

**Gratitude: James' 3-Step Response to Testing; Hearers Only, James 1:19-22****A. "Swift to hear"**

We are the students; the Holy Spirit is the teacher. We need to habitually listen to Him. This is accomplished through the three spiritual skills: Filling of the Holy Spirit, learning the Word in Bible class, and deployment of the 10 problem-solving devices.

Under pressure, the recall ministry of the Holy Spirit will bring pertinent doctrines into our conscious mind for our evaluation and execution in problem solving. Often when we are confronted with a major test we begin trying to solve the problem with a lot of talk which is associated with emotional sins and the arrogance complex.

James exhorts us to listen to the Holy Spirit and His presentation of the Word of God, either through inculcation at Bible class or in recall under pressure. This means that we also must comply with the second procedure:

**B. "Be slow to speak"**

Instant reaction to tests, exigencies, and circumstances is accompanied by speech which we will soon regret. Further, it does not contain doctrine and thus does not contribute to the resolution of the problem.

When adversity strikes, we are apt to view it as discipline rather than testing. However, when it is testing our orientation and adjustment is under scrutiny. Thus, we are reminded of Job's admonition to his wife when she advised him to, "*Curse God and die!*"

**Job 2:10b** - Shall we indeed accept good from God and not accept adversity?

**C. "Be slow to anger"**

Often the testings of the *Jornada* catch us by surprise and as a result we enter into the three arrogant skills. In doing so we self-justify why we believe this inconvenience is unjustified, unfair, and undeserved.

In self-delusion we project blame upon others and shift blame. In self-absorption we remove ourselves from the situation claiming to be Ms. Lily White and Mr. Simon Pure.

When properly analyzed through doctrinal analysis, people involved in the testing may truly be at fault and you may actually be completely innocent. Nevertheless, anger projected towards the guilty party does not solve the problem.

Principle: Neither emotional sins nor arrogant skills can solve human problems.

Such reaction does not achieve virtue from God. We are therefore mandated to adhere to the divine process and procedure for problem-solving when enduring the testings of the *Jornada*.

This brings us to the first of the three-steps presented in James' argument: "*Be swift to hear.*" The procedure begins in verse 21:

**James 1:21** - Therefore, remove all pollution and excess of evil. Receive with humility the implanted word which is able to deliver your souls

The word “*therefore*” indicates that, beginning at James 1:21, James is going to expound on his statement of James 1:19. The first paragraph will take up the mandate, “*be swift to hear.*”

Many self-righteous believers would immediately assert that they attend Bible class every time the doors open and thus are in compliance with that mandate. All sin corrupts and demands cleansing and purification whether they are ascetic or lascivious.

The introductory mandate in James 1:21 is to “*remove all pollution and excess of evil.*” This requires confession alone to God alone as the starting point to one’s recovery from carnality and advance in the plan. The resultant filling of the Holy Spirit provides the humility necessary to learn doctrine under GAP.

However, unless resumption of Bible study occurs there can be no soul recovery. Wheel-tracks of wickedness remain facilitated and doctrine remains a secondary consideration.

When a self-righteous believer becomes self-absorbed, he views himself as perfect and therefore has placed himself upon a pedestal of perfection. This is iconoclastic arrogance in which he looks on all other viewpoints which come into conflict with his own as wrong.

However, the one who practices the three spiritual skills will receive in humility the implanted word. The implanted word is able to save the soul of the recovering reversionist. It is obvious by the context that this cannot refer to the salvation of the soul from eternal condemnation. The phrase is idiomatic and means “*to save your lives.*”

The ultimate fate of the reversionist who refuses to enter into the recovery process is the sin unto death. When he chooses to return to the study of the Scripture then the doctrines implanted by the Holy Spirit into his soul are able to save him from a premature physical death.

Once engaged in consistent Bible study, this believer must then continue with the nine-step recovery program as is indicated in:

**James 1:22 - Moreover, keep on becoming doers of the word and not hearers only, constantly deceiving yourselves,**

This is a mandate to become “*doers of the word*” and it involves steps four through eight in The Nine-Step Program for Reversion Recovery:

1. *Metanoeo*: To admit wrongdoing to oneself.
2. *Homologeio*: Confession alone to God alone.
3. *Pleroo*: To be filled with the Holy Spirit.
4. *Didaktos*: To be taught under the Holy Spirit’s mentorship.
5. *Gnosis*: Academic understanding of divine truth.
6. *Epignosis*: Divine truth metabolized into the stream of consciousness.
7. *Hupomimesko*: Recall of divine truth to the conscious mind.
8. *Katargazomai*: Application of divine truth to life and circumstances.
9. *Misthoo*: Rewards in both time and eternity.

Those who just “*hear the word*” can only get as far as step five. They achieve *gnosis* but never actually believe the message. As a result, they have become self-deceived which is a part of life in the cosmic system under the function of the three arrogant skills.