

Psalm 107:29 He caused the storm to be still, so that the waves of the sea were hushed [דַּמָּמָה (*demamah*): “light air” of Beaufort Wind Force 1].

v. 30 Then they were glad because they [the waves] were quiet, so He guided [to lead in the right direction] them to their desired haven [desired port of call and place of safety].

v. 31 Let them give thanks to the Lord for His lovingkindness [חֶסֶד (*cheseth*): “unfailing love”], and for His wonders to the sons of men!

v. 32 Let them extol Him also in the congregation of the people, and praise Him at the seat of the elders. (NASB)

29. The divine policy toward a doubting believer is established in James 1:6 and expanded upon in verses 7 and 8.

James 1:7 - For that man ought not to expect [IM #5] that he will receive anything from the Lord, (NASB)

1. James continues by asserting that the man “ought not to expect.” The verse begins with the negative conjunction μή (*mē*): “not,” plus the present active imperative of the verb οἰομαι (*oíomai*): “to presume.”⁸
2. The subject is the masculine noun ἄνθρωπος (*ánthropos*): “that man,” referring to the one who doubts the power of prayer in verse 6.
3. The translation of verse 7 begins with the phrase, “That man must not presume.”
4. The word “presume” carries with it the idea of arrogance as is indicated by this definition:

Presume: To undertake without leave or clear justification. To suppose to be true without proof; to take for granted; to act or proceed presumptuously; to go beyond what is right or proper.

Presumption: A presumptuous attitude or conduct.

⁸ “Used in a negative sense, indicating wrong judgment or conceit” (Cleon L. Rogers Jr., and Cleon L. Rogers III, “James 1:7,” in *The New Linguistic and Exegetical Key to the Greek New Testament* [Grand Rapids: Zondervan Publishing House, 1998]. 553).

Presumptuous: Overstepping due bounds as of propriety or courtesy; taking liberties.⁹

5. Those who make decisions based on personal opinion or unbiblical rationales produce presumptive acts. In this case presumption accompanies personal arrogance in the field of human good and legalism.
6. The policy of God's plan for the human race is grace. It expresses divine integrity with emphasis on His righteousness and justice.
7. The only way a person can properly perform divine good is by the application of God's Word to life and circumstances.
8. This requires the acquisition of doctrine into the soul that is revealed, acquired, and retained, under the teaching ministry of the Holy Spirit.
10. The initial danger a believer encounters in a doctrinal church is to first learn a lot of doctrine, but have it be dismissed in unbelief.
11. The reason for concentrated exegetical and categorical presentations by a pastor is for the Word of God to become instilled in the stream of consciousness of his parishioners.
12. The unfortunate but universal issue that every believer brings with him into a doctrinal church is an inventory of opinions and behavior patterns acquired over a lifetime.
13. Such types are often attracted to the information communicated but it never advances beyond the level of the Bible as literature.
14. Spiritual growth does not actually occur although the development of a vocabulary leaves that appearance.
15. This is one of the reasons so many believers in doctrinal churches seem frustrated and confused.
16. For example, one of the principles that the Bible clearly teaches is the privacy of the priesthood. As a royal priest, each believer is responsible to the Word and the Lord.
17. Each believer must be allowed to grow at his own pace before the Lord. People grow in grace, but within a congregation individuals grow at different paces.

⁹ Merriam-Webster's Collegiate Dictionary, 11th ed. s.vv. "presume," "presumption," "presumptuous."

18. Because some believers are ignorant of certain principles and doctrines, this does not change the absolute truth of Scripture.
19. Nevertheless, there are some who populate a congregation that are inflexible with those who are not as spiritually advanced as others.
20. The only way a person new to doctrinal studies can advance without distraction is for others to allow him the freedom to grow in grace.
21. Yet, those arrogantly assuming the title, Spiritual King of the Mountain, try to run the lives of those over whom they have no authority.
22. From this emerges a principle: No believer in any congregation has authority over any other member of the congregation unless they have duly appointed authority in some specified area of responsibility.
23. Some presume authority to take the doctrine they know and impose it in a legalistic way on others.
24. Humility is a virtue that prevents arrogance from intruding into the spiritual life of others.
25. When a cosmic believer prays for wisdom he does so from the source of arrogance. He uses biblical nomenclature as a hammer to impose his legalistic ideas upon others.
26. What such individuals have in store is a life illustrated by the turmoil of a hurricane with all its associated variables of waves, currents, friction, Coriolis effects, tides, downpours, and lightning bolts.
27. And, by the way, we have not even mentioned the hurricane's eye. Here is a definition of this phenomenon:

