

28. *Akatástatos* begins with the privative alpha which indicates the absence of the following quality. The alpha here is a prefix of the derivative verb **καθίστημι** (*kathístēmi*): “to stand, be set, constitute, to take a position.”
29. The alpha inverts the meaning when used as a prefix where it describes a person who does not possess these qualities.
30. James describes the individual as one who is unable to take a stand. In the context of a prayer, he lifts his petition to God, but he does so without confidence that God will answer it.
31. Paragraph 2 begins at verse 5 with the phrase, “If any of you is deficient of wisdom, then he must keep on asking from the immediate source from God.”
32. James continues his lecture on the importance and mind-set of prayer in verse 6, “But he must keep on praying for wisdom by means of faith, doubting nothing.”
33. When such a believer prays while doubting, it causes him to become like water “whose waves are constantly being agitated by various wind forces hurling him about to and fro.”
34. In verse 7, James in imperative mood #5, commands this believer to “stop the ongoing process of presuming he will receive anything from God.”
35. This thought continues into verse 8 where we discover the subject of the second paragraph is double souled, in emotional revolt, and completely ineffectual in the Invisible War.
36. This person is a royal aristocrat since he is classified as “a man” (an “*anér*”), therefore commissioned as a warrior for Christ. Nevertheless, his failure to grow in grace has reduced him to the status of a defector.<sup>13</sup>
37. This second paragraph exposes the dangers that are confronted by the believer as he moves through life in the midst of an Invisible War. Ignorance of this conflict creates an assumed environment of peace and tranquility, especially when living in a client nation.
38. The emphasis in the paragraph has been on the mechanics of prayer, the mental attitude one must adopt to present a prayer, and the mental attitudes that must be avoided in order to pray with confidence.

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<sup>13</sup> “Defector: to forsake one cause for another often because of a change in ideology. To leave one situation often to go over to a rival” *Merriam-Webster’s Collegiate Dictionary*, 11th ed. s.v. “defect.”

39. This confidence is acquired by intensive Bible study that reveals the power of prayer while at the same time warning of its ineffectiveness when presented to the Father with doubt.
40. It is true that God will manage the life of an ignorant believer or a reversionistic believer by means of His matchless grace. However, in order to train the Christian warrior, He often puts that believer into harm's way in the categories of thought, people, system, and disaster testing.
41. In no case does the employ these tests to a degree beyond what the individual is able to bear. This doctrine is noted in:

**1 Corinthians 10:13** There is no testing that has overtaken you but such as is common to man. But God is faithful Who will not allow you to be tested beyond that which you are able. But will, with the testing, also make a way of escape, that you may be able to bear it. (EXT)

42. Verse 8 and the paragraph conclude with the prepositional phrase “in all his ways.” The plural noun, “ways” in the Greek is **ὁδός (hodós)**: “way of life, behavior patterns, or lifestyle.”
43. This takes us back to the hapax legomenon of the Greek word **τροχιά (trochiá)**: “wheel-track, rut, path, way, used figuratively for way of life, behavior patterns, or lifestyle,” found in:

**Hebrews 12:13** Be making straight wheel-tracks [ **τροχιά (trochiá)** ] with your feet, in order that the afflicted limb [ **carnal believer crippled by divine discipline** ] is not dislocated out of joint [ **idiom for deviation away from straight wheel-tracks** ], but rather healed [ **rebound and reversion recovery** ]. (EXT)

44. Both *trochiá* and *hodós* are derivatives of several Hebrew words, often used to describe this same concept, e.g., “wheel-tracks of righteousness” vis-à-vis “wheel-tracks of wickedness”:

**דֶּרֶךְ (derek)**: “path, journey, way, walk, tread.” Used metaphorically to refer to the pathways of one's life (Proverbs 3:6), the obedient life (Deuteronomy 8:6), the righteous life, (2 Samuel 22:22), the wicked life (1 Kings 22:52), ways of darkness (Proverbs 2:13), ways of the wise (Proverbs 6:6).

**הָלַךְ** (*halak*): “to walk.” Used metaphorically of the “pathways of one’s life”: “the ways of the Lord” (Deuteronomy 28:9), and, “walked in the ways of Jeroboam” (2 Kings 13:11).

