

35. The provision of His immutable Word is made available by means of grace. His offer of salvation is provided by means of grace. His provision of a communicator of biblical truth is made available by means of grace.
36. Everything is by means of grace. So if a person wants to learn how to deal with life's trials, challenges, difficulties, exigencies, and personal sin, human good, and evil, he may freely consult divinely provided grace resources of instruction.
37. In verse three, God recognizes the assaults that are typical of life in the devil's world. They are a part of the angelic conflict. The ability to deal with its assaults is found only in His Word.
38. That man is destined to fail in his dealings with these assaults is understood by God. We are born in sin, we commit sin, and we are easily led into the muck and mire of human good and evil.
39. Two ideas follow the principle of God's grace. The first refers to divine generosity followed by the second, "without reproach."
40. The word for "generously" is a hapax legomenon, the adverb **ἀπλῶς** (*haplōs*). It and its derivatives **ἀπλότης** (*haplótēs*) and **ἀπλοῦς** (*haploús*)

... have a relatively broad spectrum of meaning. The basic meaning is *simplicity* or *wholeness*; it can be appropriately translated by English *purity* ("pure" being understood as meaning unmixed with any other matter). In more specialized usage *haplótēs* carries ... a positive valuation of *rectitude*, *uprightness* as well as "simple goodness, which gives itself without reserve." (p. 123)

God also gives *haplōs* (James 1:5), i.e., either *generously* or, in view of the context and diverse parallels, more likely *with pure thoughts, without ulterior motives*.<sup>1</sup> (p. 124)

41. In the Septuagint, *haplótēs* is stressed in the "wisdom" literature of the Old Testament:

As opposed to duplicitous people, those with divided hearts, those who are simple have no other concern than to do the will of God, to observe his precepts; their whole existence is an expression of this disposition of heart, this rectitude. In the first century BC, *haplótēs*, so exalted in the Wisdom writings, is considered the supreme virtue of the patriarchs.<sup>2</sup>

<sup>1</sup> Tim Schramm, "ἀπλοῦς," in *Exegetical Dictionary of the New Testament*, eds. Horst Balz and Gerhard Schneider (William B. Eerdmans Publishing Co., 1990), 1:123, 124.

<sup>2</sup> Ceslas Spicq, *Theological Lexicon of the New Testament*, trans. and ed. James D. Ernest (Peabody, Mass.: Hendrickson Publishers, 1996), 1:170.

Further research on the word *haploús* reveals its use in Classical Greek with its definition:

**“of precious metals, unalloyed, pure.”<sup>3</sup>**

42. The phrase, “Who gives to all generously and without reproach,” means that God gives (*dídōmi*) from His own grace policy and will do so generously (*haplós*), unalloyed of any restraint, and “without reproach”: The negative conjunction **μή (mḗ)**: “without” plus the present active participle of **ὀνειδίζω (oneidízō)**: “disparagement.”
43. God does not disparage positive volition. If a believer desires to know more about what God has to say, his desire for direction and guidance will be honored, unalloyed by any restraint and without any disparagement.
44. God honors His Word. It is His desire that believers in His royal family will be taught if their volition is positive to divine instruction. This is brought out in the verses final phrase, “and it will be given to him.”
45. The word “given” is future passive indicative of the verb **δίδωμι (dídōmi)**. The future tense is predictive from when the believer lifted his prayer to the Father, “let him ask from God” in verse 5.
46. The answer to the prayer does not require that God respond in a manner determined by the believer, but by His perfect plan which He was established for conveyance of divine thought.
47. The voice is passive meaning that the believer who prays will receive the action in the predetermined system authorized for the Church Age: an evangelist for gospel hearing and a pastor-teacher for the believer, each a designated provision by means of grace.
48. The indicative mood confirms this system is the approved system for growing in grace.
49. Jews of first-century Jerusalem are much like the population of twenty-first century United States: serious Bible study is rare because of the lack of positive volition toward doctrine among believers.

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<sup>3</sup> Henry George Liddell and Robert Scott, “ἀπλῶς,” in *A Greek-English Lexicon*, rev. Henry Stuart Jones, new ed. (New York: Oxford University Press, 1940), 191.

