

## The Right Resource for Trials Pt. 2

### James 1:2-8

James 1:2–8 (NKJV)

<sup>2</sup> My brethren, count it all joy when you fall into various trials, <sup>3</sup> knowing that the testing of your faith produces patience. <sup>4</sup> But let patience have *its* perfect work, that you may be perfect and complete, lacking nothing. <sup>5</sup> If any of you lacks wisdom, let him ask of God, who gives to all liberally and without reproach, and it will be given to him. <sup>6</sup> But let him ask in faith, with no doubting, for he who doubts is like a wave of the sea driven and tossed by the wind. <sup>7</sup> For let not that man suppose that he will receive anything from the Lord; <sup>8</sup> he is a double-minded man, unstable in all his ways.

## ***Introduction:***

Throughout history, church architecture has been intended to make theological statements, to provide a proper atmosphere for worship, and to teach worshipers important lessons about their faith. The best-known examples of this are medieval cathedrals, with their stained-glass windows and statuary that were seen as “books” for the illiterate. In fact, nearly everything about the cathedrals was thick with multiple layers of meaning which are rarely understood or appreciated today.

During the sixteenth century, Reformed Protestants rejected the Roman Catholic tradition of church decoration. Ulrich Zwingli, for example, had the statues, stained glass windows, and organs moved out of the churches and the walls whitewashed. The reason was a new theology of worship: Roman Catholic worship was a multi-sensory, liturgical drama; in Protestantism in general and the Reformed tradition in particular, worship was centered on the preached word, and for Zwingli,

anything that might distract from that had to be ruthlessly eliminated. Art and musical instruments could be a distraction, so they had to go.

The English Puritans took the rejection of art and artifice to new heights, developing an approach to preaching that emphasized “plain and simple” exposition of Scripture with few rhetorical flourishes. This carried over into their architecture in their churches in the New World. Some of those churches still stand with their interior design largely intact.

My church, the First Church of Christ in Wethersfield, Connecticut, was “gathered” in 1635. The congregation worships in the 1761 “Meeting House.” Although it had been updated to a Victorian worship space, in 1961 it was restored to its original appearance, with plain glass, whitewashed walls, and very little decoration, in keeping with the Puritan vision of wanting “plain and simple” exposition of Scripture in a setting devoid of distractions. The original pulpit was even

found and returned to its place in the meeting house.

The pulpit is on the north wall of the meeting house. You enter it from a stair to the left of the pulpit, and you preach beneath a sounding board suspended from the ceiling. The location of the pulpit is mostly a consequence of acoustics.

Medieval cathedrals, for example, often had pulpits above the nave of the churches to allow more people to see and hear the preacher. The Meeting House was designed with the same thing in mind, to allow the preacher to be heard by all without amplification.

Although the Meeting House has only limited decorations, the pulpit itself has a few visual features that are worth noticing. In the center is a raised lectern with a large open Bible on it. To the left as you face the pulpit a candle sits on the pulpit box, and to the right an hourglass. Although people frequently think these have mundane uses, for things like light to read the Bible and for timing the sermon (as if a Puritan preacher would care!),

the reality is something far more serious and profound.

To the eighteenth-century mind, the hourglass and the candle were both *memento mori*, reminders of the shortness of life. Candles burn down and out; the sands run through the hourglass; our time in this world likewise is short

We today do our best to avoid thinking about our own mortality and to insulate ourselves from death. People who lived in the early modern era (roughly 1500-1800) did not have that luxury. Indeed, death was an everyday event for them. Infant mortality rates were high, and disease regularly killed people of all ages. People died at home and were prepared for burial by their own family members. Some colonial houses even had a coffin door in the kitchen to allow the bodies of deceased family members to be moved in and out more conveniently.

Perhaps because of the closeness of death, early modern Europeans were vitally concerned with how they spent their lives, and so *memento mori*

were common. For example, many still life paintings include skulls, decaying fruit, extinguished candles, watches, .... All were intended to remind the viewer of the passing of time and the transiency of life.

But between the candle and the hourglass on the pulpit lies the Bible, and behind that stands the preacher. Even as they were reminded of their mortality, the written and preached word was to be a source of comfort and instruction for them they proclaimed the hope of eternal life. But the layout of the pulpit was also a warning: death will come for each of them, and how they spent eternity would depend on what they did with the Bible and how well they listened to and applied what they hear in the sermon.

