

22. The progeny of the Diaspora James addresses continues to be “scattered” and theirs will potentially remain so for generations to come until the Rapture of the Church.
23. At this point we observed a brief review of two systems of hermeneutics that developed in the early centuries of the Church Age. Cyril of Alexandria, Egypt, took the allegorical position of interpretation while Nestorius of Antioch, Syria, subscribed to the literal system.
24. This controversy may be studied in the series *Hermeneutics* available on our Web site. See the link below. [5](#)
25. The erroneous system of Cyril’s caused a millennium of erroneous analysis of Scripture which did not begin to correct itself until Martin Luther challenged this system on October 31, 1517 now over 500 years ago.
26. It was only by means of the Reformation that order was once again restored to the biblically confirmed system of interpreting the Word of God: literal, grammatical, historical.
27. From this hermeneutical approach emerged doctrines developed by text analysis as opposed to a system of allegorical imputation of multiple levels of meaning. The signal difference between the two is exegesis as opposed to eisegesis. These twain never meet.

James 1:18 Having been decreed in eternity past, He regenerated us by a spiritual birth by the word of truth, namely the gospel, for the purpose of being the first fruits of His creatures. (EXT)

James 1:19 [Paragraph 5] This you know [IM #10], my beloved brethren. But everyone must be [IM #11] quick to hear; slow to speak and slow to anger; (NASB)

1. We have two imperative moods in this verse. They require believers to take responsibility for what their relationship with each Member of the Trinity requires of them.
2. The subject addresses the responsibilities of believers in the assembly of the local church.

3. Most of the Epistles of the New Testament were written to either the congregation of a local church or its pastor.
4. 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!”
5. 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.
6. The purpose 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.
7. “Know this” first focuses the reader on the following command, “everyone must be.” The singular noun **ἄνθρωπος (ánthrōpos)** emphasizes the commandment is for each individual member of the church body.
8. What each person “must be” is indicated by three factors of self-discipline that are imperative for one’s spiritual growth.
9. 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.”
10. 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.
11. 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.”
12. You cannot learn unless you listen. Listening requires concentration. Retention requires believing what you’ve heard.

13. 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.
14. The aorist tense of the verb *ἀκούῃ*, “to hear,” refers to the period of time the believer is present in the assembly. The challenge is the ability to be ready to isolate distractions, listen, and concentrate.
15. How long must you do this to fulfill the commandment? About 2 and one-half percent of your 168-hour week—4 hours. That’s face-to-face at Bible class or face-to-electronic contrivance.
16. In addition to these sources there are audio and audio/video streams available on the Web site and numerous books on multiple subjects and all available on a grace basis.
17. 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.

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)

18. 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.
19. 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* (*laléō*): “to speak.”

20. 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.”

21. 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.
22. This allows the Holy Spirit to process what is taught through the human spirit and into the soul for your consideration.
23. **CONSIDERATION** refers to “continuous and careful thought; a matter weighed or taken into account when formulating an opinion, an opinion obtained by reflection.”
24. The verb, “**CONSIDER** suggests giving thought to what is taught in order to reach a suitable conclusion, opinion, or decision.
25. **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.
26. **WEIGH** implies attempting to reach the truth or arrive at a decision by balancing conflicting claims or evidence.”⁶
27. 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.

⁶ Merriam-Webster’s Collegiate Dictionary, 11th ed., s.vv. “consideration,” “consider.”

28. 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,

1 Thessalonians 5:13 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.

29. 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.
30. 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.
31. 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.
32. Our analysis so far has addressed three challenges to the process of learning under the enabling and teaching ministries of the Holy Spirit.
33. 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.

34. When volition considers the information communicated, he must draw on doctrine already learned from his soul's memory center.
35. First he must CONSIDER several things in order to process new information and reach a suitable conclusion, opinion, or decision.
36. 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.
37. 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.
38. Finally, he must weigh what he knows with what he has just learned in order to reach comprehension.
39. 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** (*orgḗ*) which may be translated in a number of ways.
40. 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.⁷
41. The translation of θυμός includes desire, emotion, passion, indignation, anger, or wrath. *Thumós* is:
Found together with *orgḗ*, 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 *orgḗ*, anger.⁸

⁷ 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.

⁸ Spiros Zodhiates, gen. ed., *The Complete Word Study Dictionary: New Testament*, rev. ed. (Chattanooga: AMG Publishers, 1993), 745.

42. 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.

(End JAS1-63. See JAS1-64 for continuation of study at p. 631).

43. When emotion motivates the believer to react to what is being taught the result is mental-attitude anger.

44. 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)**

45. “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.

46. 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)

47. For this system to be effective, the believer must recognize the authority of the communicator and have confidence in the validity of his message. If so, he can grow in grace although he may not like him personally.

48. “Slow for the purpose of talking” means that no one is able to learn while talking.

49. Most people are taught at an early age to remain silent when someone else has the floor. But some people can be talking up a storm in the privacy of their own soul.

50. There are several passages that forbid women from speaking in church, e.g., 1 Timothy 2:11–12 and 1 Corinthians 14:34–35, but the principle actually applies to everyone when Bible class is in session.