

13. Some prayers are offered when the hurricane's northern portion brings its usual havoc into a believer's life. When a hurricane first hits, its northern spiral of rain bands are rotating westward.
14. After the initial Category 5 winds pass over, the eye appears and the arrogant believer assumes his prayer has been answered. But before he knows it the southern sector arrives except the winds are coming from the west and the battering resumes.
15. This is an illustration of the life of a believer whose life outside the bubble is chaotic and confusing. The devil's world will continue its assault until he gets to the point of grace orientation.
16. The only way a person who is new to doctrinal studies or is living in the comic systems can either advance or resume fellowship is for others to leave him alone and allow him to the freedom to grow in grace.
17. In the meantime, the reversionistic believer is warned that he "should not presume" that his prayers will be answered. The word "presume" is the present middle imperative of οἶμαι (*oíomai*). With the negative conjunction μή (*mḗ*) it is used by James to indicate wrong judgment or conceit.
18. This is James's fifth imperative mood forbidding the believer to arrogantly enter into prayer with a mental attitude of conceit.
19. During the process of growing in grace, the believer is challenged to believe in, adopt as true, facilitate into a path of least resistance, and consistently apply the Word of God to the external challenges of the devil's world and the internal temptations of the sin nature.
20. To pray with doubt is to ignore the integrity and the power of the one addressed in prayer: "O Father, please teach me Your Word," but with no confidence whatsoever that He will do so.

James 1:7 For such a man must stop presuming
[IM #5] that he will receive anything in the future from
the Lord, (EXT)

James 1:8 being a double-minded man, unstable
in all his ways. (NASB)

1. This verse completes the sentence that begins in verse 7 and concludes the paragraph that began in verse 5.

2. It describes a believer whose soul is out of control. Verse 5 indicates the believer is deficient of wisdom. If this condition is true, then imperative mood #3 commands the believer that “he must keep on asking God for the acquisition of wisdom through prayer.”
3. Verse 6 introduces a caveat. The believer is directed in imperative mood #4 that “he must keep on praying for wisdom, doubting nothing.”
4. If full confidence and trust do not undergird the prayer, then this believer will not be supplied with wisdom but instead will be “like the atmospheric and oceanic forces of the sea.”
5. This instability of soul is characterized as waves “constantly being agitated by various wind forces hurling him about to and fro.”
6. Verse 7 presents a conclusion to this whole matter by introducing imperative mood #5, “Such a man must stop the ongoing process of presuming he will receive anything in the future from the Lord.”
7. Verse 8 concludes the paragraph with a synopsis of how and why this individual reached such a sad denouement. “Denouement” is an excellent word to explain the problem exposed in this second paragraph.
8. The word has its etymology from the Latin formation, *dis* plus *nōdare* referring to a *difficulty, entanglement, perplexity*. Literally, “to untie a knot.”
9. The French incorporated it into its lexicon with the base meaning of *to untie*. Its inclusion into English dictionaries and its several definitions express the application to many of the entanglements we observe in politics, drama, literature, and especially in Scripture.
10. Denouement is defined as follows:
Denouement \dā-nū-măˈn\: The final outcome of the main dramatic complication in a literary work. The outcome of a complex sequence of events.²

² Webster's New Collegiate Dictionary, 2d ed. (1953), s.v. “denouement.”

The final part of a play, movie, or narrative in which the strands of the plot are drawn together and matters are explained or resolved. The climax of a chain of events, usually when something is decided or made clear.³

