

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.”

3. The importance and force of the imperative mood assigned to **αἰτέω (aitéō)** in verse 5 and 6 is discussed by Daniel Wallace:

The basic force of the imperative of command involves somewhat different nuances with each tense. With the *aorist*, the force generally is to *command the action as a whole*, without focusing on duration, repetition, etc. In keeping with its aspectual force, the aorist puts forth a *summary command*. With the *present*, the force generally is to *command the action as an ongoing process*.

James 1:5, “If anyone of you lacks wisdom, let him ask of God” [The force of the imperative is probably not a mere urging or permission, but a command, in spite of the typical English rendering. An expanded gloss is, “If anyone of you lacks wisdom, he must ask of God.” In other words, lacking wisdom (in the midst of trials [vv. 2–4]) does not give one the option of seeking God, but the obligation.]³ (p. 485–86)

4. Therefore, we are commanded by God on two occasions to “keep on asking for wisdom,” but in doing so we are to “keep on asking in faith nothing doubting.”
5. The context of this appeal is in the form of a prayer to God and we indicate that in our expanded translation, “But we must keep on *praying* for wisdom. This is to be exercised with a mental attitude of faith without any doubt, or “nothing doubting.”
6. Our faith in asking is based on our understanding of the integrity of God. He commands the prayer for wisdom and if we ask with faith in His divine integrity then we know He will provide the answer.
7. If such a prayer is presented to the Father while in doubt, then we are described as one “like the surf of the sea, driven and tossed by the wind.”
8. In this last phrase, James uses climatology, oceanography, and laws of motion to describe the believer who does not have faith in the integrity of God and therefore no faith in His immutable Word.

³ “A number of passages could be easily misunderstood as mere permission in most English translations. The Greek is stronger than a mere option, engaging the volition and placing a requirement on the individual: James 1:4–6, 9; 5:14, 20; et al.” (Daniel B. Wallace, *Greek Grammar: Beyond the Basics* [Grand Rapids: Zondervan, 1996], 486fn97).

9. We put our study on hold at this point to amplify this very important illustration of a believer's doubt toward the power available to him from the Word of God.
10. We invested eight Bible classes on the subject—lessons 24–31. We will observe a brief review of this very important illustration beginning by noting the phrase “the one who doubts.”
11. The word “doubts” is the present middle participle of **διακρίνω** (*diakrínō*): “to doubt, hesitate, waver.” This situation occurs outside the bubble, spiritual growth is halted, and application is suspended.
12. This believer's soul status is now illustrated by the instability of the waters of the sea. We amplified this instability by observing the various forces that cause it.
13. The five major forces that make seawater unstable are winds, currents, tides, friction, and gravity. Winds near the earth's surface flow around regions of relatively low and high pressure.
14. Ocean currents are the result of a number of forces that are technically defined by the fundamental laws of mechanics and the Coriolis Effect. Let's see if we can break this down in categories:
15. The movement of ocean water is influenced by the speeds of competing layers of water causing frictional forces that produce turbulence resulting in heat. Wind blowing over the sea transfers momentum to the water. Currents moving along the ocean floor and sides produce boundary-layer friction.
16. A major force is the Coriolis Effect⁴ in that the earth is a rotating frame of reference and motions over the surface of the earth are subject to acceleration from the force indicated. Coriolis forces affect prevailing winds and the rotation of storms and the rotation of ocean currents.

⁴ Named after Gustave-Gaspard de Coriolis \kor-ē-'ō-les\, a 19th-century French engineer (1835). “On the earth, the effect tends to deflect moving objects to the right in the northern hemisphere and to the left in the southern and is important in the formation of cyclonic weather systems” (*The New Oxford American Dictionary* (2001), s.v. “Coriolis effect.”)

17. Wind waves are the wind-generated gravity waves. The size of the waves on the wind field is complicated. This dependence is given by various states of the sea corresponding to the scale of wind strengths known as the Beaufort scale.
18. The height of wind waves increases with increasing wind speed and with increasing duration and the distance over which the wind blows.
19. Finally, there are forces imposed by the Moon that controls tides which result from the attracting force of the Moon or the Sun or inertia that results from orbital movement of the earth.
20. Here we observed the applications to James's illustration of the "doubting" believer, "... the one who doubts is like the surf of the sea, driven and tossed by the wind" (James 1:6b).
21. Lack of doctrine in the soul causes the low-inventory believer to be unstable. He is characterized by the "surf of the sea." We emphasized the need to take a close look at the word "surf" in the NASB translation. The other major English translations chose "wave."
22. Dictionary definitions of the word "surf" indicate the shallow waters of the sea moving toward the beach and occur between the beach and outermost boundaries of the breakers.
23. The Greek word for "surf" in our verse is the noun **κλύδων** (**klúdōn**) and it is defined as the "raging of the sea," "the surging of the sea," "the billowing of the sea" in three Greek dictionaries and lexicons.
24. In the *Complete Word Study Dictionary*, is the listing of the verb, **κλυδωνίζομαι** (**kludōnízomai**): "a surge of the sea, to be tossed in billows" and in *A Greek-English Lexicon of the New Testament*, "to be tossed here and there by waves."
25. Paul uses this word in a similar illustration in:

