

# **Dr. David Bauer, Inductive Bible Study, Lecture 11, Segment Survey, James 1 and detailed observations on James 1:5-8**

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This is Dr. David Bower in his teaching on Inductive Bible Study. This is session 11, Segment Survey, James 1, and Detailed Observations on James 1:5-8.

We want now to apply really what we've said regarding Segment Survey to the first chapter of James. Actually, the sample survey of the book of Jude almost functions as an example of the survey of a segment because Jude is, of course, only one chapter long.

But we do want to go ahead and look at the first chapter of James. This segment is a bit more complicated. It's not as straightforward as most segments are.

And so, what the survey of this segment will require just a little bit more in the way of explanation. On the surface, of course, James seems simply to move from one thing to another almost randomly here in the first chapter of James. But actually, a careful reading of this segment does reveal a very careful and effective sort of structuring.

Now, again, we begin with the paragraph titles, which will help us by way of association to recall the contents of the segment without recourse to the text. But, of course, as we mentioned, at the heart of Segment Survey is structural analysis, which involves both the identification of main units and subunits, linear development, breakdown, and then also major structural relationships operative in the segment as a whole. Now, I observe a couple of things here.

For one thing, I notice that the first paragraph, that would be verses two through four, and the fourth paragraph, which would be verses 12 through 15, talks about trials and testing. So it may very well be that there is a connection then between verses two through four and verses 12 through 15. I notice also that in verse 16, there is reference to deception.

He says in 1:16, Do not be deceived, my beloved brethren. In 1:22, But be doers of the word, and not hearers only, deceiving yourselves. In verse 26, If anyone thinks he is religious and does not bridle his tongue but deceives his heart, this man's religion is vain.

And in fact, in verse 19, he says, Know this. So there seems to be an emphasis throughout verses 16 through 27 upon not being deceived, but rather, by way of

contrast, knowing or understanding. So, it may very well be then that verses two through 15 belong together and have to do, really are linked together, by this notion of trials and testing and the like, and that verses 16 through 27 are bound together by the repetition of this theme of avoiding deception and embracing knowledge.

I notice too that if, in fact, there may be a shift between verses 15 and 16, the last paragraph of the first portion of James 1, that would be verses 12 through 15, and the first paragraph of the second portion of James 1, which would be verses 16 through 18, involves what God does give and what God does not give. So, we notice in verses 12 through 15 that Blessed is a man who endures trial, for when he has stood the test, he will receive the crown of life that God has promised to those who love him. Let no one say when he is tempted, I am tempted by God, for God cannot be tempted with evil, and he himself tempts no one.

But each person is tempted when he is lured and enticed by his own desire, then desire when it has conceived gives birth to sin, and sin when it is full-grown brings forth death. He continues, Do not be deceived, my beloved brethren, every good endowment and every perfect gift is from above, coming down from the Father of lights, with whom there is no variation or shadow due to change. Of his own will he brought forth by the word of truth that we should be a kind of first fruits of his creatures.

So, all that to say, verses 2 through 15 may be bound together by a common concern, at least at the beginning and end, for how one ought to relate to trials and temptations. Verses 16 through 27 may be bound together by a common concern for avoiding deception and embracing by way of contrast knowledge. And these two portions, these two halves of James 1, may be linked really together, be joined together insofar as the last passage of the first part of James 1 and the first passage or first paragraph of the second part of James 1 has to do with a contrast between what God does not give and what God does give.

He does not give; he is not responsible for temptation, but he rather gives every good and perfect gift. So, we might chart it this way, and I have to warn you that this is kind of a busy chart, but we note here that it really moves in this direction here, around this way, and begins really with, as I say, verses 2 through 4, rejoice in trials. The word here in Greek, incidentally, is perismos, rejoice in trials, and with an emphasis upon steadfastness.

We note here, too, in the next paragraph, verses 5 through 8, that he once again emphasizes the notion of steadfastness. He talks about not being steadfast, about being unstable, about not enduring. So, blessed is a man who endures, who peirasmon, trials.

Then he talks about the person who asks for wisdom without wavering, that is to say, is steadfast in terms of his or her asking for wisdom. In verses 9 through 11, he talks about those who endure trials. Once again, picking up on the notion of endurance here, who peirasmon, endure here, and picking up once again on the notion of trials, perismos, rejoice in trials, and then talking about enduring trials and temptations.

Again, the same word. Then also, in verses 12 through 15, he talks about the character of trials and temptations and talks about, blessed is the one who endures. So, we note that there is a common concern here in verses 2 through 15, in every one of these paragraphs, upon endurance or upon steadfastness.

In this paragraph here, verses 2 through 4, in this paragraph here, verses 9 through 11, and in this paragraph here, verses 12 through 15, there is a concern for the whole notion of endurance. So, it's quite clear that verses 2 through 15 are bound together over against verses 16 through 27 by a common concern with endurance, stability, and unwavering, as found in each one of these paragraphs, and a common concern also for proper response to trials and temptations. As we mentioned a few moments ago, the common concern here, one common concern that binds verses 16 through 27 together, is a concern for avoiding deception.