The "eye" is a roughly circular area of comparatively light winds and fair weather found at the center of a severe tropical cyclone. Although the winds are calm at the axis of rotation, strong winds may extend well into the eye. There is little or no precipitation and sometimes blue sky or stars can be seen. The eye is the region of lowest surface pressure and warmest temperatures aloft.¹⁰

¹⁰ Chris Landsea, "What Is the "Eye"?" National Oceanic & Atmospheric Administration: Hurricane Research Division, <http://www.aoml.noaa.gov/hrd/tcfaq/A11.html> accessed November 25 2016.

28. Due to the Coriolis force, hurricanes in the Northern Hemisphere rotate counterclockwise.
29. When hitting land, its northern spiral rain bands are rotating westward. When it passes over areas in line with the storm's center, or eye, the winds slow to a breeze. Sometimes the sun shines brightly when at daytime and stars are visible when at night.
30. The size of the hurricane's eye ranges between a few miles to as much as 120 miles across.
31. As the storm continues its progress, the eye follows. When the southern half of the cyclone arrives, its winds blow eastward and the havoc starts all over again.
32. When the eye provides a momentary respite, the holier-than-thou assume clear skies forecast permission to continue their self-righteous intrusions into another's personal life.
33. Such individuals "should not presume" μή (*mē*) + οἶμαι (*oíomai*): Arrogance, self-importance, and pride, are a trifecta that self-appointed pseudo theologians use in an attempt to control their unacknowledged superiors.
34. Unfortunately for them, the legalism they impose on others has at its core a rejection of divine authority. Other believers are God's children. Legalistic believers must learn to leave them alone.
35. Principle: If the Word of God does not inform a person's decision-making, then human intervention by a legalist can only make the situation worse.
36. Principle: When anyone, inspired by legalism, intervenes into other believer's life, then he will receive divine discipline while his victim is blessed. Matthew 7:1–2.
37. A believer out of fellowship operates under the principles of γνῶσις (*gnōsis*): information contained in the νοῦς (*noús*): that part of the mentality of the soul that processes information academically.
38. Only the Spirit-filled believer is able to apply truth from his biblical inventory of ideas stored as ἐπίγνωσις (*epígnōsis*) in the καρδία (*kardía*) of the soul and distributed throughout the stream of consciousness.

39. Tip: Before you act mentally or overtly, ask yourself the question, “What does the Bible guide me to do in this situation and what are the verses or passages that give guidance on the proper thing to do or not do?”
40. If you are honest with yourself it might be beneficial to pause and reflect back on this imperative mood from James 1:7, “That man must stop presuming.”
41. The verb *oíomai* is present middle imperative. The present tense is prohibitive which requires this explanation:
- The Semantics of Commands and Prohibitions (“Do Not Start” vs. “Stop Doing). Commands and prohibitions are vital to understand. They shape the attitudes and behavior of the believing community. (p. 714)
- The *basic* force of the aorist in commands or prohibitions is that it views the action as a *whole*, while the *basic* force of the present in commands or prohibitions is that it views the action as an *ongoing process*.¹¹ (p. 717)
42. The middle voice is deponent:
- The term deponent, from the Latin *deponere*, has to do with something *laid aside*. Thus, it is easy to see that a deponent verb is one that has *laid aside* its original force and has replaced it with an active meaning.¹²
43. As has been noted above, the imperative mood in the present tense is a command *to stop an ongoing process*. Therefore, the person in verses 6 and 7 is commanded that he “must stop presuming.”
44. And what he must stop presuming is “anything from the Lord.” The word for “anything” is the neuter pronoun **τίς** (*tís*): “anything.”
45. The thing that is to be desired is wisdom, established in verse 5, “If any one of you is deficient of wisdom, and you are, then he must keep on asking [**IM #3**] from the immediate source from God.”
46. A caveat is added in verse 6, “But he must keep on praying [**IM #4**] for wisdom by means of faith, doubting nothing.”

¹¹ Daniel B. Wallace, *Greek Grammar: Beyond the Basics* (Grand Rapids: Zondervan, 1996), 715, 717.

¹² *Ibid.*, 428.