

31. The verse continues by informing us how God will respond. He “gives to all generously.” This clause includes the present active participle of **δίδωμι (dídōmi)**. The present tense indicates He “keeps on giving.”
32. How He gives is indicated next with the adverb **ἀπλῶς (haplōs)**: “generously.” We also may note this translation from Walter Bauer:
ἀπλῶς. With δίδωμι without reservation. James 1:5.⁵
33. The divine policy of matchless grace follows with the words “without reproach,” the negative conjunction **μή (mē)**: “without” and the present active participle **ὀνειδίζω (oneidízō)**: “disparagement.”
34. Principle: Gracefully oriented in one’s petition results in grace response in provision.
35. The verse concludes with a prophecy, the future passive indicative of the verb **δίδωμι (dídōmi)**: “it shall be given to him.”
36. What “it” is is the wisdom requested by means of the mandate of offering a petition to the Father. The future tense is future from the time of the prayer.
37. God the Father knew of the prayer in eternity past and it is recognized in the divine decree. In time, when the petition is submitted to the Father, He had already provided the answer as well in the divine decree.
38. Circumstances that will bring the communication to the soul of the individual will transpire over a period of time, bringing literal, historical, and grammatical hermeneutics to that person’s attention.
39. The literal approach to biblical texts restrains the expositor to the context of the passage so that attention is focused on the sentence in all of its parts; its grammar allows the meaning of the passage to emerge.
40. The Reformers of the sixteenth century subscribed to the Latin principle: *Scriptura sacra sui ipsius interpres*: Scripture is its own interpreter.

⁵ Walter Bauer, *A Greek-English Lexicon of the New Testament and other Early Christian Literature*, rev. and ed. Frederick William Danker (Chicago: The University of Chicago Press, 2000), 104.

41. Under this principle, the expositor addresses the passage in the time it was written. This is called *isagogics*:
Isagogics. That department of theology which is introductory to exegesis, and is concerned with the literary and external history of the books of the Bible.⁶
42. Secondly, he approaches the text in its original language and interprets the passage literally unless the text indicates otherwise from which he organizes complementary information into *categories*.
43. Finally, his system of analysis is called *exegetis*:
Exegesis. Explanation, exposition (of a sentence or word); especially the interpretation of Scripture or a Scriptural passage.
Exegetical. Pertaining to the nature of exegesis, exposition or interpretation. *Exegetical theology:* that branch of theological learning which deals with the interpretation of the Scriptures and the subjects therewith connected.⁷
44. Principle: If you are receiving doctrinal teaching which subscribes to these systems, then you are the recipient of the promise given in this passage.
45. Here is the expanded translation of:
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. (EXT)
46. Those positive to serious study of Scripture will enter into this growth process which includes the building blocks of wisdom.
47. God will supply, through the teaching ministry of the Holy Spirit, the answer to the prayer for wisdom. Doctrine will be learned and retained in the *kardía*'s stream of consciousness.
48. It is important to note that the command to “keep on asking” must be accompanied by a mind–set, which according to verse 4, should be prayed with the objective of becoming, “deficient in the sphere of nothing.”

⁶ *The Oxford English Dictionary*, vol. 1 (1988), s.v. “Isagogic.”

⁷ *Ibid.*, s.vv. “Exegesis,” “Exegetical.”

49. He who has doubts for what he prays will find the prayer going unanswered which introduces verse 6. The point is illustrated by a meteorological example:

James 1:6 But he must ask [**Imperative Mood #4**] in faith without any doubting, for the one who doubts is like the surf of the sea, driven and tossed by the wind. (NASB)

1. This verse is introduced by the contrastive conjunction **δέ (dé)**: “but.” It indicates a contrast or opposing thought to the idea in verse five.
2. There we learned that if the believer keeps on asking, God will continue to provide doctrine in his soul building toward the objective of wisdom.
3. Verse 6 counters this principle with a warning with the book’s fourth imperative mood, the repetition of #3 in verse 5, the present active imperative of the verb **αἰτέω (aitéō)**: “keep on asking.”
4. In verse five, the believer is commanded “to keep on asking.” The imperative mood is ordering the consistent appeal to God for knowledge that leads to wisdom.
5. Accompanying these prayers will, according to verse 2, be accompanied by “various categories of pressure.”
6. The hostile environment of the devil’s world and the wavering volition of the individual coalesce to form distractions in the person’s soul.
7. These distractions must be isolated in order to avoid the inability to concentrate caused by worry, sorrow, or anxiety.
8. When such distractions occur they interrupt the forward advance toward the objective of wisdom. Therefore, the prayer commanded in verse 5 must not be interrupted by the distractions indicated in verse 6.
9. This distraction is introduced first in verse 6 by the second use of the present active imperative of the verb **αἰτέω (aitéō)**: “But he must keep on asking.”
10. The importance and force of the imperative mood attached to this verb in verses 5 and 6 is discussed by Daniel Wallace:

