

4. If believers are to serve God they must acquire an inventory of directives by which they perform their responsibility to Him in the manner and process He requires.
5. James 1:19 begins with the perfect active imperative of the verb **οἶδα (oída)**: “Know this!” The perfect tense is a definite perfect with present meaning which stresses the continuance of results through present time, translated, “Keep on knowing this!”
6. The active voice means that James’s audience is to produce the action of attending the local church. Attendance, however, is not enough, so there are house rules that must be observed in order to insure an environment of learning.
7. James then identifies those who are the recipients of this command, “My beloved brethren.” This phrase refers to fellow believers in the royal family of God.
8. What follows are directives on what believers are commanded to do regarding their obligations in the royal family of God. Before doing this, the believer must first join a local church.
9. Once done, there are three directives: (1) “quick to hear,” (2) “slow to speak,” and (3) “slow to anger.” The importance of the structure of this verse and its purposes need analysis.
10. The verse begins with the perfect active imperative of the verb **οἶδα (oída)**: “Know this!” In its form, **οἶδα** can be either the perfect imperative or the perfect indicative. Advocates of the perfect imperative say that James calls attention to what follows in the passage. Here’s the rationale:

The imperative is preferred for a number of reasons. (1) It is consistent with the style of James, who uses the imperative more than any other New Testament writer, especially when opening a new paragraph. (2) James makes his appeal to his readers’ knowledge elsewhere in the form of a rhetorical question (4:4: “do you not know?” and 2:20 “do you wish to know?”), not with an indicative statement. (3) The other two occurrences of the form (Ephesians 5:5; Hebrews 12:17) may be indicative, but each is introduced by a causal γάρ [gár (for)], which is not the case here with its absolute, stand-alone appeal for the readers to know what follows. (4) In other uses of “beloved brothers,” James calls attention to what follows, which is more consistent with the imperative usage (1:16; 2:25). (5) In these passages, James is fond of using what linguists call a “meta-comment” that is not necessary to the sentence but calls attention to what is about to be said (“do not be deceived”; “listen”; also “above all things” in 5:12). (p. 182)

Because this is the only time that a perfect, imperative command opens a new paragraph, we should explore further whether there may be a reason for its use. It is becoming more widely accepted in recent years that the perfect tense conveys greater prominence in a sentence than do the other tense forms. The word functions here as a meta-comment to call attention to the imperative ἔστω [ésthō (must be)] that is then followed by three infinitives [slow, speak, anger]. (p. 182–83)

The third-person imperative of ἔστω [ésthō] is as strong as any of the second-person imperatives in the book (“must be”). Any translation that leaves an impression of permission and not of a command reflects an English phenomenon and does not reflect the Greek imperatival force. It is the imperative ἔστω [“must be”] that introduces what the readers need to know.⁶ (p. 183)

11. The purpose of this rather detailed evaluation of the verb οἶδα (oída): “Know this!” is to establish the fact that the following commands are directed to all believers and are central to the fulfillment of each person’s advancement in the plan of God.
12. “Know this” focuses the reader on the following command that “everyone must be.” The singular noun ἄνθρωπος (ánthrōpos) focuses the commandment on each individual member of the church body. What each person “must be” is indicated by three factors of self-discipline that are imperative for one’s spiritual growth.
13. Factor #1 is the command to be “quick to hear.” The word quick is the adjective ταχύς (tachús). Its root meanings are “quick, swift, or nimble.” In this context it means to “be ready” or “prompt.”
14. This indicates preparedness including orientation, anticipation, focus, and concentration. This mental attitude can only be accomplished by being inside the bubble which is acquired by confession alone to God alone.
15. The act of “hearing” is indicated by the aorist active infinitive of the verb ἀκούω (akoúō): “to learn by hearing; to understand, to comprehend.” The best translation is “Everyone must be ready to learn and comprehend.”
16. You cannot learn unless you listen. Listening requires concentration. Retention requires believing what you’ve heard.

⁶ William Varner, *Evangelical Exegetical Commentary: James* eds. W. Hall Harris III and Andrew W. Pitts (Bellingham, Wash.: Lexham Press, 2014), 182–83.

