

A. Allison Lewis

Workshop Selections

*What the Bible teaches
is TRUE!*



<http://www.christianbeliefs.org>

This arrangement of the Greek text and the English translation is in the **Public Domain**.

The Greek text is that of the Westcott and Hort, edition of 1893; New York: Harper & Brothers, Franklin Square (usually **WITHOUT the marginal readings** and their punctuation). Verse references are added before each Greek verse.

The English translation with four highlight colors: **first** **second** **third** **highest** plus **bold** and/or **bold underline** and/or **ALL CAPS underline** are used for various degrees of emphasis. **Red Font color** is used for emphasis in some notes. *Italics* are used for quotations. Bracketed Bible references will be supplied. For example Genesis 1:1 = [GEN 1:1] and 1 Kings 1:1 = [1KI 1:1]. Because of a conflict two references will differ from the ordinary first 3 digits for the name of the book (i.e.) Judges = [JDG 1:1] and Philemon = [PHM 1:1]. A one chapter book will be treated as other books for reference (i.e.) Jude = [JUD 1:1].

With its inconsistencies and errors, A. Allison Lewis, over several years ending in 2008, is totally responsible for English translations, references and selected quotes. **Users bringing errors to my attention would be greatly appreciated.**

[Differences of philosophy such as to text type(s); English or other version preference(s); "bible" code(s) or numerics of whatever kind **will NOT receive a "thank you" OR REPLY OF ANY KIND**].

NOTE: Some people in the Bible had more than one name **AND MANY different people** had the same name. Different people with the same name in the New Testament English translation will here be spelled the same way AND if possible the individual clearly identified.

Unicode FONTS: Arial & Times New Roman **almost always** have been used in this document.

JOH 3:36 ο πιστευων εις τον υιον εχει ζωην αιωνιον ο δε απειθων τω υιω ουκ οψεται ζωην αλλ η οργη του θεου μνει επ αυτον. **Times New Roman** type has been chosen for the Greek text for its smooth clean beauty of the Greek letters.

The following is used for typing OR copying Greek:

to indicate the first word in a sentence, proper names, some pronouns, making corrections, etc.

EASY TYPING GREEK.

** To setup your Windows computer for using multiple languages please visit:
<http://www.microsoft.com/windowsxp/using/setup/winxp/yourlanguage.mspx>

Set up keyboard layout in **EL Mode**.

Set in **EL** code line 1: 1a, 1b, 1c. and 1d.

Set in **EL** code line 2: 1a, 1b, 1c, and 1d. **A TOTAL OF 8 LINES.**

THEN change each line **2 to EN Arial**.

To type ENGLISH LETTERS you **MUST** have EN Mode **ON**.

To type GREEK LETTERS you **MUST** have EL Mode **ON**.

LOWER CASE

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` 1 2 3 4 5 6 7 8 9 0 - = \
` 1 2 3 4 5 6 7 8 9 0 - = \
; ζ ε ρ τ υ θ ι ο π [ ]
q w e r t y u i o p [ ]
α σ δ φ γ η ξ κ λ ' '
a s d f g h j k l ; '
ζ χ ψ ω β ν μ , . /
z x c v b n m , . /
```

UPPER CASE – Shift OR caps – (some exceptions!)

```
~ ! @ # $ % ^ & * ( ) _ + |
~ ! @ # $ % ^ & * ( ) _ + |
: " Ε Ρ Τ Υ Θ Ι Ο Π { }
Q W E R T Y U I O P { }
Α Σ Δ Φ Γ Η Ε Κ Λ " »
A S D F G H J K L : »
Ζ Χ Ψ Ω Β Ν Μ < > ?
Z X C V B N M < > ?
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P39LS TrueType Uncial Font. SAMPLE = al pha kai wmega.

Greek Uncials TrueType Font. SAMPLE = al pha kai wmega

1 2 3 4 5 6 7 8 9 0
` 1 2 3 4 5 6 7 8 9 0 - = \

w e r t y u i o p
q w e r t y u i o p

a s d f g h k l
a s d f g h j k l

z x c b n m /
z x c b n m , . /

(DO NOT USE EL Mode for either of these uncials)

Either of these two uncials may be used on this web site.

Punctuation marks frequently used for Greek text.

Period: .

Comma: ,

Semicolon: ;

Question mark: ?



ΙΑΚΩΒΟΣ

JAMES

Written from Jerusalem by the Lord's half brother AD 45-47 to Jews of the Eastern Dispersion.

JAM 1:1 ιακωβος θεου και κυριου ιησου χριστου δουλος ταις δωδεκα φυλαις ταις εν τη διασπορα χαιρειν

James, a servant of God and of the Lord Jesus Christ, to the twelve tribes which are in the dispersion, greeting.

JAM 1:2 πασαν χαραν ηγησασθε αδελφοι μου οταν πειρασμοις περιπεσητε ποικιλοις

My brothers, count it all joy when you fall into various temptations;

JAM 1:3 γινωσκοντες οτι το δοκιμιον υμων της πιστεως κατεργαζεται υπομονην knowing that the trying of your faith works patience.

JAM 1:4 η δε υπομονη εργον τελειον εχετω ινα ητε τελειοι και ολοκληροι εν μηδενι λειπομενοι

But let patience have her perfect work, in order that you may be perfect and entire, wanting nothing.

JAM 1:5 ει δε τις υμων λειπεται σοφιας αιτειτω παρα του διδοντος θεου πασιν απλως και μη ονειδιζοντος και δοθησεται αυτω

But if any of you lack wisdom, let him ask from God, Who gives to all men generously, and reproaches not; and He will give to him.

JAM 1:6 αιτειτω δε εν πιστει μηδεν διακρινομενος ο γαρ διακρινομενος εοικεν κλυδωνι θαλασσης ανεμιζομενω και ριπιζομενω

But let him ask in faith, not wavering, for he who wavers is like a wave of the sea driven with the wind and tossed.

JAM 1:7 μη γαρ οισεσθω ο ανθρωπος εκεινος οτι λημψεται τι παρα του κυριου

For let not that man think that he shall receive any thing from the Lord.

