

(2) My brethren, lead with all *calm delight*, when you fall into various '*putting to proofs*', [absolutely] knowing that the '*putting to proof*' of your faith produces *hopeful endurance*. But led *hopeful endurance* show itself perfectly in practice, so that you may be mature and complete, in nothing falling short."  
[Judgment Seat of Christ]

(5a) If now [in the dispersion] anyone of you [brethren] lacks *practical wisdom*, [wisdom 4 livelihood]"

(5b) let him **ask** [for help] from **whom** gives God all,

without reservation and without reproach, 5c) 'and **it** will be given to him':

(6a) But let him ask in **confidence**, with nothing '**differentiated**' [no distinction...Segregation...partiality: poor & wealthy same IN Church]

[Parenthesis]

(6b) "for **he** who '**differentiates**', resembles a [raging] wave of the sea driven and tossed by the wind. [In the church family]

<sup>7</sup> For not that man **expect** that he '**that man**,' will receive anything from the Lord; [A '**Judging/segregating**' rich man @ the Judgment Seat of Christ]

<sup>8</sup> 'he is a man double-minded, unstable in all the ways of him.'

[Parenthesis Completed]

[As Christ's Churches]

" (9) But boast [in] the brother, he of *low social status* [gone] to the high position of him."

(10) ' Also the wealthy, in the lowering in position of him, because like a flower of wild grass, **it** [his wealth] will pass away.

<sup>11</sup> For no sooner has the sun risen with a burning heat than it withers the grass; its flower falls, and its beautiful appearance perishes. So the rich man also will fade away in **his** pursuits.

<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.

**NKJV** “<sup>4</sup> But let patience have *its* perfect work, that you may be perfect and complete, **lacking nothing.**”

**Present:** livelihood-financial situation...Future Inheritance Promise

4ή (Let) δέ (but) ὑπομονή (hopeful endurance), ἔργον (show  
itself) τέλειον (perfectly) ἐχέτω (in practice),  
ἵνα (so that) ἦτε (you may be) τέλειοι (mature) καὶ (and) ὀλόκληροι (complete), ἐν (in) μηδενὶ (nothing) λειπόμενοι (falling short).

#### Jeremy's Translation:

**(4)** “But let hopeful endurance show itself perfectly in practice, so that you may be mature and complete, in nothing falling short.” [In the Church Family...Judgment Seat of Christ.]

- **(4a)** ἡ ὑπομονή ἔ. τέλειον ἐχέτω *let endurance show itself perfectly in practice*
- **(4b)** ἐχέτω as connective marker, *to have* or *include in itself, bring about, cause* w. ἔργον τέλειον Js 1:4.
- **(4b)** ὀλόκληροι to being complete and meeting all expectations, *with integrity, whole, complete, undamaged, intact, blameless* With τέλειος Js 1:4.
- **(4c)** λειπόμενοι *fall short, be inferior, lack*- ἐν μηδενὶ *fall short in no respect*

**All definitions are taken from:** Bauer, Danker, Arndt, Gingrich 3<sup>rd</sup> edition ...unless indicated as Strongs (Str.)

**NKJV** - <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.

**Let's Look at the Greek 'Structure':** (Just read it...translation work is done 4 U)  
(Pretend you are a Missionary...or interpreting your teenage sons homework... 😊)

**(5a)** Εἰ (If) δὲ (now) τις (anyone) ὑμῶν (of you) λείπεται (lacks) σοφίας (wisdom – **practical wisdom [wisdom 4 livelihood]**),  
**(5b)** αἰτείτω (let him ask) παρὰ (from) **τοῦ (whom)** διδόντος (gives) Θεοῦ (God) πᾶσιν (all) ἀπλῶς (**without reservation**),  
καὶ (and) μὴ (not) ὀνειδίζοντος (**shaming w. purpose of obtaining something**), **(5c)** καὶ (and) δοθήσεται (it will be given) αὐτῷ (to him).

