

James

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A verse can express a spiritual truth even if it is in a story which may not be historical.

There is no reference to “Yahweh” in the right column of this book.

(Because of Microsoft software problems, verses can independently move from where they have been placed. A ` has been placed on each vacant line in order to try to stop the verses from moving so much from where they have been placed.)

1769 King James Version	2019 King James Version
<p>1:1 James, a servant of God and of the Lord Jesus Christ, to the twelve tribes which are scattered abroad, greeting.</p> <p>2 My brethren, count it all joy when ye fall into divers temptations;</p> <p>3 Knowing this, that the trying of your faith worketh patience.</p> <p>4 But let patience have her perfect work, that ye may be perfect and entire, wanting nothing.</p> <p>5 If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him.</p> <p>6 But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed.</p> <p>7 For let not that man think that he shall receive any thing of the Lord.</p> <p>8 A double minded man is unstable in all his ways. LORD</p> <p>9 Let the brother of low degree rejoice in that he is exalted:</p> <p>10 But the rich, in that he is made low: because as the flower of the grass he shall pass away. LORD</p> <p>11 For the sun is no sooner risen with a burning</p>	<p>1:1 From James, a servant of God and of the Lord Jesus Christ, to the twelve tribes of Israel which are scattered abroad: greetings</p> <p>2 My brethren (brothers and sisters), count it joy when you fall into different kinds of temptations,</p> <p>3 knowing this, that the testing of your faith works patience.</p> <p>4 Let patience have her perfect work, so that you may be perfect and complete, lacking nothing.</p> <p>5 If any of you lack wisdom, let them ask for it from God, who gives to all persons liberally, without condemnation, and the wisdom will be given to you.</p> <p>6 But ask in faith, with no wavering. For the person who wavers is like a wave of the sea driven with the wind and tossed.</p> <p>7 Let not those persons think that they will receive anything of God.¹</p> <p>8 Double-minded persons are unstable in all their ways.</p> <p>9 Let the people who are poor rejoice that they are exalted in Christ,</p> <p>10 but let rich persons rejoice when they are made low, because as the flower of the grass, they will pass away.²</p> <p>11 For as soon as the sun has risen with a burning</p>

heat, but it withereth the grass, and the flower thereof falleth, and the grace of the fashion of it perisheth: so also shall the rich man fade away in his ways.

12 Blessed is the man that endureth temptation: for when he is tried, 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 cannot be tempted with evil, neither tempteth he any man:

14 But every man is tempted, when he is drawn away of his own lust, and enticed.

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

16 Do not err, my beloved brethren.

17 Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning.

18 Of his own will begat he us with the word of truth, that we should be a kind of firstfruits of his creatures.

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

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

21 Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls.

22 But be 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 unto a man beholding his natural face in a glass:

24 For he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was.

25 But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed.

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

heat, it withers the grass, whose flower falls, and its graceful form is dead. So also rich persons will fade away and all their busy ways.

12 Blessed are the persons who endure temptation; for when they are tested, they will receive the crown of life which the Lord has promised to those who love him.

13 Let no one say when tempted, "I am tempted by God." For God cannot be tempted with evil, nor does God tempt anyone.

14 But all persons are tempted when they are pulled away from the right way and enticed by their own wrong desires.

15 Then when their wrong desires have conceived, they bring forth sin; and sin in the end brings forth death.

16 Do not err, my beloved fellow believers.

17 Every good and perfect gift is from above, and comes down from the Father of lights, with whom is no fickleness, neither a shadow or hint of turning.

18 Of God's own will God brought us forth with the word of truth so that we would be a kind of first fruits of God's creatures.

19 Therefore, my beloved fellow believers, let everyone be swift to hear, but slow to wrath.

20 For the wrath of mortals is not in accord with the righteousness of God.

21 Therefore lay aside all filthiness and wickedness, and receive with meekness the word of God which is planted within you, which is able to save you.

22 Be doers of the word and not hearers only, deceiving your own selves.

23 For if any are only hearers of the word and not doers of it, they are like people beholding their natural face in a mirror.

24 For they look at themselves, but then go their way, and immediately forget what kind of person they are.

25 But any who look into the perfect law of liberty, and continue in it, not being forgetful hearers but doers of the work, will be blessed in their deeds.

26 If any persons among you seem to be religious, and do not restrain their tongue, but deceive their own heart, the religion of these people is worthless.

27 Pure and undefiled religion before God the

<p>27 Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.</p>	<p>Father is this: to visit the fatherless and widows in their affliction and to keep oneself unstained by the world.</p>
<p>2:1 My brethren, have not the faith of our Lord Jesus Christ, the Lord of glory, with respect of persons. 2 For if there come unto your assembly a man with a gold ring, in goodly apparel, and there come in also a poor man in vile raiment; 3 And ye have respect to him that weareth the gay clothing, and say unto 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 thoughts? 5 Hearken, my beloved brethren, Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him? 6 But ye have despised the poor. Do not rich men oppress you, and draw you before the judgment seats? 7 Do not they blaspheme that worthy name by the which ye are called? 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, and are convinced of the law as transgressors. LORD 10 For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all. LORD 11 For he that said, Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law. 12 So speak ye, and so do, as they that shall be judged by the law of liberty. 13 For he shall have judgment without mercy, that hath shewed no mercy; and mercy rejoiceth against judgment. 14 What doth it profit, my brethren, though a man say he hath faith, and have not works? can faith save him?</p>	<p>2:1 My fellow believers, do not have the faith of our Lord Jesus Christ, the Lord of glory, and yet be partial to some persons over other persons. 2 For if a person with a gold ring comes to your assembly in expensive clothing, and also a poor person comes in ragged clothing, 3 and you show respect for the person who wears fine clothing, and say to the person, "Sit here in a good place." And you say to the poor person, "Stand there, or sit here next to my footstool." 4 Are you not then being partial? And are you not making judgments based on wrong thoughts? 5 Listen, my beloved fellow believers. Has not God chosen the poor of this world rich in faith to be heirs of the kingdom which God has promised to those who love God? 6 But you have despised the poor. Do not rich people oppress you, and drag you into court? 7 Do they not blaspheme the worthy name of Jesus Christ by which you are called? 8 The royal law according to the Scripture is, "You shall love your neighbor as yourself." If you fulfill this law, you do well. 9 But if you have more respect for some persons than other persons, you commit sin and are convicted by the law of Moses as being lawbreakers. 10 For whoever keeps the whole law of Moses, and yet offends in one point, is guilty of breaking all the law of Moses. 11 For God that said, "Do not commit adultery," said also, "Do not kill."³ Now if you do not commit adultery, yet you kill, you have become a breaker of the law of Moses. 12 So speak, and so do, as those who will be judged by the law of liberty. 13 For the person will receive judgment without mercy, who has shown no mercy, but the merciful have no fear of judgment. 14 What benefit is it, fellow believers, if people say they have faith, and do not have works? Can faith save them?</p>

<p>15 If a brother or sister be naked, and destitute of daily food, 16 And one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit? 17 Even so faith, if it hath not works, is dead, being alone. 18 Yea, a man may say, Thou hast faith, and I have works: shew me thy faith without thy works, and I will shew thee my faith by my works. 19 Thou believest that there is one God; thou doest well: the devils also believe, and tremble. 20 But wilt thou know, O vain man, that faith without works is dead? 21 Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar? LORD 22 Seest thou how faith wrought with his works, and by works was faith made perfect? 23 And the scripture was fulfilled which saith, Abraham believed God, and it was imputed 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 also was not Rahab the harlot justified by works, when she had received the messengers, and had sent them out another way? 26 For as the body without the spirit is dead, so faith without works is dead also.</p>	<p>15 If a brother or sister in the faith is without clothing or daily food, 16 and one of you say to them, "Depart in peace; be warmed and filled." And yet you do not give them those things which the body needs, how does it benefit them? 17 Even so faith, if it does not have works, is dead, being alone. 18 So a person may rightfully say, "You have faith, and I have works. Show me your faith without your works, and I will show you my faith by my works." 19 You believe that there is one God; you do well; the demons also believe, and tremble. 20 But will you not realize, O foolish person, that faith without works is dead? 21 Was not Abraham our ancestor justified by works when he had offered Isaac his son upon the altar?⁴ 22 Do you not see how faith worked with his actions, and by works faith was made perfect? 23 And the Scripture was fulfilled which says, "Abraham believed God, and God regarded him as righteous;⁵ and he was called the friend of God."⁶ 24 You see then that by works a person is justified, and not by faith only. 25 Likewise was not Rahab the harlot also justified by works, when she had received the Israelite messengers, and had sent them out another way?⁷ 26 As the body without the spirit is dead, so faith without works is also dead.</p>
<p>3:1 My brethren, be not many masters, knowing that we shall receive the greater condemnation. LORD 2 For in many things we offend all. If any man offend not in word, the same is a perfect man, and able also to bridle the whole body. 3 Behold, we put bits in the horses' mouths, that they may obey us; and we turn about their whole body. 4 Behold also the ships, which though they be so great, and are driven of fierce winds, yet are they turned about with a very small helm, whithersoever the governor listeth. 5 Even so the tongue is a little member, and</p>	<p>3:1 Fellow believers, not many of you should become teachers, for teachers will be judged more strictly than others. 2 For in many things we all offend. If any person does not offend with words, the person is perfect and also able to control the whole body. 3 Behold, we put bits in the mouths of horses so that they will obey us, and so that we may turn their whole body. 4 Behold also sail boats, which though they are great and are driven by fierce winds, yet they are turned with a very small rudder, wherever the captain wishes. 5 Even so the tongue is a little member of the</p>

<p>boasteth great things. Behold, how great a matter a little fire kindleth!</p> <p>6 And the tongue is a fire, a world of iniquity: so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell.</p> <p>7 For every kind of beasts, and of birds, and of serpents, and of things in the sea, is tamed, and hath been tamed of mankind:</p> <p>8 But the tongue can no man tame; it is an unruly evil, full of deadly poison.</p> <p>9 Therewith bless we God, even the Father; and therewith curse we men, which are made after the similitude of God.</p> <p>10 Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be.</p> <p>11 Doth a fountain send forth at the same place sweet water and bitter?</p> <p>12 Can the fig tree, my brethren, bear olive berries? either a vine, figs? so can no fountain both yield salt water and fresh.</p> <p>13 Who is a wise man and endued with knowledge among you? let him shew out of a good conversation his works with meekness of wisdom.</p> <p>14 But if ye have bitter envying and strife in your hearts, glory not, and lie not against the truth.</p> <p>15 This wisdom descendeth not from above, but is earthly, sensual, devilish.</p> <p>16 For where envying and strife is, there is confusion and every evil work.</p> <p>17 But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be intreated, full of mercy and good fruits, without partiality, and without hypocrisy.</p> <p>18 And the fruit of righteousness is sown in peace of them that make peace.</p>	<p>body and yet makes great boasts. Behold, how great a destruction a little fire can set ablaze!</p> <p>6 And the tongue is a fire, a world of iniquity; and the tongue among our members can defile the whole body and set on fire the course of a whole life, and its fire is from hell.</p> <p>7 For every kind of animal, and birds, and serpents, and creatures in the sea can be tamed, and have been tamed by mankind.</p> <p>8 but no one can tame the tongue; it is an unruly evil, wielding deadly poison.</p> <p>9 With it we bless God the Father; and with it we curse people, even though man⁸ is created in the likeness of God.</p> <p>10 Out of the same mouth proceeds blessing and cursing. Fellow believers, these things ought not to be so.</p> <p>11 Does a fountain send forth from the same place sweet water and bitter?</p> <p>12 Can the fig tree bear olives? Or a grapevine, figs? Also, no fountain can yield both salt water and fresh.</p> <p>13 Who are wise and full of knowledge among you? Let them show out of a good life their works with meekness of wisdom.</p> <p>14 But if you have bitter envying and strife in your hearts, do not glory and do not deny the truth.</p> <p>15 This wisdom descends not from above but is earthly, sensual, and demonic.</p> <p>16 For where envying and strife are, there are confusion and evil works.</p> <p>17 But the wisdom that is from above is first pure, then peaceable, gentle, compassionate, full of mercy and good fruits, without partiality, and without hypocrisy.</p> <p>18 The fruit of righteousness is sown in peace by those who make peace.</p>
<p>4:1 From whence come wars and fightings among you? come they not hence, even of your lusts that war in your members?</p> <p>2 Ye lust, and have not: ye kill, and desire to have, and cannot obtain: ye fight and war, yet ye have not, because ye ask not.</p> <p>LORD</p>	<p>4:1 Where do the wars and fights among you come from? Do they not come from the wrong desires that war in your bodies?</p> <p>2 You desire wrongfully and do not have; you kill, and desire to have what you cannot obtain; you fight and war, yet you do not have, because you do not ask of God.</p>

<p>3 Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts. LORD</p> <p>4 Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God.</p> <p>5 Do ye think that the scripture saith in vain, The spirit that dwelleth in us lusteth to envy?</p> <p>6 But he giveth more grace. Wherefore he saith, God resisteth the proud, but giveth grace unto the humble.</p> <p>7 Submit yourselves therefore to God. Resist the devil, and he will flee from you.</p> <p>8 Draw nigh to God, and he will draw nigh to you. Cleanse your hands, ye sinners; and purify your hearts, ye double minded.</p> <p>9 Be afflicted, and mourn, and weep: let your laughter be turned to mourning, and your joy to heaviness.</p> <p>10 Humble yourselves in the sight of the Lord, and he shall lift you up.</p> <p>11 Speak not evil one of another, brethren. He that speaketh evil of his brother, and judgeth his brother, speaketh evil of the law, and judgeth the law: but if thou judge the law, thou art not a doer of the law, but a judge.</p> <p>12 There is one lawgiver, who is able to save and to destroy: who art thou that judgest another?</p> <p>13 Go to now, ye that say, To day or to morrow we will go into such a city, and continue there a year, and buy and sell, and get gain:</p> <p>14 Whereas ye know not what shall be on the morrow. For what is your life? It is even a vapour, that appeareth for a little time, and then vanisheth away.</p> <p>15 For that ye ought to say, If the Lord will, we shall live, and do this, or that.</p> <p>16 But now ye rejoice in your boastings: all such rejoicing is evil.</p> <p>17 Therefore to him that knoweth to do good, and doeth it not, to him it is sin.</p>	<p>3 You ask and do not receive because you ask in the wrong way, so that you may consume it on your lusts and other wrongful desires.</p> <p>4 You adulterers and adulteresses, do you not know that the friendship of the world is enmity with God? Therefore, whoever will be a friend of the world is the enemy of God.</p> <p>5 Do you think that the Scripture has no meaning in saying, “The Spirit that dwells in us is envious”?⁹</p> <p>6 But God gives more grace. Therefore, the Scripture says, “God resists the proud, but gives grace to the humble.”¹⁰</p> <p>7 Submit yourselves therefore to God. Resist the devil, and it will flee from you.</p> <p>8 Draw near to God, and He will draw near to you. Cleanse your hands, you sinners; and purify your hearts, you double-minded.</p> <p>9 Be afflicted, and mourn, and weep; let your laughter be turned into mourning and your joy into sadness.</p> <p>10 Humble yourselves in the sight of the Lord, and he will lift you up.</p> <p>11 Do not speak evil of one another, fellow believers. The people who speak evil of their neighbor, and judge their neighbor, speak evil of the law and judge the law. But if you judge the law, you are not a doer of the law but a judge of the law.</p> <p>12 There is one Lawgiver, who is able to save and to destroy; who are you to judge another?</p> <p>13 Be wiser, you who say, “Today or tomorrow we will go into such a city, and live there for a year, and buy and sell, and get rich.”</p> <p>14 However, you do not know what will happen tomorrow. For what is your life on this earth? It is like a vapor that appears for a little time and then vanishes away.¹¹</p> <p>15 Therefore you ought to say, “If God¹² wills it, we will live and do this or that.”</p> <p>16 But now you rejoice in your boastings; all such rejoicing is evil.</p> <p>17 Therefore to the person who knows to do good and does not do it, it is sin.</p>
<p>5:1 Go to now, ye rich men, weep and howl for your miseries that shall come upon you.</p> <p>2 Your riches are corrupted, and your garments are</p>	<p>5:1 Be wiser, you rich people; weep and howl because of the miseries that will come upon you.</p> <p>2 Your riches are corrupted, and your clothes are</p>

<p>motheaten.</p> <p>3 Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days.</p> <p>4 Behold, the hire of the labourers who have reaped down your fields, which is of you kept back by fraud, crieth: and the cries of them which have reaped are entered into the ears of the Lord of sabaoth.</p> <p>5 Ye have lived in pleasure on the earth, and been wanton; ye have nourished your hearts, as in a day of slaughter.</p> <p>6 Ye have condemned and killed the just; and he doth not resist you.</p> <p>7 Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain.</p> <p>8 Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh.</p> <p>9 Grudge not one against another, brethren, lest ye be condemned: behold, the judge standeth before the door.</p> <p>10 Take, my brethren, the prophets, who have spoken in the name of the Lord for an example of suffering affliction, and of patience.</p> <p>11 Behold, we count them happy which endure. Ye have heard of the patience of Job, and have seen the end of the Lord that the Lord is very pitiful, and of tender mercy.</p> <p>12 But above all things, my brethren, swear not, neither by heaven, neither by the earth, neither by any other oath: but let your yea be yea; and your nay, nay; lest ye fall into condemnation.</p> <p>13 Is any among you afflicted? let him pray. Is any merry? let him sing psalms.</p> <p>14 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 of the Lord.</p> <p>15 And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him.</p> <p>16 Confess your faults one to another, and pray one for another, that ye may be healed. The effectual</p>	<p>moth-eaten.</p> <p>3 Your gold and silver have rusted; and the rust of them will be a witness against you, and will eat your flesh as if it were fire. You have heaped treasure together for the last days.</p> <p>4 Behold, the wages of the laborers who have reaped your fields, which you have kept back by fraud, cry out: and the cries of those who have reaped have <i>entered into the ears of</i> [been heard by] God.¹³</p> <p>5 You have lived in pleasure on the earth, and been shameless; you have fattened your hearts as in a day of slaughter.</p> <p>6 You have condemned and killed innocent persons who had no power to resist you.</p> <p>7 Therefore, fellow believers, patiently await the coming of the Lord. Behold, the farmer waits patiently for the precious fruit of the earth until receiving the early and latter rain.</p> <p>8 Be patient also; establish your hearts, for the coming of the Lord draws near.</p> <p>9 Do not hold grudges against one another, fellow believers, lest you be condemned; behold, the judge stands before the door.</p> <p>10 Take, fellow believers, the prophets who have spoken in the name of God¹⁴ for an example of suffering affliction, and of patience.¹⁵</p> <p>11 Behold, we count them blessed who endure. You have heard of the patience of Job,¹⁶ and have seen the nature of God,¹⁷ that God¹⁸ is very compassionate and filled with tender mercy.¹⁸</p> <p>12 But above all, fellow believers, do not swear either by heaven, or by the earth, or by any other oath; but let your “Yes” be yes, and your “No” no, lest you fall into condemnation.</p> <p>13 Are any among you afflicted? Let them pray. Are any merry? Let them sing psalms.</p> <p>14 Are any sick among you? Let them call for the elders of the church, and let the elders pray over the sick person, anointing the sick person with olive oil in the name of the Lord Christ Jesus.¹⁹</p> <p>15 The prayer of faith will save the sick, and God will raise them up; and if they have committed sins, they will be forgiven the sins.²⁰</p> <p>16 Confess your faults to one another, and pray for one another so that you may be healed. The</p>
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<p>fervent prayer of a righteous man availeth much. LORD 17 Elias was a man subject to like passions as we are, and he prayed earnestly that it might not rain: and it rained not on the earth by the space of three years and six months. LORD 18 And he prayed again, and the heaven gave rain, and the earth brought forth her fruit. 19 Brethren, if any of you do err from the truth, and one convert him; LORD 20 Let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins.</p>	<p>effectual fervent prayer of a righteous person accomplishes a great deal.. 17 Elias (Elijah) was a man subject to the same passions as we are, and he supposedly prayed earnestly that it might not rain, and supposedly it did not rain on the earth for three years and six months.²¹ 18 And he prayed again, and the heavens gave rain, and the earth brought forth her fruit. 19 Fellow believers, if any persons err from the truth, and others help these persons to see the truth, and convert these persons, 20 let those who convert the sinners from the error of their ways know that they have saved persons from death and have overcome a multitude of sins.²²</p>
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¹ (1:7) The author of James sometimes refers to Christ Jesus as Lord and sometimes to God as Lord. In this verse God is called Lord in the 1769 KJV.

² (1:10, 11) Isaiah 40:6, 7

³ (2:11a) Exodus 20:13,14; Deuteronomy 5:17, 18

⁴ (2:21) Genesis 22:1-14

⁵ (2:23a) Genesis 15:6

⁶ (2:23b) 2 Chronicles 20:7; Isaiah 41:8

⁷ (2:25) Joshua 2:1-21

⁸ (3:9) "Man" may be read as generic man both male and female, perfect and eternal.

⁹ (4:5) Deuteronomy 4:24; Zechariah 8:2

¹⁰ (4:6) Proverbs 3:34

¹¹ (4:13, 14) Proverbs 27:1

¹² (4:15) The author of James sometimes refers to Christ Jesus as Lord and sometimes to God as Lord. In this verse God is called Lord in the 1769 KJV.

¹³ (5:4) Deuteronomy 24:14, 15

¹⁴ (5:10) The author of James sometimes refers to Christ Jesus as Lord and sometimes to God as Lord. In this verse God is called Lord in the 1769 KJV.

¹⁵ (5:10-11) There is a possibility that verses 10 and 11 were written by a Jewish author and incorporated by James into this epistle.

¹⁶ (5:11a) Job 1:21, 22; 2:10

¹⁷ (5:11) The author of James sometimes refers to Christ Jesus as Lord and sometimes to God as Lord. In this verse God is called Lord in the 1769 KJV.

¹⁸ (5:11b) Psalms 103:8

¹⁹ (5:14) The synoptic Gospels (the first three Gospels) portray people invoking the name of Christ Jesus as they pray over sick people.

²⁰ (5:15) Because the author of James refers to both God and Christ Jesus as "Lord" at different times, one cannot be sure who the author is referring to. It all depends on whether the author thought that the power to heal resided in God, or in the ascendant Christ Jesus. In accord with CS theology that only God is

causative, this verse in the 2019 KJV depicts God as being the healer.

²¹ (5:17) 1 Kings 17:1; 18:1. God, divine Love, would not give a man the power to stop any rain from happening for three and a half years. A drought this long in a country practicing subsistence agriculture would result in death from starvation of most of the population.

²² (5:20) Proverbs 10:12