in the **νοῦς** (*noús*) where academic understanding occurs. When the soul understands the idea the Holy Spirit moves the information over into the *kardía* and distributes it into the stream of consciousness.
30. 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.”
31. Only when positive volition submits to an idea does it become **ἐπίγνωσις** (*epígnōsis*), and only *epígnōsis* is germinated into the *kardía*.

¹ Henry George Liddell and Robert Scott, “φύω,” in *A Greek-English Lexicon*, rev. and aug. Henry Stuart Jones, 9th ed. (New York: Oxford University Press, 1968), 1966.

32. 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.
33. 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)

The Doctrine of Grace Apparatus for Perception or Operation Z

A. Systems of Perception

1. **Rationalism** relies on reason as the source of knowledge, claiming that reason is superior to and independent of any sensory perception.
2. Rationalists believe that reality is what you think. Therefore, rationalists subject the Bible and interpretations of it to the test of human reason.
3. Consequently, since rationalism does not accept absolute principles outside a person's own inventory of ideas its proponents are wary of any system that requires submission to dogmatic authority.
4. Rationalism is the system of perception held by many today and contributes to the growing hostility against duly appointed authority and traditional standards.
5. Taken to the extreme and with enough adherents operating in concert, we observe the emergence of a soft form of anarchy which is defined as:

Anarchy. Political disorder and confusion. Absence of cohesive principle, such as a common standard or purpose.²

² *The American Heritage Dictionary of the English Language*, 5th ed. (2016), s.v., "anarchy."