The memento mori also served as a warning to the pastor to be careful what he preached, since the eternal souls of his congregants could well depend on his words. Time was running short for everyone; there was none left for entertainment or fluff. Rather, the pastor was to preach with passion and

all seriousness the full council of God, holding nothing back. Only by so doing could he discharge his duties and hope to receive God's commendation.

The Puritan pulpit was thus a visible expression of Moses' prayer in Ps. 90:12: "So teach us to number our days that we may get a heart of wisdom," a warning to the congregation and the pastor alike of the importance of our days as preparation for **eternity**. Glenn Sunshine. <https://www.breakpoint.org/the-puritan-pulpit-and-the-christian-view-of-life/>

So it is with the wisdom given to us by God. It will enable us to focus on eternity and not the here and now. It will enable us to look at our trials thru the lens of the eternal purpose of God.

It is clear from Scripture that Christ had an eternal perspective of the suffering He endured... for the Joy set before Him.

But also another man comes to mind, the apostle Paul.

He suffered immensely for his faith. Trial after trial, difficulty after difficulty. Some believe that he had a health problem that led to trouble with his eyesight,

but that was small compared to what else He endured.

### **Paul suffered physically**

2 Corinthians 11:23–28 (NKJV)

<sup>23</sup>..... in labors more abundant, in stripes above measure, in prisons more frequently, in deaths often. <sup>24</sup> From the Jews five times I received forty *stripes* minus one. <sup>25</sup> Three times I was beaten with rods; once I was stoned; three times I was shipwrecked; a night and a day I have been in the deep; <sup>26</sup> in journeys often, *in* perils of waters, *in* perils of robbers, *in* perils of *my own* countrymen, *in* perils of the Gentiles, *in* perils in the city, *in* perils in the wilderness, *in* perils in the sea, *in* perils among false brethren; <sup>27</sup> in weariness and toil, in sleeplessness often, in hunger and thirst, in fastings often, in cold and nakedness—

### **Paul Suffered Spiritually**

<sup>28</sup> besides the other things, what comes upon me daily: my deep concern for all the churches.

2 Corinthians 12:7–10 (NKJV)



<sup>7</sup> And lest I should be exalted above measure by the abundance of the revelations, a thorn in the flesh was given to me, a messenger of Satan to buffet me, lest I be exalted above measure. <sup>8</sup> Concerning this thing I pleaded with the Lord three times that it might depart from me. <sup>9</sup> And He said to me, “My grace is sufficient for you, for My strength is made perfect in weakness.” Therefore most gladly I will rather boast in my infirmities, that the power of Christ may rest upon me. <sup>10</sup> Therefore I take pleasure in infirmities, in reproaches, in needs, in persecutions, in distresses, for Christ’s sake. For when I am weak, then I am strong.

## 2 Corinthians 4:7–12 (NKJV)

<sup>7</sup> But we have this treasure in earthen vessels, that the excellence of the power may be of God and not of us. <sup>8</sup> *We are* hard-pressed on every side, yet not crushed; *we are* perplexed, but not in despair; <sup>9</sup> persecuted, but not forsaken; struck down, but not destroyed—<sup>10</sup> always carrying about in the body the dying of the Lord Jesus, that the life of Jesus also may be manifested in our body. <sup>11</sup> For we who live are always delivered to death for Jesus’ sake, that the life of Jesus also may be manifested in our

mortal flesh. <sup>12</sup> So then death is working in us, but life in you.

## **2 Corinthians 4:15–18 (NKJV)**

<sup>15</sup> For all things *are* for your sakes, that grace, having spread through the many, may cause thanksgiving to abound to the glory of God.

<sup>16</sup> Therefore we do not lose heart. Even though our outward man is perishing, yet the inward *man* is being renewed day by day. <sup>17</sup> For our light affliction, which is but for a moment, is working for us a far more exceeding *and* eternal weight of glory, <sup>18</sup> while we do not look at the things which are seen, but at the things which are not seen. For the things which are seen *are* temporary, but the things which are not seen *are* eternal.

## **Lesson:**

1. The Attitude in Trials
2. The Advantage of Trials

3. The Acquiesce to Trials
4. The Assistance with Trials

## 1. The Attitude in Trials

The Right Attitude in the midst of Trials

**2** My brethren, count it all joy when you  
fall into various trials,

**James 1:2 (NASB95)**

**2** Consider it all joy, my brethren, when you encounter various trials,

**James 1:2 (ESV)**

**2** Count it all joy, my brothers, when you meet trials of various kinds,

**poikilos: many colored**

**Original Word:** ποικίλος, η, ον

**Part of Speech:** Adjective

**Transliteration:** poikilos

**Phonetic Spelling:** (poy-kee'-los)

**Definition:** many colored

**Usage:** various, of different colors, diverse, various.

4164 poikílos – properly, of various kinds, diversified ("manifold").

