

10. God is perfect. We are not. God therefore must present a system by which the believer is enabled to inculcate divine principles while at the same time reject cosmic concepts, both from the sin nature and the devil's world.
11. This objective must have human attributes that enable the believer to accomplish the objective. These attributes are provided at birth and are available for use, either positively or negatively.
12. The human soul is imputed at physical birth, which event established us as human beings and isolates us intellectually from the beasts, the birds, and the bugs.
13. The human soul has an essence made up of four categories:

Self-consciousness is defined by *The Oxford English Dictionary* as, "Having consciousness of one's identity, one's actions, sensations, etc.; reflectively aware of one's actions. Consciousness of one's own identity, one's acts, thoughts, etc."

Mentality is defined by *The New Oxford American Dictionary* as "the characteristic attitude of mind or way of thinking; the capacity for intelligent thought."

The Bible uses two words to define the mentality of the believer's soul: (1) **νοῦς (noús)**: "mental perception and apprehension; intellectual understanding"; (2) **καρδία (kardía)**: "refers to the *inner person*, the seat of understanding, knowledge, and will."²

Volition is the decision-making center of the soul and is defined by *Webster's New Twentieth Century Dictionary of the English Language: Unabridged*, 2d ed., as "the actual exercise of the power which the mind has of considering or forbearing to consider an idea. Settlement of vacillation or deliberation by a decision or choice; determination by the will."

Conscience is best defined from its use in the Greek of the New Testament. The noun, **συνείδησις (suneídēsis)** is defined as "that faculty of the soul which distinguishes between right and wrong and prompts one to choose the former and avoid the latter. In the New Testament ... the meaning is a moral awareness that springs from and is conditioned by one's knowledge of God and his duties to Him."³

² Alexander Sand, "kardía," in *Exegetical Dictionary of the New Testament*, eds. Horst Balz and Gerhard Schneider (Grand Rapids: William B. Eerdmans Publishing Co., 1991), 2:250.

³ Spiros Zodhiates, ed., *The Complete Word Study Dictionary: New Testament*, rev. ed., (Chattanooga: AMG Publishers, 1993), s.v. "συνείδησις."



14. For the believer to execute the plan of God, he must avail his soul to the consistent teaching of the Bible which in the Church Age is to be accomplished primarily in a local church under the teaching ministry of a pastor-teacher.
15. That pastor must approach Scripture from a system of hermeneutics which begins his analysis with a literal interpretation unless the text dictates otherwise. He must know what time it is, meaning he understands the dispensational structure of Scripture and the unique status of the Church Age. Finally, he must teach from the original languages of Old Testament Hebrew and New Testament Koiné Greek.
16. From consistent inculcation of Bible doctrine, the believer grows in grace which enlarges his inventory of truth into the compartments of his stream of consciousness. The larger the inventory the more efficiently the Holy Spirit can guide him in his decision-making and problem-solving.
17. It is from this continuously enlarging inventory of divine thought that the believer develops his storehouse of working objects which enable him to apply the Word of God to his life and circumstances.
18. The key to this advance and its inherent power is dependent upon the believer's use of his volition. The Word of God in the *kardía* must become the prime resource for his volitional decisions.
19. It is the volition that reveals the veracity of his decisions. Good decisions result in good production; wrong decision result in bad production.
20. Reliance on the biblical inventory of his soul results in personal integrity. The teachings of the Bible retained in the believer's soul are the working objects which his volition must deploy to produce divine good.
21. Therefore, volition becomes the key component in the believer's spiritual life. He must place his trust in the immutability of that portion of the Word of God retained in his *kardía*.
22. In James 3:2, the verse presents a fictitious person who has made the advance to spiritual maturity. It is from this inventory that, under pressure from outside circumstances, he makes the volitional decision to remain silent thus bridling his body.
23. The word, "bridle" is that big, long noun, **χαλιναγωγέω (*chalinagōgēō*)**: "to restrain, govern, or control." What he bridles is his body. The tongue is a part of the body. It remains mute until volition puts it into action.
24. When the behavior of other people, their comments, their lifestyle, their habits, is addressed it often solicits commentary confirming the accusations. Such as response violates the privacy of that individual.



