

- [1] James –  
 [2-4] of God and of (the) Lord, Jesus Christ, a servant  
 [5-6] to the twelve tribes, the (being) in the diaspora, to greet!  
 [7-8] all joy, (you) regard (it), my brothers  
 [9-10] when trials, you fall into, various
- [1] knowing that  
 [2] the test of your, the faith, produces endurance  
 [3-4] but the endurance – a work, complete, let (there) have  
 [5-6] in order that you may be complete and whole, in nothing, lacking  
 [7-8] but if a certain-one of you lacks wisdom, let him ask
- [1-2] from the giving God – to all – generously  
 [3] and not reproaching  
 [9] and it will be given to him  
 [10] but let him ask in faith –
- [1] nothing doubting  
 [1-2] for the, doubting, will be like:  
 [3-4] a wave of (the) sea, being driven-by-wind and being tossed-by-wind  
 [5-7] for let (there) not suppose – the man, that – that he will receive  
 anything from the Lord:  
 [8-10] (being) a man, double-minded, unstable in all his ways
- [2-3] but let (there) boast – the brother, the lowly – in his exaltation  
 [4] but the rich, in his low-estate  
 [5] because like a flower of grass, he will pass away
- [1-2] for (there) rises, the sun with the scorching-heat, and it dries up the grass  
 [3-4] and its flower falls, and the beauty of its face is destroyed  
 [5] so also the rich, in his occupations, will waste away
- [1-2] blessed (is) (the) man who endures a trial  
 [3-4] because approved, having become, he will receive the crown of life
- [4] which He has promised  
 [5] to the [those] loving Him
- [1-2] let no-one, being tempted, say that  
 [3] “by God, I am tempted”
- [5] for God, untemptable is, by evil  
 [6] and (there) tempts, He, no-one  
 [4-6] but each is tempted by his own desire, being drawn-away and being  
 enticed  
 [7-8] then the desire, having conceived, bears sin  
 [9-10] but the sin, having grown up, brings forth death

1:1

10

This is a translation and a study of the Book of James. This work presents the possible presence of a literary numbering system in James. Following the PebbleCounting hypothesis, this numbering system appears to be inherent in the Greek and consistently used throughout James, as it is in other books of Scripture.

This study is freely available at [www.pebblecounting.com](http://www.pebblecounting.com), along with studies/translations of other books of Scripture. If you haven't had a chance, the "Intro to PebbleCounting" PDFs are a good place to begin. © Steve, 2025-2026. Update: May 26, 2026

James appears to structure his book with three common subject columns: the heavenly realm, the saints, and the ungodly. The distribution of the literary sets/elements between “saints” and “ungodly” is judged by content and by the completeness and flow of the literary sets.

[1-3] (you) do not be deceived, my brothers, beloved

[7-10] every gift, good, and every gift, complete – from above, is, coming down from the Father of lights

[1-2] with whom (there) is not a variation or – of turning-around – a shadow

[3-5] being willing, He brought forth us by (the) word of truth, to which, to be – we – first-fruit, a certain-kind, of His creatures

[4-5] know, my brothers, beloved:

[6-7] but let (there) be, every man, swift to the, to hear

[8] slow to the, to speak

[9] slow to anger

[10] for (the) anger of man, (the) righteousness of God, does not perform

[1-2] therefore, putting away all impurity and abundance of evil, with meekness (you) receive the implanted word

[3-4] the, being able, to save your soul

[5] but become doers of (the) word –

[1-2] and not merely hearers, deceiving themselves

[3-4] for if a certain-one, a hearer of (the) word, is, and (is) not a doer

[5-6] this-one is like a man contemplating the face of his nature in a mirror

[7-8] for he contemplates himself and departs

[9-10] and at once, he forgets, of what sort, he was

[6-8] but the, (he) looking-intently to (the) law, complete – the (being) of the liberty – and persevering

[9] not a hearer of forgetfulness, becoming, but a doer of the work

[10] this-one – blessed in his action, will be

[1-2] if a certain-one supposes, religious, to be –

[3-4] not bridling his tongue but deceiving his heart –

[5] of this-one – vain (is) the religion!

