

13. The distance-runner motif is found in Isaiah 40:31. Hebrews 12:1, and especially in 1 Corinthians 9:24, 26 where Paul uses the illustration four times.

James 1:4 The stamina and endurance from the inner resource of doctrine must 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.

1. James continues the subject of *hupomonē*, “endurance,” by assigning it to the believer as an “inner resource” that “must have its perfect production.”
2. The verb for “must have” is the present active imperative of **ἔχω** (*échō*), the book’s second command which must produce “perfect work.”
3. The verb’s perfect tense is intensive placing emphasis on an ongoing process that produces existing results. The results are indicated as “perfect and complete.”
4. This imperative mood is directed at the process required to achieve the objective which is centered on acquiring the Word of God in the soul to the ultimate level of spiritual maturity.
5. The end result of “perfect” refers to spiritual maturity while “complete” indicates the blessings and awards associated with one’s advance to the level of cognitive independence.
6. The verse concludes that once this level is attained, the believer is “lacking in nothing.” Such attainment means the believer is able to endure all challenges, both internal and external with a perfect result.
7. Once this level of spiritual growth is attained, the believer has advanced to problem-solving device #9: unalloyed happiness.
8. This provides the stamina to manage pressures and distractions such as worry, stress, anxiety, insomnia, or dread.
9. Intrinsic and extrinsic fifth columns are managed with ease and maintenance inside the bubble is prolonged. The maintenance of status quo spirituality enables this believer to develop stamina and endurance.
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.

James 1:5 [Paragraph 2] **If anyone of you is deficient of wisdom, and you are, then he must keep on asking [IM #3] from the immediate source from God, Who keeps on giving to all generously and without disparagement and it shall be given to him for his advantage.**

1. The first class conditional particle **εἰ (ei)**, translated “if,” makes the accurate claim that believers are “deficient of wisdom,” not only those addressed in context but all believers down to this hour.
2. This deficiency is in the present tense and thus refers to an action in progress. The deficiency is in **σοφία (sophía)**: “wisdom.” This refers to the absence of advanced doctrine in the *kardía*.
3. Since this claim is true then Imperative Mood #3 follows, the present active imperative of the verb **αἰτέω (aitéō)**: “ask” followed by the prepositional phrase “of God.”
4. The answer to the prayer is not accomplished by a sudden imputation of wisdom, but rather the grace provision of it through the process of utilizing the available sources to acquire it.
5. These sources include discovery of a prepared pastor-teacher, the availability of such an individual through electronic resources, or by the acquisition of doctrinal publications.
6. Positive volition is the mental attitude that results in God providing the necessary information for the believer to grow in grace.

7. The divine system of acquiring doctrine is from God is His System of Divine Didactics: Revelation, Inspiration, Interpretation, Communication, Illumination, and Animation.²
8. Those who are positive will discover that God gives His Word generously from His matchless grace. The divine desire behind this grace is the education of prospective witnesses for the Prosecution in Lucifer's appeal.
9. God makes Himself, His plan, His purpose, and His policies known through the study of His immutable Word.

1 Timothy 2:4 God wants all people to be saved
and to come to a knowledge of the truth. (NET)

10. The provision of truth is said to be done "generously," a hapax legomenon of the adverb **ἀπλῶς** (*haplōs*). Its meaning in Classical Greek refers to, "precious metals, *unalloyed, pure.*"
11. The phrase, "Who gives to all generously and without reproach," means that God gives (*didōmi*) from His own grace policy and will do so generously (*haplōs*), unalloyed of any restraint, and "without reproach."
12. The acquisition of wisdom stresses understanding of three major doctrines: **(1)** the *kardia*'s seven divisions of its stream of **(3)** consciousness, **(2)** the ten problem-solving devices, and experiential sanctification through utilization the two noted above.
13. At this point we studied the Doctrine of Wisdom which encompassed JAS1, lessons 17–23: **(1)** Definition, **(2)** Applications, **(3)** Definition of Copacetic, and **(4)** Peter's Deployment of the Copacetic Spiritual Life plus Analysis of Verses 4–5.
14. It is in categories 3 and 4, above, that we developed the doctrine of the Copacetic Spiritual Life by analyzing 1 Peter 1:8 and the phrase, "you greatly rejoice with joy inexpressible" (NASB). The expanded translation of the verse reads this way:

² See visual at this link: <http://admin.joegriffin.org/Visuals/SystemOfDivineDidactics.pdf>.

1 Peter 1:8 and though you have never seen Him, you continue loving Him, with reference to Whom at the present time you continue not seeing Him, yet you keep on believing with sublime unalloyed [ἀγαλλιάω (*agalliáō*); NASB: “rejoice”] happiness [χαρά (*chará*): NASB: “with joy”] inexpressible [ἀνεκκλάλητος (*aneklálētos*)] and full of resplendent glory. (EXT)

15. The expanded translations of the sentence comprising James 1:4–5 read like this:

James 1:4 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.

v. 5 If any one of you is deficient of wisdom, and you are, then keep on asking [**IM #3**] from the immediate source from God, Who keeps on giving to all generously and without disparagement and it shall be given to him for his advantage. (EXT)

16. It is to the advantage of the believer to keep on growing in grace. It is important to note that the command to “keep on asking” must be accompanied by a mind–set, which according to verse 4, should be prayed with the objective of becoming, “deficient in the sphere of nothing.”

James 1:6 But he must keep on praying [**IM #4**] for wisdom by means of faith, doubting nothing, for the one who prays while doubting the integrity of God is like the atmospheric and oceanic forces of the sea, whose waves are constantly being agitated by various wind forces hurling them about to and fro.

1. In verse 5 imperative mood #3 is the command translated “keep on asking,” the present active imperative of **αἰτέω** (*aitéō*). The present tense is durative. It begins in the past and keeps on occurring, therefore, “keep on asking” for wisdom.
2. In verse 6, the same structure occurs again, the present active imperative of **αἰτέω** (*aitéō*): “keep on asking.”