25. If you join the criticism, then you violate the Royal Law. The believer is able to appropriate the Royal Law by the development of integrity through the process of assembling a high inventory of doctrine in the soul.
26. These doctrines serve as working objects for the application of faith to the circumstance. To achieve this objective, the body's lust patterns must be suppressed by residence inside the divine power system.
27. This is accommodated by the conscience which serves as an internal police department, instructing the volition to choose divine viewpoint rather than temptations from Cosmic 1 or Cosmic 2.
28. It is the conscience that counsels the believer to bridle the whole body by recall of Bible doctrine and the volitional decision to suppress the lust patterns of the sin nature.
29. With these things in mind, here is the expanded translation of:

James 3:2 For we all fall into sin in many ways. If anyone does not sin in what he says, he is a mature believer, able to restrain his tongue by bridling his entire body with his volition. (EXT)

1. The volition of the believer has the power to make a good decision from the inventory of doctrines in his *kardía*. This is a problem-solving device that empowers the believer to regulate his entire body and most importantly his tongue.
2. This is made possible by his volition complying with the conscience to apply doctrine in his soul as the working object of his faith.
3. The sin nature may tempt him to say something verbally, but his conscience restrains and overrides that temptation thereby suppressing the lust patterns of the sin nature.
4. By suppressing the desires of the sin nature, the believer has bridled his entire body with the result that his tongue is not used to utter sinful comments.
5. The soul therefore avoids uttering a sinful remark and thereby maintains the filling of the Holy Spirit.
6. These principles are used in the following six verses to illustrate the principles of verse 2.
7. They will give examples of how the Royal Law functions in such a way that he is able to "love his neighbor as himself."



James 3:3 Now if we put the bits into the horses' mouths so that they obey us, we direct their entire body as well. (NASB)

1. Two of the most important principles in learning how to apply the Word of God are humility, willingness to accept the authority of the Word of God, and secondly, the willingness to then apply what is retained in the soul.
2. In opposition to this is the soul's poor inventory of ideas and opinions by a believer who has not learned biblical principles beyond a few of the basics.
3. It is difficult for most to abandon previously held beliefs in favor of those of a quite different nature. Indoctrination from the devil's world is all a person acquires as an unbeliever and these are the resources by which he develops his moral compass.
4. When a person is saved, he has the teaching ministry of the Holy Spirit available to him to learn the infinite thoughts and directives of the Word of God.
5. Far too often, the sermons from church pulpits are considered philosophical at best and the pastor's opinions at worse. When what is taught is not accepted as a direct proclamation from God, the power of divine thought is ignored while human viewpoint remains the facilitated standard.
6. The believer never advances in his spiritual life until he submits to this biblical imperative: The Bible is God's resource for one's conscience to consult for guidance in making good decisions from a position of strength.
7. Yet, the human soul contains free will. Until that free will—personal volition—is tamed to submit to God's will, that person cannot advance in the plan of God.
8. In essence, he is a spiritual rebel. He is saved, a member of the royal family of God, and will go to heaven when he dies. But he will have no meaningful impact in his spiritual life. He will become what James describes in *James: Chapter One* as "a hearer of the word and not a doer" (James 1:23).
9. This failure to respect and submit to the authority of the Word of God, learn its principles, submit to its imperative moods, and apply them to his life and circumstances results in James's summation in James 2:26b, "faith without works is dead."
10. The "works" James mentions refer to the inventory of biblical guidelines retained in the stream of consciousness of the soul. It is from this inventory that the believer's conscience must consult in order to determine how he may biblically apply truth to the situations he confronts.



11. A believer's ability to make good decisions is limited by the amount of divine thought retained in the soul. Volition is free. It is influenced by a lifetime of experiences, incoming ideas from various sources, and constantly bombarded by the sin nature's agent provocateurs.
12. The volition must be trained to do battle with the body in order to consistently execute the Christian way of life. If we are to become good soldiers for Christ, volition must be trained to behave.
13. We are condemned at physical birth. We are physically alive, but spiritually dead. We are infected in every cell by the sin nature. Our free will is completely self-centered. Our souls are vacuous of divine thought. Our environment is the battlefield of the devil's world where the angelic conflict rages.
14. The soul is the place where information can be acquired, retained, and ultimately applied. It is the divinely prepared receptacle for absolute truth, but that truth must first be approved for retention and application.
15. People speak a lot about love. But for love to have meaning and purpose, it must be a resource residing in the soul instead of an emotion influenced by human viewpoint.
16. To love others, one must first learn how God loves us. His love is not emotional. It is the product of three composites: righteousness (absolute truth), justice (defender of that truth), and omniscience (certification that all the facts are in) and administered under the policy of grace.
17. God honors His Word whose content is the absolute truth of divine righteousness. God is fair which is administered by divine justice. God's truth never deviates. Justice honors God's truth, approving compliance while disciplining deviations from it.
18. When the believer acquires a significant inventory of God's righteous standards, it empowers his volition to make good choices from that position of strength.
19. When inevitably, the believer fails to apply the truth but opts for human viewpoint, divine justice disciplines the believer, challenging him to adjust his decision-making process.
20. It is from an advanced collection of divine truth that the believer is gradually but ultimately enabled to become a good soldier for Christ.
21. His volition has been trained to resist the temptations of the body while giving authority to the soul as his resource for making good decisions.