Ephesians 4:14 As a result, we are to no longer be children, tossed here and there by waves [**κλυδωνίζομαι** (**kludōnízomai**)] and carried about by every wind of doctrine, by the trickery of men, by craftiness in deceitful scheming. (NASB)

26. Why do James and Paul use these oceanic, climatic forces as illustrations? Because nothing is more unstable than water. It is very power stuff but often it is its instability that makes it so unpredictably powerful.
27. Believers without doctrine do not have the doctrinal rudders, sails, and oars to steer their souls through the seas of cosmic propaganda.
28. These forces came into play in A.D. 60 when Paul sailed for Rome, described in precise detail in Acts 27:1–28:1.

(End JAS1-55. See JAS1-56 for continuation of study at p. 551.)

29. Previously, I recited this Acts passage from the New English Translation Bible (NET) while observing pertinent footnotes: (1) Study Notes: **sn** and (2) Translator's Notes: **tn** where applicable to our study.
30. In this report by Luke, we observed numerous incidences that caused the captain to make decisions against Paul's advice that led the ship into a series of dire circumstances.
31. The NET Bible's translation of the word **τυφωνικός** (*tuphōnikós*) in Acts 27:14 is "hurricane-force wind" whose Category 1 wind speed must be in excess of 73 mile per hour.
32. The NASB translates this with the phrase "violent wind" and then uses the Greek term **Εὐροκλύδων** (*Euroklúdōn*)¹ which means, "east, northeast wind," and used by navigators in the Mediterranean.
33. This *Euroklúdōn*'s winds caused the captain a great deal of concern since its force could cause the ship to be pushed into the Syrtis [**σύρτις** (*súrtis*)], a shoal or quicksand in the Gulf of Sidra off the coast of present-day Libya.
34. Navigation was extremely difficult since the necessary fix on sun and stars was impossible to consult due to the storm. The circumstances were not only hazardous but frightening to everyone but Paul, Luke, and Aristarchus.
35. An "angel of the Lord" had informed Paul the night before there would be no loss of life but the ship would ultimately be lost (Acts 27:21–26).
36. Paul had warned the captain and ship's owner not to disembark from the Island of Crete but was overruled. The resultant involvement with the hurricane had frightened almost everyone on board giving Paul the opportunity to evangelize the entire crew and its passengers.
37. This storm is emblematic of the vicissitudes of life that arise seemingly without warning and cause trepidation, worry, and panic in the souls of the ignorant or unfaithful.

¹ "Εὐροκλύδων, a tempestuous wind occurring on the Mediterranean. It blows from all points and its danger results from the violence and uncertainty of its course" (Spiros Zodhiates, gen. ed., *The Complete Word Study Dictionary: New Testament*, rev. ed. [Chattanooga: AMG Publishers, 1993], 682).

38. Many of these occasions may be described by the fury of a hurricane causing fear to disorient the believer so he cannot navigate through the circumstance with recall of doctrine.
39. There are often multiple forces at play that must be managed in the believer's soul. These forces include the interaction with others, some believers, some not, through verbal, visual, or other means of communication. The people involved may include family, friends, or strangers. The subject may be true or false. Management of these often-competing factors is the challenge the believer must navigate to reach a conclusion that honors the Lord.
40. Luke uses the voyage from Crete to Malta to illustrate how external exigencies experienced by the same group of people are handled differently by those who know doctrine and those who do not.
41. It should be noted that among the 276 people aboard the ship, four men maintained unalloyed happiness: (1) the Apostle Paul, (2) the books author, Luke (note the pronouns *we* and *us* in Acts 28:1–8), (3) Aristarchus, a friend of Paul's mentioned in Acts 27:2 cf. 19:29, and (4) possibly Julius, a centurion assigned as Paul's guard and protector during the voyage to Rome (Acts 27:1,3).
42. In c. 62, Paul was familiar with James's epistle and in all likelihood responded to the fellow apostle's command to pray without doubt.
43. While doing so, Paul is surrounded by 272 heathen, harboring doubts they would survive the ordeal Neptune was hurling at them.
44. James describes the one who doubts with a simile, a figure of speech comparing two unlike things, here the doubting believer with the inherent malleability of water which takes the form of its surrounding environment.
45. He is therefore described as unstable as water and especially the waters of the sea. The laws of meteorology and hydrology are used to illustrate the facilitated weaknesses in a believer's soul.
46. He is a rudderless individual therefore he is said to be "driven," or better, "agitated by the various wind forces (mental attitude sins) hurling them about to and fro (emotional revolt of the soul)."