[This is the same meaning 4164 (poikílos) has in Pindar, Josephus, Philo, etc. cf. BAGD.]

## **peirasmos: an experiment, a trial, temptation**

**Original Word:** πειρασμός, οὐ, ὁ

**Part of Speech:** Noun, Masculine

**Transliteration:** peirasmos

**Phonetic Spelling:** (pi-ras-mos')

**Usage:** (a) trial, probation, testing, being tried, (b) temptation, (c) calamity, affliction.

### 1. The Attitude in Trials

## **2. The Advantage of Trials**

<sup>2</sup> My brethren, count it all joy when you fall into various trials, <sup>3</sup> knowing that the testing of your faith produces patience.

James 1:3 (NASB95)

<sup>3</sup> knowing that the testing of your faith produces endurance.

James 1:2–3 (ESV)

<sup>2</sup> Count it all joy, my brothers, when you meet trials of various kinds, <sup>3</sup> for you know that the testing of your faith produces steadfastness.

1. The Attitude in Trials

2. The Advantage of Trials

### 3. The Acquiesce to Trials

**4** But let patience **have** *its* perfect work, that you may be perfect and complete, lacking nothing.

**echó:** to have, hold

**Original Word:** ἔχων. **Pres Act. Imperative.**

**Part of Speech:** Verb

**Transliteration:** echó

**Phonetic Spelling:** (ekh'-o)

**Definition:** to have, hold

**Usage:** I have, hold, possess.

This is not the idea of letting God do something, or giving Him permission to do something as if He needs your permission to do anything. Or even “letting go and Letting God” like a blind trust in God, but rather it is a willingness not to resist it, fight it, despise it, regret it, or complain and gripe about it.

It is a willing submission to the perfect plan of God for your life. It is a willingness to submit to the fact that God knows more and better understands what is best for your life.

**4** But let patience have *its* perfect work,

**τέλειος, α, ον** (Hom. [e.g. Il. 24, 34 of unblemished sacrificial animals] +) gener. ‘attaining an end or purpose, complete’.

① **pert. to meeting the highest standard**

of persons who are fully up to standard in a certain respect and not satisfied with half-way measures  
***perfect, complete, expert***

② **pert. to being mature, *full-grown, mature, adult***

Arndt, W., Danker, F. W., Bauer, W., & Gingrich, F. W. (2000). In [A Greek-English lexicon of the New Testament and other early Christian literature](#) (3rd ed., p. 995). University of Chicago Press.

**4** But let patience **have** *its* perfect work, that you may be perfect and complete, lacking nothing.

Two words describe the goal: **mature and complete**. “Mature” (*teleioi*), often translated “perfect” or “finished,” is coupled with “complete” (*holoklēroi*, from *holos*, “whole,” and *klēros*, “part”) to give the idea of perfected all over or fully developed in every part.

Blue, J. R. (1985). [James](#). In J. F. Walvoord & R. B. Zuck (Eds.), *The Bible Knowledge Commentary: An Exposition of the Scriptures* (Vol. 2, p. 821). Victor Books.

lacking nothing.

**original Word:** μηδείς, μηδεμία, μηδέν

3367 mēdeís (from [3361](#) /mē, "not a possibility" and [1520](#) /heís, "one") – properly, "no one, nothing" – literally, "not even one."

1. The Attitude in Trials

2. The Advantage of Trials

3. The Acquiesce to Trials

**4. The Assistance with Trials**

- 1. The Needed Resource**
- 2. The Noble Request**
- 3. The Necessary Requirements**

**5** If any of you lacks wisdom, let him ask of God, who gives to all liberally and without reproach, and it will be given to him.

## **1. The Needed Resource**

This is not a new section, or to weaned off for any reason whatsoever. This statement is directly tied to the context of trials. In other words, we are going to have trials, so you will need wisdom.

This is not human wisdom, not human philosophy or human insight. Not earthy, temporal.

Human wisdom does not have the ability to explain and enable the believer to endure the trial.

**What does Biblical Wisdom teach us.**

Job 28:1–3 (NKJV)



**28** “Surely there is a mine for silver,  
And a place *where* gold is refined.  
2 Iron is taken from the earth,  
And copper *is* smelted *from* ore.  
3 *Man* puts an end to darkness,  
And searches every recess  
For ore in the darkness and the shadow of death.