#### Jeremy's Translation:

**(5a)** If now [in the dispersion] anyone of you [brethren] lacks **practical wisdom, [wisdom 4 livelihood]**

- **'Lacks'** - *be/do without, lack, be in need or want (of)* σοφίας *be deficient in wisdom* Js 1:5.
- **'wisdom'** - Good judgment in the face of human and specif. Christian demands (practical) wisdom **Ac 6:3; Col 4:5; Js 1:5; 3:13, 17** [BDAG]
  - Practical 'skilled' knowledge [wisdom 4 livelihood]

**(5b)** let him ask from **whom gives God all, without reservation** and without reproach,

- **πᾶσιν** - *'gives God ALL without reservation'* - pertains to being straightforward, simply, above board, sincerely, openly of guileless response to something that arrests one's attention; with διδόναι **without reservation Js 1:5**
- **'without reproach'** - *to find fault in a way that demeans the other, reproach, revile, mock, heap insults upon* as a way of shaming;
  - ὀνειδίζοντος - can also mean *charge* or *reproach* someone with something, a kind of verbal extortion, **with the purpose of obtaining something from a person**, God does not do this [Neither does godly wealthy people unified with the church family(added me)] Js 1:5.

**5c)** 'and it will be given to him':

(6a) αἰτείτω (Let him ask) δὲ (but) ἐν (in) πίστει (confidence [in Christ/the Body of Christ]), ἠδὲν (nothing) διακρινόμενος (differentiated:[wealthy/poor: Acts 4:32-one mind/soul]).

### [Parenthesis]

(6b) ὁ (he) γὰρ (for) διακρινόμενος ([who]differentiates) ἔοικεν (resembles) κλύδωνι (a wave) θαλάσσης (of the sea), ἀνεμιζομένῳ (being blown by the wind) καὶ (and) ῥιπιζομένῳ (being tossed by the wind).

#### Jeremy's Translation:

(6a) But let him ask in **confidence**, with nothing **'differentiated'**.

- **'faith'** - *faith, trust, confidence in God*: αἰτεῖν ἐν πίστει μηδὲν διακρινόμενος
- **'doubting'** - διακρινόμενος; to conclude that there is a difference, **make a distinction, differentiate**

(6b) "For **he** who **'differentiates'**, resembles a [raging] wave of the sea driven and tossed by the wind. [In the church family]

- εἶκω **ëikō**, *i'-ko*; appar. a prim. verb; to resemble: [Str.]
- κλύδων **kludōn**, *kloo'-dohn*; from κλύζω **kluzō** (to billow or dash over); a surge of the sea (lit. or fig.):—**raging**, wave. (Lk 8:24) [Str.]
  - κλύδων ἀνεμιζόμενος καὶ ῥιπιζόμενος **surf moved and tossed by the wind Js 1:6.**

7 μὴ (Not) γὰρ (for) οἰέσθω (**expect**) ὁ (**he**) ἄνθρωπος (that-man) ἐκεῖνος, ὅτι (that) λήμψεται (he will receive) τι (anything) παρὰ (from) τοῦ (the) Κυρίου (Lord).

8 ἄνθρωπος (a man) δίψυχος (double-minded), ἀκατάστατος (unstable) ἐν (in) πάσαις (all) ταῖς (the) ὁδοῖς (ways) αὐτοῦ (of him).

### [Parenthesis Completed]

#### Jeremy's Translation:

<sup>7</sup> For not that man **expect** that he **'that man,'** will receive anything from the Lord; [A 'Judging/segregating' rich man @ the Judgment Seat of Christ]

- **'suppose'** - οἶμαι **ōimai**, *oy'-mahee*; to consider something to be true but with a component of tentativeness, **think, suppose, expect**

<sup>8</sup> 'he is a man double-minded, unstable in all the ways of him.'

- **'double minded'** - δίψυχος **dipsuchōs**, *dip'-soo-khos*; *two-spirited*, i.e. *vacillating* (in opinion or purpose):—double minded. [Str.]
  - ἄνθρωπος δ. *a doubter* 1:8; [differentiator]
- **unstable, restless**, of vacillating persons **ἄ. ἐν πάσαις ταῖς ὁδοῖς αὐτοῦ one who is unstable in all actions Js 1:8.**

#### **'Partiality' & 'doublemindedness' concerning wealth:**

- **James 2:1-10...again in 5:1-6**

When the 'financial situation/need' is met: 'Church Family 'Oneness'

9 Καυχάσθω (boast) δὲ (but) ὁ (the) ἀδελφός (brother) ὁ (he) ταπεινός (of low social status) ἐν (to) τῷ (the) ὕψει (exaltation-high position) αὐτοῦ (of him);

10 ὁ (the) δὲ (ALSO) πλούσιος (wealthy), ἐν (in) τῇ (the) ταπεινώσει (lowering in position) αὐτοῦ (of him), ὅτι (because) ὡς (like) ἄνθος (a flower) χόρτου (of wild grass) παρελεύσεται (IT will pass away).

[As a church] “ (9) But boast [in] the brother, he of *low social status* to the high position of him.”

- 'Boast' - to take pride in something, *boast, glory, pride oneself, brag*; in high position Js 1:9;
- 'lowly' - pertains to *being of low social status* or to relative inability to cope, *lowly, undistinguished, of no account*;
- 'elevation' - a position of high status, *high position*:

(10) ' Also the wealthy, in the lowering in position of him, because like a flower of wild grass, *it* will pass away.

- 'rich' - πλούσιος *plōusiōs, ploō'-see-os*; pertaining to having an abundance of earthly possessions that exceeds normal experience, *rich, wealthy*
- 'humiliation' - *experience of a reversal in fortunes, humiliation* as an experience
  - καυχάσθω ὁ πλούσιος ἐν τῇ ταπεινώσει αὐτοῦ *let the rich man boast (said in irony/[or boasting in +] ) in his comedown/downfall [Acts 8:33; Isa. 53:8]*
- '[IT] will pass away' - *to come to an end and so no longer be there, pass away, disappear...* of person [?] "ὡς ἄνθος χόρτου *παρελεύσεται*
  - *verb, future, middle, indicative, 3<sup>rd</sup> person, singular*
  - This is referring to the 'it' *[the 'wealth' of the wealthy granted to the needy]* δίδωμι of 1:5.

Illustration: The 'Treasures of this World' -Jesus' words Lk 12:28;

<sup>11</sup> For no sooner has the sun risen with a burning heat than it withers the grass; its flower falls, and its beautiful appearance perishes. So the rich man also will fade away in his pursuits.

Where does this journey of understanding **James 1:5-11** begin?

1. The Earliest Manuscripts date 2<sup>nd</sup> & 3<sup>rd</sup> Century A.D. (**AD 200-400**)
  - Codex: Sinaiticus, Alexandrinus, Vaticanus,

**What was going on in AD 300-400?:**

2. There are **MAJOR** Theological Battles taking place during this time:
  - **St. Gregory** of Nazianus (**AD 325-389**) was a great orator:
    - **Against false teachers:** Arianism, Apollinarianism, Nestorianism
      - **NOTICE: He is a Mentor to St. Jerome**
    - <https://www.newadvent.org/cathen/07010b.htm>
  - **St. Jerome** (**AD 340-420**) –
    - <https://www.newadvent.org/cathen/08341a.htm>
    - Was VERY involved in Monastic (monk), ascetic living [seeking]
    - Is responsible 4 REVISION of OT & NT Greek -> Latin translation
    - **All in 1 Year: 398** – finishes rest of Latin NT – **Isa. 13-23**  
Commentary & unfinished work:
      - **contra Joannem Hierosolymitanum**
    - Origen Controversy – Refute: **against ‘false teaching/wisdom’**
      - Souls are imprisoned in the body (Platonic)
      - The Devil may be saved
      - Skins of animals in the garden were human bodies
      - **Among other Heretical insanity**
      - <https://www.newadvent.org/fathers/3004.htm>

Was **any of this** Influential on his idea (**translation of 1:5 - AD 398**) of ‘seeking God for wisdom’ and not being tossed to and fro amidst False theological doctrine and truth?

**Quoting: New Advent Catholic Encyclopedia**

- Jerome was a reactionary writer, worked rapidly, and by his own admission produced ‘works’ he was later ashamed of.
- “His explanations of the NT have no great value”
- “There are some [of OT comm.] that are frankly bad,”
- Humbly admitting his ignorance at times -(P.L., XXVI, 98; XXIV, 855).
- His Vulgate translation: **Rev. 22:19 MUST also be considered. (1 Word can change A LOT)**

But He Translated **the Book of James** from Early/Original Latin sources to **His own** revised Latin Source: (but I can’t find any commentary on Chapter 1)

- This Latin Trans. Would be REVISED under Pope Clementine VIII in **1592**

**Recognize: Contextually the Church was given a Model to Follow in Acts.**

1. **Acts 4:32-37** – Is Providing a Unified (Non caste) body of Christ: Spiritually – bodily – financially that not any are found ‘**Lacking**’ - **needing** – or **Fainting/failing.**
2. **James 1:4** – Reflects this model as ‘**not any found lacking**’ in the various trials.
3. **James 1:5** – Reflects the ‘needy’ that ‘**lacks**’ the **practical wisdom for a skill (wisdom 4 livelihood)**...and they are to Follow the **Acts 4:34** model.
4. **James 3:13**- The entirety of James Chapter 3 is addressing the Teachers in these churches.
  - a. They have ‘**practical wisdom for this skill**’ (special skill of rhetoric/oratory/public speaking)
  - b. This ‘**practical wisdom for speaking**’ is spiritually through Christ...**IF** they are being led by the Spirit.
  - c. This ‘**practical wisdom for speaking**’ is of Satan...**IF**...they are envious, self seeking with confusion and evil following them.

**From the START Linguistically:**

**Progression of Lacking–Possessions...Practical wisdom 4 livelihood:**  
Towards “Asking God for wisdom and Him not shaming you for asking?!”

**Jerome’s Latin Vulgate (AD 398)**

- **Acts 4:34** - <sup>34</sup> Neque enim quisquam **egens** erat inter illos.
  - ‘egens’ – needy, poor
- **Js. 1:4-5**- Patientia autem opus perfectum habet: **ut sitis perfecti et integri in nullo deficientes.** <sup>5</sup> **Si quis autem vestrum indiget sapientia,** postulet a Deo, qui dat omnibus affluenter, et non improperat: et dabitur ei’
  - ‘**ut sitis perfecti et integri in nullo deficientes.**’ –
    - ‘**and be complete and whole against not any failing/fainting**’
  - <sup>5</sup> **Si quis autem vestrum indiget sapiential** –
    - **Need, lack...discernment, wisdom [Practical wisdom/trade]**
- **Jam. 3:13**- Quis **sapiens** et disciplinatus inter vos? Ostendat ex bona conversatione operationem suam in mansuetudine **sapientiaē.** <sup>14</sup> Quod si zelum amarum habetis, et contentiones sint in cordibus vestris: nolite gloriari, et mendaces esse adversus veritatem: <sup>15</sup> non est enim ista **sapientia** desursum descendens: sed terrena, animalis, diabolica. <sup>16</sup> Ubi enim zelus et contentio, ibi inconstantia et omne opus pravum. <sup>17</sup> Quæ autem desursum est **sapientia,...**”