We have this in this paragraph here, where he says, of course, do not be deceived, my beloved brethren. We have it also here in this paragraph, verses 22 through 25, but be doers of the word and not hearers only, deceiving yourselves. And again here in verses 26 and 27, if anyone thinks that he is religious and does not bridle his tongue, but deceives his heart.

So, we have, as I say, deception, deception, deception, and by way of contrast, know this, binding this material together. Now, another thing that binds verses 16 through 27 together is a common concern for the word. In, again, verses 16 through 18, he says in verse 18, of his own will, he brought us forth by the word of truth.

And then in verse 21, receive with meekness the implanted word, which is able to save your souls. Verse 22, but be doers of the word and not hearers only, deceiving yourselves for if anyone is a hearer of the word and not a doer, et cetera.

So, once again, you have word, word, word, deception, deception, deception, knowledge. Quite clearly, then, the segment breaks between verses 15 and 16. Now, as we also mentioned a few moments ago, this last paragraph here, the final paragraph of the first section of James 1, and the first paragraph of the second section of James 1 involves a contrast pertaining to God.

In verses 12 through 15, he makes a point that God is not responsible for temptation. God does not give temptation. In verses 16 through 18, by way of contrast, he talks about what God does give, that every good and perfect endowment is from above,

coming down from the father of lights, with whom there is no variation or shadow due to change.

And he talks really about, and then he goes ahead and says, of his own will, he brought us forth by the word of truth, indicating that God is responsible for all good and perfect gifts, and especially the gift of the word. God does not give temptation, but he does give every good and perfect gift, and especially the best gift of all, perhaps James is suggesting, and that is the gift of the word. So, what we have then, in verses 2 through 15, is the triumph of the Christian life over and through trials and temptations.

In verses 16 through 27, he says, what you have here then is, by living according to the reality and resources of the word, tempt us upon doing and hearing the word, do not be deceived in terms of completeness or perfection. Now, beyond that, we note that in this first portion, this first unit of James 1, he emphasizes the role of wisdom. He indicates that it is important to ask for wisdom without wavering, whereas here, in this paragraph, really in verses 22 through 25, he talks about the role of the word and what the word is able to do.

What wisdom is able to do for us and what the word is able to do for us. This is suggestive, then, that in this first portion of James 1, wisdom is the means for responding appropriately to trials and temptations and, of course, is the means of the kind of steadfastness that is required in the surrounding paragraphs here in this first portion of chapter one. Likewise, what he says with regard to the word and the operation of the word here, what the word is able to do for us, here he talks about what wisdom is able to do, what the word is able to do for us suggests that the word is the means of avoiding deception and of embracing knowledge.

So, the triumph of the Christian life over and through trials and temptations by living according to wisdom. Here, by living according to the reality and resources of the word, with emphasis on doing and hearing the word, this will lead to not being deceived but rather embracing a kind of knowledge that we'll overcome. Now, in terms of structural relationships then, we have, of course, a contrast with generalization and particularization.

We note here the character of and relationship between trials and temptation and deception in terms of God's activities. As I say, with regard to God, and this has to do, of course, with that great central section there, verses 12 through 18, God, regarding temptation, does not tempt. This really involves a general statement regarding trials or temptations in 1.12 through 15, which really is the generalization of the particulars of verses 2 through 11.

With regard to deception, with God, with regard to deception then, he makes it clear that we should not be deceived. God is the only giver of all good and perfect gifts,

especially the gift of the word. So, verses 16 through 18 involve general statements with regard to deception, which he goes ahead and particularizes in verses 19 through 27.

Now, beyond that, of course, we raise questions with regard to this. As I mentioned earlier, we won't actually take time to read these questions, but here they are. We also have a recurring instrumentation.

We mentioned wisdom seems to be the means toward the end of overcoming trials and temptations. That is, using trials and temptations for spiritual development rather than being destroyed by them. How, in fact, can we overcome trials and temptations? How can we use trials and temptations for spiritual development rather than being destroyed by them? It is by means of the wisdom that God gives that comes from God.

Then, of course, hearing and doing the word is the means for the end of avoiding the pitfalls of various deceptions. Of course, there may be a connection between wisdom and the word here, between this means, which is the dominant means in the first half of James 1, and this means, which is the dominant means of the second half of James 1. Again, we raise questions with regard to that. Then, we also have here, as we mentioned before, the recurrence of causation and substantiation, the hortatory pattern.

We note that the exhortations really focus on maxims or knowledge, what one is to know or understand, versus specific behavioral demands that we have in the rest of the book. Then, we also have a recurrence of contrast, the two ways here, which we saw in the book as a whole, but it takes on a rather specific form here, a contrast between wise and stable, having to do, which really involves perfection on the one hand, versus unwise or unstable, which involves chaos and division on the other. So, those who ask for wisdom and faith, not doubting, will receive, over against those who petition God in doubt, who are double-minded, who are unstable, will not receive.

Also, on the side of the wise are the lowly, the poor, and the oppressed, who will be exalted and who will endure. The wealthy, on the other hand, are characterized by humiliation and passing away. Doers and hearers of the word is contrasted to those who hear the word only, and true and undefiled religion is contrasted with vain religion.

And again, we have these questions that we could ask. Key verses or strategic areas, of course, represent major structural relationships that we identified in 1:12-18 and represent contrast, as we mentioned there, with generalization and particularization. And that has to do with the contrast between what God does not give or provide,

temptation, what he does give or provide, good gifts, and especially the gift of the word.

And, of course, as we mentioned, verses 12-15 generalize what he has said more specifically with regard to endurance and with regard to trials and temptations in verses 2-11. And, of course, verses 19-27 particularize the general statements that he makes there with regard to deception and to the word in verses 16-18. So, that really is what, at least I would view the segment here in James chapter 1. As I say, it is somewhat subtle.

This kind of subtlety of argument was something that would be expected, and the readers at that time and in that culture and subculture would have been familiar with it. It would be somewhat easier for them to pick up on this than, as I say, for modern Western people who approach this and they see a lot of randomness. But as I say, you have these repetitions here that bind the first half of James 1 together, other repetitions that bind the second half of James 1 together.

This business of wisdom is the means of the exhortations you have in the first half of James, the word, again, the gift of wisdom being the means of fulfilling the demands in the first half of James 1, God's gift of the word being the means of fulfilling the demands in the second half of James 1. The hinge there in verses 12-18 contrasts what God does not give temptation. That, of course, links in with the temptation theme in the first half of the segment. God does give every good and perfect gift, especially the gift of the word, which ties in with the emphasis on the word that you have in the second half of James.

Well, we mentioned in an earlier segment that there are three levels of observation. We've talked about the first two. That is, say, the survey of the book.

So, we've looked at the survey of the book of Jude and the survey of the epistle to James, book survey. We've talked about the survey of segments and we've just now examined the survey of James chapter 1. The third level, as you remember, of observation pertains to detailed to a focused observation of details. Focused observation of details may involve either detailed observation or detailed analysis.

And we want to look at each of those and give an example of each of those possibilities for focused observation of details. Now, we begin really with the possibility of what we call a detailed analysis. This is one possibility for doing a detailed, focused observation on the details of a passage.

And in detailed observation, we actually move through the passage verse by verse. We begin by making observations that pertain to the verse as a whole. And then, having done that, we move through the verse clause by clause, making clauses whole

observations as relevant and then making observations of individual terms or phrases within the clause.

Now, in terms of detailed observation, there are essentially five types of observations that are relevant to make. The first type of observation is what we call terminal observations. These are observations regarding terms.

Obviously enough, that is to say, observations regarding individual words. Now, there are a couple of possibilities as far as what one can do in terminal observation. One is to note the root of the word.

That is to say, one might say the dictionary form of the word. This is often enough. And so, for example, if you have, let's say, the expression he sang, the root would be to sing.

Now, let me just say here that if you are able to make use of Greek, this is where you can bring in the Greek in a very helpful and significant way. So, for example, and I mention this, if you don't know Greek, that's okay. But if you have the word elthon, you might know in terms of root that this comes from *erxomai*.

This really nails down what's involved in the term itself, the lexical form of the word. Also, the inflection of the word. Now, inflection has to do really with changes in the form of a word that indicates its grammatical meaning and significance.

Changes in the form of the word that indicate its grammatical meaning and significance. So, in the case of he sang, this would be the third-person singular, simple past or past preterite active indicative of to sing. In the case of elthon, this, of course, is a third-person singular, aorist active indicative of *erxomai*.

So, this, and we're going to come, when we look at interpretation, we're going to note the significance of inflections. But anyway, the root, the basic root of the word, the inflection of the word, changes in the word that indicate its grammatical meaning and significance.

Does a term seem to be used literally or figuratively? Also, a second type of observation is grammatical observation. These are observations regarding grammatical function, really regarding the syntax of words or phrases. Things like subject, predicate, prepositional phrase, those kinds of things.

Now, I don't think it's really necessary, or usually helpful, to go into a great deal of detail in grammatical analysis of syntax. But sometimes, these observations are quite significant when it comes to interpretation. Luther is reported to have said, although I've not been able to track this down in Luther's own works, that the gospel is in the prepositions.

But that is sometimes the case. Sometimes, grammatical features of a sentence are extremely important for understanding what's there, and they have even theological significance. I can think of passages just now, whose interpretation really is very much affected by the grammatical structure of the sentence.

As a matter of fact, I'm thinking of the Great Commission, the famous Great Commission in Matthew 28:19 through 20a. Go make disciples of all nations, baptizing them in the name of the Father, Son, and Holy Spirit, teaching them to observe all that I have commanded you. It's important to note that, really, you have one main verb in the Great Commission, which is to make disciples.

In Greek, incidentally, that's just one word, *matheteusate*, make disciples. It is preceded by a participle. Really, in the Greek, it's an aorist participle, *go* or having gone.

And it's followed by two present participles, baptizing and teaching, so that the grammatical structure of the Great Commission of Matthew 28:19 through 20a suggests that the main issue, the center of that statement, is the verb make disciples. It raises a question then as to how the participle, the aorist participle, *go* relates to the main verb and how the present participles, baptizing and teaching, relate to the main verb there. So, it points, as I say, to the center of that claim, as well as to the ways in which other significant terms in the Great Commission relate to that central concern with making disciples.

Now, let me just say that both with regard to terminal observations and grammatical observations, most people today are not skilled in this kind of grammatical analysis. They're somewhat weak in terms of these kinds of aspects of English language skills. If, of course, you know Greek, this is not a problem.

You would work with the Greek, and this is one reason, of course, why it's important to know Greek. But I would like to indicate two works, two books that might be of help to you. There is, first of all, a book by Francis Braun, B-R-A-U-N.

This is just a very little book, Francis Braun. And the title of this book is English Grammar for Language Students. It really discusses, in a very straightforward way, major parts of speech.

Another book that I'll mention is a Harbrace College Handbook. Harbrace College Handbook, it's a first-year college primer on English grammar. It deals both with issues of the inflection of words and also of syntax, of the grammatical function of words or phrases within a sentence.



Things like subject, predicate, direct object, object of the preposition, these kinds of things. A third possible type of observation here, in detailed observation, is structural. The same kinds of structural relationships that we saw operative at the level of the book as a whole and at the level of the segment as a whole are present in paragraphs, within sentences, and even within clauses.

It's important to be structure-conscious and always be aware of these structural relationships at whatever level you're working. Here, of course, at the level of the sentence or the paragraph. A further type of observation is logical observation.

This involves, as I mentioned, observations regarding the logical function of a term or statement. That is the type of meaning expressed by the term or statement. The type of meaning expressed by the term or statement.

Another way of putting this is the issue that the term or statement has to do with. If, for example, you have the word in your passage, you have the word all, you know that that pertains to the issue of scope. All are inclusive scope; some are partial scope, and none is exclusive scope.

Or if you have, for example, the phrase a great multitude of people, that points really to extent, and more specifically to numerical extent. That deals with the issue of numerical extent. Or, of course, you have, as I say, so there you have a couple of examples.

As a matter of fact, with regard to these logical observations, let me, let's look at a passage from John chapter 9 here. And just note the kinds of logical observations we can make on this passage. John 9, 1 through 4. Well, actually, let's just say 1 through 3. John 9, 1 through 3. As he, just to say, Jesus passed by, he saw a man blind from his birth, and his disciples asked him, Rabbi, who sinned, this man or his parents, that he was born blind? Jesus answered that it was not that this man sinned or his parents, but that the works of God might be made manifest in him.

We should have, once again, have Bibles open as we look at this. So, what kinds of logical observations might we make on this passage? Note the first phrase as he passed by. That points to the issue of the manner of the encounter.

And more specifically, we note that the manner of the encounter was, on the one hand, casual as he passed by. On the other hand, it was apparently unanticipated. As he passed by, he saw a man blind from birth.

Now, that business of its being apparently unanticipated really stands in tension with verse 3. Jesus says it was not that this man sinned nor his parents, but that the works of God might be made manifest in him. So, in other words, this apparently unanticipated encounter in verse 1 stands in tension with the divine intention to

make this man's blindness an opportunity, really, for the works of God being made manifest in him when Jesus will heal him. Also, in verse 1, we see, as he passed by, he saw a man blind from birth.

That has to do with perception, Jesus' perception. Note that Jesus sees but that this man is blind. There are, of course, other ways that he could have expressed this encounter over against, he saw a man.

He could have said, for example, he met a man, or he came upon a man, or he encountered a man, but he saw a man blind from birth. Then, the phrase, blind from birth, points to his condition. More specifically, all these are logical observations identifying the issues that are involved here in these words or phrases.

Blind from birth, as I say, points to the man's condition, and it expresses the extent of his condition, the extent or the duration of his condition from birth, and the character of his condition, unaddressable, and hopeless. And then, in verse 2, his disciples asked him, what you have here is an interrogative reaction. This is the interrogative reaction on the part of the disciples, interrogative having to do with the question.

The disciples respond to this situation with a question. And his disciples asked him, Rabbi, who sinned, this man or his parents, that he was born blind? What you have here, then, is a putting forth of limited alternatives. Limited alternatives.

And the focus of their reaction, their interrogative reaction where they put forth limited alternatives involves both the issue of agency, well, involves really, first of all, the issue of agency. Who sinned, this man or his parents? Really, human agency. What human or which human was responsible for this man's condition? And I say that it really has to do with limited alternatives.

That is to say, it is either, they say, his parents or he. And what they do is they assume a causal connection from human moral failure. That is to say, this blindness was a result of human moral failure either on the part of his parents or on the part of the man.

Who sinned, this man or his parents? Now, at this point, we really have a kind of temporal puzzle. Again, this is a logical observation. Don't you have a kind of problem here within this statement? Especially the problem has to do with the first alternative that they mentioned.

Rabbi, who sinned, this man or his parents? They talk about his blindness, the blindness of this man who was blind at birth, who was born blind, being the result of his sin. How, then, could blindness at birth be the result of this man's sin? Are they suggesting that he sinned in a previous life or that somehow the sin in his life was

retroactive? But anyway, there's a tension here. It's not at all clear how the sin of this man could have caused him to be born blind.

Now, Jesus answers here in verse 3. Jesus answered that it was not that this man sinned or his parents, but that the works of God might be made manifest in him. What we have here, then, is a negative repudiation on the part of Jesus and a positive correction. He begins by indicating negatively what it was not.

It was not, he says, that this man sinned or his parents. That really is a kind of repudiation, you see, of their limited alternatives, of their possible explanation. But by the way then of positive correction, what is the case, a corrective then to their perspective, but that the works of God might be made manifest in him.

Jesus then indicates that the issue is not cause, not human cause, but divine purpose. The issue is not what caused this man's blindness. The issue is the purpose of this man's blindness.

It's not to be; it's not a matter of what humans did as cause, but what God proposes in terms of divine intention. So, as I say, those are simply some of the possible types of logical observations that we might make on a passage. Now, we also have contextual observations.

These are observations regarding the relationship between elements in the verse being observed and things found in the surrounding material, especially in the immediate context. What are the connections between what we have in this passage and what we have then in the immediate context? Usually, the verses immediately precede and follow our passage. Now, as I think we've seen in all of these videos so far, the way really fully to understand, effectively to understand what's involved in these various aspects of method is actually to see examples of these things applied to the text.

And so, we want to go ahead and look at the detailed observation of James chapter 1, verses 5 through 8. James chapter 1, verses 5 through 8. So, take a moment to read this passage itself. And again, consider the kinds of things that you might note with regard to this passage. And we will then bring up the detailed observation of James 1, verses 5 through 8. We want to do this, of course, in a very method-transparent way.

Okay. I think it's actually a helpful thing to begin by making observations pertaining to the passage as a whole. Passage as a whole observations are typically either contextual or structural.

How does the passage as a whole, in this case, verses 5 through 8, relate to the immediately preceding and following verses? And how is the passage as a whole, in

this case, verses 5 through 8, structured? Do something like a survey of just verses 5 through 8. Well, in terms of contextual observation, we might note that 1:5 through 8 may relate to its immediate context in terms of instrumentation. That is, the witness described here may be the means of dealing positively and effectively with trials and temptations as set forth in the preceding paragraph, verses 2 through 4, and as set forth in the succeeding paragraphs, verses 9 through 15. It may also involve an element of generalization and particularization.

The general description, by that I mean the general description of wisdom here, may be spelled out, given specific content, particularized in terms of the specific manifestation of wisdom in responding appropriately, that is to say, wisely, to trials and temptations in verses 2 through 4 and 9 through 15, and related to trials and temptations, to the perils of both wealth and poverty in verses 2 through 4 and again, verses 9 through 15. The reason that I suggest that wisdom may be the means here is that he emphasizes that wisdom is a gift of God. And he may be suggesting then that this divine gift really provides the possibility for the kind of human response that he demands in the surrounding context.

Now, beyond that, also in terms of passages, whole observation, this has to do with the structure of the passage. We note that verses 5 through 8 may be structured according to causation with the recurrence of instrumentation. Now, it's always important, of course, to explain fully what we mean by this.

That is, verse 5a, if anyone lacks wisdom, is a basis or cause, the lacking of wisdom is a basis or cause for two exhortations. If anyone lacks wisdom, and because that person lacks wisdom, therefore, let him ask God. And, verse 6, let him ask in faith.

Because the lack of wisdom should cause a person to ask God, that has to do with the direction, by the way, of asking, and to ask in faith, which is a mode of asking. The direction of asking, ask God, the mode of asking, in faith, not doubting. Each of these exhortations, then, is followed by a substantiation, a reason why the exhortation should be obeyed.

Let him ask God, who gives to all men generously and without reproaching, and it will be given him. Let him ask God, in other words, because God gives to all men generously and without reproaching, and because the wisdom that that person's need will be given to him. In the exhortation in verse 6, let him ask in faith with no doubting, then the substantiation of that, for he who doubts is like a wave of the sea that is driven and tossed by the wind.

That person must not suppose that a double-minded man, unstable in all his ways, will receive anything from the Lord. Let me say, it begins with the, you have here, the cause. If anyone lacks wisdom, that's a situation.

By the way, this also involves a kind of a problem, so therefore interrogation, problem, solution. The lack of wisdom is a problem that is solved or addressed by fulfilling these exhortations that he goes ahead to give. So, anyway, the effect then is, the effect of this lack of wisdom is, are these two exhortations.

Ask God with an emphasis upon the prayee, say the one to whom prayer is made, and really the direction of prayer, with substantiation, as we just saw, because God gives to all persons generously and without reproach, and it will be given to that person. And then the second exhortation, let him ask in faith, that's positive, not doubting, a manner of, really involves the prayer here, the prayeed, divine, the prayer, the human, and the manner of prayer, or the mode of prayer, in faith, not doubting, and then goes ahead and substantiates that exhortation. The reason you should do that is that, without doubt, with faith and without doubt, because he who douses like a wave of the sea that is driven and tossed by the wind, that person must not suppose that a double-minded man, unstable in all his ways, will receive anything from the Lord.

So, this is really the structure of this passage. You can see then how it all fits together and how the details now of verses 5 through 8, each of the details fit in terms of the program of this paragraph as a whole. Now, we go ahead then to work through the passage verse by verse and within clauses, clause by clause.

We note that verse 5 begins with the causal statement if anyone lacks wisdom. This statement is actually a first-class conditional statement whenever you have if, if you have a conditional statement; this is a grammatical observation.

And by the way, this is kind of a technical expression, but it's not hard to understand. In a conditional clause, the if clause is called the protasis, and the then clause is called the apodosis. And there is always a, there is always a causal connection between the protasis and the apodosis.

So, the if clause is always cause, and the then clause is always a fact. And of course, that's what you have here. Now, it goes ahead then with the subject is anyone.

We note any of you. This contains real elements of inclusiveness. If any, it says if any of you lacks wisdom, so it's inclusive scope.

It contains, of course, the word any at the same time, which really, if any of you, but at the same time, there's an element of restriction here. If any of you, if any of you lacks wisdom. So, what he said really pertains specifically to the readers, whom he has described as my brethren in verse two, counted all joy my brethren, and as persons who meet various trials, verses two through four.

So, the point here is that he may be referring specifically to Christians. Here, if any of you Christians, you brethren, lack wisdom. This may also indicate an expansion over against the subject of verses two through four, where he talks about, where he talks about those of you who encounter trials.

So, although verses five through eight may relate in some ways at one level, specifically to those who encounter trials, this business of lacking wisdom is perhaps not restricted to those who encounter trials. Then, the situation of the person here is described as lacking wisdom. The reference to lack here connects this statement with verse four.

This is a contextual observation. Notice verse four, and let steadfastness have its full effect that you may be perfect and complete, lacking in nothing, if any of you lacks wisdom. So, you really have a kind of contrast here between lacking nothing versus lacking wisdom, that you may lack nothing, but if any of you lacks wisdom.

Also, a particularization, lacking nothing, comprehensive, and now he talks about lacking one specific thing if any of you lacks wisdom. Now, the object of this lacking, of course, is wisdom, which may relate to the recurrence of deceived language in verses 16 through 27 that we observed in the segment survey, especially that, of course, it appears in verses 18, 22, and 26. We may have a contrast, then, between wisdom and deception.

And, of course, it may also stand in contrast to know, verse 19, know this, my beloved brethren. Now, the first exhortation in verses five through eight is, of course, to let him ask God, which is substantiated, who gives to all men generously and without reproach, and will be given him. We note that there are two emphases in the exhortation.

There is, first of all, the request, and there is, second of all, the person appealed to. These are logical observations. You have two issues here, request and the person appealed to.

With regard to the request, let him ask. This points, really, to the means of receiving, asking versus other means of receiving, and the manner of asking, which is actually suggested by the inflection of the word here, especially in Greek, which is a present tense, let him ask, that is, present tense, possibly the progressive present, let him keep on asking, continue to ask. And then, the person appealed to is God.

Let him ask God over against other possible helps. Now, the substantiation here is really twofold, involving both the activity of God and the result of prayer to God. You recognize these observations as logical observations.

Of course, substantiation is a structural observation, but we're indicating that the twofold character of the substantiation involves two issues: the activity of God and the result of prayer to God. With regard to the activity of God, you note that he moves from general to particular here. He says that he is characterized by giving.

Now, in terms of contextual connection, this will be picked up later in verse 17, when he says that God gives all and only good gifts. Here, he says in verse 5, who gives to all men generously and without reproach. In verse 17, he says, every good endowment and every perfect gift is from above, coming down from the Father of lights, with whom there is no variation or shadow due to change.

As I say in verse 17, he will say that he gives all and only good gifts, especially the good gift of the word, which makes all other spiritual good gifts possible, which raises the issue of the relationship between wisdom and the word. In other words, in chapter 1, there are two things that God is said to give, wisdom and the word. This, by the way, reinforces our suspicion that we set forth in the survey of this segment, that wisdom is a divine gift, which is a means for fulfilling the demands in the first half of James 1, and the word is a divine gift, which is a means for fulfilling the demands in the second half of James 1. Now, we note here also that he moves then to the particular.

He says who gives and then the particular description of God's giving, and this involves real scope. First of all, who gives to all? Who gives to all, he says, and here we note the relationship to the inclusive scope of anyone. If anyone lacks wisdom, let him ask of God who gives to all men generously.

So, there's no exclusion with regard to God's giving. And the manner of giving is stated both positively and negatively. Again, these are logical observations.

Positively, he gives to all generously. Now, the word here is haplos, and the RSV translates this as generously, and insofar as it may mean generously, it stands over against stintingly. That is to say, he is extravagant in his giving, generous in his giving, and not stinting or holding back at all in his giving.

This may pertain to the extent of his giving. It may pertain to the attitude of his giving. And incidentally, this again is picked up in verses 16 through 18, this business of the extent of his giving.

Every good endowment and every perfect gift is from above, coming down from the Father of lights, with whom there is no variation or shadow due to change. By the way, note in verse 17 that the giving of God in that passage involves, again, both extent and attitude. Every good endowment and every perfect gift is from above, coming down from the Father of lights, that's extent, and then attitude, with whom there is no variation or shadow due to change of his own will.

Again, attitude, his commitment to giving, of his own will he brought us forth by the word of truth. Now, we note here also, though, that in terms of there's a contrast between the positive generously and the negative without reproaching, over against reproachers, and he may have in mind here the wealthy in verses 9 through 11. So, he may be introducing here a contrast between God and the wealthy.

Both God and the wealthy have the capacity to give, but God gives generously, whereas he may have at least an implicit contrast with the wealthy. Also, we note that there's no object identified here in terms of the gift given. It's not clear whether the writer is here speaking of God's giving generally or specifically of his giving wisdom.

In context, in other words, you might think that when he says, who gives to all men generously and without reproaching, he means who gives wisdom to all men generously and without reproaching, but he doesn't really explicitly qualify it that way. He may be talking about giving everything to all men generously and without reproaching. Now, of course, this exhortation is substantiated not only in terms of the description of God's giving, as we mentioned, but also the result of asking God, and the result is the assurance of receiving.

It will be given to him, which really is, of course, this is the result, its causation. The result of asking is receiving, but you also, that you have a historical causation, but you also have a kind of oratory substantiation. The reason why you ought to ask God is because the result will be so good, will be such a positive result.

It will be given to him. Now, he goes ahead, and in verses six through eight, with a second exhortation here, which has to do with the manner or the mode of asking. Now, the second exhortation, as I say to do in this paragraph, involves a manner of prayer, but let him ask in faith with no doubting.

The RSV suggests that there is an element of contrast between this exhortation and the preceding one. Notice the first word in the RSV in verse six, but, but let him ask in faith with no doubting. They understand the *de*, which is a very weak connective in Greek, they understand the *de* to be adversative.

That is to say that there's a contrast between what was said in verse five and what he now says in verse six, but let him ask in faith. Now, if contrast is present, it is at the point of sufficiency. That's a logical observation.

That is to say, if but ought to be here, if there's a contrast between what James has said in verse five and what he goes ahead to say in verse six, it is at the point of sufficiency. It would be a matter of his saying it's not sufficient simply to ask God. Let him ask God, but don't think that asking God is sufficient.



It is also necessary to ask God in a certain kind of way. It's not sufficient simply to ask God; one must ask God in a certain way that is in faith. This may also stand in contrast to a possible false inference from the preceding, namely that all that is needed is to ask God.

That it's all a matter of asking God, it's all a matter of God. We play no role in it at all.

It's all dependent upon God's attitude. It doesn't depend at all upon our attitude. In contrast to that false inference and false conclusion, he is correcting that by way of contrast by saying, no, a human attitude and human stance is important as well.

Now, the concern of this exhortation is faith. The writer emphasizes this concern through recurrence by contrast. Positively, he says, let him ask in faith and then negatively, not doubting.

The contrast is between the positive and the negative, in faith and not doubting. Of course, in faith and not doubting really amounts to the same thing, so you have a recurrence here of that idea. As a matter of fact, he goes ahead to say, not doubting at all, exclusive scope, without any doubt, no hint of doubt.

Now, possibly this exhortation to pray in faith is a result, the effect, of the description of God's gracious activity and of the declarations regarding the results of prayer in verse 5. In other words, because of who God is and because of the assurance of receiving what we ask of God, therefore, the proper mode of asking God is one that involves faith in God, trust in God. In other words, God is worthy of our trust because of who He is, who gives to all men generously and without reproaching, and because of what He does towards those who ask Him, it will be given Him. Because God can be trusted to answer and to give, therefore, He should be trusted precisely and specifically in His role as giving one, faith in the God who gives generously and without reproach.

Moreover, this reference to doubting may be related to the false notion that temptations come from God in verses 12 through 15, always trying to make connections here with the context. Because in verses 12 through 15, what you have is doubt regarding God's goodness. Let no one say when he is tempted, I am tempted by God, for God cannot be tempted with evil, and He tempts no one.

It may also be related to the deception that good and perfect gifts do not all come exclusively from God, verses 16 and 17. You see, this may, as I say, this may connect with the notion of doubt here and may suggest exactly what He has in mind with regard to doubt in our passage. That there is a shadow of turning, that there is a shadow of turning with God, that He is ambivalent in His giving, that He stands both good and evil.

Those kinds of notions, those kinds of suspicions with regard to God, may be what He has in mind here with regard to doubting. Now, the substantiation really is twofold, involving both the character of the doubter and the result of doubting. By the way, you note the parallelism here.

The first exhortation was substantiated by the character of God who gives to all men generously and without reproaching, and the result of asking God and it will be given Him. Here, the substantiation of not asking in doubt involves the character of the doubter and the result of doubting. With regard to the character of doubter, in terms of identity, he who doubts, and I'm working with the Greek here, so this is actually the present participle, the one who is doubting.

And again, the present tense may suggest a habit or a continuousness of doubting. But also in terms of condition, and this person then is described in two ways, as being double-minded, *dipsuxos*, which may literally be translated double-souled, double-minded, which may involve the element of internal struggle. Again, this is a logical observation.

What kind of issue is suggested here? Internal struggle, double-minded, opposing forces at work within the person, and unstable in all his ways. Note again, the word *all* points to inclusive scope, unstable in all his ways, which really involves a generalization in relation to verse 6a, let him ask in faith with no doubting. That is to say, without any doubting pertaining to God's commitment to giving.

Here, he says, though, that such a person is unstable not simply in terms of doubt regarding God's commitment to giving but unstable in all his ways. So, as I say, it involves generalization in relation to verse 6a, for doubting there is described in the context of prayer, and especially prayer for wisdom, but here, the doubting person is described as unstable in all his ways, not simply pertaining to prayer or prayer for wisdom. Now, this reference to unstable may stand in contrast to steadfastness in verses 3 and 4. Count it all joy, my brethren, when you meet various trials, for you know that the testing of your faith produces steadfastness, and lest steadfastness have its full effect, that you may be perfect and complete, lacking in nothing.

Also, with endurance in verse 12, Blessed is a man who endures trial, which may stand in continuity with the passing away and the fading away of the wealthy in verses 10 and 11. Let the rich boast in his humiliation because, like the flower of the grass, he will pass away. So will the rich man fade away in the midst of his pursuits.

Now, both of these conditions really stand in contrast to God, as presented in verse 5. God is single-minded and unwavering in his generosity, whereas this doubter, by way of contrast, is like the wave of the sea that is driven and tossed by the wind, and is double-minded, and is actually double-minded and unstable in all his ways. God is

single-minded, this person is double-minded. God is unwavering in his generosity, this person is unstable in all his ways.

Now, in terms of comparison, though, there is a comparison here between the person who doubts and a wave of the sea. It's an explicit comparison. The person who doubts is like a wave of the sea, he says.

A person who doubts is double-minded and unstable, even as a wave is driven and tossed by the wind, which perhaps suggests an unpredictable and uncontrollable force. The inflection is passive here, indicating that these waves are acted upon and respond to a force outside themselves, like a wave that is driven and tossed by the wind. The wave is acted upon, even as this person, by way of comparison, may be acted upon by forces outside of himself or herself.

Now, the result of doubting is receiving nothing from the Lord. This, of course, involves causation. The cause is doubting, and the effect is receiving nothing from the Lord.

Because one who doubts is double-minded and unstable, driven and tossed like wind-driven waves, that person must not suppose he will receive anything from the Lord. We note that there's a double contrast here with the preceding verse, each dimension of which involves really a tension. There's a contrast between the affirmation that God gives to all generously and without reproaching versus this declaration that certain ones will not receive anything from the Lord.

He has said, who gives to all generously and without reproaching, and now he says, oh, with regard to this person, he doesn't give. There's also a contrast between faith and supposition. In this exhortation in verse 6, he says, let him ask in faith.

But now he says that a person who doubts is like a wave of the sea that is driven and tossed by the wind. That person must not suppose that he will receive anything from the Lord. There's a tension here, then, between faith and supposition. Faith to receive is contrasted with the supposition of receiving from the Lord.

Now, in the inflection, here is, of course, a present imperative. Again, this may suggest this is in the Greek, which may address an inclination towards supposition. In other words, do not have an attitude of supposition towards God, really toward presumption, which must be warned against.

The writer moves from the specific of wisdom to the general, anything. Let not that person think that he will receive anything from the Lord. James has been speaking of receiving wisdom.

He now speaks of receiving anything. So, those are some of the observations that can be made, the detailed observation here of these three, well, actually four verses. This is a decent place to pause.

When we come back, we'll look at the second alternative to a detailed observation, which is a detailed analysis, really a kind of tracing of the thought or a thought flow of a smaller passage.

This is Dr. David Bower in his teaching on Inductive Bible Study. This is session 11, Segment Survey, James 1, and Detailed Observations on James 1:5-8.