

James 1:2-8

1:2 – “Count it all joy, my brothers, when you meet trials of various kinds,

3956 [e]	5479 [e]	2233 [e]	80 [e]	1473 [e]	3752 [e]	3986 [e]	4045 [e]	4164 [e]
Pasan	charan	hēgēsasthe	adelphoi	mou	hotan	peirasmois	peripesēte	poikilois
2 Πᾶσαν	χαρὰν	ἡγήσασθε	, ἀδελφοί	μου	, ὅταν	πειρασμοῖς	περιπέσητε	ποικίλοις
All	joy	esteem [it]	brothers	of me	when	trials	you might fall into	various
Adj-AFS	N-AFS	V-AMM-2P	N-VMP	PPro-G1S	Conj	N-DMP	V-ASA-2P	Adj-DMP

1:3 – “for you know that the testing of your faith produces steadfastness.

1097 [e]	3754 [e]	3588 [e]	1383 [e]	4771 [e]	3588 [e]	4102 [e]	2716 [e]	5281 [e]
ginōskontes	hoti	to	dokimion	hymōn	tēs	pisteōs	katērgazetai	hypomonēn
3 γινώσκοντες	ὅτι	τὸ	δοκίμιον	ὑμῶν	τῆς	πίστεως	κατεργάζεται	ὑπομονήν
knowing	that	the	testing	of your	-	faith	produces	endurance
V-PPA-NMP	Conj	Art-NNS	N-NNS	PPro-G2P	Art-GFS	N-GFS	V-PIMP-3S	N-AFS

1:4 – “And let steadfastness have its full effect, that you may be perfect and complete, lacking in nothing.

3588 [e]	1161 [e]	5281 [e]	2041 [e]	5046 [e]	2192 [e]	2443 [e]	1510 [e]	5046 [e]	2532 [e]	3648 [e]	1722 [e]
hē	de	hypomonē	ergon	teleion	echetō	hina	ēte	teleioi	kai	holoklēroi	en
4 ἡ	δὲ	ὑπομονή	, ἔργον	τέλειον	ἔχέτω	, ἵνα	ἦτε	τέλειοι	καὶ	ὀλόκληροι	, ἐν
-	And	endurance	work	[its] perfect	let have	so that	you may be	perfect	and	complete	in
Art-NFS	Conj	N-NFS	N-ANS	Adj-ANS	V-PMA-3S	Conj	V-PSA-2P	Adj-NMP	Conj	Adj-NMP	Prep

3367 [e]	3007 [e]
mēdeni	leipomenoi
μηδενὶ	λειπόμενοι
nothing	lacking
Adj-DNS	V-PPMP-NMP

1. “let have” or “let (endurance) have” – *echeto* – is a verb form that means “let the action in progress continue”
 - a. The action in progress is *hupomone* and *echeto* means to let *hupomone* continue.
 - b. Let endurance continue its work.
2. Endurance (*hupomone*) is to do “its perfect work” (*ergon teleion*)
 - a. *Ergon* is the word for work. We get the English word “energy” from the Greek *ergon*.
 - b. *Teleion* is the word for “complete”, “perfect”, “mature”
3. Notice “perfect” is used again in 1:4 –
 - a. First, *hupomone* (endurance) has a work that must be completed (*teleion*), but the “joy” is not found in *hupomone* itself. *Hupomone* is needed to achieve the goal.
 - b. Second, the goal is the condition of the believer: “perfect and complete lacking nothing”
 - i. The 2nd “perfect” (*teleioi*) combined with “complete” (*holoklēroi*) and “nothing lacking” (*medeni leipomenoi*)
 1. In time...it is the “maturing” of the believer...spiritual growth and fruit of Spirit

2. In eternity...it is “perfection” of the believer...full glorification in Christ
- ii. “*teleioi*” again can mean “mature” in time or “perfect” in eternity
- iii. “lacking” from *leipomenoi* means “to leave” or “to leave behind”
 1. The idea is to fall behind in a race, to fall behind in some standard, to be in want
 2. This most likely refers to morals of the believer
 3. “nothing lacking” then would mean in this case not falling short of any Christian standard and.
 4. This is the maturity of the believer who has grown to the place that they will never be lacking in moral standards in the face of this opposition.
- iv. “complete” (*holokleroi*) means “complete, entire” and is used to say:
 1. Complete in every part
 2. Perfect
 3. Sound, solid
 4. Entire
- v. So, in a sense this verse uses the concept of “perfect” 3x:
 1. *Hupomone* must “perfect” (1) its work
 2. The believer will be “perfect” (2)
 3. And, the believer will be “perfect” (3, “complete”) not falling behind any standard of Christ.