Job 28:12–28 (NKJV)

12 “But where can wisdom be found?  
And where *is* the place of understanding?  
13 Man does not know its value,  
Nor is it found in the land of the living.  
14 The deep says, ‘*It is not in me*’;  
And the sea says, ‘*It is not with me.*’  
15 It cannot be purchased for gold,  
Nor can silver be weighed *for* its price.  
16 It cannot be valued in the gold of Ophir,  
In precious onyx or sapphire.  
17 Neither gold nor crystal can equal it,  
Nor can it be exchanged for jewelry of fine gold.  
18 No mention shall be made of coral or quartz,  
For the price of wisdom *is* above rubies.  
19 The topaz of Ethiopia cannot equal it,  
Nor can it be valued in pure gold.

20 “From where then does wisdom come?  
 And where *is* the place of understanding?  
 21 It is hidden from the eyes of all living,  
 And concealed from the birds of the air.  
 22 Destruction and Death say,  
 ‘We have heard a report about it with our ears.’  
 23 God understands its way,  
 And He knows its place.  
 .....

27 Then He saw *wisdom* and declared it;  
 He prepared it, indeed, He searched it out.  
 28 And to man He said,  
 ‘Behold, the fear of the Lord, that *is* wisdom,  
 And to depart from evil *is* understanding.’ ”

## **Example of mans wisdom vs. God’s wisdom**

Matthew 16:21–23 (NKJV)

21 From that time Jesus began to show to His disciples that He must go to Jerusalem, and suffer many things from the elders and chief priests and scribes, and be killed, and be raised the third day.

22 Then Peter took Him aside and began to rebuke Him, saying, “Far be it from You, Lord; this shall not happen to You!”

<sup>23</sup> But He turned and said to Peter, “**Get behind Me, Satan! You are an offense to Me, for you are not mindful of the things of God, but the things of men.**”

Wisdom to the Jew was the life saturated with God. It was the application of the law and Word of God.

It is that which affected the daily attitudes and responses to life.

James 3:17 (NKJV)

<sup>17</sup> But the wisdom that is from above is first pure, then peaceable, gentle, willing to yield, full of mercy and good fruits, without partiality and without hypocrisy.

1. The Needed Resource
- 2. The Noble Request**

**5** If any of you lacks wisdom, let him ask of God, who gives to all liberally and without reproach, and it will be given to him.

If any of you lacks wisdom, let him ask of God,

If— 1st class conditional, assumed to be true.

If you lack wisdom and you do.

or since you lack wisdom.....

let him ask—Pres. Act Imperative.

It is a command to ask

v.3. Count it all joy —a command

v. 4 Let endurance have its perfect work —  
command

So trials are designed by God to drive us into His presence to ask for wisdom.

NOTE

Nothing in this text commands us or even hints at asking for deliverance from the trial, but rather wisdom on how to endure the trial.

We don't think like that, do we?

The first thing we think of is how to get out of the mess, not how to go thru it in a way that honors God.

The priority of the prayer for wisdom, is not Lord, heal me, but Lord make me holy not, Lord, deliver me... but help me delight in you. not, Lord save me, but sanctify me.

not, Lord remove me from the trial, but restore to me the Joy of my salvation.

not, Lord please cause it to stop but please set me apart.

It is not to say we can't pray for those things. It is any specially stated in James 5 to call the elders of the church together to pray for the sick.

But the focus should not be deliverance from the trial but having the right attitude and perspective that brings honor and glory to the Holiness of God.

**5** If any of you lacks wisdom, let him ask of God, who gives to all liberally and without reproach, and it will be given to him.

of God, who gives to all liberally  
 παρὰ τοῦ διδόντος θεοῦ πᾶσιν ἀπλῶς  
 ask concerning the giving God  
 διδόντος—P.act Part

**Generously** translates *haplōs*, which carries the idea of singleness of heart, of doing something unconditionally, without bargaining

MacArthur, J. F., Jr. (1998). [James](#) (p. 36). Moody Press.

Matthew 7:7–11 (NKJV)

<sup>7</sup> “Ask, and it will be given to you; seek, and you will find; knock, and it will be opened to you. <sup>8</sup> For everyone who asks receives, and he who seeks finds, and to him who knocks it will be opened. <sup>9</sup> Or what man is there among you who, if his son asks for bread, will give him a stone? <sup>10</sup> Or if he asks for a fish, will he give him a serpent? <sup>11</sup> If you then, being evil, know how to give good gifts to your children, how much more will your Father who is in heaven give good things to those who ask Him!