[1-3] religion – pure, and undefiled from our God

[4] and Father – this is:

[5-6] to visit orphans and widows in their trouble

[7] spotless, oneself, to keep from the world

1:25

“know, my brothers, beloved” | Because the subject of the imperative (brothers, beloved) has already been given in this literary set, an implied pronoun “you” is not counted on this line.

[8-9] my **brothers**, not in partialities, (**you**) **have** the faith of our Lord, 2:1  
**[10]** **Jesus Christ**, of the glory

[1-3] for if (there) **enters** into your assembly, a **man**, **golden-ring-fingered**, in clothing, **resplendent**

[4] but (there) **enters** also (the) poor in dirty clothing

[5-7] but you **look upon** the, (him) **wearing** the **clothing**, the **resplendent**, and **say**

[8-9] “you **sit** here, **well**”

**[10]** and to the poor, you **say**

[1-2] “you **stand** there” or “**sit** under my footstool”

[3-4] **have you not made distinctions** among yourselves and **become judges** of opinions,

[5] **evil**?

[6-7]\* **listen**, my **brothers**, **beloved!**

[1-2] **has not** God **chosen** the **poor** in the world, **rich** in faith

[3] and **heirs** of the kingdom which He **promised**

[8] to the *[those]* **loving** Him?

[9] but you **have dishonored** the poor!

[1] **do not** the rich **exploit**, of you?

[2] and they **drag** you into courts

[3] **do they not blaspheme** the good name

**[10]** which **is being called** upon you?

[1-2] if, really, (the) **law** – you **fulfill** – **royal**, according to the Scripture:

[3] “you **shall love** your neighbor as yourself”

[4] well, you **do**

[5-7] but if you **show partiality** – sin, you **commit**, **being convicted** under the law as a transgressor

[8-10] for **whoever**, all the law, **keeps** – but **transgresses** in **one** – **has become**, of all, **guilty**

[4] for He **saying**

[1] “**do not commit adultery**”

[5] **said** also

[2] “**do not murder**”

[3-5] but if **you do not commit adultery** but **do commit murder**, **you have become** a **transgressor** of (the) law!

[1-2] thus **speak** and thus **do**

[3-4] as, through (the) law of liberty, (those) **being about**, **to be judged**

[4-5] for the judgment (**will be**) merciless to him, **not having shown** mercy

[5] (there) **boasts**, mercy, over judgment!

“listen, my brothers, beloved!” | Because the subject pronoun “you” is already carried in this literary set (“have you not made distinctions...”), it is not counted again in connection with the imperative and the two-fold direct address on the present line.

[1] what (is) the gain, my brothers –  
 [2-3] if faith, (there) says, a certain-one, to have  
 [4] but works, does not have?  
 [5-6] is (there) able, the faith, to save him?  
 [7-9] if a brother or a sister, poorly-clad, subsists – and lacking in daily-necessary food  
 [10] but there says, a certain-one – to them – of you

[1] go away in peace  
 [2-3] be warmed and be filled  
 [4-5] but you do not give to them the, (being) necessary, of the body  
 [6] what (is) the gain?  
 [7-9] so also, the faith – if it does not have works – dead, is, by itself  
 [10] but if (there) says, a certain-one

[1] you, faith, have  
 [2] and I, works, have  
 [3] show me your faith without the works  
 [4] and I, you, will show by my works, the faith  
 [5] you “believe”

[1] that one, is God

[1] well, you do –  
 [1-2] even the demons believe – and shudder!  
 [3-4] but do you want, to acknowledge, O man, foolish –  
 [5] that the faith without the works – useless, is?

[2-3] was Abraham, our father not – by works – justified, having offering up Isaac,  
 [4] his son, upon the altar?  
 [5-6] you see that the faith collaborated with his works  
 [7] and by the works, the faith was completed  
 [8-9] and (there) was fulfilled, the Scripture which says  
 [10] “but (there) believed, Abraham, in God –

[1] and it was counted to him for righteousness”  
 [2] and “friend of God,” he was called  
 [3-5] you see that by works, (there) is justified, a man, and not by faith, alone  
 [1-2] but likewise also, was Rahab, the harlot not – by works – justified, welcoming the messengers,  
 [3] and by another way, sending (them) out?  
 [4] for as the body without a spirit – dead, is –  
 [5] so also the faith without works – dead, is!