1:5 – “If any of you lacks wisdom, let him ask God, who gives generously to all without reproach, and it will be given him.

1487 [e]	1161 [e]	5100 [e]	4771 [e]	3007 [e]	4678 [e]	154 [e]	3844 [e]	3588 [e]	1325 [e]	2316 [e]	3956 [e]
Ei	de	tis	hymōn	leipetai	sophias	aiteitō	para	tou	didontos	Theou	pasin
5 Ei	δέ	τις	ὑμῶν	λείπεται	σοφίας	αἰτείτω	παρὰ	τοῦ	<u>διδόντος</u>	, Θεοῦ	, πᾶσιν
If	now	any	of you	lacks	wisdom	let him ask	from	the [One]	giving	God	to all
Conj	Conj	IPro-NMS	Pro-G2P	V-PIMP-3S	N-GFS	V-PMA-3S	Prep	Art-GMS	V-PPA-GMS	N-GMS	Adj-DMP

574 [e]	2532 [e]	3361 [e]	3679 [e]	2532 [e]	1325 [e]	846 [e]
haplōs	kai	mē	oneidizontos	kai	dothēsetai	autō
ἀπλῶς	, καὶ	μὴ	ὀνειδίζοντος	, καὶ	δοθήσεται	αὐτῷ
generously	and	not	finding fault	and	it will be given	to him
Adv	Conj	Adv	V-PPA-GMS	Conj	V-FIP-3S	Pro-DM3S

1. “if” is first class condition which means James is assuming these people are lacking wisdom. It means, “If, and you are, lacking wisdom”

Recognizing the Conditions of “If” or “εἰ”

There are two parts of a conditional sentences (or, a sentence with an “if” clause/)

The two parts are:

- a) The subordinate clause, or “if” clause which states a supposition or condition
- b) The principle clause, or “conclusion” clause, which states the result if the “if” clause is fulfilled.

Example: “If you get there early (*this is the subordinate or “if” clause*)

then you will get a good seat (*this is the principle or conclusion clause*)

The Greek word **εἰ** is translated into English as “if, or whether.” This word will be found in the first part or the subordinate clause of a conditional sentence.

The Greek word **αὖ** is an untranslated word whose presence in a clause introduces the element of contingency. It will be found in the second part or the principle clause of a conditional sentence.

Here is an example from the Greek interlinear:

εἰ ΕΚ ΤΟΥ ΚΟΣΜΟΥ ἦΤΕ
If of the world you were

Ο ΚΟΣΜΟΣ **αὖ** ΤΟ ΙΔΙΟΝ ΕΦΕΛΕΙ
the world would its own have loved.

First Class Condition – viewpoint of reality

εἰ plus indicative mood.with conclusion clause in any mood and any tense

- “But if you are led by the Spirit, you are not under law.” (Galatians 5:18)
- “If you really knew me, you would know my Father as well.” (John 14:7)
- “If you are the Son of God, tell these stones to become bread.” (Matthew 4:3)
- “If you are the Son of God, throw yourself down.” (Matthew 4:6)

Second Class Condition – Viewpoint of Unreality

εἰ plus imperfect tense with conclusion clause **αὖ** plus imperfect tense

- “If this man were a prophet, he would know who is touching him and what kind of woman she is.” (Luke 7:39)
- “If you belonged to the world, it would love you as its own.” (John 15:19)
- “If I had not come and spoken to them, they would not be guilty of sin.” (John 15:22)
- “All this I will give you, if you will bow down and worship me.” (Matthew 4:9)

εἰ plus Aorist or Pluperfect tense with conclusion clause **αὖ** plus Aorist or Pluperfect tense.

Seen in John 11:32, Matthew 11:21

Third Class Condition – Viewpoint of Uncertainty

εἰ plus Subjunctive mood with conclusion clause in any verb form

- “For example, by law a married woman is bound to her husband as long as he is alive, but if her husband dies, she is released from the law that binds her to him.” Romans 7:2
- “If I only touch his cloak, I will be healed.” (Matthew 9:21)
- “If we confess our sins he is faithful and just and will forgive us our sins and purify us from all unrighteousness.” (1 John 1:9)

Fourth Class Condition – Viewpoint of Improbability

ΕΙ plus Optative mood with conclusion clause **ΑΥ** plus Optative mood

“But even if you should suffer for what is right, you are blessed.” (1 Peter 3:14)

“Undoubtedly there are all sorts of languages in the world, yet none of them is without meaning.” 1 Corinthians 14:10

2. Wisdom is needed to stand in times of trials
 - a. Wisdom is not merely knowledge or intelligence
 - b. Wisdom includes practical application
 - c. Wisdom might be a synonym to spiritual insight or even the Holy Spirit himself
 - d. Holy Spirit only appears in 4:5
 - e. “Wisdom from above” (3:17-18) is close to what Paul calls the fruit of the Spirit in Gal. 5:22-23 related to what Paul calls
 - f. Jesus says to “ask for the Holy Spirit:
“If you then, who are evil, know how to give good gifts to your children, how much more will the heavenly Father give the Holy Spirit to those who ask him!”
 - i. The Holy Spirit abides in all believers from the time of the new birth.
 - ii. The Holy Spirit is to lead the believer in life, but the believer can resist the Holy Spirit.
 1. Gal. 5:16-18 – “But I say, walk by the Spirit, and you will not gratify the desires of the flesh. For the desires of the flesh are against the Spirit, and the desires of the Spirit are against the flesh, for these are opposed to each other, to keep you from doing the things you want to do. But if you are led by the Spirit, you are not under the law.
 2. Resisting:
 - a. Do not grieve the Holy Spirit of God, by whom you were sealed for the day of redemption.” – Ep. 4:30
 - b. “Do not quench the Spirit.” – 1 Th. 5:19
 - c. “For the flesh sets its desire against the Spirit, and the Spirit against the flesh; for these are in opposition to one another, so that you may not do the things that you please.” – Gal. 5:17
 - g. “Wisdom” for James is found in the heart and mind to enable the believer to live right.
3. “Ask” we need God’s “wisdom” to be “complete”, “mature”, “perfect”...thus, the Holy Spirit.
 - a. “ask” is *aiteito*
 - b. This “Wisdom” is only attained by “asking”
 - i. This “wisdom” is not acquired with experience
 - ii. This “wisdom” is beyond human effort.
 - iii. This “wisdom” comes from God and the believer must want it or “ask” for it. (“wisdom from above” as in James 3:17-18)
 - c. “ask” is in the present tense meaning the process of asking is an ongoing action that is repeated and would be part of the believer’s prayer life. (again, like asking for the Spirit and the Spirit’s daily guidance.)
 - d. This is similar to Jesus in Matthew 7:7
4. “Generously” is *haplos* which can mean either “generously” or “singly”
 - a. “singleness” referring to singleness of heart, integrity, sincerity.
 - i. This is a good interpretation here which contrasts with the doubleminded man Of 1:8
5. “to all”

6. “finding fault” - *oneidizontos* – means “to reproach” and translates as “Reproach, revile, upbraid”
- We will not be mocked for not knowing or not being able
 - We will not be rejected for not being good enough.

1:6 – **“But let him ask in faith, with no doubting, for the one who doubts is like a wave of the sea that is driven and tossed by the wind.”**

154 [e]	1161 [e]	1722 [e]	4102 [e]	3367 [e]	1252 [e]	3588 [e]	1063 [e]	1252 [e]	1503 [e]	2830 [e]
aiteitō	de	en	pistei	mēden	diakrinomenos	ho	gar	diakrinomenos	eoiken	klydoni
6 αἰτείτω	δὲ	ἐν	πίστει	, μηδὲν	διακρινόμενος	ὁ	γὰρ	διακρινόμενος	ἔοικεν	κλύδωνι
Let him ask	however	in	faith	nothing	doubting	The [one]	for	doubting	is like	a wave
V-PMA-3S	Conj	Prep	N-DFS	Adj-ANS	V-PPM-NMS	Art-NMS	Conj	V-PPM-NMS	V-RIA-3S	N-DMS

2281 [e]	416 [e]	2532 [e]	4494 [e]
thalassēs	anemizomenō	kai	rhipizomenō
θαλάσσης	, ἀνεμιζομένῳ	καὶ	ῥιπιζομένῳ
of [the] sea	being blown by the wind	and	being tossed by the wind
N-GFS	V-PPM/P-DMS	Conj	V-PPM/P-DMS