**5** If any of you lacks wisdom, let him ask of God, who gives to all liberally and without reproach, and it will be given to him.

He will get liberally with Great generosity and also without reproach. That is a very interesting statement it states that God is already giving God and that he promises to give generously but then it says that he will not give with reproach. What does he mean?

### **oneidizó: to reproach**

**Original Word:** ὀνειδίζω

**Part of Speech:** Verb

**Transliteration:** oneidizó

**Phonetic Spelling:** (on-i-did'-zo)

**Definition:** to reproach

**Usage:** I reproach, revile, upbraid.

3679 oneidízō (from a primitive root meaning "to upbraid, revile, like in showing one's teeth," K. Wuest) – properly, to disgrace (insult), reproach; mock (curse); insult, cast blame (create shame) – viewing someone (something) as culpably guilty and

therefore deserving punishment. This can be based on fact (Mt 11:20), or incorrect assumptions (Mt 5:11).

① **to find fault in a way that demeans the other, reproach, revile, mock, heap insults upon** as a way of shaming

Arndt, W., Danker, F. W., Bauer, W., & Gingrich, F. W. (2000). In [A Greek-English lexicon of the New Testament and other early Christian literature](#) (3rd ed., p. 710). University of Chicago Press.

Mark 16:14 (NKJV)

<sup>14</sup> Later He appeared to the eleven as they sat at the table; and He rebuked their unbelief and hardness of heart, because they did not believe those who had seen Him after He had risen.

Proverbs 27:11 (NKJV)

<sup>11</sup> My son, be wise, and make my heart glad,  
That I may answer him who reproaches me. **to annoy or taunt.**

The idea is that God will get to us generously without mocking us because we should have known how to handle the trial or to The idea is that God will get to us generously without mocking us because we should have known how to handle the trial or to shame us in anyway in anyway



**Reproach** translates a participial form of a verb that means “to upbraid, to severely reprimand.” In Matthew 5:11 it is rendered “cast insults,” or “revile” (kjv). The term is used in Matthew 11:20 of the Lord’s reproach of the cities of Chorazin and Bethsaida, of whom He said, “It will be more tolerable for Tyre and Sidon in the day of judgment than for you” (v. 22); and of Capernaum, who, He warned, “will descend to Hades; for if the miracles had occurred in Sodom which occurred in you, it would have remained to this day” (v. 23).

But the Lord will never cast even the mildest **reproach** on a child of His who comes seeking wisdom in time of trouble and testing. He will not remind us of how undeserving and unworthy we are, obvious as that might be. Nor will He chide us for not asking sooner, fully understanding that “the spirit is willing, but the flesh is weak” (Mark 14:38). Without hesitation, reluctance, or reservation, His divine wisdom **will be given to** us in generous abundance. He will say to us, in effect, what He said to His people Israel through the psalmist, “I, the Lord, am your God, who brought you up from the land of Egypt; open your mouth wide and I will fill it” (Ps. 81:10).

Now, this brings us to a very important question. How do we get this wisdom that we are to ask for. It is very popular today to believe that God is going directly deliver a special word to you for your situation.

This is not just in the Pentecostal/Charismatic movements. This is in much of evangelicalism. I hear this alot.

“God told me”

“God spoke to my heart”

It is as if there are 1000s of people getting direct words from God. In fact, if this is the case, then we are in the midst of one of the most prolific and universal times of revelation given to man. More than any of the prophets of OT or the apostles of the N.T. More than the time of Christ himself. There are literally volumes of revelation from God being given every day!!!!

Note:

If you believe that God is going to somehow reveal to you the wisdom you need by direct revelation from Heaven, you are mistaken. No one is going to have God speak audibly to them or in their minds the words of wisdom that they need.

Why?

**First,**

The time of Revelation is over. God has already given all that He purposed to give.

Jude 3 (NKJV)

<sup>3</sup> Beloved, while I was very diligent to write to you concerning our common salvation, I found it necessary to write to you exhorting you to contend earnestly for the faith which was once for all delivered to the saints.

I know that there are some even within evangelicalism that believe that God still gives special revelation to his people. They are non-cessationist. Like John Piper, Wayne Grudem etc. But this view is filled with problems.

1. First, the Bible teaches that the Revelation gifts ceased with the Apostles who are the foundation of the church. Hebrews 1 sums up the Old and the N.T. Revelation by stating.