The imperative is most commonly used for commands, outnumbering prohibitive imperatives about five to one. As a command, the imperative is usually from a superior to an inferior in rank. It occurs frequently with the aorist and present. (p. 485)

The basic force of the imperative of command involves somewhat different nuances with each tense. With the *aorist*, the force generally is to *command the action as a whole*, without focusing on duration, repetition, etc. In keeping with its aspectual force, the aorist puts forth a *summary command*. With the present, the force generally is to *command the action as an ongoing process*. This is in keeping with the present's aspect, which portrays an *internal perspective*. Much more can be said about the interplay between the tenses and the imperative mood. The important thing to get is that the imperative is most often used to make a *command*. (pp. 485–86)

The *third person imperative* is normally translated *Let him do*, etc. This is easily confused in English with a permissive idea. Its force is more akin to *he must*, however, or ... *I command him to ...*⁸ Regardless of how it is translated, the expositor is responsible to observe and explain the underlying Greek form.

James 1:5, "If anyone of you lacks wisdom, let him ask of God" [The force of the imperative is probably not a mere urging or permission, but a command, in spite of the typical English rendering. An expanded gloss is, "If anyone of you lacks wisdom, *he must ask* of God." In other words, lacking wisdom (in the midst of trials [vv 2–4]) does not give one the option of seeking God, but the obligation.⁹ (p. 486)

11. So the present tense, active voice, and imperative mood of the verb *aitéō* is a command to the believer to keep on producing the action of asking God for wisdom, the latter indicated as the object in verse 5.
12. The believer is commanded to ask God for wisdom, "in faith." The word for faith is the noun **πίστις** (*pístis*). It is transitive and requires an object.
13. Here the word is the instrumental of means. The object of one's faith is the integrity of God Who makes it clear in verse 5 that if you ask for wisdom, He will generously provide it.

(End JAS1-08. See JAS1-09 for continuation of study at p. 81.)

⁸ "A number of passages could be easily misunderstood as mere permission in most English translations. The Greek is stronger than a mere option, engaging the volition and placing a requirement on the individual: James 1:4–6, 9; 5:14, 20; et al." (Daniel B. Wallace, *Greek Grammar: Beyond the Basics* [Grand Rapids: Zondervan, 1996], 486fn97).

⁹ *Ibid.*, 485–86.

14. The consistent pursuit of wisdom is the thrust of James's initial approach. He opens with the result of this pursuit which is unalloyed happiness in verse 2, but to make that advance one must learn through experience how to achieve it.
15. This advance is going to be stimulated by testing in order to build up stamina and endurance by means of faith. This faith is placed in the veracity of the Word of God which is the expression of His integrity.
16. Knowing that God's integrity is infallible, the only way doubt could enter a believer's soul would be the assumption he is unworthy of God's provision and therefore does not qualify.
17. Principle: No one qualifies. We are *not* worthy. What qualifies us and makes us worthy is the imputation of divine righteousness at the moment of salvation.
18. At that moment we are placed into service as witnesses for the Prosecution. Spiritual growth and dependence on the grace of God and His Word advances us in the contest.
19. The advance is constantly enhanced by continued inculcation of divine thought and its employment in the scrum of the Invisible War.
20. As the advance continues the believer is to "keep on asking" for wisdom. Regardless of the "categories of pressure," we are not to "waver."
21. The strong negative adverb **μηδείς** (*mēdeís*): "nothing," is the direct object of the present middle participle of **διακρίνω** (*diakrínō*): "to doubt, hesitate, waver."
22. When a believer wavers, he is experiencing a period of time outside the bubble. This suspends spiritual growth due to unconfessed sin which in turn causes one to doubt.
23. When a believer is growing in grace, but confronts a challenge causing him to sin, doctrinal application is suspended and he enters a hiatus.
24. James describes this condition of the soul with an example from the waters of the sea.