JAM 1:8 ανηρ διψυχος ακαταστατος εν πασαις ταις οδοις αυτου

A double minded man is unstable in all his ways.

JAM 1:9 καυχασθω δε αδελφος ο ταπεινος εν τω υψει αυτου

But let the brother of low degree rejoice in that he is exalted:

JAM 1:10 ο δε πλουσιος εν τη ταπεινωσει αυτου οτι ως ανθος χορτου παρελευσεται but the rich, in that he is made low: because as the flower of the grass he will pass away.

JAM 1:11 αντειλεν γαρ ο ηλιος συν τω καυσωνι και εξηρανεν τον χορτον και το ανθος αυτου εξεπεσεν και η ευπρεπεια του προσωπου αυτου απωλετο ουτως και ο πλουσιος εν ταις πορειαις αυτου μαρανθησεται

For the Sun is no sooner risen with a burning heat, and it withers the grass, and the flower thereof falls, and the beauty of its appearance is destroyed: so also shall the rich man fade away in the midst of his activities.

JAM 1:12 μακαριος ανηρ ος υπομενει πειρασμον οτι δοκιμος γενομενος λημψεται τον στεφανον της ζωης ον επηγγειλατο τοις αγαπωσιν αυτον

Blessed is the man who endures temptation: because when he is tested, he will receive the crown of life, which has been promised to those who love Him.

JAM 1:13 μηδεις πειραζομενος λεγετω οτι απο θεου πειραζομαι ο γαρ θεος απειραστος εστιν κακων πειραζει δε αυτος ουδενα

Let no one say being tempted, that 'I am tempted from God.' for God is not able to be tempted of evil, and He tempts no one.

JAM 1:14 εκαστος δε πειραζεται υπο της ιδιας επιθυμιας εξελκομενος και δελεαζομενος

But each one is drawn away and enticed being tempted by his own own perverted desires.

JAM 1:15 ειτα η επιθυμια συλλαβουσα τικτει αμαρτιαν η δε αμαρτια αποτελεσθεισα αποκυει θανατον

Then when perverted desire has conceived, it brings forth sin: and sin, when it is finished, brings forth death.

JAM 1:16 μη πλανασθε αδελφοι μου αγαπητοι

Do not be deceived, my beloved brothers.

JAM 1:17 πασα δοσις αγαθη και παν δωρημα τελειον ανωθεν εστιν καταβαινον απο του πατρος των φωτων παρ ω ουκ ενι παραλλαγη η τροπης αποσκιασμα
Every good gift and every perfect gift is from above, and comes down from the Father of lights, with Whom is no variableness, neither shadow of turning.

JAM 1:18 βουληθεις απεκυησεν ημας λογω αληθειας εις το ειναι ημας απαρχην τινα των αυτου κτισματων

Of His Own will He brought us forth by the word of truth, that we should be a kind of firstfruits of His creatures.

JAM 1:19 ιστε αδελφοι μου αγαπητοι εστω δε πας ανθρωπος ταχυς εις το ακουσαι βραδυς εις το λαλησαι βραδυς εις οργην

Know, my beloved brothers, let every man be quick to hear, slow to speak, slow to wrath:

JAM 1:20 οργη γαρ ανδρος δικαιοσυνην θεου ουκ εργαζεται
for wrath of man works not the righteousness of God.

JAM 1:21 διο αποθεμενοι πασαν ρυπαριαν και περισσειαν κακιας εν πραυτητι δεξασθε τον εμφυτον λογον τον δυναμενον σωσαι τας ψυχας υμων
Wherefore putting away all filthiness and abundance of evil, receive with meekness the implanted Word, which is able to save your souls.

JAM 1:22 γινεσθε δε ποιηται λογου και μη ακροαται μονον παραλογιζομενοι εαυτους

But be doers of the Word, and not hearers only, deceiving yourselves.

JAM 1:23 οτι ει τις ακροατης λογου εστιν και ου ποιητης ουτος εοικεν ανδρι κατανοουντι το προσωπον της γενεσεως αυτου εν εσοπτρω

Because if anyone is a hearer of the Word, and not a doer, this man is like a man seeing his natural face in a mirror:

JAM 1:24 κατενοησεν γαρ εαυτον και απεληλυθεν και ευθεως επελαθετο οποιος ην
for he saw himself, and he has gone away, and immediately forgets what he looked like.

JAM 1:25 ο δε παρακυψας εις νομον τελειον τον της ελευθεριας και παραμεινας ουκ ακροατης επιλησμονης γενομενος αλλα ποιητης εργου ουτος μακαριος εν τη ποιησει αυτου εσται

But whoever has looked into the perfect law of freedom, and remains therein, not becoming a forgetful hearer, but a doer of the work, this one will be blessed in his doings.

JAM 1:26 ει τις δοκει θρησκος ειναι μη χαλιναγωγων γλωσσαν εαυτου αλλα απατων καρδιαν εαυτου τουτου ματαιος η θρησκεια

If anyone thinks to be religious, and bridles not his tongue, but deceives his heart, the religion of this one is vain.

JAM 1:27 θρησκεια καθαρα και αμιαντος παρα τω θεω και πατρι αυτη εστιν επισκεπτεσθαι ορφανους και χηρας εν τη θλιψει αυτων ασπιλον εαυτον τηρειν απο του κοσμου

Pure and undefiled religion and undefiled before God his Father is this, to visit the orphans and widows in their affliction, and to keep himself unspotted from the world.

JAM 2:1 αδελφοι μου μη εν προσωπολημψιαις εχετε την πιστιν του κυριου ημων ιησου χριστου της δοξης

My brothers, have not the faith of our Lord Jesus Christ, the Lord of glory, with respect of persons.

JAM 2:2 εαν γαρ εισελθη εις συναγωγην υμων ανηρ χρυσοδακτυλιος εν εσθητι λαμπρα εισελθη δε και πτωχος εν ρυπαρα εσθητι

For if there come to your assembly a man with a gold ring, in fine clothing, and there come in also a poor man in poor clothing;

JAM 2:3 επιβλεψητε δε επι τον φορουντα την εσθητα την λαμπραν και ειπητε συ καθου ωδε καλως και τω πτωχω ειπητε συ στηθι η καθου εκει υπο το υποποδιον μου

and you have respect to him who wears the fine clothing, and say to him, You sit here in a good place; and say to the poor, You stand there, or, Sit here by my footstool;

JAM 2:4 ου διεκριθητε εν εαυτοις και εγενεσθε κριται διαλογισμων πονηρων
are you not then partial in yourselves, and are become judges with evil thoughts?

JAM 2:5 ακουσατε αδελφοι μου αγαπητοι ουχ ο θεος εξελεξατο τους πτωχους τω κοσμω πλουσιους εν πιστει και κληρονομους της βασιλειας ης επηγγειλατο τοις αγαπωσιν αυτον

Hear, my beloved brothers, Has not God chosen the poor of this world rich in faith, and heirs of the Kingdom which He has promised to those who love Him?

JAM 2:6 υμεις δε ητιμασατε τον πτωχον ουχ οι πλουσιοι καταδυναστεουσιν υμων και αυτοι ελκουσιν υμας εις κριτηρια
But you have despised the poor. Do not rich men oppress you, and draw you unto the judgment seats?

JAM 2:7 ουκ αυτοι βλασφημουσιν το καλον ονομα το επικληθεν εφ υμας
Do not they blaspheme that good Name by the which you are called?

JAM 2:8 ει μεντοι νομον τελειτε βασιλικον κατα την γραφην αγαπησεις τον πλησιον σου ως σεαυτον καλωσ ποιειτε

If you fulfill the royal law according to the Scripture, You shall love your neighbor as yourself, you do well;

JAM 2:9 ει δε προσωπολημπειτε αμαρτιαν εργαζεσθε ελεγχομενοι υπο του νομου ως παραβαται
but if you have respect to persons, you commit sin, and are convicted by the law as transgressors.

JAM 2:10 οστις γαρ ολον τον νομον τηρηση πταιση δε εν ενι γεγονεν παντων ενοχος

For whoever shall keep the whole Law, and yet offend in one point, he is guilty of all.

JAM 2:11 ο γαρ ειπων μη μοιχευσης ειπεν και μη φονευσης ει δε ου μοιχευεις φονευεις δε γεγονας παραβατης νομου

For He Who says, Do not commit adultery. said also, Do not kill. Now if you commit no adultery, yet if you kill, you are become a transgressor of the Law.

JAM 2:12 ουτως λαλειτε και ουτως ποιειτε ως δια νομου ελευθεριας μελλοντες κρινεσθαι

Thus say, and thus do, as those who will be judged by the law of liberty.

JAM 2:13 η γαρ κρισις ανελεος τω μη ποιησαντι ελεος κατακαυχεται ελεος κρισεως
For he will have judgment without mercy, who has showed no mercy; and mercy rejoices over judgment.

JAM 2:14 τι οφελος αδελφοι μου εαν πιστιν λεγη τις εχειν εργα δε μη εχη μη δυναται η πιστις σωσαι αυτον

What does it profit, my brothers, if one say he has faith, and have not works? Is that kind of faith able to save him?

JAM 2:15 εαν αδελφος η αδελφη γυμνοι υπαρχωσιν και λειπομενοι της εφημερου τροφης

If a brother or sister be naked, and destitute of daily food,

JAM 2:16 ειπη δε τις αυτοις εξ υμων υπαγετε εν ειρηνη θερμαινεσθε και χορταζεσθε μη δωτε δε αυτοις τα επιτηδεια του σωματος τι οφελος

and one of you say to them, "Depart in peace, be warmed and filled;" notwithstanding you give them not those things which are needful to the body; what does it profit?

JAM 2:17 ουτως και η πιστις εαν μη εχη εργα νεκρα εστιν καθ εαυτην

Even so faith if it has not works is dead, being alone.

JAM 2:18 αλλ ερει τις συ πιστιν εχεις καγω εργα εχω δειξον μοι την πιστιν σου χωρις των εργαων καγω σοι δειξω εκ των εργαων μου την πιστιν

Yes, a man may say, "You have faith, and I have works; show me your faith without works, and I will show you my faith by my works."

JAM 2:19 συ πιστευεις οτι εις θεος εστιν καλωσ ποιεις και τα δαιμονια πιστευουσιν και φρισσουσιν

You believe that there is one God; you do well: the demons also believe, and tremble!

JAM 2:20 θελεις δε γνωσαι ω ανθρωπε κενε οτι η πιστις χωρις των εργαων αργη εστιν

But will you know, Oh vain man, that faith without works is dead?

JAM 2:21 αβρααμ ο πατηρ ημων ουκ εξ εργαων εδικαιωθη ανενεγκας ισαακ τον υιον αυτου επι το θυσιαστηριον

Was not Abraham our father justified by works, when he had offered Isaac his son on the altar?

JAM 2:22 βλεπεις οτι η πιστις συνηργει τοις εργαοις αυτου και εκ των εργαων η πιστις ετελειωθη

Do you see how faith worked together with his works, and by works was faith made perfect?

JAM 2:23 και επληρωθη η γραφη η λεγουσα επιστευσεν δε αβρααμ τω θεω και ελογισθη αυτω εις δικαιοσυνην και φιλος θεου εκληθη

And the Scripture was fulfilled which says, "Abraham believed God, and it was imputed to him for righteousness;" and, "he was called the Friend of God."

JAM 2:24 ορατε οτι εξ εργαων δικαιουται ανθρωπος και ουκ εκ πιστεωσ μονον

You see then how that by works a man is justified, and not by faith only.

JAM 2:25 ομοιωσ δε και ρααβ η πορνη ουκ εξ εργαων εδικαιωθη υποδεξαμενη τουσ αγγελουσ και ετερα οδω εκβαλουσα

Likewise also was not Rahab the harlot justified by works, when she had received the messengers, and had sent them out another way?

JAM 2:26 ωσπερ το σωμα χωρις πνευματοσ νεκρον εστιν ουτωσ και η πιστις χωρις εργαων νεκρα εστιν

Just as the body without the spirit is dead, thus also faith without works is dead.