11. Unraveling the strands of this believer's problem is the word **δίψυχος (dípsuchos)**: "double-minded." Its Greek form is a hapax legomenon, meaning it is used only once in a literary work.
12. It is used twice by James in his epistle and is literally translated "double-souled," but the word does not occur elsewhere in the New Testament, the Septuagint, or secular writings. It is assumed by some that James coined the word.
13. The soul's *kardía* function's as the right man of a believer's mentality and function. In competition with the *kardía* is emotion which seeks to trump the soul's authority. In this negative application, emotion illustrates a rebellious wife involved in emotional revolt.
14. The concept of "double souled" is a way of explaining the battle between the flesh and the soul. The flesh attacks by deploying its agent provocateurs with the mission of compromising recall of truth and emotion often leads the assault.
15. The word "man" is not *ánthrōpos* but *anér*, a person of weight or importance who knows a lot of doctrine but instead he is in reversionism and thinks according to the devil's world.
16. Such a believer is said to be *akatástatos*, "unstable," another hapax legomenon meaning "restless, vacillating, fickle, unsettled, or unsteady."
17. This individual is said to be unstable in all his "ways," **ὁδός (hodós)**: "way of life, behavior patterns, lifestyle." This reminds us of another hapax legomenon, **τροχιά (trochiá)**: "wheel-track, rut, path, way, and used figuratively for way of life, behavior patterns, or lifestyle," found in Hebrews 12:13.
18. Both *trochiá* and *hodós* are derivatives of several Hebrew words, often used to describe this same concept, e.g., "wheel-tracks of righteousness" or "wheel-tracks of wickedness":

³ The New Oxford American Dictionary (2001), s.v. "denouement."

דֶּרֶךְ (*derek*): “path, journey, way, walk, tread”;

הָלַךְ (*halak*): “to walk.” Used metaphorically of the “pathways of one’s life”:

מַעַגַל (*ma‘ghal*): “track, course, path.”

19. This brings us to the expanded translation of James 1, paragraph 2:

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.

v. 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 [**mental attitude sins**] hurling them about to and fro [**emotional revolt of the soul**].

v. 7 For such a man must stop the ongoing process of presuming [**IM #5**] that he will receive anything in the future from the Lord,

v. 8 being a double-souled man of the royal family of God although unstable, restless, vacillating, fickle, unsettled, and unsteady in all his ways [**ὁδός** (*hodós*): **way of life, conduct, lifestyle**].

20. We now continue with paragraph 3:

James 1:9 [Paragraph 3] But the brother of humble circumstances is to glory [**IM #6**] in his high position; (NASB)

1. The context of this paragraph emphasizes the relationship of the believer with Jesus Christ which is exemplified in the institution of heterosexual marriage.
2. The principle has to do with reflected glory between the right man and the right woman in the corporate marriage.

3. When the believer responds to Jesus Christ by acquiring divine thought through the study of the Word of God, he reflects the glory of Christ in the process.
4. In eternity past, God provided a right woman for every man and a right man for every woman. This formula is best engaged by the presence of establishment orientation in the souls of unbelievers and doctrinal orientation in the souls of believers.
5. This formula is the subject of the Lord's commentary in:
Matthew 19:4 "Have you not read that from the beginning the Creator made them male and female,
v. 5 and said, 'For this reason a man will leave his father and mother, and will be united to his wife; and the two shall become one flesh'?
v. 6 "So, they are no longer two, but one flesh. Therefore what God has joined together, let no one separate [tear apart]." (NET)
6. The principle of "leaving father and mother" in verse 5 is divine policy that allows for the establishment of a new home that becomes the organization within which the corporation of the Christian marriage functions.
7. Lucifer was found guilty of rebellion in the original trial following his original sin. God granted the appeal which is resolved in human history. The primary purpose of the corporate marriage is to provide witnesses for the Prosecution.
8. Documentation of Lucifer's appeal is developed from the following passages: Ezekiel 28:14–15; Isaiah 14:12–14; Genesis 1:1–2 cf. Isaiah 45:18; Matthew 25:41; Genesis 2:23–24, 3:16; Exodus 20:14; 1 Thessalonians 4:3–5; 1 Corinthians 7:2–4; Matthew 19:13–14; 2 Timothy 4:1–2; Hebrews 12:1; 2 Peter 3:10–12; Revelation 20:10. Each follows from the NASB:
Ezekiel 28:14 "You were the anointed cherub [Lucifer] who covers, and I placed you there. You were on the holy mountain of God; you walked in the midst of the stones of fire.
v. 15 "You were blameless in your ways from the day you were created until unrighteousness was found in you."