2:26

[1-2] let not many, teachers, become, my brothers, having known that  
 [3] greater judgment, we will encounter  
 [4] for many [ways], (there) stumbles, everyone  
 [5-6] if a certain-one, in word, does not stumble, this-one (is) a complete man,  
 [7] able to bridle also all the body  
 [8] and if, of the horses, the bits into the mouths, we place –  
 [9] to which, to be persuaded, them, toward us –  
 [10] also all their body, we direct

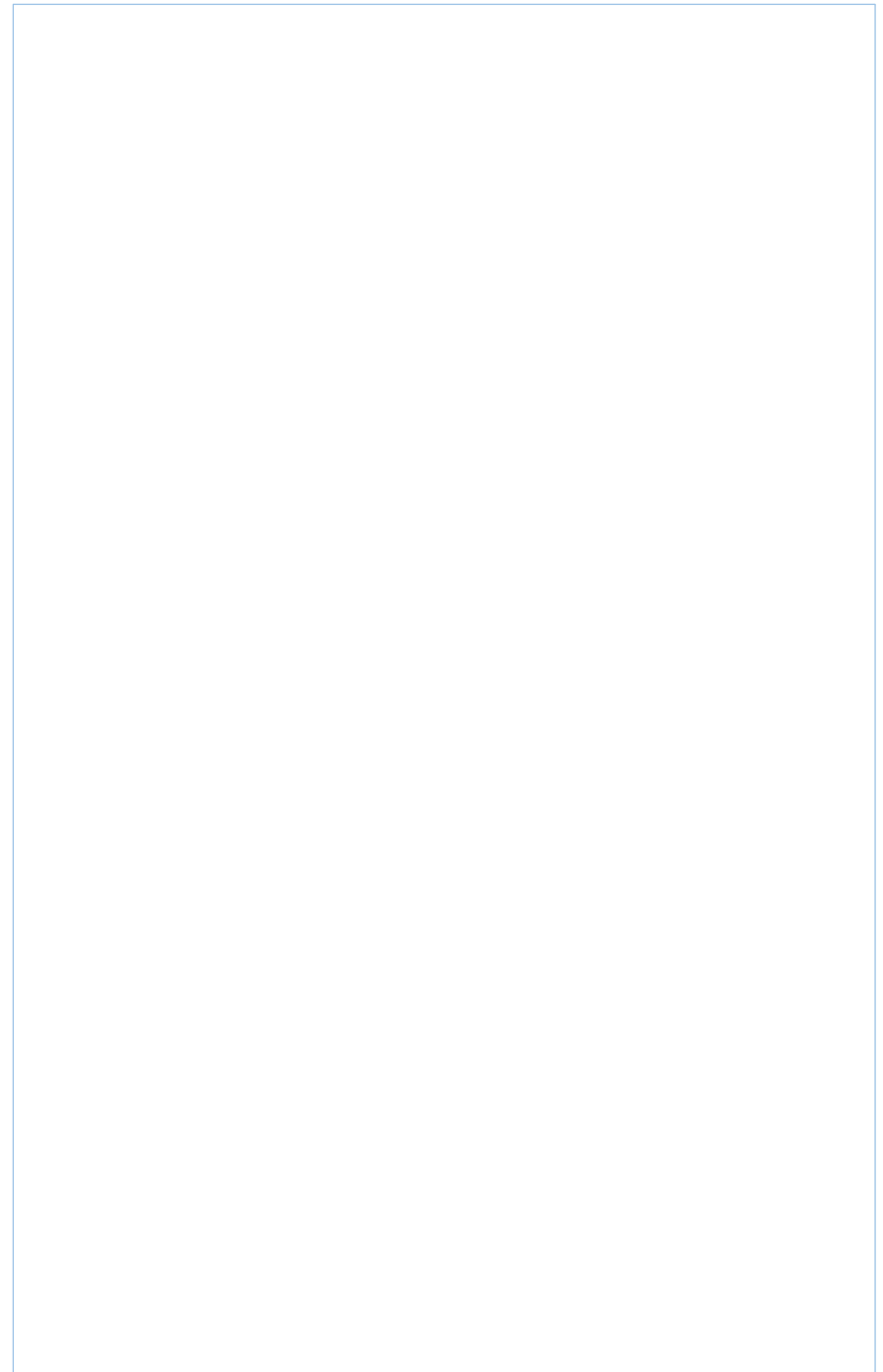
[1-2] behold also the ships – so great, being, and by winds, severe, being driven  
 [3] it is guided by (the) smallest rudder  
 [4-5] where the impulse of the (him) guiding, wants  
 [6-7] so also the tongue, a little member, is – and great (things), boasts!  
 [8] behold, how great, a fire – how great, a forest, sets ablaze!  
 [9-10] and the tongue (is) a fire, a world of unrighteousness

[1] the tongue is set among our members –  
 [2] the, contaminating all the body  
 [3] and setting-on-fire the course of life [offspring]  
 [4] and being set-on-fire by hell [Gehenna]  
 [5-8] for every kind of beasts and also of birds, of creeping-things and also of sea-creatures, can be tamed  
 [9-10] and it has been tamed by the kind, the human

[1-2] but the tongue – no-one, to tame, is (there) able, of man  
 [3-4] (it is) an unstable evil, (being) full of poison, deadly  
 [5-6] with it, we bless the Lord and Father  
 [7-8] and with it, we curse the people – the, according to (the) likeness of God, having been created  
 [9-10] from the same mouth comes a blessing and a curse

[1-2] (there) ought not, my brothers, these (things), thus, to become!  
 [3-4] does the spring, from the same opening, send forth the sweet and the bitter?  
 [5-6] is (there) able, my brothers – a fig-tree, olives, to produce? or a vine, figs?  
 [7] neither can a brackish-pond, sweet – to produce – water!  
 [8-9] who (is) wise and understanding among you?  
 [10] let him show by the good conduct, his works, in (the) meekness of wisdom

3:1



[1-3] but if **jealousy, bitter**, you **have**, and **strife** in your heart, **do not boast** and **lie** against the truth

[4] (there) **is not**, this –

[2] the wisdom from above, **coming down**

[5-7] but (it **is**) **earthly, unspiritual, demonic**

[8-9] for where (there **is**) **jealousy** and **strife**, there (**is**) disorder

**[10]** and every vile **deed**

[3-4] but the, (**being**) from above, wisdom – first, indeed, **pure, is**

**[5-10]** then **peaceable, gentle, open-to-reason, full** of mercy and **fruits, good**

[1-2] **impartial, sincere**

**[1-2]** but fruit of righteousness, in **peace, is sown** by the *[those]* **making peace** 3:18

[1-2] from where (**are**) **wars** and from where (**are**) **quarrels** among you? 4:1

[3-4] (**is it**) **not** from here – from your passions, the, **warring** among your members?

[5-6] you **desire** and **do not have**

**[7-10]** you **murder** and **are jealous** and **are not able, to obtain**

[1-2] you **quarrel** and **war** *[with words]*

[3-4] you **do not have** because of which, **not to ask**, you

[5-7] you **ask** and **do not receive** because wrongly, you **ask**

[8] in order that – in your pleasures, you **may spend**

**[9-10]** **adulteresses!** **do you not know** that the friendship of the world – alienation of God, **is?**

[1-2] whoever then **wants** – a friend, **to be**, of the world –

[3] an enemy of God, **is rendered**

[4] or **do** you **suppose** –

[3] that in vain, the Scripture **says**

[3-4] to jealousy, He **earnestly-desires** the spirit whom He **placed** in you

[5] but greater, He **gives**, grace

[4] therefore it **says**

[1-2] God, against (the) proud, **resists**; but to (the) humble, He **gives** grace

[5] (you) **be subject**, therefore, to God!

[6] but **resist** the devil –

[5] and he **will flee** from you!

[7] **draw near** to God –

[3] and He **will draw near** to you

**[1-2]** (you) **cleanse hands**,

**[3]** *[O]* **sinful!**

**[4-5]** and **purify hearts, [O]** **double-minded!**

[6-8] be sorrowful and mourn and weep!  
 [9] your laughter, to grief, let be turned around  
 [10] and your joy, to gloom!

[8] be humbled before (the) Lord  
 [4] and He will exalt you  
 [9] do not speak evil of one-another, brothers  
 [1-2] the (he) speaking evil of a brother or judging his brother –  
 [3-4] speaks evil of (the) law and judges (the) law  
 [5-6] but if, (the) law, you judge – you are not a doer of (the) law but a judge  
 [5-6] One is (the) Lawgiver and Judge  
 [7-9] who is being able, to save and to destroy  
 [7-8] but you – who are? – the, judging the neighbor?  
 [9-10] come now, the (you) saying  
 [1-2] today or tomorrow we will go to this city  
 [3] and we will work there a year [cycle of seasons]  
 [4-5] and we will trade and make a profit –  
 [6-7] who do not know the – of tomorrow, what kind (will be) your life  
 [8]\* for a mist, you are –

[9-10] which, for a little, is appearing, and then is vanishing

[10] instead of which, to say, of you:

[10] if the Lord wills

[1-2] even we will live and will do this or that  
 [1] but now you boast in your presumptions  
 [2-3] every boast, such – evil, is  
 [4-6] (him) having known, then – good, to do, and not doing (it) –  
 [7] sin, to him, (it) is  
 [8-9] (you) come now – the rich!  
 [10] weep –  
 [1-2] howling upon your miseries which are coming upon (you)!  
 [3] your wealth has rotted  
 [4-5] and your garments, moth-eaten, have become  
 [6-7] your gold and your silver have tarnished  
 [8] and their tarnish [poison], for a witness against you, will be  
 [9] and it will eat your flesh like fire!  
 [10] you have stored up treasure in (the) last days!

4:17

5:1

“for a mist, you are – which, for a little, is appearing, and then is vanishing” | This context may parallel the reversal of literary directionality that takes place at the end of James. Follow the brown dashed line. The hundredfold stature reflects two literary identities working in harmony for “turning back” from a pathway of sin and death. So also here, the ungodly are “a mist” who are heading toward disappearance. These ungodly need to turn back from their presumptuous boasting.

As a literary device in this present literary set, “today or tomorrow” may correlate with “which, for a little, is appearing, and then is vanishing.” In other words, what is appearing for today will be vanishing tomorrow. In this regard, both “today” and “tomorrow” are “a little.” See comments, John 16 and Rev. 20, on the use of “little” as a measure of the age – in particular, as the 5<sup>th</sup> and 6<sup>th</sup> thousandfolds of the age. Like John, James may reflect a twofold “little” stature for the present age of the church, corresponding with “today” and “tomorrow,” and being boosted to unit “year” in context.

The Sick x The Righteous | Hundred Elements

[3-5] behold, the wage of the workers – the, **having reaped** your fields, the **having been defrauded** by you – **cries out!**

[1-2] and the outcry of the, (those) **having harvested** – into the **ears** of (the) Lord,  
 [3] **Hosts** – **has entered**

[1-2] you **have indulged** upon the earth and **have lived-luxuriously** ←  
 [3] you **have fattened** your hearts in a **day** of slaughter  
 [4-5] you **have condemned**, you **have murdered** the just

[4] he **does not resist** you

[5-6] (you) **be patient**, then, **brothers**, until the arrival of the Lord  
 [7-8] behold, the farmer **waits** for the precious fruit of the land, **being patient** over it,  
 [9-10] until he **receives early-rain** and **late-rain**

[1] **let** (there) **be patient**, also you!  
 [2] **strengthen** your hearts

[1] for the arrival of the Lord **has drawn near**  
 [3-4] (you) **do not grumble**, **brothers**, against one-another,  
 [5] in order that you **may not be judged**

[2] behold, the Judge, before the doors, **has stood!**  
 [6-7] an example, **take**, brothers, of the **affliction** and the **patience** of the prophets  
 [8] who **spoke** in the name of (the) Lord  
 [9-10] behold, we **consider happy** (those) who **were enduring**