JAM 3:1 μη πολλοι διδασκαλοι γινεσθε αδελφοι μου ειδοτεσ οτι μειζον κριμα λημψομεθα

My brothers, be not many teachers, knowing that we shall receive the greater judgment.

JAM 3:2 πολλα γαρ παιομεν απαντεσ ει τισ εν λογω ου παιει ουτοσ τελειοσ ανηρ δυνατοσ χαλιναγωγησαι και ολον το σωμα

For in many things we all stumble [ROM 11:11]. If any man stumble not in word, the same is a perfect man, and able also to bridle the whole body.

JAM 3:3 ει δε των ιππων τους χαλινους εις τα στοματα βαλλομεν εις το πειθεσθαι αυτους ημιν και ολον το σωμα αυτων μεταγομεν

Behold, we put bits in the horses' mouths, that they may obey us; and we turn about their whole body.

JAM 3:4 ιδου και τα πλοια τηλικαυτα οντα και υπο ανεμων σκληρων ελαυνομενα μεταγεται υπο ελαχιστου πηδαλιου οπου η ορμη του ευθυνοντος βουλεται
Behold also the ships, which though they be so great, and are driven of fierce winds, yet are they turned about with a very small helm, wherever the captain desires.

JAM 3:5 ουτως και η γλωσσα μικρον μελος εστιν και μεγαλα αυχει ιδου ηλικον πυρ ηλικην υλην αναπτει

Thus also the tongue is a little member, and boasts great things.

Behold, how great a matter a little fire kindles!

JAM 3:6 και η γλωσσα πυρ ο κοσμος της αδικιας η γλωσσα καθισταται εν τοις μελεσιν ημων η σπιλουσα ολον το σωμα και φλογιζουσα τον τροχον της γενεσεως και φλογιζομενη υπο της γεεννης

And the tongue is a fire, a world of iniquity. So is the tongue among our members that it defiles the whole body and sets on fire the course of nature, and it is set on fire of Hell.

JAM 3:7 πασα γαρ φυσις θηριων τε και πετεινων ερπετων τε και εναλιων δαμαζεται και δεδαμασται τη φυσει τη ανθρωπινη

For every kind of beasts, birds, serpents and things in the sea, is tamed. It has been tamed by man.

JAM 3:8 την δε γλωσσαν ουδεις δαμασαι δυναται ανθρωπων ακαταστατον κακον μεστη ιου θανατηφορου

But the tongue of men no one is able to tame. It is an unruly evil full of deadly poison.

JAM 3:9 εν αυτη ευλογουμεν τον κυριον και πατερα και εν αυτη καταρωμεθα τους ανθρωπους τους καθ ομοιωσιν θεου γεγονοτας

With it we bless the Lord, even the Father; and with it we curse men, who are made after the image of God.

JAM 3:10 εκ του αυτου στοματος εξερχεται ευλογια και καταρα ου χρη αδελφοι μου ταυτα ουτως γινεσθαι

Out of the same mouth proceeds blessing and cursing. My brothers, these things ought not to be.

JAM 3:11 μητι η πηγη εκ της αυτης οπης βρυει το γλυκυ και το πικρον
Does a fountain send forth at the same place sweet water and bitter?

JAM 3:12 μη δυναται αδελφοι μου συκη ελαιας ποιησαι η αμπελος συκα ουτε αλυκον γλυκυ ποιησαι υδωρ

Can the fig tree, my brothers, bear olive berries? Or a vine figs? So no fountain can yield both salt water and fresh.

JAM 3:13 τις σοφος και επιστημων εν υμιν δειξατω εκ της καλης αναστροφης τα εργα αυτου εν πραυτητι σοφιας

Who is wise and endowed with knowledge among you? Let him show out of a good manner of life his works with meekness of wisdom.

JAM 3:14 ει δε ζηλον πικρον εχετε και εριθειαν εν τη καρδια υμων μη κατακαυχασθε και ψευδεσθε κατα της αληθειας

But if you have bitter envying and strife in your hearts, glory not, and lie not against the truth.

JAM 3:15 ουκ εστιν αυτη η σοφια ανωθεν κατερχομενη αλλα επιγειος ψυχικη δαιμονιωδης

This wisdom descends not from above, but is earthly, sensual, demon like.

JAM 3:16 οπου γαρ ζηλος και εριθεια εκει ακαταστασια και παν φαυλον πραγμα For where envying and strife is, there is confusion and every evil work.

JAM 3:17 η δε ανωθεν σοφια πρωτον μεν αγνη εστιν επειτα ειρηνικη επιεικης ευπειθης μεστη ελεους και καρπων αγαθων αδιακριτος ανυποκριτος

But the wisdom that is from above is first pure, then peaceable, gentle, easy to be entreated, full of mercy and good fruits, without partiality and without hypocrisy.

JAM 3:18 καρπος δε δικαιοσυνης εν ειρηνη σπειρεται τοις ποιουσιν ειρηνην

The fruit of righteousness is sown in peace to those who make peace.

JAM 4:1 ποθεν πολεμοι και ποθεν μαχαι εν υμιν ουκ εντευθεν εκ των ηδονων υμων των στρατευομενων εν τοις μελεσιν υμων

From where come wars and fightings among you? Come they not hence, even of your perverted desires that war in your members?

JAM 4:2 επιθυμειτε και ουκ εχετε φονευετε και ζηλουτε και ου δυνασθε επιτυχειν μαχεσθε και πολεμειτε ουκ εχετε δια το μη αιτεισθαι υμας

You desire and have not. You envy and desire to have, and cannot obtain. You fight and war yet you have not because you ask not.

JAM 4:3 αιτειτε και ου λαμβανετε διοτι κακως αιτεισθε ινα εν ταις ηδοναις υμων δαπανησητε

You ask, and DO NOT receive, because you ask [with] evil [motives], in order that you may spend it on your pleasures [1JO 5:14].

JAM 4:4 μοιχαλιδες ουκ οιδατε οτι η φιλια του κοσμου εχθρα του θεου εστιν ος εαν ουν βουληθη φιλος ειναι του κοσμου εχθρος του θεου καθισταται

Adulteresses, do you not know that the friendship of the world is enmity with God? Whoever therefore desires to be a friend of the world is the enemy of God.

JAM 4:5 η δοκειτε οτι κενως η γραφη λεγει προς φθονον επιποθει το πνευμα ο κατωκισεν εν ημιν

Or do you think that vainly the Scripture says: "The Spirit Who dwells in us yearns jealously toward us?" [**JER 23:3** - ? - aal].

JAM 4:6 μειζονα δε διδωσιν χαριν διο λεγει ο θεος υπερηφανοις αντιτασεται ταπεινοις δε διδωσιν χαριν

But He gives more grace. **Wherefore He says, "God resists the proud, but gives grace to the humble."**

JAM 4:7 υποταγητε ουν τω θεω αντιστητε δε τω διαβολου και φευζεται αφ υμων
Submit yourselves therefore to God. And resist the Devil and he will flee from you.

JAM 4:8 εγγισατε τω θεω και εγγισει υμιν καθαρισατε χειρας αμαρτωλοι και αγνισατε καρδιας διψυχοι
Draw near to God, and He will draw near to you. You double minded sinners cleanse your hands, and purify your hearts.

JAM 4:9 ταλαιπωρησατε και πενθησατε και κλαυσατε ο γελωσ υμων εις πενθος μετατραπητω και η χαρα εις κατηφειαν
Be afflicted, and mourn, and weep: let your laughter be turned to mourning and your joy to sorrow.

JAM 4:10 ταπεινωθητε ενωπιον κυριου και υψωσει υμας
Humble yourselves in the sight of the Lord and He will lift you up.

JAM 4:11 μη καταλαλειτε αλληλων αδελφοι ο καταλαλων αδελφου η κρινων τον αδελφον αυτου καταλαλει νομου και κρινει νομον ει δε νομον κρινεις ουκ ει ποιητης νομου αλλα κριτης

Speak not evil one of another, brothers. He who speaks his brother, and judges his brother, speaks evil of the Law, and judges the Law: but if you judge the Law, you are not a doer of the Law, but a judge.

JAM 4:12 εις εστιν νομοθετης και κριτης ο δυναμενος σωσαι και απολεσαι συ δε τις ει ο κρινων τον πλησιον

There is one lawgiver and judge, Who is able to save and to destroy you. But who are you who judges another?

JAM 4:13 αγε νυν οι λεγοντες σημερον η αυριον πορευσομεθα εις τηνδε την πολιν και ποιησομεν εκει ενιαυτον και εμπορευσομεθα και κερδησομεν

Take heed now, you who say, 'Today or tomorrow we will go into such a city, and continue there a year, and buy and sell, and get gain.'

JAM 4:14 οιτινες ουκ επιστασθε της αυριον ποια η ζωη υμων ατιμς γαρ εστε προς ολιγον φαινομενη επειτα και αφανιζομενη

Whereas you do not know what shall be tomorrow. For what is your life? For it is even a little vapor, that appears for a little time, and then vanishes away.

JAM 4:15 αντι του λεγειν υμας εαν ο κυριος θελη και ζησομεν και ποιησομεν τουτο η εκεινο

Instead you ought to say, 'AND IF THE LORD WILL, AND WE WILL LIVE, AND WE WILL DO THIS OR THAT.'

JAM 4:16 νυν δε καυχασθε εν ταις αλαζονειαις υμων πασα καυχησις τοιαυτη πονηρα εστιν

But now you rejoice in your boastings: all such rejoicing is evil.

JAM 4:17 ειδοτι ουν καλον ποιειν και μη ποιουντι αμαρτια αυτω εστιν

THEREFORE TO HIM WHO KNOWS TO DO GOOD, AND DOES IT NOT, TO HIM IT IS SIN.

JAM 5:1 αγε νυν οι πλουσιοι κλαυσατε ολολυζοντες επι ταις ταλαιπωριαις υμων ταις επερχομεναις
Take heed now, you rich men, weep and howl for your miseries that will come on you.

JAM 5:2 ο πλουτος υμων σεσηπεν και τα ιματια υμων σητοβρωτα γεγονεν
Your riches are corrupted, and your garments have become moth-eaten.

JAM 5:3 ο χρυσος υμων και ο αργυρος κατιωται και ο ιος αυτων εις μαρτυριον υμιν εσται και φαγεται τας σαρκας υμων ως πυρ εθησαυρισατε εν εσχαταις ημεραις
Your gold and silver is corroded; and the corrosion of them will be a witness against you, and it will eat your flesh as fire. You have heaped treasure together for the last days.

JAM 5:4 ιδου ο μισθος των εργατων των αμησαντων τας χωρας υμων ο αφυστερημενος αφ υμων κραζει και αι βοαι των θερισαντων εις τα ωτα κυριου σαβαωθ εισεληλυθαν
Behold, the wages of the laborers who have reaped your fields, which you have kept back by fraud, cries: and the cries of those who have reaped have entered into the ears of the Lord of Hosts.

JAM 5:5 ετρυφησατε επι της γης και εσπαταλησατε εθρεψατε τας καρδιας υμων εν ημερα σφαγης
You have lived luxuriously and riotously on the Earth; you have nourished your hearts in a day of slaughter.

JAM 5:6 κατεδικασατε εφονευσατε τον δικαιον ουκ αντιτασσειται υμιν
You have condemned and killed the righteous; and he did not resist you.

JAM 5:7 μακροθυμησατε ουν αδελφοι εως της παρουσιας του κυριου ιδου ο γεωργος εκδεχεται τον τιμιον καρπον της γης μακροθυμων επ αυτω εως λαβη προιμιον και οψιμιον
Be patient therefore, brothers, unto the coming of the Lord. Behold, the gardener waits for the precious fruit of the Earth, and has long patience for it, until he receive the early and latter rain.

JAM 5:8 μακροθυμησατε και υμεις στηριξατε τας καρδιας υμων οτι η παρουσια του κυριου ηγγικεν
You also be patient, strengthening your hearts: because the coming of the Lord draws near.

JAM 5:9 μη στεναζετε αδελφοι κατ αλληλων ινα μη κριθητε ιδου ο κριτης προ των θυρων εστηκεν
Murmur not one against another, brothers, in order that you not be judged: behold, the judge stands before the door.

JAM 5:10 υποδειγμα λαβετε αδελφοι της κακοπαθιας και της μακροθυμιας τους προφητας οι ελαλησαν εν τω ονοματι κυριου
My brothers, take the prophets (who have spoken in the name of the Lord) for an example of suffering affliction and of patience.

JAM 5:11 ιδου μακαριζομεν τους υπομειναντας την υπομονην ιωβ ηκουσατε και το τελος κυριου ειδατε οτι πολυσπλαγχνος εστιν ο κυριος και οικτιριμων

Behold, we count those happy who endure. You have heard of the patience of Job, and have seen the example of the Lord; that the Lord is very compassionate and merciful.

JAM 5:12 προ παντων δε αδελφοι μου μη ομνυετε μητε τον ουρανον μητε την γην μητε αλλον τινα ορκον ητω δε υμων το ναι ναι και το ου ου ινα μη υπο κρισιν πεσητε

BUT ABOVE ALL THINGS, my brothers, swear not, neither by Heaven, neither by the Earth, neither by any other oath: but let your yes be yes; and your no, no; in order that you do not fall under judgment.

JAM 5:13 κακοπαθει τις εν υμιν προσευχεσθω ευθυμει τις ψαλλετω
Is any among you afflicted? Let him pray. Is any merry? Let him sing psalms.

JAM 5:14 ασθenei τις εν υμιν προσκαλεσασθω τους πρεσβυτερους της εκκλησιας και προσευξασθωσαν επ αυτον αλειψαντες ελαιω εν τω ονοματι
Is any sick among you? Let him call for the elders of the church; and let them pray over him, **anointing him with oil**, in the Name: [ISA 1:6; MAR 6:13; LUK 10:34 — **NOT a symbolic act BUT remedial - SEE NOTE AT END OF THE CHAPTER.**

JAM 5:15 και η ευχη της πιστεως σωσει τον καμνοντα και εγερει αυτον ο κυριος καν αμαρτιας η πεπονηκως αφεθησεται αυτω
and the prayer of faith shall save the sick, and the Lord will raise him up; and if he have committed sins, they shall be forgiven him.

JAM 5:16 εξομολογεισθε ουν αλληλοις τας αμαρτιας και προσευχεσθε υπερ αλληλων οπως ιαθητε πολυ ισχυει δεησις δικαιου ενεργουμενη
Therefore confess your sins one to another, and pray for one another, that you may be healed. **The effectual strong prayer of a righteous avails much.**

JAM 5:17 ηλιας ανθρωπος ην ομοιοπαθης ημιν και προσευχη προσηυξατο του μη βρεξει και ουκ εβρεξεν επι της γης ενιαυτους τρεις και μηνας εξ
Elijah was a man subject to like passions as we are, and he prayed earnestly that it would not rain; and it rained not on the Earth for three years and six months.

JAM 5:18 και παλιν προσηυξατο και ο ουρανος υετον εδωκεν και η γη εβλαστησεν τον καρπον αυτης
And he prayed again, and the Heaven gave rain, and the Earth brought forth its fruit.

JAM 5:19 αδελφοι μου εαν τις εν υμιν πλανηθη απο της αληθειας και επιστρεψη τις αυτον

My brothers, if any among you go astray from the truth, and anyone turns him back;

JAM 5:20 γινωσκετε οτι ο επιστρεψας αμαρτωλον εκ πλανης οδου αυτου σωσει ψυχην αυτου εκ θανατου και καλυψει πληθος αμαρτιων

JAM 5:20

let him know, that the one who turns a sinner from the error of his way will save his soul from death, and will cover a multitude of sins.

EXTENDED NOTE: A. T. Robertson, *Practical and Social Aspects of the Gospel*: "God and Medicine": JAM 5:14-18.

Few subjects have excited more interest in recent years than the subject here presented. So many subsidiary issues are raised that it is difficult to treat the question adequately in a few pages. The career of Alexander Dowie, with his work at Zion City, is still fresh in the mind of the public. The man undoubtedly performed some wonderful cures, but turned out to be a mountebank if not worse. Many varieties of "faith-cures" have been before the world. The so-called Christian Science movement is now the most prominent of them all, combining an idealistic philosophy and pantheistic religion. This combination takes up various aspects of Buddhism, Gnosticism, and a dash of Christian verbiage, with the vital elements of Christianity gone, and uses some of the well-known ideas of modern psychology as to the influence of the mind on the body. As a whole it is a hopeless jumble of absurdities and inconsistencies and is hostile to the worship of Jesus. It leads astray a certain type of mind without clear reasoning processes and fattens on the fees for mental healing, a portion of which go to the Mother Church in Boston. There is only the most superficial parallel between what James here describes and what the Christian Science "healer" practices. There is in James an absence of all mercenary ideas. There is no "commercialized use of prayer," to use the legal phrase of one of the New York courts. There is also the use of olive oil, the best medicine known to the ancient world, and still one of the best remedial agencies, whether used internally or externally. The disciples of Jesus on their tour of Galilee had the double ministry of preaching and healing [MAT 10:7f.] and they anointed the sick with oil [MAR 6:13]. In Isaiah 1:6 the prophet says that the bruises were *neither bound up, neither mollified with oil*. So the Good Samaritan bound up the wounds of the poor victim of the robbers and poured oil and wine upon him [LUK 10:34].

A number of questions come bristling for discussion as we proceed with this passage in James. The use of the word church [τῆς ἐκκλησίας] rather than synagogue, as in 2:2, is to be observed. The local church undoubtedly had a close kinship to the Jewish synagogue in origin and worship. The very phrase "elders" [τοὺς πρεσβυτέρους] of the church occurs also in Acts 20:17 and in the plural like bishops at Philippi [PHI 1:1]. There was a council of elders in the synagogue [LUK 7:3], and the word appears in an

official sense in the Egyptian papyri [Deissmann, *Bible Studies*, pp. 154f., 233f. The phrase **ο πρεσβυτερος της κωμης** occurs in a Ptolemaic papyrus]. But a more vital question for our subject is whether these elders come in an official capacity to perform an ecclesiastical "anointing" [**αλειψαντες ελαιω**] with oil or whether they come .to pray as brothers in Christ and rub with the olive oil [cf. ISA 1:6] as medicine. Mayor quotes Philo [Sonm, M. i. 666], Pliny [N. H. xxiii. 34-50], and Galen [*Med. Temp.*, Book ii] in praise of oil as a medicine. In Herod's last illness he was recommended a bath of oil [*Jos., War i. 33, 5*]. There is therefore no doubt as to the ancient opinion about and use of oil as a medicine. It is probable that one will decide this question according to his predilections. For my own part, I incline to the view that we have here, not a sacramental or priestly function on the part of these elders, but the double duty of ministry of the word and of medicine (with prayer). The nearest parallel in modern life is the medical missionary, who goes with the word of life and the healing balm of modern science. He heals the sick with the physician's skill and the prayer of faith. Paul helped the sick [ACT 20:35] at Ephesus and often healed the sick, and yet he worked side by side with Luke, the beloved physician, as in the island of Melita [ACT 28:8f.]. There is certainly no indication that what is called "extreme unction" was practiced or urged by James and the Apostolic Christians. That was a late development in the Greek and Roman Catholic churches that is foreign to the tone of this Epistle. There is here no such superstition as sending for a minister, when death is at hand, to perform a magical ritual ceremony to stave off death. Mayor has a full statement of the chief facts about the "sacrament" of unction in later centuries. Mayor suggests that the cases of the failure of the simple use of oil as a medicine probably led finally to the special consecration of the oil or the use of relics. But in James we seem to have not a ceremony or ecclesiastical function, but rather the simple use of oil as a medicine and prayer "in the name of the Lord. Today we have a more advanced medical science, which is, however, by no means final and infallible. We separate the functions of the minister and the physician. We prefer the doctor to the oil, but we still need God with the doctor. It is a great error for one to think that God is not to be called upon because we have a skilled physician. The minister still has a place, and a very important place, in the problem of therapeutics, particularly in those many cases of a more or less nervous type when the influence of the mind on the body is very pronounced. Often in the most severe illness the deciding factor is not medicine, but hope, as any doctor will say. The minister should make friends with the physician and be at his service and cooperate

with him. The minister needs to be careful to be a help, and not a hindrance, in cases of sickness. He should be a sedative and an inspiration to the patient, not an irritant or an agitation. It is a just ground of complaint that physicians have against those preachers who lend themselves to the schemes of "quack" doctors with patent medicines for all sorts of ills.

But to come back to the use of prayer. James says: *And the prayer of faith shall save him that is sick, and the Lord shall raise him up* [και η ευχη της πιστεως σωσει τον καμνοντα, και εγερει αυτον ο κυρος]. The credit is here given to prayer and the power of God. One is not to infer that James gives no credit to medicine. The oil was good, God works through medicines and without medicine. The best that we still know on this subject is just this: Prayer and medicine or God and the doctor. The promise of James is unconditioned [? aal], like those of Jesus in Mark 11:24; John 14:14. But the very essence of prayer is acquiescence in the will of God, not a demand on God's acquiescence with us. By "save" [σωσει] here James means "cure," as often in the Gospels [MAR 5:23; 6:56; 8:35, etc.]. The prayer of faith is the only kind that is real prayer, and it is trust in God with full acknowledgment of God's power and love. Some men have always had the idea of a God so aloof from the world that he cared nothing about it or was powerless to help. There is nothing in modern scientific knowledge inconsistent with an immanent, yet transcendent, God who holds the key of life in Himself. The wondrous laws of nature are all of God and there are many more that we do not yet understand. Science has vastly increased our sense of wonder about God and His world. We have only skirted the fringes of knowledge. It is idle to say that God, if he really sent His Son to redeem men from sin and all earthly woe, does not care if we suffer in body and mind. The Father's hand rests upon us all. He can be reached. He is not far from any of us and He loves us.

And if he have committed sins, it shall be forgiven him [καν αμαρτιας η πεπονηκως, αφεθησεται αυτω], not by being healed in body nor because he is healed of his sickness. The two things do not correspond nor does one follow because of the other. What James means, undoubtedly, is that the cured man, convicted of his sins and out of gratitude to God for his goodness, repents of his sins and is forgiven. This is what should always happen in such cases, but often it occurs that men who profess repentance on a bed of sickness forget it when they get up. This is sheer ingratitude and a horrible outcome. But certainly, if the sick man is a sinner, he should be prayed for. It is the time of opportunity to get him to listen to the voice of God. No undue advantage need be taken of one's situation,

and yet it is wise to speak plainly then. Sickness is a great leveler and brings us all down [Note **καὶ** (=even if) here instead of **Καὶ εἰαν** and the rare periphrastic perfect subjunctive active **ἡ πεποιηκώς**. The condition is the third class (undetermined with prospect of determination)]. Beyond any doubt, Roman Catholics have made good use of their asylums and hospitals. Other denominations are beginning to take a real interest in this aspect of Christian activity. In the hour of sickness it is a great mercy to fall into the hands of those who love God and where the love of Jesus is mingled with the highest medical science.