17. An analysis of this first requirement begins with the principle of “being in fellowship.” This includes the filling of the Holy Spirit. Maintenance of the filling ministry requires the ability to stay inside the bubble.
18. Therefore, maintenance of the filling of the Spirit requires isolation of distractions. For spiritual growth to occur, the believer must sequester himself away from circumstances that cause mental attitude, verbal, and overt sins. The one pertinent to this exercise is mental attitude sins.
19. If such distractions intervene, then concentration is broken and what is heard has no impact whatsoever. To hear, the believer must be able to isolate distractions, listen, and concentrate.
20. The aorist tense of the verb *akoúō*, “to hear,” refers to the period of time the believer is present in the assembly. The challenge our church presents is the ability to be ready to isolate distractions, listen, and concentrate.
21. How long must you do this to fulfill the commandment? About 2 and one-half percent of your 168-hour week—4 hours.
22. Where are you commanded to do this? Right here at 1821 South River Road in St. Charles, Missouri. Obviously this requirement is directed toward those who live in reasonable driving distance of this church. The rest are qualified Doritos whose assembly must be accomplished by means of electronic contrivances.

Hebrews 10:24 Let us concentrate on other believers for the purpose of encouragement from virtue love and divine good production.

v. 25 Stop deserting the assembling of yourselves together as is the habit of some reversionists, but by being an encouragement to one another, and all the more as you see the day of your physical death or the Rapture of the Church approaching. (EXT)

23. This entire process is accomplished by Operation Z, the divinely prepared system of God’s communication network by which the Word of God is made clear to the positive believer by means of the Holy Spirit’s teaching ministry.

24. When the believer responds positively to the pastor's message, that information is transferred to the soul's *kardía* where it is retained as *epígnōsis* in the soul's stream of consciousness and stored in long-term memory in the brain's neural network.
25. Spiritual growth requires concentration and to do so for an hour at the time demands a supernatural provision which is the teaching ministry which functions under the filling ministry of the Holy Spirit.
26. The issue is to focus on the message not the messenger. The pastor has the gift of communication but that element of the gift is dependent upon his devotion and dedication to making sure he has done his due diligence in preparing the message under the instruction of the Holy Spirit.
27. To quote a recent president, "Let me be clear." I am blessed with resources that I have spent over 45 years accumulating. All I have to qualify for this job is the gift of pastor-teacher. Doing the job right requires my diligence in doing the research from those resources.
28. In my 32 years here I am certain that I have driven some people off because they didn't care for me, which is not a surprise to me. But I am not the issue. The overriding issue is how are you now maintaining your spiritual growth?
29. If you are grace-oriented as you should be, then the issue is not about me, it is about the message. I may speak as a fool, but I teach is a precise presentation of Bible doctrine from an exegetical, literal, grammatical, historical hermeneutical system.
30. The signs of the times are stark and evident. This is not the time to forsake the assembling of yourselves together. The future of the client nation is in danger.
31. When the cycles of discipline commence apace, the Father will focus his wrath primarily on believers whose spiritual life was wasted in bitterness because they could not isolate distractions.
32. The second issue that must be addressed is control of the tongue. The phrase begins with the adjective **βραδύς (*bradús*)**: "slow." What you should be slow to do is speak, the aorist active infinitive of the verb **λαλέω (*laleō*)**: "to speak."

(End JAS1-40. See JAS1-41 for continuation of study at p. 401.)

33. Question: Can you control your tongue? The underlying principle here is this, “If you do not have direct, supervisory, or parental authority over another person then your verbal analysis only takes the discipline off your object and turns it back upon you.
- Matthew 7:1** “Do not judge so that you will not be judged.
- v. 2** “For in the way you judge, you will be judged; and by your standard of measure, it will be measured to you.”
34. Principle: You cannot talk while at the same time learn. You can’t drift off mentally and learn. The idea is to both keep quiet and concentrate.
35. This allows the Holy Spirit to process what is being taught through the human spirit and into the soul for your consideration.
36. CONSIDERATION refers to “continuous and careful thought; a matter weighed or taken into account when formulating an opinion, an opinion obtained by reflection.”
37. The verb, “**CONSIDER** suggests giving thought to in order to reach a suitable conclusion, opinion, or decision. **STUDY** implies sustained purposeful concentration and attention to details and minutiae. **CONTEMPLATE** stresses focusing one’s thought on something but does not imply coming to a conclusion or decision. **WEIGH** implies attempting to reach the truth or arrive at a decision by balancing conflicting claims or evidence.”¹
38. Slow to speak means silence in the soul and muted from the lips while doctrine is being taught. Teaching is monologue. The pastor can tell from facial expressions when a person is confused, enlightened, or disagreeable.
39. A pastor can respond to such indicators or not, but the important point is that communication works best when the sheep are in the corral.

¹ Merriam-Webster’s Collegiate Dictionary, 11th ed., s.vv. “consideration,” “consider.”