

7. Such knowledge is first acquired academically followed by mental and/or physical application. No one is an expert in anything the first day out.
8. The participle indicates linear action that takes place in the function of spiritual growth. If James grasped what Paul knew when he wrote 1 Corinthians 2:6–14, then he would have developed the principles of the grace apparatus for perception.
9. Spiritual growth is accelerated when the believer after learning some doctrine encounters a situation requiring him to apply it under pressure.
10. In any profession, the discipline to perform must begin with vocabulary and principles. Later these terms and principles are correlated with policy and procedure.
11. What is learned mentally is facilitated by application. In starting any endeavor, academic instruction precedes function; function facilitates application; continued application broadens understanding.
12. James begins his book by focusing his readers on the importance of learning the Word of God and then placing their faith in its power to resolve categories of pressure through its application.
13. So, if a Jew is to effectively deal with pressures in life what is the first order of business? Knowing! How does a believer acquire the kind of knowledge that produces unalloyed happiness when under pressure? By being put to the test.
14. James is going to present numerous mandates for application but behind these imperative moods are principles from the Word of God that require stability under pressure.
15. I have concluded that most people think “categories of pressure” are limited to serious illnesses, personal crisis, or current events. But the overwhelming sources of pressure are the cluster provided by thought, system, people, and disaster testing.
16. James is counseling the Jews that they would be able to deal with these if they acquired a doctrinal inventory of ideas to cope with them effectively and efficiently.

(End JAS1-04. See JAS1-05 for continuation of study at p. 41.)

17. In the process of acquiring this sophisticated system of problem solving, James does not recommend either ostrichism or podsnappery, two rare words defined as follows:

Some people deceive themselves in one way or another. They may, for instance, illustrate ostrichism, a word that derives from the calumnious assertion that ostriches hide their heads in the sand when in danger. Ostrichism is self-delusion, a refusal to admit the existence of a threat, or a refusal to cope with it. Podsnappery is somewhat similar. In Dickens's *Our Mutual Friend*, Mr. Podsnap is a complacent man who will not admit anything unpleasant. Dickens says of him, "He never could make out why everybody was not quite satisfied, and he felt that he set a brilliant social example in being particularly well satisfied with most things, and, above all other things, with himself." Such a tendency, in commemoration of Mr. Podsnap, is now known as podsnappery (sometimes capitalized).¹

Principle: The Angelic Conflict is replete with danger from the Dark Side and the assumption of personal immunity from its assaults is naiveté.

18. What James recommends is serious study of the Word of God as if it were a profession requiring the knowledge necessary to serve God by applying His standards under His guidance.
19. His standards are recorded in the pages of Scripture. They are to be acquired under a system of grace called faith—πίστις (*pístis*)—which is transitive thus requiring an object.
20. It is the integrity of God that confirms and endorses the Bible as the divine means of communication between Him and the believer.
21. Knowing what God has communicated is accomplished through faith in the content of Scripture, that is, the whole body of revealed truth.
22. Therefore, believers are left on this earth post salvation in order to confirm the veracity of what God proposed in eternity past, that His integrity and the veracity of His Word cannot be found unfair, unjust, or unreliable.

¹ J. N. Hook, *The Grand Panjandrum and 2,699 Other Rare, Useful, and Delightful Words and Expressions*, rev. (New York: Macmillan Publishing Co., 1991), 89.

23. Lucifer accused God of being unfair when He announced the verdict of eternal incarceration in the lake of fire because of the angelic rebellion.
24. Lucifer made the accusation that a loving God would not send those He created to eternal condemnation.
25. All the angels were created with perfect bodies and souls but the latter was equipped with free will which Lucifer and one-third of the angelic hoard used to rebel against God.
26. The human race was created lower than the angels but with the same freedom of choice to either accept the love of God through faith or reject it as unnecessary through rebellion.
27. Only through faith in Christ is a person equipped to acquire divine knowledge. Those that do believe in Him acknowledge that integrity of God constitutes the love of God.
28. As functionaries in the plan of God, believers are tasked to grow in grace and acquire divine thought by which right thought and right action results.
29. Such individuals function as witnesses for the Prosecution. To demonstrate faith in the Word, believers must endure trials, difficulties, unfairness tests, and challenges.
30. Such endurance under pressure is made possible by the presence of biblical principles present in the soul and applied to the exigency confronted.
31. Principle: Faith is tested by difficulties common to the devil's world. The difficulties are expressed by the phrase "the testing of your faith."
32. The word "testing" is the noun **δοκίμιον (*dokimion*)**: "to put to the test for the purpose of approval."
33. The purpose of these tests is designed to put the believer in a situation so that recall of doctrine provides guidance for properly dealing with the issue.
34. What is put to the test is the free will of the believer. Passing the test requires knowledge of biblical principles that can be applied to the situation.
35. When believers confront such problems, but are ignorant of biblical guidance, they become stymied or resort to human viewpoint, human good, or evil for a solution.

36. It is the repetition of these situations that guides the believer to make good decisions from a position of strength. But that strength is found only in the Bible. It cannot become a part of a person's soul unless he makes Bible study a central responsibility in his daily life.
37. As the verse continues a formula is developed. Verses 2 and 3 consist of one sentence, the first element in the sequence is the ultimate conclusion to be reached: "consider it nothing but unalloyed happiness whenever."
38. This happiness is the believers' status quo mentality "whenever you encounter various categories of pressure." This mental stability is predicated on the presence of doctrine in the soul.
39. That supposition becomes fact when one's inventory of doctrine sustains unalloyed happiness "knowing that the testing of your faith produces endurance."
40. We have established that, in this context, the object of one's faith is possession of biblical principles in the *kardía*. When the believer calls upon these resources it is stated that he will "produce endurance."
41. The verb "produce" is the present middle indicative of **κατεργάζομαι (*katergázomai*)**: "something on the inside working out with the result that something is accomplished."
42. The present tense is customary denoting that which habitually occurs or may be reasonably expected to occur. When a believer possesses an internal inventory of biblical principles and doctrines then his response works its way out by means of application that produces a result.
43. What is produced is its direct object: **ὑπομονή (*hupomonē*)**. "Patience" is a good summary translation but its definition is more complex than this. Expansions on the word include:
ὑπομονή (*hupomonē*): to persevere; bearing up under pressure; endurance as to things or circumstances. Refers to that quality of character which does not allow one to surrender to circumstances or succumb under trial. Generally meaning endurance, patience, perseverance or constancy under suffering in faith and duty. Used in the absolute sense in James 1:3, 4.²

² Spiros Zodhiates, ed., "ὑπομονή," in *The Complete Word Study Dictionary: New Testament*, rev. ed. (Chattanooga: AMG Publishers, 1993), 1425.

44. From this set of definitions and in the context of verse 2 and 3, we may observe several principles on the verb *hupomoné*:
- (1) *Hupomoné* refers to a stabilized faith in biblical truth resident in the soul.
 - (2) This stability enables the ability to trust, without wavering, under adverse circumstances and even for prolonged periods of time.
 - (3) *Hupomoné* may be characterized as a distance runner who has the stamina to endure the agony of a marathon. This concept is found in numerous biblical illustrations:

Isaiah 40:31 Those who wait for the Lord will gain new strength; they will mount up with wings like eagles, they will run and not get tired, they will walk and not become weary.

Psalms 37:7 Rest in the Lord and wait patiently for Him; how precious is Your lovingkindness, O God! And the children of men take refuge in the shadow of Your wings.

Romans 5:3 And not only this, but we also exult in our tribulations, knowing that tribulation brings about perseverance;

v. 4 and perseverance, proven character; and proven character, hope [*ἐλπίς* (*elpís*): **confident expectation based on biblical revelation**];

v. 5 and hope does not disappoint, because the love of God has been poured out within our hearts through the Holy Spirit who was given to us.

- (4) This “confident expectation” is illustrated in the case of sterile Abraham in light of the Lord’s promise of a son, a chart pedigree, and a nation in:

Romans 4:18 Against hope [*elpís*: **of having reproductive assets**] Abraham believed in the principle of hope [**absolute confidence in divine prophecy**] in order that he might become the father of many nations according to the pronouncement which was spoken, “so will your descendants be (Genesis 15:5).”