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 Kings1:1 = [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 αιωνιου ο δε απειθων τω υιω ουκ οψεται ζωην αλλ η οργη του θεου μενει 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**.

LOWE R 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 ν θ ι ο π [ ]
q w e r t y u l o p [ ]
α σ δ φ γ η ξ κ λ ' ,
as 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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UPPER CASE – Shift OR caps – (some exceptions!)

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

Greek Uncials TrueType Font. SAMPLE = alpha kai wmega

1 2 3 4 5 6 7 8 9 0
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\textbf{w e r t y u l o p}
\textbf{q w e r t y u l o p}
\textbf{a s d f g h k l}
\textbf{a s d f g h j k l}
\textbf{z x c b n m /}
\textbf{z x c b n m , . /}

(\textbf{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: ;

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

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

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

A double minded man is unstable in all his ways.

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.
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.

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.

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

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

Do not be deceived, my beloved brothers.

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.

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

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

for wrath of man works not the righteousness of God.

Wherefore putting away all filthiness and abundance of evil, receive with meekness the implanted Word, which is able to save your souls.

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

for he saw himself, and he has gone away, and immediately forgets what he looked like.

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.

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

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.

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

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;

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;

are you not then partial in yourselves, and are become judges with evil thoughts?

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 καταδυναστευουσιν 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 which you are called?

JAM 2:8  
ει δε προσωπολημπτειτε 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 κατακαυχαται 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 αυτων  
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, 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 ἐρει τις συ πιστιν εχεις καγω εργα εχω δειξου μοι την πιστιν σου 
χωρις των εργων καγω σοι δειξο εκ των εργων 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 σι 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 γνωναι ο ανθρωπε κενε οτι η πιστις χωρις των εργων αργη 
estin 
But will you know, Oh vain man, that faith without works is dead? 

JAM 2:21  
αβρααμ ο πατηρ ημων ουκ εξ εργων 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 εργοις αυτου και εκ των εργων η πιστις 
eteleioθη 
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 
elogishθη αυτο εις δικαιουσυνην και φιλος θεων εκληθη 
And the Scripture was fulfilled which says, “Abraham believed God, 
eteletioθη 
and it was imputed to him for righteousness;” and, “he was called the Friend of God.”

JAM 2:24  
ορατε οτι εξ εργων 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 εργων εδικαιωθη υποδεξαμενη 
τους άγγελους και ετερα οδω εκβαλουσα 
Likewise also was not Rahab the harlot justified by works, when she had 

JAM 2:26  
ωσπερ το σωμα χωρις πνευματος νεκρων εστιν ουτως και η πιστις χωρις 
ergων νεκρα εστιν 
You see then how that by works a man is justified, and not by faith only. 

JAM 2:27  
ουτως και η πιστις χωρις εργων 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 μειζων κριμα 
λημυρωμεθα 
My brothers, be not many teachers, knowing that we shall receive 
the greater judgment. 

JAM 3:2  
πολλα γαρ πταιεις ει τις εν λογω ου πταιει ουτως τελειος ανη 
dunatoς 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  **Behold, we put bits in the horses’ mouths, that they may obey us; and we turn about their whole body.**

JAM 3:4  **Thus also the tongue is a little member, and boasts great things.**

**Behold, how great a matter a little fire kindles!**

JAM 3:5  **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 3:6  **But the tongue of men no one is able to tame. It is an unruly evil full of deadly poison.**

JAM 3:7  **Out of the same mouth proceeds blessing and cursing. My brothers, these things ought not to be.**

JAM 3:8  **Does a fountain send forth at the same place sweet water and bitter?**

JAM 3:9  **Can the fig tree, my brothers, bear olive berries? Or a vine figs? So no fountain can yield both salt water and fresh.**

JAM 3:10  **Does a fountain send forth at the same place sweet water and bitter?**

JAM 3:11  **Can the fig tree, my brothers, bear olive berries? Or a vine figs? So no fountain can yield both salt water and fresh.**
Who is wise and endued with knowledge among you? Let him show out of a good manner of life his works with meekness of wisdom.

**JAM 3:14**

εἰ δὲ ζηλὸν πικρὸν εξετε και εριθείαν εν τῇ καρδίᾳ υμῶν μὴ κατακαυχάσθε καὶ ψευδεσθε κατὰ τῆς ἀληθείας

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

**JAM 3:15**

ουκ εστιν αυτή η σοφια ανωθεν κατερχόμενη ἀλλὰ επιγειὸς ψυχικὴ δαμονίωδης

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

**JAM 3:16**

ουκ εστιν αυτὴ η σοφια ανωθεν κατερχομενη αλλα επιγειος ψυχικη δαιμονιωδης

**JAM 3:17**

οπου γαρ ζηλος και εριθεια εκει ακαταστασι και παν φαυλον πραγμα

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

**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**

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 4:2**

αιτετε 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 4:3**

μειζονα δε διδωσιν χαριν διο λεγει ο θεος υπερηφανοις αντιτασσεται ταπεινοις δε διδωσιν χαριν

But He gives more grace. Wherefore He says, “God resists the proud, but gives grace to the humble.”
Submit yourselves therefore to God. And resist the Devil and he will flee from you.

Draw near to God, and He will draw near to you. You double minded sinners cleanse your hands, and purify your hearts.

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.

Humble yourselves in the sight of the Lord and He will lift you up. There is one lawgiver and judge, Who is able to save and to destroy you. But who are you who judges another?

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.'

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.

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

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

THEREFORE TO HIM WHO KNOWS TO DO GOOD, AND DOES IT NOT, TO HIM IT IS SIN.
Take heed now, you rich men, weep and howl for your miseries that will come on you.

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

Your gold and silver is corroded; and the corrosian 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.

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.

You have lived luxuriously and riotously on the Earth; you have nourished your hearts in a day of slaughter.

You have condemned and killed the righteous; and he did not resist you.

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.

You also be patient, strengthening your hearts: because the coming of the Lord draws near.

Murmur not one against another, brothers, in order that you not be judged: behold, the judge stands before the door.

My brothers, take the prophets (who have spoken in the name of the Lord) for an example of suffering affliction and of patience.

Idou o mischos ton ergaton ton amhsantwn tas cheiras umwn o afoustereMennoz ar umwn krazei kai ai bosi ton therisantwn eis ta ota kuriou sambawo eisxelhuvan

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.

You have lived luxuriously and riotously on the Earth; you have nourished your hearts in a day of slaughter.

You have condemned and killed the righteous; and he did not resist you.

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.

You also be patient, strengthening your hearts: because the coming of the Lord draws near.
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  ἰδον δὲ φίλοι μου μὴ ὑμνεῖτε μὴτε τὸν οὐρανὸν μὴτε τὴν γῆν μὴτε ἄλλον τινα ὅρκῳ δὲ ὑμῶν τὸ ναι ναι καὶ τὸ οὐ οὐ ναὶ μη ὑπὸ κρίσιν πεσῆτε

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  κακοπαθεὶς τις εἰν υμῖν προσευχηθὼς εὐθυμεῖ τις ψαλλεῖ


JAM 5:14  ἀσθενεὶς τις εἰν υμῖν προσκαλεσάσθων τῷς πρεσβυτέρους τῆς ἐκκλησίας καὶ προσευχηθῶσαν εἰς αὐτὸν ἀλειπτών εἰς ἐν τῷ ονοματί

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  καὶ ἡ εὐχή τῆς πιστείας σώσει τὸν καμάντον καὶ εγερεῖ αὐτὸν ὁ κυρίος καὶ ἀμαρτίας αὐτοῦ ἢ πεποιηκὸς αφεθῆσαι αὐτῷ

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  εξομολογεῖσθε ὑμῖν αἱματη οὐσις εἰς τῷ ἐναίματι δίκαιος διενεργουμενή

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  ἡλίας αὐτὸς τὸν ἀνθρώπον ἦν ομοιόμορφος ὑμῖν καὶ προσευχὴ προσήχοντα τῷ μή βρέξαι καὶ οὐκ ἔβρεξεν ἐπὶ τῆς γῆς εἰς τρεῖς καὶ μηναὶς εἰς

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  καὶ πάλιν προσῆξατο καὶ οὐκ οὐρανὸς ἔδωκεν εἰς ἡμέραν καὶ η γῆ ἔβλαστησεν τὸν καρπὸν αὐτοῦ

And he prayed again, and the Heaven gave rain, and the Earth brought forth its fruit.

JAM 5:19  ἀδελφοὶ μου εἰς τ�� εἰν υμῖν πλανήθη ἀπὸ τῆς αληθείας καὶ επιστρέψατε τας αὐτὸν

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

JAM 5:20  γίνωσκετε ὅτι ἐπιστρέψατε αὐτοῦ ἐκ πλανήθη ὅτι αὐτὸ σώσει ψυχήν αὐτοῦ ἐκ θανάτου καὶ καλύψει πλῆθος αμαρτιῶν
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.


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 [τὰς 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" [αιεισοντες ελαιο] 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* [καὶ ἡ εὐχὴ τῆς πιστεὼς σώσει τὸν καμνοντα, καὶ εγερεῖ αὐτὸν ο κύρος]. 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 [ʔ 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" [σώσει] 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 πεποιηκως, 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 καν (=even if) here instead of Και εαυ and the rare periphrastic perfect subjunctive active η πεποιηκως. 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 [εξομολογεισθε ουν αλληλοις τας αμαρτιας]. Clearly if the sick man, conscious now of his own weakness, is not willing to confess his sins [trespasses, παραπτωματα, 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 [και προσευχεσθε υπερ αλληλων]. 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 δεηοις 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" [δεηοις] 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 ενεργουμενη 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* [Ἡλείας ἰσχυρὸς ἦν ομοιοπαθὴς ἡμῖν], "with a nature just like our own" [Moffatt]. James emphasizes the human frailties [ομοιοπαθῆς] 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* [προσευχὴ προσηυξατο] [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 [τὸν μὴ βρέξαι καὶ οὐκ ἔβρεξεν]. 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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