### THE EPISTLE OF JAMES.

#### THE STRUCTURE AS A WHOLE.

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### NOTES ON THE EPISTLE OF JAMES.

1. The Epistle of James has been the subject of controversy both as regards the identity of the writer, and as to the time of writing. There is little doubt, however, that the writer was James, “the Lord’s brother” (Gal. 1:19), he who was one of the “pillars” (Gal. 2:9), he who gave the “judgment” of the apostles and elders of the church at Jerusalem (Acts 15:13, 19).

2. The distinctly Jewish character of the teaching marks off the epistle as having been written at an early period of the Acts history, and it is noticeable that the doctrinal tone closely follows the precepts of “the Sermon on the Mount” (Matt. 5—7). The Jews still assembled in synagogues (2:2); the “poor” (John 12:8) were heirs of the kingdom (2:5); they were reproved according to the law (2:8, &c.); they had Abraham to their father (2:21), and were, in harmony with Acts 3:19—21, looking for the coming (parousia) of the Lord which was “at hand” (5:7, 8). If we distinguish the dispensations, James affords instruction for all believers, but is plainly addressed “to the twelve tribes “which are scattered abroad”, lit. “in the dispersion”. The dispersion, Gr. diaspora, which is referred to in 1 Pet. 1:1 also, and is before our eyes even now. In days not far off the epistle will appeal to Israel when to them the gospel of the Kingdom (see Ap. 140.II) is once more announced. To the preachers will again be committed the “powers” of Pentecostal days, to be exercised as exemplified in 5:14, 15.

3. Some commentators rightly place the time of writing before the Jerusalem Council of about A.D. 45. (According to tradition, James was martyred in 62 or 68.) One well qualified to value fairly the evidence says, “And a careful study of the chronological question has convinced me that they are right who hold the Epistle of James to be perhaps the earliest of the New Testament writings. It belongs to that period of the Pentecostal dispensation when the whole Church was Jewish, and when their meeting-places still bore the Jewish designation of ‘synagogues’ (chap. 2:2).” See Ap. 180.

This is Page 1847 From The Companion Bible.
1 James, a servant of God and of the Lord Jesus Christ, to the twelve tribes which are in the dispersion, rejoice.

2 My brethren, count it all joy when ye fall into divers trials;

3 Knowing this, that the testing of your faith worketh patience.

4 But let patience have its perfect work, in order that ye may be perfect and whole, lacking in nothing.

5 But if any of you lack wisdom, let him ask from God, that giveth to all men liberally, and upbraideth not; and it shall be given him.

6 But let him ask in faith, nothing doubting. For he that doubtest is like a wave of the sea driven with the wind and tossed.

7 For let not that man think that he shall receive anything from him that giveth to all men liberally, and upbraideth not; and it shall be given him.

8 A double minded man is unstable in all his ways.

9 Let the lowly brother rejoice in his humiliation:

10 But the rich, in his exaltation:

11 For the sun is no sooner risen with the burning heat, and withereth the grass, and the flower of the field, is like a wave of the sea, driven with the wind and tossed.

12 Blessed has become the man that endureth trials: for when he hath become tested, he shall receive the crown of life, which the Lord hath promised to them that love Him.

13 Let no man say when he is tempted, I am tempted of God: for God is incapable of being tempted with evil, and He Himself tempteth no one:

14 But each one is tempted, being drawn away of his own strong desires of all kinds, and enticed [beguiled].

15 Then lust, having conceived, it bringeth forth sin: and sin, when it is completely finished, bringeth forth death.

16 Be not deceived, my beloved brethren.
17 Every good gift and every perfect gift is from above, coming down from the Father of lights, with whom there is no variableness, or shadow cast by turning.

18 Having willed begat He us with the word of truth, to the end that we should be a certain firstfruit of His created things.

19 Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath:

20 For the wrath of man worketh not the righteousness of God.

21 Wherefore lay apart all filthiness and abundance of naughtiness, and receive with humility the implanted word, which is able to save your souls.

22 But become ye doers of the word, and not hearers only, deceiving your own selves.

23 For if any be a hearer of the word, and not a doer, he is like to a man considering his natural face [the face of his birth] in a mirror:

24 For he beheld himself, and departed, and straightway forgot what manner of man he was.

25 But he that looketh into the perfect law, that of liberty, and continued therein, . . . being not a hearer of forgetfulness, but a doer of the word, this one shall be blessed in his doing.

26 If any one . . . thinks himself to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain.

27 Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their trouble, and to keep himself unsnared from the world.

2 My brethren, hold not the faith of our Lord Jesus Christ, the Lord of glory, with partiality.

20 For if there come unto your synagogue a man gold-ringed, in bright and shining apparel, and there come in a poor man also in dirty, shabby raiment;

18 gift. Gr. dosis. Only here and Phil. 4. 15.

gift. Gr. dores. Only here and Rom. 5. 16.

from above. Gr. anthen. See John 3. 3.

and cometh = coming.

Father. Ap. 98. III.


is no. Lit. there is not (Ap. 105. I) present (Gr.  enenei).

variableness. Gr. parallage. Only here.

neither = nor.

shadow. Gr. apokiasma. Only here.
of. Lc. cast by, or due to.
turning. Gr. trope. Only here.

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18 Of His own will = Having willed. Ap. 102. 3.
begat. Gr. apokaoe. See v. 15.


a kind of firstfruits = a certain (Gr.  1st) firstfruit (Gr. aparche). See Rom. 8. 23. Cp. Rom. 11. 16.
creatures. See 1 Tim. 4. 4.

19 swift. Gr. tachus. Only here, but the adv. occ. frequently.


superfluity = abundance. Gr. perissetailed. See Rom. 5. 17.


22 be = become.

deleving. Gr. paralogizmai, to deceive by false reasoning. Only here and Col. 2. 4.

23 unto = to.

his natural face. Lit. the face of (v. 11) of his birth (Gr. genesis). Only here, 3. 6, and Matt. 1. 1.
glass = mirror. Gr. esoptron. Only here and 1 Cor. 13. 12.

| 24 beheldeth = beheld. See v. 23. |
| 25 Whoso = he that. |
| the perfect, &c. = the perfect law, that of liberty. |
| See 1 Cor. 16. 6. he. The texts omit. |
| 26 one = one. |
| among you. The texts omit. |
| threskos. Only here in N.T., and nowhere found in Classical Greek. It means a careful follower of the observances connected with his belief. |
| bridleth. Gr. chalinagogeo. Only here and 3. 2. |

| 2. 1 have = hold. |
| 2 assembly = synagogue. Gr. sunagog. Ap. 120. I. |
| also, &c. = a poor man also. |
| Acts 1. 10; 10. 30; 12. 21. |

The Companion Bible (Condensed): JAMES : Page: 1849 (4)
3 And ye have respect to him that weareth the bright and shining clothing, and say to him, “Sit thou here in a good place;” and say to the poor, “Stand thou there, or sit here under my footstool.”

4 Are ye not then partial in yourselves, and are become judges of evil reasonings?

5 Hearken, my beloved brethren, did not God choose the poor of the world rich in faith, and heirs of the kingdom which He promised to them that love Him?

6 But ye shamed the poor. Do not rich men oppress you, and themselves drag you to the judgment seats?

7 Do not they blaspheme the honourable name which is called upon you?

8 If ye fulfil the royal law according to the Scripture, “Thou shalt love thy neighbour as thyself,” ye do well:

9 But if ye have respect to persons, ye commit sin, being convicted of the law as violators.

10 For whosoever shall keep the whole law, and yet stumble in one point, he has been guilty of all.

11 For He said, “Do not commit adultery,” said also, “Do not kill.” Now if thou commit not adultery, yet if thou kill, thou art become a violator of the law.

12 So speak ye, and so do, as they that are about to be judged by the law of liberty.

13 For there shall be judgment to him without mercy, that hath shewed not mercy; and mercy boasteth over judgment.

14 What is the profit, my brethren, if one say he hath faith, and have not works? can faith save him?

15 If a brother or sister be naked, and lacking of daily food, and one of you say to them, “Depart in peace, be ye warmed and filled;” notwithstanding ye give them not those things which are needful to the body; what is the profit?

16 Even so faith, if it hath not works, is dead, being by itself.

17 Yea, a man may say, “Thou hast faith, and I have works: shew me thy faith apart from thy works, and I will shew thee my faith by my works.”

18 Thou believest that there is one God; thou dost well: the demons also believe, and shudder.

19 But wilt thou know, O vain man, that faith apart from works is idle and barren?

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

21 Seest thou how faith worked together with his works, and by works was faith made complete?

22 And the Scripture was fulfilled which saith, “Abraham believed God, and it was

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<td>5</td>
<td>thoughts = reasonings. See Matt. 15. 19.</td>
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<td>10</td>
<td>offend = stumble. Gr. ptaio. See Rom. 11. 11. is = has been.</td>
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<td>13</td>
<td>he . . . judgment = (there shall be) judgment to him. judgment. Ap. 177. 7. without mercy. Gr. anileos. Only here. no = not, v. 4.</td>
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<td>14</td>
<td>What doth, &amp;c. = What is the profit (Gr. opheilos)? See 1 Cor. 15. 32. though = if, as in v. 2. a man = one. Ap. 123. 3. works. Cp. Mat. 5. 16. can, &amp;c. = Question preceded by me, assuming a neg. answer.</td>
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reckoned unto him for "righteousness." and he was called the "Friend of God.

