

15. The second word in the verse is the present middle imperative of the verb **προσεύχομαι** (*proseúchomai*).
16. This verb obviously has as its object God the Father. Prayer simply cannot have any other object and this word encompasses all the essential aspects of prayer content with emphasis on thanksgiving, intercession, and petition.
17. The present tense is customary:
... used to signal either an action that *regularly occurs* or an *ongoing state*. The action is usually *iterative*, or repeated, but not without interruption.¹
18. The middle voice is deponent taking on an active application which instructs the believer to produce the action.
19. The imperative mood is a command to pray and do so repeatedly. Therefore, the translation is expanded to include the various aspects of the verse's two words:

1 Thessalonians 5:17 Keep up the ongoing practice of praying habitually. (EXT)

20. It has been established that God knew of our prayers in eternity past and recorded them the PROM chip while His answer was inserted into the ROM chip.
21. We, in our finite mentalities, envision the prayer leaving our lips and arriving in heaven where God will involve Himself in processing that prayer and determining how He will answer it.
22. It is far more complex than this. This is where the visual, “Instantaneous Extradimensional Communications Network” sorts out the details.
23. The prayer is instantaneously received by God because it was already inserted into the divine decree in eternity past. God is not hamstrung by time—past, present, or future.

¹ Daniel B. Wallace, *Greek Grammar: Beyond the Basics* (Grand Rapids: Zondervan, 1996), 521.

24. His response was likewise placed into the decree in eternity past. This is explained by the word “extradimensional,” the prefix “extra-” defined as “outside, above, beyond.” It indicates outside of a boundary or scope; for example, extragalactic.”²
25. In our application, the process is extradimensional in the sense that the prayer is offered in time inside the dimensions of our universe but processed in the eternal state going back to eternity past.
26. The concept of it being a network takes into consideration the computer of the divine decree and the answer to our prayers inserted into the computer’s printouts.
27. Principle: If we fail to consistently pray, then the missed opportunities to pray violate the mandate to do so habitually and therefore no answers are possible.
28. Human initiative is recognized in eternity past and answered in time.
29. God communicates to us through His Word and we are commanded to communicate to Him by means of prayer.
30. Any believer is authorized to pray. Effective prayer is offered by any believer that knows the biblically revealed process for prayer. It is enhanced by his realization that he is to pray without doubting.
31. If you use the revealed prayer format, knowing it is God’s desire to answer your prayer, and then offer it minus doubt, God will respond in a way that benefits you while advancing His plan.
32. The believer is, in fact, commanded to advance in his spiritual growth so that he may pray from the status of the copacetic spiritual life:

Philippians 4:6 **Be anxious for nothing, but in everything by prayer and supplication with thanksgiving let your request be made know to God.**

² William Morris, ed., *The American Heritage Dictionary of the English Language* (Geneva, Ill.: Houghton Mifflin Co., 1971), s.v. “extra-.”

Philippians 4:7 And the peace of God, which surpasses all comprehension, will guard your hearts and your minds in Christ Jesus.

33. We are informed by Peter that God actually awaits our prayers to Him:

1 Peter 3:12 The eyes of the Lord are toward the righteous, and His ears attend to their prayer.

34. We have learned from James 1:7 that every believer who prays “must stop the ongoing process of presuming,” the present imperative of **οἶμαι (oíomai)**.
35. The entire process of one’s prayer is rendered ineffectual when it is offered to God with the *presumption* that God will answer it.
36. It is an expression of legalism when a believer confesses his sins with the presumption that if he feels remorse, sorrow, or shame and includes acts of penitence then God will forgive him.
37. Forgiveness is based on confession alone to God alone. Remorse is to be dealt with by the sinner who through spiritual growth is able to, eventually, correct his tawdry ways or advance past the throes of legalism.
38. Some, because the good works they assume they have done, pray to the Father with the presumption they are owed something for their efforts.
39. Whether motivated by legalism or asceticism, the presumption of receiving something from the Lord will result in receiving nothing from the Lord.
40. Stop feeling sorry for your sins. Face up to the fact that you have a sin nature and you are going to use it regardless of how hard you try not to.
41. Here is the expanded translation of:

James 1:7 For such a man must stop the ongoing process of presuming [**IM #5**] that he will receive anything in the future from the Lord,

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

1. Verse 8 concludes the second paragraph of chapter 1. It started in verse 5 and we have developed a dossier of a believer whose soul is out of control.
2. This loss of control is indicated in verse 5 as being “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,” illustrated by the visual, “Instantaneous Extradimensional Communications Network.”
3. This takes positive volition, the filling of the Holy Spirit, and humility in approaching the throne of grace. Yet, believers are commanded to keep on asking in this fashion.
4. Even so, verse 6 introduces a caveat. The believer is directed in imperative mood #4 that “he must keep on praying for wisdom, doubting nothing.”
5. 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.”
6. This instability of soul is characterized as waves “constantly being agitated by various wind forces hurling him about to and fro.”
7. 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.”
8. 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.
9. The word has its etymology from the Latin formation, *dis* plus *nōdare* referring to a *difficulty*, *entanglement*, *perplexity*. Literally, “to untie a knot.”
10. 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. Here are a few: