

48. Without the distractions externals provide and internals magnify, the believer is in status quo happiness.
49. Inside the operational divine dynasphere, he shares the happiness that Jesus Christ possessed in His true humanity while being imputed human sin and suffering their judgment.
50. The conceptual cognate datives, *agalliáō* and *chará*, are so profound that Peter adds another qualifier to this level of happiness, the noun **ἀνεκλάλητος** (*aneklálētos*), translated “inexpressible.”
51. The verse concludes with the verb **δοξάζω** (*doxázō*), translated “glory.” it emphasizes the honor that accompanies the believer who possesses unalloyed happiness that cannot be described in human terms.
52. Here is the completed, expanded translation of the verse:

**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 [ ἀνεκλάλητος (*aneklálētos*) ] and full of resplendent glory. (EXT)

53. Therefore, we may conclude that Peter is describing the rarified atmosphere of the copacetic spiritual life.
54. It is from these two verses that we were able to translate from Greek dictionaries and lexicons the principle of “unalloyed happiness.”
55. It is the advanced spiritual and doctrinal inventory of biblical ideas retained in the wisdom compartment of the *kardía*’s stream of consciousness that produces a form of happiness that exceeds all human conceptions of the idea.
56. The acquisition of wisdom is the ultimate goal of the process that James introduces in verse 2 where he uses three key words: “consider,” “joy,” and “when.”
57. “Consider” appeals to believers’ inventory of ideas in order to acquire “joy.” “When” indicates this response consummates at some point in the future.

58. “Consider” is the aorist middle imperative of the verb **ἡγέομαι (hēgéomai)**: “to engage in an intellectual process; to think, consider, regard.”
59. This requires the believer to call to mind pertinent doctrines from which to draw a conclusion and an application.
60. The constative aorist tense in this context refers to a succession of facts or events. The middle voice indicates the action is done by the subject. The imperative mood is a command for the believer to execute this process.
61. The fulfillment of this verb requires recall of resident doctrine in order to advance to or reacquire the status of the copacetic spiritual life.
62. Either way, each individual is ensconced in moving forward in the process. The process is also indicated by the temporal conjunction **ὅταν (hótan)**: “denotes a supposition, wish, possibility, or uncertainty; whensoever, if ever, in case that.” Construed regularly with the subjunctive, referring to an often repeated or possible action in the present or future time.”<sup>1</sup>
63. So the very definite indication of contingency is contained in the introductory sentence of the first paragraph.
64. The same idea is found in Peter’s presentation in 1 Peter 1:7–8. But the endgame is clearly indicated and that is the development of unalloyed happiness in the soul.
65. This objective is designed to confront, endure, and overcome the certain challenges that are common to occur in the life of a believer.
66. This process is developed in verses 2 through 5 which we have been noting. Our expanded translation has progressed all the way through the first five verses:

**James 1:1** James, a bond-servant of God and of the Lord Jesus Christ, to the twelve tribes of Israel among the Diaspora outside Judea. Greetings.

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<sup>1</sup> Spiros Zodhiates, gen. ed., “ὅταν,” in *The Complete Word Study Dictionary: New Testament*, rev. ed. (Chattanooga: AMG Publishers, 1993), 1067.

**James 1:2** My Jewish brethren, after weighing all the facts, consider [ IM #1 ] it nothing but unalloyed happiness whenever you encounter various categories of pressure,

**v. 3** knowing through the process of spiritual growth that the testing of your faith for the purpose of approval habitually produces stamina and endurance.

**v. 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)

#### Analysis of Verses 4–5:

1. Verse 4 begins with the second imperative mood: “Let patience have its perfect work” (KJV) which comprises five words in the Greek text: **δὲ ὑπομονὴ ἔργον τέλειον ἔχέτω** (*dé hupomoné érgon téleion echétō*).
2. We have expanded it to read, “Let the stamina of endurance from the inner resource of doctrine have its perfect production.”
3. The verb that contains the imperative mood is the vocabulary form of *échō* (Imperative Mood #2) and its present tense requires the believer to continue developing “patience” to produce its “perfect work.”
4. The subject of the verb is the noun “patience”—*hupomoné*—which we translate, “stamina and endurance.”
5. The combination of the present tense of the verb indicating continuous action and the noun, defined as “stamina and endurance,” makes the point that the acquisition of wisdom is an ongoing process.
6. This process leads to perfection which is described by the predicate adjective **τέλειος** (*téleios*). This does not insinuate that the believer can acquire the divine attribute of perfection.

7. The use of the word here may be defined as spiritual maturity. Its goal is fulfillment of the process that God requires each believer to undertake.
8. It is through endurance that the believer is trained to utilize grace and overcome challenges with recall and application of the Word of God.
9. God imposes these tests in order to accelerate spiritual growth. The end result is indicated by a second predicate adjective **ὁλόκληρος (holóklēros)**. It is translated “complete.”
10. This word indicates that the spiritual advance proceeds to the rarified level of spiritual maturity embellished by the ultimate relaxed mental attitude of unalloyed happiness.
11. This is emphasized by the final phrase, “lacking in nothing.” “Lacking” is the present middle participle of **λείπω (leípō)**. This is a status of “doing without,” “being in need of or want of.”
12. In context it has to do with being “deficient in wisdom.” However, this word is negated by the locative of sphere of the noun **μηδείς (mēdeís)**: “deficient in nothing.”
13. The verse ends with the proclamation that when one advances to spiritual maturity, he is lacking nothing in his soul’s inventory of wisdom. A description of this conclusion is provided in this excerpt:

“Not lacking anything,” or being fully equipped, ... carries forward the priestly notion of proper investiture and preparations, but may be more closely associated with military imagery, being fully outfitted for battle. Since endurance was the prime virtue of a soldier, this certainly fits. Whatever the particulars of the image in James’s mind, the meaning is clear: the strengthening of endurance through trials is an important aspect of Christian life, and without it the Christian is ill-equipped for service to God, whether that service be viewed in military, athletic, or priestly imagery (all of which are used in the New Testament at one point or another).<sup>2</sup>
14. These opening verses are a clarion call by Jesus Christ as Lord of the Armies, for believers to prepare for combat in the Invisible War.

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<sup>2</sup> Dan G. McCartney, *James: Baker Exegetical Commentary on the New Testament* (Grand Rapids: Baker Academic, 2009), 88.

15. Preparation for battle is accomplished by the basic training that occurs immediately following salvation. Spiritual growth is the first order of business and along the way the divine decree allows various trials to occur to stimulate the advance.
16. Believers are to set their sights on the objective of spiritual maturity which cannot be reached unless volition is systematically challenged to apply resident doctrines to experiences in life.
17. As is stated by McCartney, these tests are described biblically with military, athletic, and priestly imagery. Some examples by Paul include Ephesians 6:11–18, 1 Corinthians 9:24–27, and 2 Corinthians 12:1–10 respectively.
18. Verse four continues into verse 5 by means of repetition. “Deficient in nothing” concludes verse 4 while “If anyone of you is deficient of wisdom” begins verse 5.
19. The emphasis in verse 4 is “stamina and endurance from the inner resource of doctrine.” This stick-to-itiveness results in “perfect production” in the area of application that leads to spiritual maturity.
20. This level of spiritual growth emphasizes the objective of the entire process which is wisdom from which the ten problem-solving devices are developed and enhanced.<sup>3</sup>
21. Although the diagram may be observed as a sequential process, in actuality the Stream of Consciousness and the Problem-Solving Devices are working in concert.
22. As spiritual growth advances, its inventory of ideas is gradually enlarged. Retention of doctrine in the Stream of Consciousness builds up the efficiency of the Problem-Solving Devices.
23. These devices are facilitated as they progress from basic to advanced doctrine. They culminate in the sophisticated spiritual life once Personal Love for God becomes the path of least resistance.
24. As wisdom becomes dominant in the soul, unalloyed happiness results in the attainment of device #9: Sharing the Happiness of God.

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<sup>3</sup> See visual, “Creation of the Problem-Solving Devices”: <http://admin.joegriffin.org/Visuals/creation-psd.jpg>. R. B. Thieme, Jr. (Houston: R. B. Thieme, Jr., Bible Ministries, 1994).

The most important thing not to lack is wisdom. Some of James's readers apparently do lack wisdom suggests that patient endurance has yet to complete its work in them. Wisdom is skill at life, particularly the ability to make sound judgments and speak the right words. The wisdom that James is concerned with is tied up with the ability of the believer to live the life of faith. It therefore is not the wisdom of earthly success; it is the wisdom that bears the character of God (James 3:17). (p. 88)

Note this wisdom is not obtained by pursuing suffering, by hard work, or by any other such effort; it is acquired by asking. ("He must ask" represents a third-person imperative traditionally translated as "let him ask." The point, though, is not that James is suggesting *allowing* a person to ask, rather, he is indicating that one *must* ask if one truly wishes to obtain wisdom.) God provides what He demands. Recognition of this character of God is faith, and nonrecognition of God's generous character is doubt. To doubt God's generosity is to cast aspersions on His character, and that makes wisdom unattainable.<sup>4</sup> (pp. 88–89)

25. Verse 5 begins with the conditional particle **εἰ (ei)** which introduces the protasis of a first class condition: "if and it is true." What is true is that some among the Jewish recipients lack wisdom.
26. Since this is true, those indicated are to "Keep on asking" which is Imperative Mood #3, the present active imperative of **αἰτέω (aipéō)**: "he must keep on asking from God."
27. Again, the present tense indicates action in progress or in a state of persistence. What is commanded is for those without wisdom to ask for it.
28. This indicates use of the divinely provided system of communication between the believer and God the Father called prayer. The category is a petition to the Father for the provision of wisdom.
29. As the diagram just referenced above, this is answered by the provision of Bible doctrine from a pastor-teacher either live in a congregation or, if unavailable, through access of electronic contrivances.
30. It is through this biblically required system that God will provide truth to the *kardías* of positive-volition believers. They ask and God provides.

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<sup>4</sup> McCartney, *James*, 88–89.