Isaiah 14:12 “How you have fallen from heaven, O star of the morning, son of the dawn [הִילֵל בֶּן-שָׁחַר] (*Helel ben-Shachar*): **Lucifer**]! You have been cut down to the earth, you who have weakened the nations!

v. 13 “But you said in your heart, ‘I will ascend to heaven; I will raise my throne above the stars of God, and I will sit on the mount of the assembly in the recesses of the north.

v. 14 ‘I will ascend above the heights of the clouds; I will make myself like the Most High.’”

Genesis 1:1 In the beginning God created [בָּרָא] (*bara'*): **to create from nothing in a yoctosecond**] the heavens and the earth.

v. 2 The earth was formless and void, and darkness was over the surface of the deep, and the Spirit of God was moving over the surface of the waters.

Isaiah 45:14 For thus says the Lord, who created [בָּרָא] (*bara'*)] the heavens (He is the God who formed the earth and made it, He established it and did not create it a waste place, but formed it to be inhabited), I am the Lord and there is none else.

Matthew 25:41 “Then He [**Jesus**] will also say to those on His left, ‘Depart from Me, accursed ones, into the lake of fire which has been prepared for the devil and his angels.’”

Genesis 2:23 The man said, “This is now bone of my bones, and flesh of my flesh; she shall be called Woman, because she was taken out of Man.”

v. 24 For this reason a man shall leave his father and his mother, and be joined to his wife, and they shall become one flesh.

Genesis 3:16 To the woman He said, “I will greatly multiply your pain in childbirth, in pain you will bring forth children; yet your desire shall be for your husband, and he will rule over you.”

Exodus 20:14 “You shall not commit adultery.”

(End JAS1-56. See JAS1-57 for continuation of study at p. 561.)

1 Thessalonians 4:3 For this is the will of God, your sanctification; that is, that you abstain from sexual immorality;

v. 4 that each of you know how to possess his own vessel in sanctification and honor,

v. 5 not in lustful passion, like the Gentiles who do not know God.

1 Corinthians 7:2 But because of immoralities, each man is to have his own wife, and each woman is to have her own husband.

v. 3 The husband must fulfill his duty to his wife, and likewise also the wife to her husband.

v. 4 The wife does not have authority over her own body, but the husband does; and likewise also the husband does not have authority over his own body, but the wife does.

Matthew 19:13 Then some children were brought to Him so that He might lay His hands on them and pray; and the disciples rebuked them.

v. 14 But Jesus said, "Let the children alone, and do not hinder them from coming to Me; for the kingdom of heaven belongs to such as these."

2 Timothy 4:1 The Spirit explicitly says that in later times some will fall away from the faith, paying attention to deceitful spirits and doctrines of demons,

v. 2 by means of the hypocrisy of liars seared in their own conscience as with a branding iron,

v. 3 men who forbid marriage ...

Hebrews 12:1 Therefore, since we have so great a cloud of witnesses [**see Hebrews 11**] surrounding us, let us also lay aside every encumbrance and the sin which so easily entangles us, and let us run with endurance the race that is set before us.

2 Peter 3:10 But the day of the Lord [**destruction of the universe**] will come like a thief, in which the heavens will pass away with a roar and the elements will be destroyed with intense heat, and the earth and its works will be burned up.

v. 11 Since all these things are to be destroyed in this way, what sort of people ought you to be in holy conduct and godliness,

v. 12 looking for and hastening the coming of the day of God, because of which the heavens will be destroyed by burning, and the elements will melt with intense heat!

Revelation 20:10 And the devil who deceived them was thrown into the lake of fire and brimstone, where the beast and the false prophet are also; and they will be tormented day and night forever and ever.

9. From these references, consulted sequentially, it is concluded that Lucifer was initially placed in command of the angelic population until he sinned after which he was found guilty of rebellion. This resulted in the creation of the lake of fire. Lucifer's fall, trial, and sentence occurred in eternity past.
10. We know that Lucifer's *incarceration* in the lake of fire does not begin until eternity future after the universe is destroyed.
11. At this point a question arises: Why did God create the lake of fire in eternity past, but will not incarcerate Lucifer and his fallen angels into it until after human history is completed?
12. The answer emerges from the preceding references. It becomes apparent that Lucifer appealed the verdict which God allowed.
13. We consult a legal dictionary to get the idea of an appeal, but we must adjust the definition to accommodate the principle of divine integrity: