

Introduction to James

Authorship

Three individuals by the name of James (actually Jacob) are mentioned in the New Testament in connection with Church leadership. (1) James the son of Zebedee and brother of the apostle John, was one of Jesus's original Twelve (Matthew 4:21; Mark 1:19-20; Luke 5:10) and one of the three witnesses of the events on the Mount of Transfiguration (Matthew 17:1; Mark 9:2; Luke 9:28) and Gethsemane (Matt. 26:37; Mark 14:33). This James was executed by order of Herod (Acts 12:2). (2) James son of Alphaeus was also one of Jesus's original Twelve (Matthew 10:3; Mark 3:18; Luke 6:15; Acts 1:13). (3) James, the brother of Jesus, the son of Mary and Joseph, is generally thought to have written the epistle ascribed to James.

James, the brother of Jesus (also called James the Just), was not a believer in Jesus's lifetime (John 7:5). During the time of Jesus' mortal ministry, he seems to have stayed in Nazareth (Mark 6:3), and only occasionally visited Jesus (Matthew 12:46-48; Mark 3:31-35; Luke 8:19-21). Yet Jesus appeared to him after his resurrection (1 Corinthians 15:7) and he became converted. After his conversion, he became one of the Church leaders in Jerusalem serving as an anchor to the Church there after the expulsion of most of the Christians from Jerusalem (Acts 8:1). As the permanent representative of the Church in Jerusalem, others reported their actions to him when visiting (Acts 12:17; 21:17-18; Galatians 2:9-12). Despite his own strict adherence to the Law of Moses throughout his life (Acts 21:17-25; Galatians 2:9-12), James played a major role in the Council at Jerusalem that decided the policy of the Church on gentile converts which released them from adherence to the Law of Moses (Acts 15:13-21; 21:25). James was thus in Jerusalem when Luke and Paul visited (Acts 21:17-18) and would have been available to Luke while Paul was two years in prison in Caesarea (Acts 24:27). It is probable that James served as one of Luke's "eyewitnesses" (Luke 1:1-3) and imparted to Luke not only the family stories in his gospel, but also the stories of the history of the early Church around Jerusalem that Luke records in Acts. James' and Paul's absence during much of Jesus's ministry—as opposed to the presence of Peter (Mark's informant), John and Matthew—might explain Luke's somewhat confused chronology. The historian Josephus saw James' martyrdom as a cause of the Roman destruction of Jerusalem (*Antiquities* XX.9.1).

Manuscript History

The earliest manuscripts date to the third century:

P20, or P. Oxy. 1171, housed in Princeton, contains James 2:19-3:9. This manuscript has been dated paleographically to the third century AD.

P23, or P. Oxy. 1229, housed in Urbana, Illinois, contains James 1:10-12; 1:15-18. This manuscript has been dated paleographically to the third century AD.

Many other Greek manuscripts have survived, but all date later than these two. The last two chapters are not preserved before the fourth century.

Canon

The book of James was not generally accepted as canonical until the Third Council of Carthage in AD 397, at the end of the fourth century. It is not mentioned in the Muratorian canon (2nd century), nor in Origen's canon (early 3rd century), although he recognized James as scripture (*Homily on Joshua*, 7.1). Eusebius (late 3rd to early 4th century) listed the work as disputed (Eusebius, *Historiae Ecclesiasticae* III.25.5-6) although he quoted James 4:11 as scripture in his commentary on the Psalms. At about AD 350 Cyril of Jerusalem (*Catachesis* IV.36) included it among the seven catholic epistles (literally "to all the world"). It was included in the canon of the fourth century Codex Claromontanus. It was considered canonical by the Council of Laodicea (AD 360), and by Athanasius in his 39th Paschal letter (AD 367). While the epistle had always been accepted in the East (Syria, Egypt, Jerusalem), Rome and Carthage long questioned it.

Setting

The book of James was probably written after the expulsion of the main body of Christians from Jerusalem soon after the stoning of Stephen (Acts 8:1) as it refers to those "which are scattered abroad" (James 1:1). It is concerned with the "twelve tribes" without any direct indication of the ministry to the Gentiles, which puts it before the Council at Jerusalem (A.D. 49). This indicates a very early date, probably between the events in Acts 8 and 15. Its teachings center closely on the teachings of Jesus as reflected in the Sermon on the Mount. James shows much concern over certain practices that were present in the Church, including seeking for wealth (James 1:9-12), and not acting in accordance with one's professed beliefs (James 1:22-25; 2:14-26). The Jerusalem church was either still discriminatory (Acts 6:1), or had once again fallen into this practice (James 1:27-2:9). This could be an early reference to discrimination against Gentiles, which would make it coincide with the initial conversion of the Gentiles (Acts 11:1-21). At this point the problems in the Church were relatively minor, nothing like the wholesale apostasy found in later epistles like, for example, Corinthians, Jude or 3 John. The book must have been written before the death of James in AD 62, and probably dates to the mid-40s, which would make it one of the earliest works in the NT..

Outline

That every individual in the scattered tribes of Israel might become a perfect man is the purpose of the book of James. The exhortations in the book of James fall under the following headings:

- I. Salutation (James 1:1)
- II. Attitude toward trials and temptations (James 1:2-18)
- III. Being a doer of the word and not just a hearer (James 1:19-27)

- IV. Impartiality towards others (James 2:1-13)
- V. Showing faith by actions (James 2:14-26)
- VI. Bridling the tongue (James 3:1-12)
- VII. True and false wisdom (James 3:13-18)
- VIII. Rebuke for quarreling, worldliness, and pride (James 4:1-10)
- IX. Consideration for brethren (James 4:11-12)
- X. Christian conduct in business (James 4:13-5:1)
- XI. Patience and endurance (James 5:7-12)
- XII. Times of affliction (James 5:13-18)
- XIII. Restoring the errant (James 5:19-20)

Further Readings

Non-LDS Sources

Johnson, Luke Timothy. *The Letter of James. A New Translation with Introduction and Commentary. Anchor Bible.* New York: Doubleday, 1995.

LDS Sources

Dahl., Larry E. "A String of Gospel Pearls." *Studies in Scripture Vol. 6: Acts to Revelation.* Ed. Robert L. Millet. Salt Lake City: Deseret Book, 1987, 207-24.

Norton Walter A. "Is Any Sick among You?: Anointing the Sick with Oil in Early Christianity and Latter-day Theology and Practice." *The New Testament and the Latter-day Saints*, Sidney B. Sperry Symposium. Orem, Utah: Randall Book, 1987, 255-48.

The General Epistle of James

Chapter 1

Salutation

¹ JAMES, ¹ a servant² of God and of the Lord Jesus Christ,³ to the twelve tribes⁴ which are scattered abroad,⁵ greeting.

Faith and Wisdom

² My brethren,⁶ count⁷ it all joy when ye fall into divers temptations;⁸ ³ Knowing *this*,⁹ that the trying¹⁰ of your faith worketh patience.¹¹ ⁴ But let patience have *her* perfect work, that ye may be perfect¹² and entire,¹³ wanting¹⁴ nothing. ⁵ If any of you lack wisdom, let him ask of God,¹⁵ that giveth to all *men* liberally,¹⁶ and upbraideth not;¹⁷ and it shall be given him.¹⁸ ⁶ But let him ask in faith,¹⁹ nothing wavering.²⁰ For he that

¹ IE from James. His name in HEB was Ya'akob or Jacob; James is a developed ENG form of the name.

² OR slave. Servant is a traditional softening translation.

³ Although James was a brother of Jesus in mortality, he intentionally does not trade upon that earthy relationship.

⁴ Jesus appointed the twelve apostles over the twelve tribes of Israel (Matt. 19:28; Luke 22:30) so James' address to the twelve tribes indicates apostolic authority.

⁵ The GR term διασπορᾶ *diaspora* "scattering" was a technical term for all Jews living outside the land of Israel. James presided over the Church at Jerusalem and thus sends his letter to those he cannot readily reach.

⁶ Gender neutral: brothers and sisters.

⁷ OR consider.

⁸ Note the alliteration of the GR: πειρασμοῖς περιπέσητε ποικίλοις *peirasmois peripesete poikilois* fall into various trials.

⁹ The italicized "this" is unnecessary to the ENG sense and should be deleted.

¹⁰ OR proving, testing. A few mss. read "approved character," but this reading is secondary.

¹¹ OR produces endurance.

¹² This use of the word "perfect" parallels Jesus' use in Mt. 5:48 and shows similar concerns.

¹³ OR complete.

¹⁴ OR lacking. James uses this same verb in vv. 4-5, linking the two thoughts.

¹⁵ God being the source of wisdom.

¹⁶ OR simply (IE without calculation), and therefore generously..

¹⁷ IE without reprimand (as in for the imposition on him).

¹⁸ Quoted by JS-H 1:11, 26; D&C 42:68. Alluded to in D&C 46:7. Parallels in 1 Nephi 15:11; 2 Nephi 4:35. Joseph Smith said of his initial reading of this scripture: "I became

wavereth²¹ is like a wave of the sea driven with the wind and tossed.²² ⁷ For let not that man²³ think that he shall receive any thing of the Lord. ⁸ A double minded man²⁴ is unstable in all his ways.²⁵

Poverty and Riches

⁹ Let the brother²⁶ of low degree²⁷ rejoice²⁸ in that he is exalted: ¹⁰ But the rich,²⁹ in that he is made low:³⁰ because as the flower of the grass he shall pass away. ¹¹ For the sun is no sooner risen with a burning heat,³¹ but it withereth the grass, and the flower thereof falleth,³² and the grace³³ of the fashion of it³⁴ perisheth: so also shall the rich man fade away in his ways.³⁵

Trial and Temptation

¹² Blessed *is* the man³⁶ that endureth temptation: for when he is tried, he shall receive the crown³⁷ of life, which the Lord³⁸ hath promised to them that love him. ¹³ Let

serious, and was desirous to know what Church to join. While thinking of this matter, I opened the Testament promiscuously on these words, in James” (*Papers of Joseph Smith*, 1:444; cf. 1:461).

¹⁹ JS-H 1:29 is a practical example.

²⁰ διακρινόμενος *diakrinomenos* doubting, hesitating. The usage of this verb in this sense is peculiar to the NT writers; cf. Matthew 21:21; Mark 11:23; Acts 11:12; Romans 4:20; 14:23. The usual GR usage may be seen in Jude 1:22. A similar sentiment is found in Psalm 1:4.

²¹ OR doubts.

²² The author may have in mind the sudden storms that arose on the Sea of Galilee.

²³ IE “he that wavereth” from v. 6. Note the assonance in the repetition of *o* sounds in the GR: οἰέσθω ὁ ἄνθρωπος ἐκεῖνος ὅτι *oiesthō ho anthrōpos ekeinos hoti* that man must not go on thinking that.

²⁴ δίψυχοι *dipsuchoi* two-minded. A man whose attention is divided between God and other concerns, so that his devotion to God is not total.

²⁵ This verse is a continuation of the previous verse. The “double minded man” is “that man” of v. 7.

²⁶ In the sense of a fellow Christian believer.

²⁷ IE of humble means, poor.

²⁸ OR boast, glory.

²⁹ The GR construction is elliptical; the verb from v. 9 is implied: "Let the rich person boast."

³⁰ OR humbled.

³¹ OR scorching wind.

³² The image is of petals falling from a wildflower, alluding to Isa. 40:7.

³³ In the sense of beauty.

³⁴ OR its appearance.

³⁵ OR pursuits.

³⁶ Generic: person.

no man say when he is tempted, I am tempted of God:³⁹ for God cannot be tempted with evil, neither tempteth he any man:⁴⁰ ¹⁴ But every man is tempted, when he is drawn away⁴¹ of his own lust,⁴² and enticed. ¹⁵ Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death.⁴³

¹⁶ Do not err, my beloved brethren.⁴⁴ ¹⁷ Every good gift and every perfect gift is from above, and cometh down from the Father of lights,⁴⁵ with whom is no variableness,⁴⁶ neither shadow of turning.⁴⁷ ¹⁸ Of his own will begat he⁴⁸ us with the word of truth, that we should be a kind of firstfruits⁴⁹ of his creatures.⁵⁰

Hearing and Doing the Word

¹⁹ Wherefore, my beloved brethren, let every man be swift to hear,⁵¹ slow to speak, slow to wrath: ²⁰ For the wrath of man worketh not the righteousness⁵² of God. ²¹ Wherefore lay apart⁵³ all filthiness and superfluity of naughtiness,⁵⁴ and receive with meekness⁵⁵ the engrafted⁵⁶ word,⁵⁷ which is able to save your souls.

³⁷ στέφανος *stephanos* crown (in GR culture conceived of as a garland or wreath) is the source for the ENG name Stephen.

³⁸ Some mss. omit "the Lord" and others substitute "God." Originally there was no subject expressed; in accordance with the style of Jewish writings, the reader was simply to understand that the subject of the sentence was God. Later scribes expressly supplied the subject.

³⁹ OR by God.

⁴⁰ Temptations do not come from God.

⁴¹ OR lured.

⁴² OR desire. The verbal form of this word is used in Exodus 20:17 for "covet."

⁴³ James uses extensive birth imagery in this verse, using the imagery of conception and bringing forth in childbirth.

⁴⁴ Generic: brothers and sisters.

⁴⁵ IE creator of the heavenly bodies.

⁴⁶ OR variation.

⁴⁷ Referring to the motions of heavenly bodies, causing variations in light and darkness. The meaning is that God does not change.

⁴⁸ OR he sired.

⁴⁹ Firstfruits of the harvest were holy and were offered to God at the temple.

⁵⁰ IE those he created.

⁵¹ IE obey.

⁵² OR justice.

⁵³ IE strip off (as with dirty clothes).

⁵⁴ OR excess of evil.

⁵⁵ The GR is alliterative here: πᾶσαν...περὶσσεΐαν...πραῦτητι *pasan...perisseian...prautēti* all...excess...meekness.

⁵⁶ IE implanted within you.

⁵⁷ Some mss. insert "of wisdom."

²² But be ye doers of the word,⁵⁸ and not hearers only, deceiving⁵⁹ your own selves. ²³ For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass:⁶⁰ ²⁴ For he beholdeth⁶¹ himself, and goeth his way, and straightway⁶² forgetteth what manner of man he was. ²⁵ But whoso looketh into the perfect law of liberty, and continueth *therein*, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed.⁶³

²⁶ If any man among you⁶⁴ seem to be religious, and bridleth⁶⁵ not his tongue,⁶⁶ but deceiveth his own heart, this man's religion *is* vain.⁶⁷ ²⁷ Pure⁶⁸ religion and undefiled before God and the Father⁶⁹ is this, To visit the fatherless and widows in their affliction, *and* to keep himself unspotted from the world.

Chapter 2

Warning against Partiality

¹ MY brethren, have not the faith of our Lord Jesus Christ, *the Lord* of glory,⁷⁰ with respect of persons.⁷¹ ² For if there come unto your assembly⁷² a man with a gold ring, in goodly apparel,⁷³ and there come in also a poor man in vile raiment;⁷⁴ ³ And ye have respect to⁷⁵ him that weareth the gay⁷⁶ clothing, and say unto him,⁷⁷ Sit thou here in

⁵⁸ Some mss. have "of the law" instead of "of the word."

⁵⁹ IE reasoning away, explaining away, rationalizing.

⁶⁰ OR mirror.

⁶¹ OR gazes at.

⁶² OR immediately.

⁶³ OR act; IE what he does.

⁶⁴ Some mss. omit "among you."

⁶⁵ IE restrains (using the image of a bridle on a horse).

⁶⁶ The image is a double metonymy: the bridle stands for control, and the tongue stands for speech.

⁶⁷ OR empty, to no purpose.

⁶⁸ A few mss. insert "for" at the beginning of the v.

⁶⁹ OR the God and Father. The text does not mean to allude to two deities.

⁷⁰ Lit. our Lord Jesus Christ of glory.

⁷¹ OR personal prejudice; IE by showing favoritism you have not the faith of our Lord of glory Jesus Christ.

⁷² συναγωγὴν *sunagōgēn* traditionally a place for Jewish worship, but here used generically as a place of assembly for [Christian] worship.

⁷³ OR fine clothing.

⁷⁴ IE filthy, dirty clothes.

⁷⁵ OR you look upon.

⁷⁶ OR bright, splendid.

⁷⁷ Some mss. omit "unto him."

a good place; and say to the poor, Stand thou there, or sit here under my footstool.⁷⁸ ⁴ Are ye not then partial in yourselves, and are become judges of evil thoughts?⁷⁹

⁵ Hearken, my beloved brethren, Hath not God chosen the poor of this world⁸⁰ rich⁸¹ in faith, and heirs of the kingdom which he hath promised to them that love him? ⁶ But ye have despised the poor. Do not rich men oppress you, and draw you before the judgment seats?⁸² ⁷ Do not they blaspheme that worthy name⁸³ by the which ye are called?⁸⁴ ⁸ If ye fulfil the royal law according to the scripture, **Thou shalt love thy neighbour as thyself**,⁸⁵ ye do well: ⁹ But if ye have respect to persons, ye commit sin, and are convinced⁸⁶ of the law as transgressors.⁸⁷ ¹⁰ For whosoever shall keep⁸⁸ the whole law, and yet offend⁸⁹ in one *point*, he is guilty of all.⁹⁰ ¹¹ For he that said, **Do not commit adultery**,⁹¹ said also, **Do not kill**.⁹² Now if thou commit no adultery, yet if thou kill,⁹³ thou art become a transgressor of the law. ¹² So speak ye, and so do, as they that shall be judged by the law of liberty. ¹³ For he shall have judgment without mercy, that hath shewed no mercy; and mercy rejoiceth against⁹⁴ judgment.

Faith and Works

¹⁴ What *doth it* profit,⁹⁵ my brethren, though a man say he hath faith, and have not works? can faith⁹⁶ save him?⁹⁷ ¹⁵ If a brother or sister be naked,⁹⁸ and destitute of⁹⁹ daily

⁷⁸ On the floor, at the person's feet, a very undesirable location.

⁷⁹ OR Do you not discern among yourselves and have become judges characterized by evil reasoning?

⁸⁰ Some mss. have "in the world" instead of "of this world."

⁸¹ OR to be rich.

⁸² IE dragging you into the courts.

⁸³ IE Jesus Christ.

⁸⁴ OR named.

⁸⁵ Lev. 19:18. Jesus stressed this commandment as the second greatest commandment in the law (of Moses); Matthew 19:19; 22:39; Mark 12:31; Luke 10:27; Romans 13:9; Galatians 5:14.

⁸⁶ Archaic for cross examined, convicted.

⁸⁷ IE by not loving neighbors equally (showing respect to persons) one is therefore not loving at least one of one's neighbor's as one's self. One has thus transgressed this requirement of the Law of Moses.

⁸⁸ Some mss. have "keep," others "fulfill" and others "complete."

⁸⁹ OR stumble, fall.

⁹⁰ IE the whole of it. The idea was that the law was a unity, so that the violation of any part broke the whole of it.

⁹¹ Exo. 20:14, Dt. 5:18

⁹² Exo. 20:13, Dt. 5:17. For "kill," read "murder."

⁹³ Some mss. switch "commit adultery" and "kill."

⁹⁴ IE exults in victory over.

⁹⁵ OR what good is it.

⁹⁶ Meaning specifically this kind of limited faith, unexpressed by works. James uses the word faith to refer to mere intellectual assent to dogma.

food,^{100 16} And one of you say unto them, Depart in peace, be *ye* warmed and filled; notwithstanding ye give them not those things which are needful to the body; what *doth it* profit?^{101 17} Even so faith, if it hath not works, is dead, being alone.¹⁰²

¹⁸ Yea,¹⁰³ a man may say, Thou hast faith, and I have works: shew me thy faith without thy works, and I will shew thee my faith by my works. ¹⁹ Thou believest that there is one God,¹⁰⁴ thou doest well: the devils also believe,¹⁰⁵ and tremble.^{106 20} But wilt thou know, O vain¹⁰⁷ man, that faith without works is dead?^{108 21} Was not Abraham our father justified by works, when he had offered¹⁰⁹ Isaac his son upon the altar?^{110 22} Seest thou how faith wrought¹¹¹ with his works, and by works¹¹² was faith made perfect?^{113 23} And the scripture was fulfilled which saith, **Abraham believed God, and it was imputed¹¹⁴ unto him for righteousness:**¹¹⁵ and he was called the Friend of God.^{116 24} Ye see then how that by works a man is justified, and not by faith only. ²⁵ Likewise also was not Rahab the harlot justified by works, when she had received the messengers,¹¹⁷ and had sent *them* out another way?^{118 26} For as the body without the spirit is dead, so faith without works is dead also.

Chapter 3

The Tongue

⁹⁷ Cf. Mt. 7:21-23. The GR construction expects a negative response.

⁹⁸ Not absolutely naked, but lacking adequate clothing.

⁹⁹ OR lacking, in want of.

¹⁰⁰ Cf. Mt. 6:11.

¹⁰¹ Cf. Mt. 7:9-11.

¹⁰² IE by itself.

¹⁰³ OR but.

¹⁰⁴ Allusion to Dt. 6:14.

¹⁰⁵ IE even the demons believe this much.

¹⁰⁶ OR shudder.

¹⁰⁷ OR empty.

¹⁰⁸ Some mss. have "useless," which was probably the original reading here.

¹⁰⁹ OR by offering.

¹¹⁰ See Gen. 22:1-18.

¹¹¹ OR worked together.

¹¹² Some mss. have "his works."

¹¹³ OR complete.

¹¹⁴ OR counted, accounted, considered.

¹¹⁵ Gen. 15:6.

¹¹⁶ An allusion to 2 Chr. 20:7, Isa. 41:8.

¹¹⁷ Some mss. have "spies."

¹¹⁸ An allusion to the story in Joshua 2:1-22. In Jewish tradition, Rahab was considered a model of hospitality.

¹ MY brethren, be not many masters,¹¹⁹ knowing that we shall receive the greater condemnation.¹²⁰ ² For in many things we offend all.¹²¹ If any man offend¹²² not in word,¹²³ the same *is* a perfect¹²⁴ man, *and* able also to bridle¹²⁵ the whole body. ³ Behold, we put bits in the horses' mouths, that they may obey us; and we turn about their whole body. ⁴ Behold also the ships, which though *they be* so great,¹²⁶ and *are* driven of fierce¹²⁷ winds, yet are they turned about with a very small helm, whithersoever the governor listeth.¹²⁸ ⁵ Even so the tongue¹²⁹ is a little member,¹³⁰ and boasteth great things.

Behold, how great a matter¹³¹ a little fire kindleth!¹³² ⁶ And the tongue *is* a fire, a world of iniquity:¹³³ so is the tongue among our members,¹³⁴ that it defileth the whole body, and setteth on fire the course of nature;¹³⁵ and it is set on fire of hell.¹³⁶ ⁷ For every kind of beasts, and of birds, and of serpents,¹³⁷ and of things in the sea,¹³⁸ is tamed, and hath been tamed of mankind: ⁸ But the tongue can no man tame; *it is* an unruly¹³⁹ evil, full of deadly poison. ⁹ Therewith¹⁴⁰ bless we God,¹⁴¹ even the Father; and therewith curse we men, which are made after the similitude¹⁴² of God. ¹⁰ Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be. ¹¹ Doth a fountain¹⁴³ send forth at the same place sweet *water* and bitter? ¹² Can the fig tree, my

¹¹⁹ OR teachers, school masters. The GR word has no connotation of slave owner, boss or lord.

¹²⁰ OR judgment; IE teachers will be judged more strictly.

¹²¹ OR we all stumble in many ways.

¹²² OR stumble.

¹²³ OR speech.

¹²⁴ IE complete, spiritually mature.

¹²⁵ OR restrain, control (using an image from bridling a horse).

¹²⁶ In the sense of large.

¹²⁷ OR strong, heavy, harsh.

¹²⁸ OR wherever the helmsman wishes.

¹²⁹ γλῶσσα *glōssa* tongue is the source for such ENG words as "glossary."

¹³⁰ IE of the body.

¹³¹ Lit. wood, here meaning forest.

¹³² IE sets ablaze.

¹³³ IE the tongue becomes like the wicked world.

¹³⁴ IE the tongue represents the world of wickedness among the members of the body.

¹³⁵ IE the cycle of [human] life.

¹³⁶ γεέννης *geennēs* Gehenna, a GR transliteration of the HEB *ge hinnom* Valley of Hinnom, south of Jerusalem, where in OT times children were offered in sacrifice to the god Molech. This area later became a dump heap where refuse was burned, and came to stand symbolically for the place of punishment, or the fires of hell.

¹³⁷ OR reptiles.

¹³⁸ IE sea creatures.

¹³⁹ Some mss. read "restless."

¹⁴⁰ Referring back to the tongue.

¹⁴¹ Some mss. read "Lord."

¹⁴² ὁμοίωσις *homoiōsis* likeness, image. The allusion is to Gen. 1:26-28.

¹⁴³ IE a spring of water.

brethren, bear olive berries? either a vine, figs? so *can* no fountain both yield salt water and fresh.

The Wisdom from Above

¹³ Who *is* a wise¹⁴⁴ man and endued with knowledge¹⁴⁵ among you? let him shew¹⁴⁶ out of a good conversation¹⁴⁷ his works with meekness of wisdom. ¹⁴ But if ye have bitter envying¹⁴⁸ and strife in your hearts, glory¹⁴⁹ not, and lie not against the truth. ¹⁵ This¹⁵⁰ wisdom descendeth not from above,¹⁵¹ but *is* earthly, sensual,¹⁵² devilish. ¹⁶ For where envying and strife *is*, there *is* confusion and every evil work. ¹⁷ But the wisdom that is from above is first pure, then peaceable, gentle, *and* easy to be intreated,¹⁵³ full of mercy and good fruits, without partiality,¹⁵⁴ and without hypocrisy. ¹⁸ And the fruit of righteousness¹⁵⁵ is sown in peace of them¹⁵⁶ that make peace.

Chapter 4

Friendship with the World

¹ FROM whence¹⁵⁷ *come* wars and fightings¹⁵⁸ among you? *come they* not hence, *even* of your lusts that war in your members?¹⁵⁹ ² Ye lust, and have not: ye kill,¹⁶⁰ and desire to have, and cannot obtain: ye fight and war, yet ye have not, because ye ask not. ³ Ye ask, and receive not, because ye ask amiss,¹⁶¹ that ye may consume¹⁶² *it* upon your lusts. ⁴ Ye adulterers and adulteresses,¹⁶³ know ye not that the friendship of the world is

¹⁴⁴ σοφὸς *sophos* wise, is related to ENG philosophy, the love of wisdom.

¹⁴⁵ ἐπιστήμων *epistēmōn* understanding, is related to ENG epistemology, the study of how one obtains knowledge.

¹⁴⁶ OR demonstrate.

¹⁴⁷ Archaic for manner of life, conduct.

¹⁴⁸ IE jealousy, envy.

¹⁴⁹ OR boast.

¹⁵⁰ Meaning this type of wisdom, not all wisdom.

¹⁵¹ IE from God.

¹⁵² ψυχικὴ *psuchikē* lit. of the soul, meaning of the physical body as opposed to spiritual.

¹⁵³ IE willing to yield, obedient.

¹⁵⁴ OR impartial.

¹⁵⁵ The genitive is epexegetic; IE righteousness *is* the fruit.

¹⁵⁶ OR among them.

¹⁵⁷ In GR this word is repeated twice for emphasis.

¹⁵⁸ OR quarrels.

¹⁵⁹ IE the parts of your body.

¹⁶⁰ OR murder.

¹⁶¹ OR wrongly.

¹⁶² OR spend.

¹⁶³ The earliest mss. have simply adulteresses. The feminine form was used in imitation of the imagery of apostate Israel in the OT as an adulteress, from its covenant relationship

enmity with¹⁶⁴ God? whosoever therefore will be a friend of the world is the enemy of God.⁵ Do ye think that the scripture saith in vain,¹⁶⁵ The spirit that dwelleth in us lusteth to envy?¹⁶⁶ But he giveth more grace. Wherefore he saith,

**God resisteth¹⁶⁷ the proud,
but giveth grace unto the humble.¹⁶⁸**

⁷ Submit yourselves therefore to God. Resist the devil, and he will flee from you. ⁸ Draw nigh¹⁶⁹ to God, and he will draw nigh to you. Cleanse *your* hands, *ye* sinners; and purify *your* hearts, *ye* double minded.¹⁷⁰ ⁹ Be afflicted,¹⁷¹ and mourn, and weep: let your laughter be turned to mourning, and *your* joy to heaviness.¹⁷² ¹⁰ Humble yourselves in the sight¹⁷³ of the Lord, and he shall lift you up.¹⁷⁴

Judging a Brother

¹¹ Speak not evil¹⁷⁵ one of another, brethren. He that speaketh evil of *his* brother, and judgeth his brother, speaketh evil of the law, and judgeth the law: but if thou judge the law, thou art not a doer of the law, but a judge. ¹² There is one lawgiver,¹⁷⁶ who is able to save and to destroy: who art thou that judgest another?

Warning against Boasting

¹³ Go to¹⁷⁷ now, ye that say, To day or to morrow we will go into such a city, and continue there a year, and buy and sell, and get gain.¹⁷⁸ ¹⁴ Whereas ye know not what

(like a marriage) with God. When scribes began to understand the expression literally, they added the masculine form of the word, "adulterers," for completeness..

¹⁶⁴ OR hostility toward.

¹⁶⁵ IE to no effect.

¹⁶⁶ This passage matches no known v. of the OT. It may be from a lost scriptural text, or it may simply be a general statement about the teaching of scripture.

¹⁶⁷ OR opposes.

¹⁶⁸ LXX Prov. 3:34.

¹⁶⁹ OR near.

¹⁷⁰ δῖψυχοι *dipsuchoi* two-minded. A two-minded person is one whose attention is divided between God and other concerns, so that his devotion to God is not total. This is the same word used in 1:8.

¹⁷¹ OR grieve.

¹⁷² OR despair.

¹⁷³ OR presence.

¹⁷⁴ OR he will exalt you.

¹⁷⁵ OR do not slander.

¹⁷⁶ IE God.

¹⁷⁷ OR come.

¹⁷⁸ IE make a profit.

shall be on the morrow. For what *is* your life? It is even a vapour,¹⁷⁹ that appeareth for a little time, and then vanisheth away.¹⁵ For that ye *ought* to say, If the Lord will,¹⁸⁰ we shall live, and do this, or that.¹⁶ But now ye rejoice in your boastings: all such rejoicing is evil.¹⁷ Therefore to him that knoweth to do good, and doeth *it* not, to him it is sin.

Chapter 5

Warning to the Rich

¹ GO to¹⁸¹ now, ye rich men, weep and howl¹⁸² for your miseries that shall come upon *you*.² Your riches are corrupted,¹⁸³ and your garments¹⁸⁴ are motheaten.³ Your gold and silver is cankered;¹⁸⁵ and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together¹⁸⁶ for the last days.¹⁸⁷⁴ Behold, the hire¹⁸⁸ of the labourers who have reaped down¹⁸⁹ your fields, which is of you kept back by fraud, crieth: and the cries of them which have reaped are entered into the ears of the Lord of sabaoth.¹⁹⁰⁵ Ye have lived in pleasure¹⁹¹ on the earth, and been wanton;¹⁹² ye have nourished¹⁹³ your hearts, as in a day of slaughter.¹⁹⁴⁶ Ye have condemned *and* killed the just;¹⁹⁵ *and* he doth not resist you.¹⁹⁶

Patience and Prayer

⁷ Be patient therefore, brethren, unto the coming of the Lord.¹⁹⁷ Behold, the husbandman¹⁹⁸ waiteth for the precious fruit of the earth, and hath long patience for it,

¹⁷⁹ IE steam, mist or the smoke that arises from a fire.