50. The St. Louis metropolitan area is even further impacted by its large Catholic population. Some may be drawn initially to serious Bible study, but that church's concocted legalism, rituals, and idolatry are so ingrained from youth that they can't break free from its oppressive hierarchy.
51. James is teaching the Messianic Jews of the Diaspora the new system of divine revelation that God wants them to learn. It is a system that requires inculcation of doctrines related to a risen Messiah, not the ritual plan He retired in the Incarnation.
- (1) In verse 2, James promotes the copacetic spiritual life whose development is accelerated "when you encounter various trials."
  - (2) In verse 3, he counsels believers that when their faith is tested it increases one's endurance under pressure.
  - (3) This endurance has a perfect result when they advance to the sophisticated spiritual life. It is considered complete when life is lived in the environment of unalloyed happiness. This advanced happiness in association with wisdom results in the ultimate problem-solving device of occupation with Christ.
  - (4) Three major doctrines are central to this process:  
**(1)** Utilization of the soul's stream of consciousness as spiritual growth develops constellations of doctrinal thought in the *kardía*: Frame of reference, memory center, vocabulary storage, categorical storage, conscience, momentum, and wisdom. **(2)** The ten problem-solving devices which max out in the sophisticated spiritual life: **(a)** #7: personal love toward God, **(b)** #8: unconditional love toward others, **(c)** #9: the copacetic spiritual life, and **(d)** #10: occupation with Christ. **(3)** Experiential sanctification, the function of the spiritual life after salvation which is dependent on **(a)** the filling of the Holy Spirit, **(b)** inculcation of doctrinal constellations in the stream of consciousness, and **(c)** utilization of the ten problem-solving devices, each developed inside the bubble, the operational divine dynasphere.
  - (5) The development of these spiritual assets is summed up in the acquisition of wisdom, the summum bonum of one's spiritual advance.

- (6) Wisdom is the acquisition of the highest level of happiness the believer can attain.
- (7) In the Old Testament, the word for wisdom is **חָכְמָה** (*chochmah*). It and its derivatives occur 182 times in the King James Version.
- (8) In the New Testament, the word for wisdom is **σοφία** (*sophía*). It occurs 50 times in the King James Version.
- (9) Wisdom is the objective God has established as the intended goal of every believer. It requires dedication to the Lord through serious study of the Word.
- (10) Its impact on the life of the believer is obviously critical in achieving what verse 4 recommends, “let endurance have its perfect result,” is accomplished when it takes him to the level of being “perfect and complete, lacking in nothing.”
- (11) This takes us to the system God establishes for this attainment in verse 5, “If you lack wisdom, ask from God.”
- (12) God’s answer is the acquisition of the objective by the provision of assets designed to attain wisdom.
- (13) Since wisdom is established as the objective God desires us to attain, then it requires us to engage in the study of:

## The Doctrine of Wisdom

### A. Definition.

1. The Hebrew *chochmah* and the Greek *sophía* have each been introduced and described as the ultimate objective of the spiritual life.
2. The short definition of the term is “knowing and doing the will of God.”
3. The end result is unalloyed happiness. This desired result is the subject of the one-hundredth Psalm:

**Psalm 100:1**                      Shout the shout of great happiness to the Lord, all the land.

**v. 2**                      Serve the Lord with superabundance of happiness; come into His presence with singing.

**Psalm 100:3** Know that the Lord Himself is God; it is He who delivered us, and not we ourselves; we are His people and the sheep of His pasture.

**v. 4** Enter into His place of worship with thanksgiving and into His outer court with praise. Give thanks to Him, honor His name.

**v. 5** For the Lord is absolute good; His unfailing love [ KJV: “lovingkindness”; Hebrew: **חֶסֶד** (*cheseth*) ] is everlasting and His faithfulness to all generations. (EXT)

4. Regarding the translation “unfailing love” for *cheseth* (**חֶסֶד**), R. B. Thieme, Jr., explains why he chose this translation in his book, *The Unfailing Love of God*:

For centuries scholars have debated over the precise definition of *chesed*, but my long study of its etymology has given me a clear understanding of the meaning of this word. The best translation of *chesed* is not “goodness” or “lovingkindness” as in the New American Standard or King James versions, but “unfailing love.”<sup>4</sup>

We understand human love as an attitude that must be inspired by an object, but that kind of love is exactly what God *does not* possess. God’s love is an inherent quality of absolute benevolence that does not require inspiration to be gracious, generous, or merciful. He always possesses love and gives of Himself whether there is an occasion or an object. Even with such compassion God’s love is always rational. His love always functions in a dispassionate, but benevolent manner. God’s love is neither emotional nor is it sentimental as is human love. His love is not complicated by ignorance, silliness, or absurdities.<sup>5</sup>

5. This superabundance of happiness has to be tested:  
(1) Having ascending to the sophisticated spiritual life and enjoying phenomenal blessings, will you think you have earned or deserved these blessings by something you have done? (2) Mature believers are tested as a client nation to God through historical disaster and subsequent appraisal at the evaluation tribunal of Christ.

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<sup>4</sup> “Divine *chesed* is enduring, persistent, even eternal. The biblical writers celebrate the everlastingness of God’s *chesed*. This is seen by way of contrast with things that are long-lasting but that may not last forever.” Willem A. VanGemeren, ed., *New International Dictionary of Old Testament Theology and Exegesis* (Grand Rapids: Zondervan Publishing House, 1997), 2:215.

<sup>5</sup> R. B. Thieme, Jr., *The Unfailing Love of God*, ed. Robert B. Thieme III (Houston: R. B. Thieme, Jr., Bible Ministries, 2009), 9.