### John Wycliffe translates Vulgate -> English (AD 1380-88)

- **Acts 4:34** – “For nether ony **nedi** man was among hem...”
- **Jam. 1:4-5** “and pacience hath a perfit werk, that ze be perfit and hole, and **faile in** no thing. <sup>5</sup> And if ony of zou **nedith** wisdom, axe he of God, which zyueth to alle men largeli, and vpbreidith not; and it schal be zouun to hym.
- **Jam. 3:13**- “<sup>13</sup> Who is **wijs**, and tauzt among zou? schewe he of good lyuyng his worching, in myldenesse of his **wisdom**. <sup>14</sup> That if ze han bitter enuye, and stryuyngis ben in zoure hertis, nyle ze haue glorye, and be lyeris azens the treuthe. <sup>15</sup> For this **wisdom** is not fro aboue comynge doun, but ertheli, and beestli, and feendli. <sup>16</sup> For where is enuye and strijf, there is vnstidfastnesse and al schrewid werk. <sup>17</sup> But **wisdom** that is from aboue...”

### Erasmus (AD 1519 )Greek New Testament

- (<https://bibles-online.net/flippingbook/1519/616/>)
- **Acts 4:34** – ουδε γαρ ενδεης – (No one in want, lacking)
- **James 1:4-5** – Same Greek - μηδενι λειπομενοι – (Noone lacking)
- **James 3:13** – Same

### William Tyndale (1536):

- **Acts 4:34** - Nether was there any amōge them/that lacked.
- **Jam. 1:4-5** - & let pacience have her perfecte worke/that ye maye be perfecte & sounde/lackynge nothyng. If any of you lacke wysdome/let him axe of God which geveth to all men indifferentlye/and casteth no man in the tethe: and it shal be geven him.
- **Jam. 3:13**- If any man be **wyse** and endued with learnynge amonge you/let him shewe the workes of his good conversacion in meknes that is coupled with **wysdome**.

But yf ye have bytter enuyinge and stryfe in youre hartes/rejoyce not: nether be lyars agaynst ȳ trueth: This **wyssoome** descendeth not from above: but is earthy/and natural/and diuelssshe. For where enuyinge and strife is/there is unstablenes and all maner of evyll workes. But the **wyldome** that is from above/is fyrst pure/then peasable/gentle/ & easy to be entreated: full of mercy and good frutes/without judgyng/ & without simulation: yea/and the frute of rygtheousnes is sowen in peace/of them that mayntayne peace.

### Geneva Bible (AD 1560) – The Bible that Founded America (Puritans)

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- **Acts 4:34** - “Nether was there any among them, that lacked:...”
- **James 1:4-5** – “4 And let pacience have *her* perfite worke, that ye may be perfite & entier, lacking nothing.
- 5 If any of you lacke wisdome, let him aske of God, which giveth to all men liberally, and reprocheth no man, and it shalbe given him.
- **James 3:13**- “13 Who is a wise man and endued with knowledge among you? let him shewe by good conversation his workes in mekenes of wisdome.
- 14 But if ye have bitter enuying and strife in your hearts, rejoyce not, nether be liers against the trueth.
- 15 This wisdome descendeth not frō above, but *is* earthlie, sensual, and divelish.
- 16 For where envying and strife *is*, there *is* sedition, and all maner of evil workes.
- 17 But the wisdome that *is* from above...”

### 1611 King James Authorized Version

- Acts 4:34 - **Neither was there any among them that lacked: For as many as were possessors of lands, or houses, sold them, and brought the prices of the things that were solde,**
- **Jam. 1:4-5** **4But let patience haue her perfect worke, that ye may be perfect, and entier, wanting nothing.**
- 5If any of you lacke wisdome, let him aske of God, that giueth to all men liberally, and vpbraideth not: and it shalbe giuen him.**
- **Jam. 3:13**- **Who is a wise man and indued with knowledge amongst you? let him shew out of a good conuersation his workes with meekenes of wisdome.**
- 14But if ye haue bitter enuying and strife in your hearts glory not, and lie not against the trueth.**
- 15This wisdome descendeth not from aboue, but is earthly, sensuall, deuilish.**
- 16For where enuying and strife is, there is confusion, and euery euill worke.**
- 17But the wisdome that is from aboue,**