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

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

26 For as body without spirit [mans spirit] is dead, so faith also apart from works is dead.

3 My brethren, be not many teachers, knowing that we shall receive the greater condemnation.

2 For in many things we all stumble. If any one stumble not in word, the same is a complete man, and able ... to bridle the whole body [also].

3 But if, we put bits in the horses' mouths, that they may obey us; and we use our turn about their whole body.

4 Behold the ships also, which though they be so great, and are driven of fierce winds, yet are they turned about of a very small helm, whithersoever the impulse of the helmsman wishes.

5 Even so the tongue is a little member, and boasteth great things. Behold, how much wood how little a fire kindleth! And the tongue is a fire, the world of iniquity: so takes its place the tongue among our members, the one defiling the whole body, setting on fire the course of nature; and being set on fire of hell.

6 For every nature of wild beast, and of birds, and of serpents, and of things in the sea, is tamed, and hath been tamed by human nature.

7 But the tongue can no one of men tame; it is an unstable, restless, evil, full of deadly poison.

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

10 Out of the same mouth proceedeth blessing and cursing. Doth a fountain send forth of the same hole sweet water and bitter?

12 Can the fig tree, my brethren, bear olives? either a vine, figs? neither can salt water produce sweet.

13 Who is a wise man and intelligent

imputed = reckoned. Gr. logizomai. See Rom. 2. 3 (thinkest).

righteousness. Ap. 191. 3. Quoted from Gen. 15. 6, but it received a further fulfilment after 22. 10, which obtained the testimony of vv. 15-18.

friend of God. See 2 Chron. 20. 7. Isa. 41. 8.


25 also. Should follow "harlot".


26 the. Omit.


so, &c. = so faith also.

3: 1-14. MAN'S WORD AND ITS EFFECTS.

1, 2. Deprecation. The tongue.

3, 4. Comparisons.

5, 6. The tongue.

7. Comparisons.

8-10. The tongue.

11, 12. Comparisons.


2 offend all = all stumble. See 2. 10. If. Ap. 118. 2. a.


word. Ap. 121. 10.


also. Should come after "body".


3 Behold. Ap. 133. 1. 2; but the texts read eis (Ap. 118. 2. a) de, "But it".


that = to the end that (Ap. 104. xv. 3), but the texts read eis (vi).


turn about. Gr. metage. Only here and v. 4.


also the ships = the ships also. of. Ap. 104. xviii. 1.

fierce. Gr. skeros. Elsewhere transl. "hard".

with. Same as of.


the governor lusteth = the impulse (Gr. horme). Only here and Acts 14. 5) of the governor wishes (Ap. 102. 3).

the governor = helmsman, the one who directs, or makes straight (Gr. eirinico). Only here and John 1. 23.

boasteth. Gr. aubeo. Only here.


a little = how little a.

damazo. Gr. tamed. Only here and John 1. 23.

kindleth. See Acts 28. 2.

a = the.


is = is constituted or takes its place. Gr. kathistemi, as in 4. 4.


that it defileth = the one defiling. Gr. spiloo. Only here and Jude 23.

and setteth, &c. = setting on fire. Gr. phlogiz. Only in this verse. Cp. 2 Thess. 1. 8.

course. Gr. trochos. Only here.

tamed. Gr. damazo. Only here, v. 8, and Mark 5. 4.

manifold = man (Gr. anthropinos). See Rom. 6. 19) nature (Gr. physis, above).

unruly. Gr. akataschetos. Only here, but the texts read akatasstas, unstable, restless, as in dead.


poison. Gr. ios. See Rom. 3. 13.

the Lord" (Ap. 98. VI. i. A. b).

Father. Ap. 98. III.

these things, &c. = it is not fitting (Gr. che). Only here) that these things should be so.

place = hole. Gr. ope. See Heb. 11. 38 (caves).

bitter. Gr. pikros.

olive berries = olives.

so, &c. = the texts read "neither (Gr. ouste) can salt water bring forth, or produce, sweet".

1. 13, 15; 4. 6. Isa. 5. 21; where the same word is used in the Sept.
among you? Let him shew out of his good behavior his works with humility of wisdom.

14 But if ye have bitter envying and strife in your hearts, boast not, and lie not against the truth.

15 This wisdom is coming down not from above, but is earthly, sensual, diabolical.

16 For where envying and strife is, there is unrest and every evil work.

17 But the wisdom that is coming down from above is first pure, then peaceable, gentle [forbearance], and easy to be intreated, full of mercy and good fruits, without partiality, and without hypocrisy.

18 And the fruit of righteousness is sown in peace by them that make peace.

4 From whence come wars and whence fightings among you? come they not hence, even of your pleasures that war in your members?

2 Ye lust, and have not: ye kill, and covet earnestly, and are not able to obtain: ye fight and war, yet ye have not, on account of your not asking.

3 Ye ask, and receive not, because ye ask with evil intent, in order that ye may spend it in gratifying your pleasures.

4 . . . adulteresses, know ye not that the friendship of the world is hostility with God? whosoever therefore will be a friend of the world constitutes himself an enemy of God.

5 Or do ye think that the Scripture saith in vain, The spirit [man’s spirit] that dwelleth in us lusteth to envy?

6 But He giveth greater grace. Wherefore He saith, “God resisteth the proud, but giveth grace to the lowly.”

7 Submit yourselves therefore to God. Resist the devil, and he will flee away from you.

8 Draw nigh to God, and He will draw nigh to you. Cleanse your hands, ye sinners; and purify your hearts, ye double minded.

9 Be afflicted, and mourn, and weep: let your laughter be turned to mourning, and your joy to heaviness.

10 Humble yourselves in the sight of the Lord, and He shall lift you up.

11 Backbite not one another, brethren. He that backbites his brother, and judgeth his brother, backbites the law, and judgeth the law: but if thou judgest the law, thou art not a doer of the law, but a judge.

12 There is one Lawgiver, Who is able to
save and to destroy: who art thou that judgest the neighbour?

13 Come now, ye that say, “To day or to morrow we will go into this city, and continue there a year, and trade, and get gain:”

14 Such as ye are [ye] know not what shall be on the morrow. For what is your life? For ye are a vapour, that appeareth for a little time, and then vanisheth away.

15 Instead of your saying, “If the Lord desires, we shall live, and do this, or that.”

16 But now ye boast in your boastings: all such boasting is evil.

17 Therefore to him that knoweth to do good, and doeth it not, to him it is sin.

5 Come now, ye rich men, weep and howl for your miseries that are coming upon you.

2 Your wealth are corrupted, and your garments have become moth-eaten.

3 Your gold and silver is rusted; and the rust of them shall be for a witness against you, and shall eat your flesh as it were fire. Ye treasured up together for the last days.

4 Behold, the pay of the labourers who … reaped down your fields, which is on the part of you kept back by fraud, crieth: and the cries of them which … reaped are entered into the ears of the LORD of hosts.

5 Ye … lived in pleasure on the earth, and liveth in pleasure; ye have nourished your hearts, as in a day of slaughter.

6 Ye have condemned and killed the just; and he doth not resist you.

7 Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and being patient for it, until he receive the early and latter rain.

8 Be ye also patient; stablish your hearts: for the coming of the Lord hath drawn near.

9 Murmur not against one another, brethren, in order that ye be judged: behold, the Judge standeth before the door.

10 Take, my brethren, the prophets, who spoke in the name of the Lord, as an example of suffering affliction, and of patience.

11 Behold, we count them happy [blessed] which endure. Ye … heard of the patience of Job, and … saw the end of the Lord; that the Lord is extremely compassionate, and of tender mercy.
12 But before all things, my brethren, swear not, neither by the heaven, neither by the earth, neither by any other oath: but let your yea be yea; and your nay, nay; in order that ye fall under condemnation.


14 Is any one sick among you? let him call for the elders of the church; and let them pray over him, having anointed him with oil in the name of the Lord:

15 And the prayer of a just man energized by the Spirit is strong for much.

16 Confess your sins one to another, and pray one for another, that ye may be healed. A prayer of a just man energized by the Spirit is strong for much.

17 Elijah was a man of like feelings as we are, and he prayed with prayer that it might not rain: and it rained not on the earth...three years and six months.

18 And he prayed again, and the heaven gave rain, and the earth brought forth its fruit.

19 Brethren, if any among you do err from the truth, and any one convert him:

20 Let him know, that he which converteth a sinner from the error of his way shall save a soul from death, and shall cover a multitude of sins.