

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.

47. If this believer consistently prays to the Father without any doubt, then the prayer will be answered by means of the grace apparatus for perception.
48. In that case, verse 7 instructs such a person that his presumptuous attitude functions outside the bubble and will therefore receive nothing from the Lord.
49. The verb “receive” is the future middle indicative of the verb **λαμβάνω (lambánō)**: “to receive, get, or obtain.”
50. The future tense is progressive indicating, “the verbal idea be construed as denoting the idea of progress in future time.”¹³
51. The middle voice is deponent thus active in meaning indicating that the presumptuous believer produces the action of assuming he will receive anything from the Lord.
52. The indicative mood confirms that his presumption will prove to be an absolute fact in the spiritual life of this man.
53. The expanded translation of this verse reads this way:

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

PRINCIPLES FROM VERSE 7:

- (1) Legalistic people who have gotten a little doctrine get the erroneous notion that what they are doing is impressive to God.
- (2) Legalistic people are almost predictably drawn to “doing good works.” James will put a stop to that presumptuous notion.
- (3) The policy of God’s love for the believer is grace and from the standpoint of the believer everything must be oriented to that very same grace.
- (4) There is nothing a believer can legitimately do unless grace is involved. The ability to achieve grace orientation is a process that must be developed and ultimately facilitated as one’s path or least resistance.

(End JAS1-11. See JAS1-12 for continuation of study at p. 111.)

¹³ Dana and Mantey, *A Manual Grammar of the Greek New Testament*, 192.

- (5) The believer who prays while doubting the integrity of God is still oriented to human-viewpoint thinking.
- (6) The believer must focus on adopting the attributes of the character of God which include Sovereignty, Righteousness, Justice, Love, Eternal Life, Omnipresence Omniscience, Omnipotence, Immutability, and Veracity.
- (7) The divine policy toward the human race is grace so that fallen mankind may be managed with the flexibility such a status requires.
- (8) Mankind is born fallen without hope and without recourse in the hostile environment of the devil's world.
- (9) God's grace provides a means of providing confidence in salvation commensurate with His divine provision of Jesus Christ Who is tasked with the mission of becoming our Substitute.
- (10) As our Substitute, Jesus, in His true humanity and in status quo perfection, was qualified to receive the imputation of our personal sins upon Himself.
- (11) He was then judged for them in our place so that personal sin was no longer an issue. Instead, His sacrifice presented an option to the free will of man.
- (12) That option is contained in the gospel of salvation which is expressed by the principle of "faith alone in Christ alone."
- (13) This expression may be understood by observing the process of salvation in its component parts:

The *gospel* is designed to present Jesus of Nazareth as Savior. Any number of details may be presented to describe His person and His work: He is both perfect God and sinless Man, Who was sacrificed on the cross for the sins of the entire human race, after which He died, was buried, and three days later was resurrected from the dead. Regardless of how many details are given, the free will of the unbeliever must be left to consider whether to accept or reject Jesus as his personal Savior.

Salvation occurs when the unbeliever responds with nonmeritorious faith alone in Christ alone (Ephesians 2:8–9). This *faith* response has both purpose and result: The *purpose* is deliverance from punishment in the lake of fire. The *result* is the imputation of eternal life. Taken together, salvation means that believers go to heaven when they die (John 3:16).¹

- (14) Once saved, the new believer is left without any advanced inventory of divine thought. This must be learned through Bible study under the mentorship of the Holy Spirit and consistent study under a qualified pastor-teacher.
- (15) 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.
- (16) 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.
- (17) So when the believer prays, he must not only understand the various attributes of the character of God but also apply those attributes to his personal relationship with the Father.
- (18) The spiritual growth of the believer, his ability to become a good soldier for Jesus Christ, and the power of prayer are all associated with the clear understanding not only of divine attributes but also their association with one’s successful prayer life.
- (19) To amplify the correlation between a believer’s prayer and the confidence he has in its fulfillment requires us to take divine essence and incorporate its attributes into the meaning of James 1:5–8.
- (20) First of all we review the structure of prayer that the Bible presents as the model approach for addressing the throne of grace.

¹ *Forty Proclamations: The Theology of Grace Doctrine Church* (St. Charles: Joe Griffin Media Ministries, 2011), 9.