

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.”

40. To speak while the Word of God is being communicated to the congregation is obviously disruptive, it is self-centered on the part of the subject, and displays lack of concentration on what is being taught.

1 Thessalonians 5:12 We urge you, fellow believers, to acknowledge those who labor among you and preside over you in the Lord and admonish you,

v. 13 and to esteem them most highly in love because of their work. Be at peace among yourselves. (NET)

Hebrews 13:17 Obey your leaders and submit to them, for they keep watch over your souls as those who will give an account. Let them do this with joy and not with grief, for this would be unprofitable for you.

41. The expanded translation of James 1:19 includes the phrase, “slow for the purpose of speaking.” The two imperatives we have noted so far include the mandate to be “swift to hear” or better, “ready to hear,” which emphasizes control of the soul for concentration on inculcation.
42. Secondly, the mandate “slow to speak” stresses control of one’s volition in order to avoid mental attitude sins. The content of things said is not emphasized as much as the act of disrespect to the pastor and other members of the congregation whose focus has been interrupted.
43. And if that is not enough, the verse concludes with the imperative “slow to anger.” This addresses those who are quick to allow their anger to interrupt their concentration on learning principles from the Bible.
44. Our analysis so far has addressed three challenges to the process of learning under the enabling and teaching ministries of the Holy Spirit.
45. When in fellowship, the believer receives instruction from the Holy Spirit as He teaches the human spirit and makes the information clear to the soul of the believer.

46. When volition considers the information communicated, he must draw on doctrine already learned from his soul's memory center.
47. First he must CONSIDER several things in order to process new information and reach a suitable conclusion, opinion, or decision.
48. At this stage, he must STUDY through sustained purposeful concentration paying attention to details and minutiae from doctrine he already knows that sheds light on the new information.
49. Next, he CONTEMPLATES these new ideas as they may be associated with recall of from the memory center. This does not imply coming to a conclusion or decision. This is evaluation of doctrine already learned with the new piece of information under consideration.
50. Finally, he must weigh what he knows with what he has just learned in order to reach comprehension.
51. In order to confirm a truth and arrive at a decision he must balance any conflicting claims or evidence either in the point just stated or in the inventory just consulted.
52. What he has just learned can be true but the inventory consulted may be in error. Or, what he has just been taught may be in error while his soul inventory may be true.
53. Both the new principle and resident doctrine must agree before any spiritual growth can occur. Inconsistency in studying the word of God on a regular basis causes gaps to occur in the memory center, misunderstandings to intervene, and erroneous conclusions to be reached.
54. The last phrase of the verse repeats the word **βραδύς** (*bradús*): slow. What he is commanded to do is be "slow to anger." The word translated "anger" is the noun **ὀργή** (*orgé*) which may be translated in a number of ways.
55. Several definitions may be considered: covet, desire, wrath, anger, or divine judgment upon the wicked. However, the use here is more associated with reactor factors:

ὀργή now has more of the sense of a specific reaction of the human soul. It takes on the sense of anger as the most striking manifestation of powerful inner passion, θυμός.²

56. The translation of θυμός includes desire, emotion, passion, indignation, anger, or wrath. *Thumós* is:
Found together with *orgé*, wrath, anger which indicates a more enduring state of mind, whereas the more passionate and, at the same time, more temporary character of anger and wrath is *thumós*. *Thumós* is an outburst of *orgé*, anger.³
57. The best translation for *orgé* in this context is the command to be “slow to react.” The mental attitude that is imperative for spiritual growth is objectivity. When emotion motivates the believer to react to what is being taught the result is mental-attitude anger.
58. From this analysis we arrive at this expanded translation:

James 1:19 [Paragraph 5] Know this [IM #10], my beloved brothers, everyone must keep on being swift for the purpose of hearing, slow for the purpose of talking, slow [IM#11] with reference to reacting with mental-attitude anger; (EXT)

59. “Swift for the purpose of hearing” refers to academic discipline to focus on the message. To concentrate on divine revelation requires a power far beyond perception provided by human cognitive abilities.
60. It requires instead the ability to concentrate on information originating from a supernatural source and made perspicacious to the human soul by a supernatural Teacher.

1 Corinthians 2:14 The soulish man [unbeliever with a soul but no human spirit] does not accept the things from the Holy Spirit for to him they are foolishness and he is not able to even acquire academic understanding because they are spiritually discerned. (EXT)

² Hermann Kleinknecht, “ὀργή,” in *Theological Dictionary of the New Testament*, eds. Gerhard Kittel and Gerhard Friedrich, trans., Geoffrey W. Bromiley (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1967), 5:384.

³ Spiros Zodhiates, gen. ed., *The Complete Word Study Dictionary: New Testament*, rev. ed. (Chattanooga: AMG Publishers, 1993), 745.