¹⁸⁰ OR if the Lord is willing.

¹⁸¹ OR come.

¹⁸² OR wail, cry aloud.

¹⁸³ OR rotted.

¹⁸⁴ IE clothing.

¹⁸⁵ IE become covered with rust.

¹⁸⁶ OR hoarded treasure.

¹⁸⁷ Rather, in the last days [already here].

¹⁸⁸ OR wages, pay.

¹⁸⁹ OR mowed.

¹⁹⁰ A GR transliteration of a HEB word for "hosts, armies"; not to be confused with "sabbath."

¹⁹¹ OR luxury.

¹⁹² OR indulgent.

¹⁹³ OR fattened.

¹⁹⁴ They have made themselves more likely objects of condemnation.

¹⁹⁵ OR righteous one (the GR is singular).

¹⁹⁶ Note that the word "and" is in italics and not lit. present. The GR is a series of statements without connectives: "You have condemned, you have murdered the righteous one, he does not resist you."

¹⁹⁷ An expression for the expected second advent of Jesus Christ.

until he receive the early and latter rain.^{199 8} Be ye also patient; stablish²⁰⁰ your hearts: for the coming of the Lord draweth nigh.^{201 9} Grudge²⁰² not one against another, brethren, lest ye be condemned: behold, the judge standeth before the door.^{203 10} Take, my brethren, the prophets, who have spoken in the name of the Lord, for an example of suffering affliction, and of patience.¹¹ Behold, we count them happy which endure. Ye have heard of the patience of Job, and have seen the end of the Lord; that the Lord is very pitiful,²⁰⁴ and of tender mercy.²⁰⁵

¹² But above all things, my brethren, swear²⁰⁶ not, neither by heaven, neither by the earth, neither by any other oath: but let your yea be yea; and *your* nay, nay;²⁰⁷ lest ye fall into condemnation.

¹³ Is any among you afflicted?²⁰⁸ let him pray. Is any merry?²⁰⁹ let him sing psalms.^{210 14} Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil²¹¹ in the name of the Lord: ¹⁵ And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him. ¹⁶ Confess *your* faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much.^{212 17} Elias²¹³ was a man subject to like passions as we are, and he prayed earnestly²¹⁴ that it might not rain: and it rained not on the earth by the space of three years and six months.^{215 18} And he prayed again, and the heaven gave rain, and the earth brought forth her fruit.

¹⁹⁸ γεωργός *geōrgos* farmer (this word is the source of the ENG name "George").

¹⁹⁹ There may be an allusion to real world climactic conditions in Palestine.

²⁰⁰ OR strengthen, stabilize, make resolute.

²⁰¹ IE is near.

²⁰² OR grumble, blame.

²⁰³ IE at the gates of the city, where lawsuits were heard. James is using the expression metaphorically to indicate the nearness of the Lord's return.

²⁰⁴ OR compassionate.

²⁰⁵ An allusion to Exo. 34:6.

²⁰⁶ In the sense of swearing an oath.

²⁰⁷ IE you should be a person of integrity, and your affirmations and denials should stand on their own by your word, without the necessity of supporting them with an oath.

²⁰⁸ IE suffering hardship.

²⁰⁹ OR in good spirits.

²¹⁰ Lit. play the harp (IE sing praises to harp accompaniment).

²¹¹ Specifically olive oil.

²¹² IE the fervent prayer of a righteous person is able to accomplish much.

²¹³ The GR form of Elijah.

²¹⁴ Lit. he prayed with prayer. This repetitive construction is in imitation of a HEB infinitive absolute, which is designed to show the intensity of the action.

²¹⁵ The allusion is to events described in 1 Ki. 17-18. The OT does not give the time sequence, which seems to be derived from traditional Jewish commentary. Cf. Luke 4:25.

¹⁹ Brethren, if any of you do err from the truth, and one convert him; ²⁰ Let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide²¹⁶ a multitude of sins.

²¹⁶ OR cover (not in the sense of merely hiding them while they are still there, but of paying them off; cf the expression "to cover a bet").