

19. When this level of spiritual growth is attained, the result is stated next in the phrase, “lacking nothing.” The word “lacking” is present middle participle of the verb **λείπω (leípō)**: “to be deficient.”
20. But the final prepositional phrase clarifies this with the dative of sphere of **ἐν μηδείς (en mēdeís)**: “in the sphere of nothing.” Such a believer is deficient of nothing.
21. The dative of sphere is defined as follows:
The dative substantive indicates the sphere or realm in which the word to which it is related takes place or exists. Before the noun in the dative, supply the words in the sphere of or in the realm of.⁴
22. This is important because it emphasizes that the advanced believer is never the victim of outside pressures when functioning inside the sphere of the divine dynasphere.
23. Functioning within this system means that the believer is so advanced in his knowledge of the Word that he is able to endure all challenges both internal and external and do so with a perfect result.
24. Now that we have completed the exegesis of the first paragraph, let’s put the three verses together and then note the principles that it contains.

Paragraph 1: Orientation and Adjustment to Testing: James 1:2–4:

James 1:2 My Jewish brethren, after weighing all the facts, consider [**IM #1**] it nothing but unalloyed happiness whenever you encounter various categories of pressure,

v. 3 knowing through the process of spiritual growth that the testing of your faith for the purpose of approval habitually produces stamina and endurance.

v. 4 Let the stamina of endurance from the inner resource of doctrine have [**IM #2**] its perfect production, so that you may choose to be spiritually mature and complete, deficient in the sphere of nothing while inside the bubble.

(EXT)

Principles:

⁴ Daniel B. Wallace, “Dative of Sphere” in *Greek Grammar: Beyond the Basics* (Grand Rapids: Zondervan, 1996), 153–154.

1. This paragraph presents the process by which spiritual maturity is attained. Weighing all the facts indicates there is a process, once completed that enables the believer's soul to maintain unalloyed happiness: problem-solving device #9.
2. The major asset of soul happiness is the ability to manage various categories of pressure without the distractions of worry, stress, anxiety, loss of sleep, or dread.
3. This copacetic environment is attained by the process of spiritual growth that is accelerated by categories of testing.
4. As spiritual growth advances, the soul is attacked by intrinsic and extrinsic fifth columns which are designed to challenge volition to use doctrine to manage the assaults.
5. Passing these assaults with doctrine accelerated spiritual growth and facilitated the use of the problem-solving devices that overcame the temptations.
6. Continued use of these devices in deflecting cosmic and sin-nature attacks build up and enlarge one's inventory of defensive procedures that maintains one's presence inside the bubble.
7. In the process of one's spiritual advance, the challenges are never reduced in their frequency but their percentage of success is reduced.
8. When maximum time logged inside the bubble while functioning in that sphere, the believer enjoys the development of stamina and endurance.
9. The power to maintain unalloyed happiness occurs when stamina and endurance produces a soul that is described as "mature and complete."
10. While functioning inside the bubble the advanced believer is deficient in nothing inside the sphere of the divine power system.
11. A soul inventory can therefore be evaluated by any objective believer: "Am I consistently effective in maintaining my unalloyed happiness when under pressure from external or internal fifth columns" or "I am constantly bewildered, upset, angry, judgmental, defensive, aggressive, and involved in spiteful efforts of retaliation and self-justification."

12. Your answer to one of these two mental-attitude responses determines whether you will be encouraged by the first four verses of James 1 or coldcocked by the realization that you've got a long row to hoe in the study of the Epistle of James in order to get your mind right.
13. It is this second response that James addresses as he moves into the second paragraph of chapter 1. He is going to challenge the deficient believer to not become discouraged but be honest with himself by allowing the Holy Spirit to correct his volitional choices through application of biblical imperatives.

Paragraph 2: The Need for Wisdom and Trust, James 1:5–8:

James 1:5 But if any of you lacks wisdom, let him ask [IM #3] of God, Who gives to all generously and without reproach, and it will be given to him. (NASB)

1. This verse and paragraph begins with the first class conditional particle **εἰ (ei)** which is translated “if” but indicating that what follows is true regarding “any of you.”
2. Although this was written to dispersed Jews of the first century, all of them are long since dead yet what James wrote under the Spirit's guidance is preserved in the canon therefore it is directed to “any of you.”
3. The pronoun is directed at any in the congregation now assembled, listening to the live feed over the Web site, or listening to its stream in the future from the Web site or an MP3 disk. The first-class condition implicates someone or several in one or more of these audiences.
4. The status quo indicated for these individuals is the word that, in the Greek text, concluded verse 4, here the present passive indicative of the verb **λείπω (leípō)**: “lacks.”
5. Verse 4 was concluded by indicating that those who make the advance to the copacetic spiritual life are “deficient in the sphere of nothing while inside the bubble.”
6. Verse 4's use of the verb *leípō* is positive; its use beginning verse 5 is negative. The translation “lacks” is fine but we'll stay with the choice of word in verse 4 and use “deficient” again here.

(End JAS1-05. See JAS1-06 for continuation of study at p. 51.)

7. The present tense indicates action in progress or in a state of persistence. The indicative mood means that what is lacked is the current status quo in the souls of some. The passive voice means that some believes receive the action of the verb due to ignorance or negative volition.
8. What is lacked is stated next by the noun **σοφία (sophía)**: “wisdom.” This refers to the absence of advanced doctrine in the *kardía*’s stream of consciousness.
9. New believers have not had the time to make the advance while some veterans have slacked off, dillydallied, or gone negative to the importance of enlarging their biblical inventory.
10. James now approaches the likely soul status of many of the Messianic Jews that read his epistle: “But if—and it is true of many—any of you are deficient of wisdom.”
11. The protasis of a first class condition is introduced by the particle **εἰ (ei)**: “if,” and followed by the indicative mood of the verb **λείπω (leípō)**: “are deficient.”
12. This structure indicates that the proposition is true: many do lack wisdom. Since this is true, what would naturally follow is the conjunction **ἵνα (hína)**: “then.” It is understood thus in this context and is followed by the phrase “let him ask God.”
13. This is where we encounter **Imperative Mood #3**, the present active imperative of the verb **αἰτέω (aitéō)**: “ask” followed by the prepositional phrase “of God.”
14. This verb refers to an inferior person making a request to a superior Who in this case is God. In this situation the request takes on the form of prayer.
15. A person who petitions God for help is expressing positive volition. If any who read this Epistle find that they are “deficient in wisdom” then they must submit to the command, “ask of God!”
16. Will God answer this prayer by supernaturally installing divine thought into that person’s soul? No! That’s not how the system works. The present active imperative means that this individual who desires to gain wisdom must “keep on asking.”

17. He may not understand how the prayer will be answered, but he will have patience to wait on the Lord. The prayer will be answered in one of a number of ways: (1) discovery of a local pastor-teacher who can communicate biblical wisdom in the process of teaching the Bible, (2) learning the availability of electronic contrivances by which such teaching may be accessed for spiritual growth, or (3) discovering the source of solid biblical teaching in publications.
18. So the prayer is addressed to God and the appeal is to ask, not “of God” but “from God.” The preposition *παρά* (*pará*) refers to someone in the general vicinity and therefore is available as an immediate source. Therefore, the preposition indicates the appeal is “from the immediate source from God.”
19. The way God answers this prayer is to guide the believer to a source of Bible teaching that through serious study will fulfill the request. How did you discover serious study of the Word of God?
20. Everyone has his story. But there is a general theme to that discovery and it has to do with God providing a source to fulfill the desire to grow in grace.
21. Way too often in the twenty-first century there are no local sources of Bible teaching available so that believers with a hunger and thirst for the Word must be led to a remote teacher.
22. In this regard, efforts are currently underway to transfer virtually all electronic components of Joe Griffin Media Ministries over to maintenance and supervision by the Cloud. This will insure the consistent availability of several components provided by the Web site.
23. JGMM presently provides access to live and streamed Bible classes through the Web site, www.joegriffin.org, which is also accessed through Roku® Streaming plus mobile apps including Android and Apple iPhones. Audio and video streaming is available through multiple platforms including PCs, Macs, iPads, Android, and Windows tablets as well as mobile phone support.
24. In addition, electronic versions of all of JGMM’s publications may be downloaded from the Web site. A new title, *The Gospel’s Missionary Journey*, is complete and will be published soon followed by other titles as the budget permits.