Hebrews 1:1–2 (NKJV)

**1** God, who at various times and in various ways spoke in time past to the fathers by the prophets, <sup>2</sup> has in these last days spoken to us by *His* Son, whom He has appointed heir of all

things, through whom also He made the worlds;

2. If there are on going personal revelations from God, then these are just as authoritative as the written Word. IF it is God's Word, it is on the same level as the Bible.

3. But the argument goes, that these revelations and words from God are specific to my situation.

1. How do you know they are from God?
2. How do you know you did not make them up?
3. How do you know the devil is not involved in it?
4. How do you know that it is not just what you want?

This is highly subjective, and dependent primarily on how you feel about it.

3. Then some say, well it has to pass the test that it does not contradict or go against the Word of God, the Bible.

Problem

There are 1000s of things that can be said that do not go against the Bible.

1. God told me to by a new house

2. God told me to marry this person
3. God told me to take this new job.
4. God told me to go to this doctor.

There is literally nothing in the Bible specifically about any of this. There are principles and command to guide you but nothing specific.

So it ends up in you believing that you heard something from God and subjectively you are willing to take that as authoritative words of God.

This is very dangerous and can lead to very bad decisions.

Our source of wisdom does not come from a subjective source of information, but from the Inspired, authoritative, complete and sufficient, Objective Word of God.

Proverbs 2:1–14 (NKJV)

- 2** My son, if you receive my words, And treasure  
my commands within you,  
<sup>2</sup> So that you incline your ear to wisdom,  
*And* apply your heart to understanding;  
<sup>3</sup> Yes, if you cry out for discernment,  
*And* lift up your voice for understanding,

- 4 If you seek her as silver,  
And search for her as *for* hidden treasures;
- 5 Then you will understand the fear of the Lord,  
And find the knowledge of God.
- 6 For the Lord gives wisdom;  
From His mouth *come* knowledge and  
understanding;
- 7 He stores up sound wisdom for the upright;  
*He is* a shield to those who walk uprightly;
- 8 He guards the paths of justice,  
And preserves the way of His saints.
- 9 Then you will understand righteousness and  
justice,  
Equity *and* every good path.
- 10 When wisdom enters your heart,  
And knowledge is pleasant to your soul,
- 11 Discretion will preserve you;  
Understanding will keep you,
- 12 To deliver you from the way of evil,  
From the man who speaks perverse things,
- 13 From those who leave the paths of uprightness  
To walk in the ways of darkness;
- 14 Who rejoice in doing evil,  
*And* delight in the perversity of the wicked;

It's not that we don't have the information and the source of all wisdom. We have it

### Colossians 3:16 (NKJV)

<sup>16</sup> Let the word of Christ dwell in you richly in all wisdom, teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord.

### Colossians 1:9–10 (NKJV)

<sup>9</sup> For this reason we also, since the day we heard it, do not cease to pray for you, and to ask that you may be filled with the knowledge of His will in all wisdom and spiritual understanding; <sup>10</sup> that you may walk worthy of the Lord, fully pleasing *Him*, being fruitful in every good work and increasing in the knowledge of God;

The other issue that has dominated the church in the last few decades has been a pervasive view that the Word of God is not sufficient.

The assumption and in some cases the out right teaching of the church as been that the Bible can teach me about God and Salvation and things like that but it does not have real advice and wisdom on handling the every day problems of life. We will go

to every other source that claims insight and wisdom other than the Bible.

We are in many cases incurably pragmatic. We will use whatever works.

Like, I said last week, with my reference to psychology or psychiatry. Although it has a totally different world view and is antithetical to the Bible, as long as it works we are good.

The only reason you would need a Atheist like Sigmund Freud is because you don't really believe the Bible is sufficient for you. Yet what does the Bible say about itself.

2 Peter 1:2–4 (NKJV)

<sup>2</sup> Grace and peace be multiplied to you in the knowledge of God and of Jesus our Lord, <sup>3</sup> as His divine power has given to us all things that *pertain* to life and godliness, through the knowledge of Him who called us by glory and virtue, <sup>4</sup> by which have been given to us exceedingly great and precious promises, that through these you may be partakers of the divine nature, having escaped the corruption *that is* in the world through lust.

2 Timothy 3:15–17 (NKJV)



<sup>15</sup> and that from childhood you have known the Holy Scriptures, which are able to make you wise for salvation through faith which is in Christ Jesus.

<sup>16</sup> All Scripture *is* given by inspiration of God, and *is* profitable for doctrine, for reproof, for correction, for instruction in righteousness, <sup>17</sup> that the man of God may be complete, thoroughly equipped for every good work.