- This verse begins again with “ask”, but with some clarification
- How to ask:
 - In faith with no doubting
 - Faith is a continuous confidence in the nature and purpose of God
- How not to ask:
 - With doubt
 - Do not doubt the character of God
 - Every believer has moments of doubt and questioning. This is focused on us doubting the good nature of God
 - How can you trust God and his wisdom if you are not sure God has your best interests in mind.
- “Wave of the sea” and “tossed by the wind”
 - If a person does not know the character of God their Christian faith is as unstable as water in the wind
 - This is the basic definition of faith in Hebrews 11:6:
“without faith it is impossible to please him, for whoever would draw near to God must believe that he exists and that he rewards those who seek him.”
 - The winds could be a reference to the world or the cosmos as in Ephesians 4:14 –
“Then we will no longer be infants, tossed back and forth by the waves, and blown here and there by every wind of teaching and by the cunning and craftiness of people in their deceitful scheming.”

1:7 – **“For that person must not suppose that he will receive anything from the Lord;**

3361 [e]	1063 [e]	3633 [e]	3588 [e]	444 [e]	1565 [e]	3754 [e]	2983 [e]	5100 [e]	3844 [e]	3588 [e]	2962 [e]
mē	gar	oiesthō	ho	anthrōpos	ekeinos	hoti	lēmpsetai	ti	para	tou	Kyriou
7 μὴ	γὰρ	οἰέσθω	ὁ	ἄνθρωπος	ἐκεῖνος	, ὅτι	λήμψεταιί	τι	παρὰ	τοῦ	Κυρίου
Not	for	let suppose	the	man	that	that	he will receive	anything	from	the	Lord
Adv	Conj	V-PPM/P-3S	Art-NMS	N-NMS	DPro-NMS	Conj	V-FIM-3S	IPro-ANS	Prep	Art-GMS	N-GMS

1. The consequences of doubting is that you will not receive the wisdom from above.
2. Wisdom from God is blocked or clouded by the wisdom from the world (described in Eph. 4:14)
3. This verse shares disdain for the doubting person:
 - a. Calling them “that man”, the one not receiving from God
 - b. “not suppose” is from *oiestho* which means “to expect” or “to suppose” and interprets the idea of a man who is:
 - i. “thinking” he is in the right by playing both ends (God and the cosmos)
 - ii. “expecting” his plan is going to work
 - iii. “imagining” the results of his faith
 - c. This man is planning of something that is never going to happen
 - d. This man is a man:
 - i. Who compromises to get results
 - ii. Rapidly changes their opinion depending on the crowd and the circumstance
 - iii. Wavers between two opinions as did Israel wavering between YHWH and Baal in 1 Kings 18:21 -

“Elijah came near to all the people and said, “How long will you go limping between two different opinions? If the LORD is God, follow him; but if Baal, then follow him.” And the people did not answer him a word.” (ESV)

- or -

“Elijah went before the people and said, “How long will you waver between two opinions? If the LORD is God, follow him; but if Baal is God, follow him.” But the people said nothing.” (NIV)

1:8 – “**he is a double-minded man, unstable in all his ways.**

435 [e]	1374 [e]	182 [e]	1722 [e]	3956 [e]	3588 [e]	3598 [e]	846 [e]
anēr	dipsychos	akatastatos	en	pasais	tais	hodois	autou
8 ἀνὴρ	δίψυχος	ἀκατάστατος	ἐν	πάσαις	ταῖς	ὁδοῖς	αὐτοῦ .
[He is] a man	double-minded	unstable	in	all	the	ways	of him
N-NMS	Adj-NMS	Adj-NMS	Prep	Adj-DFP	Art-DFP	N-DFP	PPro-GM3S

1. “double-minded” is from *dipsychos*
 - a. This would be asking without mental reservation
 - b. A mind that is not simultaneously also seeking the “wisdom of the world”
 - i. This is not discounting wisdom from experience, etc.
 - ii. This is the rejection of worldly strategies that undermine the ways and the Spirit of God (or, wisdom of God) – things that James rejects in this book
 - c. Referring to being uncertain about the truth
 - d. Hesitating, doubting because their soul is undecided about the Word of God and the World of the Cosmos.
 - e. Luke 16:13 – ““No one can serve two masters. Either you will hate the one and love the other, or you will be devoted to the one and despise the other. You cannot serve both God and money.”
 - f. Deuteronomy 6:5 – “You shall love the LORD your God with all your heart and with all your soul and with all your might.”
2. This person is “unstable” – *akatastatos* – meaning “unsettled”, but stronger than just “unstable”. This word leans towards meaning anarchic
 - a. with no controlling rules or principles to give order.
 - b. Leading to civil war within the soul and in their culture