It is a good time to confess our sins to one another as well as to God, when we fall sick. *Confess therefore your sins one to another* [**ἐξομολογεῖσθε οὐν ἀλλήλοις τὰς ἀμαρτίας**]. Clearly if the sick man, conscious now of his own weakness, is not willing to confess his sins [trespasses, **παραπτώματα**, some MSS. have it] against others, God will not forgive him. As Mayor points out, James expands the words of Jesus about forgiving those who have trespassed against us [MAT 5:23; 6:14], so as to bring out both sides of the subject. Let the sick man ask forgiveness of those whom he has wronged. Then let them forgive him and pray for him. *Pray one for another* [**καὶ προσευχεσθε ὑπερ ἀλλήλων**]. The Roman Catholics sometimes appeal to this passage as a justification for auricular confession to the priest, Bellarmine, for instance, but Luther has a pointed answer: "A strange confessor. His name is 'One Another.'" Cajetan "speaks the language of common sense" [Mayor] and admits that James has no such custom in mind. What James urges is public confession, in particular to those wronged, not private and secret confession to a priest. The Roman Catholic Confessional is one of the most dangerous of ecclesiastical institutions. It puts untold power for harm into the hands of the priest. It is difficult to conceive how a husband or father could be willing for wife or daughter to make secret confession to a priest. The abuses of the confessional make a horrible chapter in human history. Not merely are things wrung out that should not be told, but evil is suggested that would never be thought of. The original form of absolution was "entreaty rather than declaratory" [Plummer]. But it is a great good to the soul to open the heart and make a frank confession to the church or to the persons who have been injured. Great sorrow would be avoided if men would only have the manhood to do this thing. Tertullian [*On Penance* viii] well says: "Confession of sins lightens as much as concealment aggravates them." Confession of sin was one of the cardinal tenets in the preaching of John the Baptist. The Romanists

demanded penance for sins publicly confessed and private enmity [Plummer] took advantage of it for purposes of revenge.

Then it is a good time to pray *that ye may be healed* [οπως ιαθητε]. Then the power of God is with men to heal both soul and body. Many a revival has started in a church because those who have been estranged have buried the hatchet and see eye to eye again. There is power in prayer when the soul is open to God as can be true only when hate disappears from the heart. *The supplication of a righteous man avails much in its working* [πολυ ισχυει δεησις δικαιου ενεργουμενη] "the prayers of the righteous have a powerful effect" [Moffatt]. This short sentence is clearer in the Greek than in any of the English renderings. Plummer suggests "Great is the strength of a righteous man's supplication, in its earnestness." The word for "supplication" [δεησις] is more specific than the usual term [ευχη] and suggests a sense of need. But the crucial word is the participle [ενεργουμενη], which may be either middle or passive [See extensive discussion in Mayor. The NT usage favors the middle, but the passive is also in use and either makes good sense]. Our word "energetic" is derived from the verbal adjective [ενεργητικος] of this word. The notion of "energy" is present at any rate. The great word in modern science is this very word energy, which is made luminous by electricity and radium. The only prayer worth while is one with "energy" in it, whether "inwrought" [taking energoumenh as passive] by the Spirit of God or at work [middle voice] through the spiritual passion of the man's own soul. Such a prayer has much force [πολυ ισχυει] in it and is not a mere ceremony nor rattle of meaningless words. The emphasis on "a righteous man" [δικαιου] here does not mean that God will not hear the cry of a sinner for mercy, but probably that a righteous man is more likely to put the proper energy into his prayer. We may sadly reflect that our prayers often have no power with God because they have no energy when said. There is no power in the dynamo. The engine has gone dead. The steam is not high enough to move the driving wheel. Oesterley quotes aptly the words of Rabbi Ben Zakkai in *Berachoth*, 34b, when prayers for a sick child are desired: "Although I am greater in learning than Chaninah, he is more efficacious in prayer; I am indeed the Prince, but he is the Steward who has constant access to the King." There are men who have power in prayer. They have it because they live close to God. With a great price they have won this high prerogative. Oftentimes they are the humblest of men in earthly station and store. Very mechanical surely is the idea of Rabbi Isaac [*Jebamoth*, 64a], who says: "The prayer of the righteous is comparable to a pitchfork; as the pitchfork changes the

position of the wheat so the prayer changes the disposition of God from wrath to mercy."

James has a typical case to illustrate his point. *Elijah was a man of like passions with us* [Ἠλίας ἄνθρωπος ἣν ὁμοιοπαθῆς ἡμῖν], "with a nature just like our own" [Moffatt]. James emphasizes the human frailties [ὁμοιοπαθῆς] of Elijah to show that he does not refer to ceremonial or sacramental rites when he urges prayer for the sick. Such prayer is the privilege, not merely of the elders of the church, but of any good man who has the ear of God. That power is not a function of ecclesiastical position, but the reward of holy living and trust in God. Elijah had his weaknesses as we all have, but God heard him. The point for us is that, if God heard Elijah, He will hear any of us who puts the same amount of spiritual energy into his prayer. *He prayed fervently* [προσευχῆ προσηύξατο] [This idiom, common in the LXX in translation from the Hebrew infinitive absolute, appears also in the common Greek]. There is no use to pray in any other way. Elijah prayed seven times before the rain came. Half-hearted prayer defeats itself [*cf.* doubting prayer in 1:6ff.]. Many modern men have no faith in prayer of any kind save as wholesome reaction on the mind of the one who prays. They scoff at the idea that the God of the universe would condescend to listen to the feeble chatter of such worms in the dust as men. They conceive it as impossible that God would alter in the least His will in any particular because of such insignificant requests. Least of all do they admit the possibility that God would change the weather in response to the prayer of one or many individuals. They argue that the laws of the weather are fixed by the laws of nature and that God does not alter his own laws. A very pretty network of impossibilities is fixed up, but all the same the experience of Christians breaks right through all these entanglements. A real God is greater than His own laws and His own will is the chief law of His nature. God is not an absentee God and He is our Father and loves for us to tell Him our troubles. Certainly God knows how to work His own laws. We do not have to think that Elijah had the matter of drought and rain in his own hands, at his beck and call [τον μὴ βρεξαι καὶ οὐκ εβρεξεν]. Far from it. Elijah won in prayer by strenuous prayer and perseverance, not by lightly informing God of his wishes. Besides, when rain came in response to the prayer of Elijah, it came out of clouds, as rain always does. God made the clouds gather from the west (the Mediterranean) till the rain came. As the hot winds from the east and the south brought the drought, so the west winds brought the rain. Many times in my own experience I have known people to pray for rain and the rain came. This very thing happened

last summer (1914). The rain may not have come in response to the prayer. Of that I do not know, but it came the very night in which prayer was made for it at the prayer meeting. The difficulty in the matter of rain is no greater than in cases of sickness. The root of the trouble is the lack of trust in God, the broken relation with God, the loss of power with God.

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