**מַעַגְל** (*ma‘ghal*): “track, course, path” (Proverbs 2:9, 15, 18; 4:11, 26; 5:6, 21).

45. In the growth process, God will take the new believer, or the newly interested believer, and guide him to higher and higher levels of spiritual growth as wheel-tracks of righteousness are facilitated.
46. This process incorporates the doctrines of the edification complex of the soul, which we did not reference, the divine dynasphere, the ten problem-solving devices, and the grace apparatus for perception.
47. This brings us to an expanded translation of **James 1, paragraph 2:**

**James 1:5** 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 ].

(End JAS1-14. See JAS1-15 for continuation of study at p. 141.)

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

1. This paragraph discusses the principle of reflected glory which is illustrated by the right man-right woman relationship. In that doctrine the man is the aggressor while the woman is the responder.
2. We will not visit that doctrine here, but it is important to understand that in eternity past, God provided a right woman for every man and a right man for every woman.
3. This formula is best resolved by the presence of establishment orientation in the souls of the unbelievers and doctrinal orientation in the souls of believers.
4. Details on this and other teachings on marriage are available by consulting the category, “Courtship, Marriage, and Family” by clicking on the following link:  
<http://www.joegriffin.org/Pages/ClassCatalog.aspx>
5. In our context, it is important that we review biblical references that establish the doctrine of right man-right woman:
  - (1) **Definition of Right Man-Right Woman:** The concept that God has designed one specific man for one specific woman. The inference is that each member of the human race has a right opposite number. In a Christian marriage, this divine institution is intended to illustrate the relationship between Jesus Christ and His church.

**Genesis 2:18** Then the Lord God said, “It is not good for the man to be alone; I will make him a helper suitable for him.”

**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 therefore God has joined together, let no one separate [ **tear apart** ].” (NET)

- (2) 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.
- (3) It is within the environment of the home that the only legitimate expression of sex may occur. This is established by the phrase “... and cleave to his wife.” “Cleave” is the English translation for the Greek verb, **κολλάω (*kolláō*)**, which means, “... intimate association in the form of sexual intercourse.”<sup>1</sup>
- (4) The corporate marriage is never to be dissolved except for adultery, desertion, or the physical death of one of the spouses.

**Matthew 19:9** “I say to you, whoever divorces his wife, except for sexual immorality and marries another woman commits adultery.”

- (5) If the corporate bond is never to be terminated except by infidelity or death, then the principle of monogamy is the divine standard.

**1 Corinthians 7:2** Due to the prevalence of illicit sex, let each man have his own wife and each woman have her own husband.

**v. 3** The husband will fulfill his sex obligation to his wife and likewise the wife to her husband.

**v. 4** The wife does not have authority over her own body, but the husband does. Likewise also the husband does not have authority over his own body but the wife does.

**v. 5** Stop depriving one another, except by agreement for a time that you may devote yourselves to prayer, and come together again lest Satan tempt you because of your lack of self-control. (EXT)

- (6) The marriage bond is first the coalescence of souls which is commemorated by the ritual of sex in the perfect environment of marriage. There is to be no restraint here, in fact, the opposite is recommended.

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<sup>1</sup> Karl L. Schmidt, “κολλάω,” in *Theological Dictionary of the New Testament*, ed. Gerhard Kittel, trans. and ed. Geoffrey W. Bromiley (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1965), 3:822.

- (7) Problems in marriage regarding straying spouses can often be traced to the fact that one is depriving the other for an inordinate amount of time.
- (8) Marriage imposes responsibilities on both spouses as they seek to run their household in the hostile environment of the devil's world while making a living, raising children, and dealing with the normal problems of life.
- (9) God has provided consistent periods of rest and recreation – R&R—during which the man and the woman can return to the perfect environment enjoyed by our original parents in the Garden of Eden for a brief vacation.
- (10) This is a sacred ritual available only to those who function inside the boundaries of a monogamous relationship of a marriage between one man and one woman.
- (11) This monogamous relationship demonstrates to the devil's world the eternal bond between Jesus Christ and His church. Precedence is taken from the first marriage and incorporated into this mystery doctrine by New Testament theology.

**Ephesians 5:31** ... a man shall leave his father and mother and shall cleave to his wife and the two shall become one flesh.

**v. 32** This mystery is great but I am speaking with reference to Christ and the church.

**v. 33** Nevertheless let each individual among you also love his own wife even as himself [ **spiritual self-esteem based on personal love for God** ]; and let the wife see to it that she respects her husband [ **authority orientation** ]. (NASB)

- (12) It is inevitable that single people will fret about how to locate their right person. But stop and think: if it is God's desire that you become married, then it is His responsibility to provide an opposite number. Therefore, unless you are considering a life of celibacy, you have a right person out there somewhere.
- (13) But if you are a believer, the issue in your marriage will be to demonstrate the relationship between Christ and His church.