

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).”

Romans 4:19 Without becoming weak in that faith, Abraham contemplated his own body, being sexually sterile at the age of one-hundred years, and the barrenness of Sarah's womb;

v. 20 that is, with reference to the promise of God, Abraham did not stagger in unbelief but, to the contrary, received power poured into him by means of doctrine, giving glory to God, poured into him,

v. 21 and having been fully convinced that what God Himself promised He kept on being able to accomplish (Hebrews 6:13–15). (EXT)

- (5) Patience is what maintains the stamina to run the distance race. The challenges during this mental-attitude obstacle course include thought, people, systems, and disaster testings and sometimes prosperity testing.
 - (6) The compound *hupomonē* is made up of the word **ὑπό** (*hupó*): “under” and **μονή** (*monē*): “remain” or “stay,” thus to “remain or stay under.”
 - (7) The attribute that enables the believer to have patience is unwavering faith in the power of the Word of God to sustain him during testing.
45. James introduces his Epistle with a plea for the Jews to place their faith in the teachings of the apostles. Here's how our passage reads so far:

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. (EXT)

James 1:4 And let endurance have [**Imperative Mood #2**] its perfect result, so that you may be perfect and complete, lacking nothing. (NASB)

1. The key word in verse three is **ὑπομονή** (*hupomonē*) which stresses stamina and endurance from the inner resource of divine truth whenever the soul is under pressure.

2. Verse 4 opens by repeating the word for endurance followed by the present active imperative of the verb **ἔχω (échō)**: “let have.”
3. What the believer is commanded to do is let endurance have its “perfect work.” Endurance under pressure must be sustained by doctrine in the soul. Spiritual growth gives strength to one’s endurance allowing doctrine to maintain happiness.
4. The perfect tense of *échō* is intensive which places “emphasis on the existing results thus indicating a ‘finished product’ and stress on the existing fact is intensified.”³
5. Drawing from verse 3, the command is to utilize endurance to produce “perfect work.” The word “perfect” is the noun **τέλειος (téleios)** followed by **ἔργον (érgon)**: “work.”
6. The perfect tense of *échō* indicates this is an ongoing process whose objective is to create in the soul an environment in which endurance can produce perfect production of problem-solving devices under pressure.
7. This process is going to have an additional result, “so you can be perfect and complete, lacking nothing.”
8. This describes the development of an ever-enlarging inventory of biblical assets. This refers to a progressive change in soul inventory as one engages life’s challenges through the prism of biblical decision-making instead of sin-nature influence.
9. The fully developed soul is equipped with principles, doctrines, and values that enable it to endure under pressure the challenges of life while maintaining status quo happiness.
10. The perfection of this mentality has to do with making good decisions from a position of strength where previously we did so from a position of weakness.
11. The principle is that we are not personally equipped to deal with the varied exigencies that are typical of the devil’s world. To attempt such demonstrates our inherent weaknesses that produce sins associated with human viewpoint, human good, and evil.

³ H. E. Dana and Julius R. Mantey, *A Manual Grammar of the Greek New Testament* (Toronto: The Macmillan Co., 1955), 202.

12. Once saved we have the opportunity and challenge to grow in grace and, under the power of the Holy Spirit, to recall pertinent doctrines to apply to the difficulties we previously were not prepared to handle.
13. Therefore, when the advanced believer encounters the situations that previously produced weakness, he now, by means of the Word resident in the soul, can utilize its power in the face of that weakness. This is brought out by Paul in:

2 Corinthians 12:9 But Christ said to me, “My grace is enough for you, for My power is made perfect in weakness.” So then, I will boast most gladly about my weaknesses, so that the power of Christ may reside in me.

v. 10 Therefore I am content with weaknesses, with insults, with troubles, with persecutions and difficulties for the sake of Christ, for whenever I am weak, then I am strong. (NET)

14. The “perfect production” refers to the decision-making process that goes on in the soul of the believer who functions in the sophisticated spiritual life where he applies doctrine to the challenges he encounters.
15. The process that leads to this advanced stage of the spiritual life results in the believer being “perfect and complete.” They are accompanied by the conjunction **ἵνα (hína)** which introduces a purpose clause, “so that.”
16. Next is the present active subjunctive of the verb **εἰμί (eimí)**. Its subjunctive mood indicates the requirement of a volitional decision. Maybe the believer will become perfect and complete or maybe he will not.” Volition will decide.
17. If the person decides to pursue truth, then his advance will result in being perfect and complete. The word “perfect: is the noun **τέλειος (téleios)** and refers to spiritual maturity having fulfilled the process of advancing to spiritual maturity.
18. It is followed by the compound noun **ὅλοκληρος (holóklēros)**. It is made up of the adjective **ὅλος (hólos)**: “whole” and the noun **κλήρος (klēros)**: “part.” Taken independently, they refer to a “whole part.” Collectively they refer to that which is “complete.”

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.