### Psalm 19:7–11 (NKJV)

<sup>7</sup> The law of the Lord *is* perfect, converting the soul;  
The testimony of the Lord *is* sure, making wise the simple;

<sup>8</sup> The statutes of the Lord *are* right, rejoicing the heart;

The commandment of the Lord *is* pure, enlightening the eyes;

<sup>9</sup> The fear of the Lord *is* clean, enduring forever;  
The judgments of the Lord *are* true *and* righteous altogether.

<sup>10</sup> More to be desired *are they* than gold,  
Yea, than much fine gold;  
Sweeter also than honey and the honeycomb.

<sup>11</sup> Moreover by them Your servant is warned,  
*And* in keeping them *there is* great reward.

It's not that we don't have the information. It's not that we don't have the wisdom available to us. It's that the Scripture and the wisdom in the Scripture does not have enough of us.

Now at this point, you may ask,

If we already have it in the Bible, why do we need to ask God for it?

You have the knowledge and wisdom available to you, but you need God to open your eyes to it and enable you to apply it.

It's one thing, to know that the burner on the stove is hot.

It is a total different thing to know that you should not touch it and apply that information.

Knowledge of the Bible comes from spending large amounts of your time in it. Reading it, memorizing it. Studying it.

Wisdom comes from the Holy Spirit calling it to your remembrance and enabling you to apply it in the need situation.

1. The Needed Resource
2. The Noble Request

### 3. The Necessary Requirements

This is not an unqualified open ended willingness of God to give wisdom with no stipulations or requirements. We know that because the next few verses indicate to us and even the rest of the book of James tells us that God expects certain things of us in order for him to answer and you give wisdom to us.

James 1:6–7 (NKJV)

<sup>6</sup> But let him ask in faith, with no doubting, for he who doubts is like a wave of the sea driven and tossed by the wind. <sup>7</sup> For let not that man suppose that he will receive anything from the Lord;

James 5:16 (NKJV)

<sup>16</sup> Confess *your* trespasses to one another, and pray for one another, that you may be healed. The effective, fervent prayer of a righteous man avails much.

If you are in the midst of your trial and you are complaining and whining and have a bad attitude and are unwilling to be submissive to God for the purpose of this trial you can expect the guys going to answer you and give you the wisdom to make it through it.

But for those who do confess and repent of their sin they have open the door for the generosity of God to pour into their lives the wisdom that they need to go through the trial and to honor God in it.

**6** But let him ask in faith, with no doubting,

The is a command also, We are commanded to ask God in faith. To ask God for wisdom from His Word on how to walk honorably thru the trial, it is required of us to ask, trusting the character, purpose, plan and Word of God.

“Some Christians simply doubt that God will give them what they need, and rationalize their doubt in

countless ways. They believe they are undeserving, which is true, but, as already pointed out, irrelevant. Or they may think their needs are not worthy of God's attention, which also is true but irrelevant, for, in His boundless grace and love, He sovereignly chooses to take great interest in things that, in the grand scheme of things, seem utterly insignificant. Other Christians are inclined to dispute with God, wondering why He allowed a calamity to come upon them in the first place or why He doesn't provide them a way out."

"A request that does not take God at His word, that doubts either His ability or His trustworthiness, is presumptuous and worthless and is an affront. "Without faith it is impossible to please Him," the writer of Hebrews reminds us, "for he who comes to God must believe that He is and that He is a rewarder of those who seek Him" (Heb. 11:6). As Paul admonishes, we are "to pray, lifting up holy hands, without wrath and dissension" (1 Tim. 2:8). We are to remember Jesus' promise: "Truly I say to you, if you have faith and do not doubt, you will not only do what was done to the fig tree, but even if you say to this mountain, 'Be taken up and cast into the sea,' it will happen. And all things you ask in prayer, believing, you will receive" (Matt. 21:21–22). Reinforcing those words of Jesus, Paul assures us

that “my God will supply all your needs according to His riches in glory in Christ Jesus” (Phil. 4:19).”

MacArthur, J. F., Jr. (1998). [James](#) (pp. 37–38). Moody Press.

6 But let him ask in faith, with no doubting,

no

Original Word: μηδείς, μηδεμία, μηδέν

**Part of Speech:** Adjective

**Transliteration:** médeis, médemia, méden

3367 mēdeís (from 3361 /mḗ, "not a possibility" and 1520 /heís, "one") – properly, "no one, nothing" – literally, "not even one

doubting,

diakrinó: Original Word: διακρίνω

**Transliteration:** diakrinó

1252 diakrínō (from 1223 /diá, "thoroughly back-and-forth," which intensifies 2919 /krínō, "to judge") – properly, investigate (judge) thoroughly – literally, judging "back-and-forth" which can either (positively) refer to close-reasoning (discrimination) or negatively "over-judging" (going too far, vacillating). Only the context indicates which sense is meant.

[1252 (diakrínō) "literally means, 'to separate throughout or wholly' (dia, 'asunder,' krinō, 'to judge,' from a root kri, meaning 'separation'), then, to distinguish, decide" (Vine, Unger, White, NT, 125).]

for he who doubts is like a wave of the sea driven and tossed by the wind.

He who doubts — the one continually doubting Pres.Participle.

His request is not really a request at all, because he foolishly and disdainfully does not believe it will be honored by God. Among other things, such a person is terribly immature, like a child, “tossed here and there by waves.” Tragically, that immaturity leads to the even greater danger of being “carried about by every wind of doctrine, by the trickery of men, by craftiness in deceitful scheming” (Eph. 4:14). When God is not trusted, the only course is to go from bad to worse to worse still.

MacArthur, J. F., Jr. (1998). [James](#) (p. 38). Moody Press.

So the *doubter*, not possessing an “anchor for the soul” (Heb. 6:19), does not pray to God with a consistency and sincerity of purpose. Prey to the shifting winds of motive and desire, he wants wisdom from God one day and the wisdom of the world the next.

Moo, D. J. (2000). [The letter of James](#) (p. 61). Eerdmans; Apollos.

<sup>8</sup> he is a double-minded man, unstable in all his ways

It is what we might call “spiritual schizophrenia” that James criticizes in these verses explicitly and implicitly throughout his letter: a basic division in the soul that leads to thinking, speaking, and acting that contradicts one’s claim to belong to God.

Moo, D. J. (2000). [The letter of James](#) (p. 63). Eerdmans; Apollos.

Although he claims to be a believer, his action reveals he is an unbeliever. When he goes through a severe trial, he turns to human resources rather than singularly trusting the Lord for answers and for help. Or he becomes bitter and resentful and seeks no help at all. He does not renounce God, but he acts as if God doesn’t exist, doesn’t care, or isn’t capable



of delivering him from trouble. He knows something of God's Word and of God's love, grace, and providence; but he refuses to avail himself of those divine resources. As James points out later in the letter, that person's problem, of course, is sin. "Draw near to God and He will draw near to you," he admonishes. "Cleanse your hands, you sinners; and purify your hearts, you double-minded" (4:8). There the "double-minded" are called "sinners," a term used only for unbelievers (see comments on 4:8).

Regardless of how he may view himself, the **double-minded** person is trying to serve two gods, which, as the Lord declares, is impossible. "Either [you] will hate the one and love the other, or [you] will be devoted to one and despise the other" (Matt. 6:24). In his classic allegory, *Pilgrim's Progress*, John Bunyan calls such a man Mister Facing Both Ways. That feat is just as impossible spiritually as it is physically. "A friend of the world makes himself an enemy of God" (James 4:4);

He is like ancient Israel, whom Elijah rebuked, saying, "How long will you hesitate between two opinions? If the Lord is God, follow Him; but if Baal, follow him" (1 Kings 18:21). He becomes a Laodicean, a sham Christian who is "neither hot nor

cold,” whom the Lord “will spit ... out of [His] mouth” (Rev. 3:16).

MacArthur, J. F., Jr. (1998). [James](#) (p. 38). Moody Press.

and, conversely, a person who is truly a friend of God is an enemy of the world. “You shall love the Lord your God with *all* your heart and with *all* your soul and with *all* your might” (Deut. 6:5, emphasis added). There is no other way to truly love Him, trust Him, or serve Him.

MacArthur, J. F., Jr. (1998). [James](#) (pp. 38–39). Moody Press.

**7** For let not that man suppose that he will receive anything from the Lord;

**YOU ARE ON YOUR OWN.**

James 5:7–9 (NKJV)

<sup>7</sup> Therefore be patient, brethren, until the coming of the Lord. See *how* the farmer waits for the precious fruit of the earth, waiting patiently for it until it receives the early and latter rain. <sup>8</sup> You also be patient. Establish your hearts, for the coming of the Lord is at hand.

<sup>9</sup> Do not grumble against one another, brethren, lest you be condemned. Behold, the Judge is standing at the door!