[1] the perseverance of Job, you **have heard**  
 [2] and the goal of (the) Lord, you **have seen** –

[3]\* that **very-compassionate is** the Lord,  
 [4] and **merciful**

[3-5] but above all, my brothers, **do not swear**, either (by) the **heaven** or (by) the **earth** or (by) another certain **oath**

[1-2] but **let** (there) **be**, of you, the “**yes,**” yes, and the “**no,**” no – lest, under judgment, you **fall**

[3-4] **does** (there) **suffer**, a certain-one among you? **let him pray**  
 [5-6] **is** (there) **cheerful**, a certain-one? **let him sing-a-psalm**  
 [7-8] **is** (there) **sick**, a certain-one among you? **let him summon** the elders of the church

[9-10] and **let them pray** over him, **anointing** (him) with oil in the name of the Lord

[1-2] and the prayer of faith **will save** him, **being sick**

[5] and (there) **will raise up** him, the Lord

[3-4] and if, sins, he **is**, **having committed** – they **will be forgiven** to him  
 [5] therefore **confess** to one-another the sins

63 elements | “years, three, and months, six”

430

45

The Sick

(1-2)

(3-4)

(5)

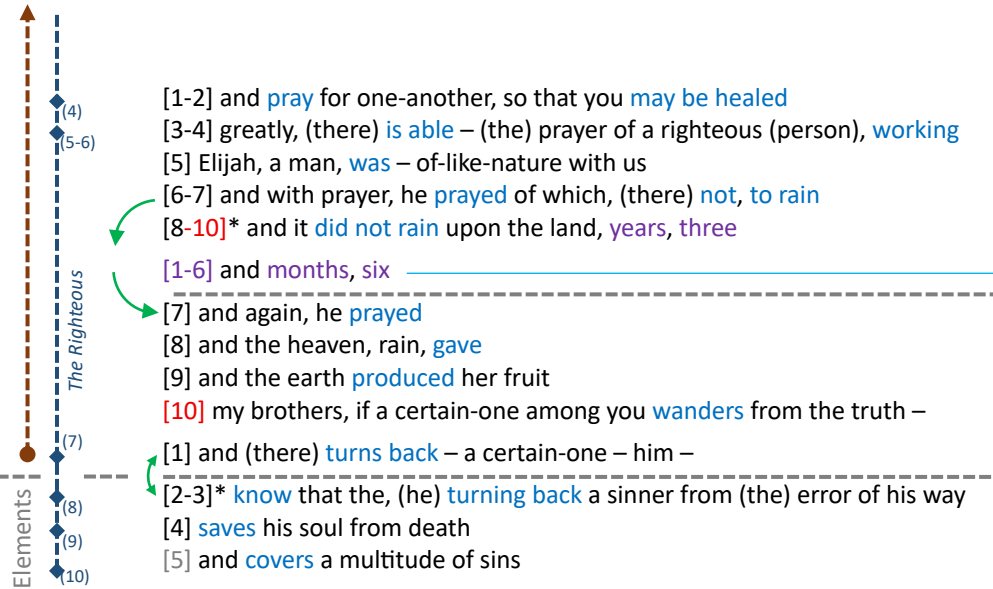
(6-7)

(8)

“(the) Lord, Hosts” | For the counting of this divine name and title, see Zechariah. The name/title are counted as two elements. In this case, they amplify the doubled count due to “ears (two)” by one additional element.

“that very-compassionate is the Lord, and merciful” | If literary counts are accurate, this line completes the first 430 elements of the book of James. This section begins and ends with the themes of enduring adversity. The number 430 is established in Scripture as a number for testing and adversity, from which, faith arises. The remaining 45 elements of the book correspond with the 45-fold measure for faith, established in Scripture in passages such as Daniel 10-12 and Hebrews 11. Faith is a topic in this final section.

Heaven Saints Ungodly



James



“and it did not rain upon the land, years, three, and months, six” | The quantities in this measure are presented in (unit | quantity) format, which may indicate a literary device or mystery:

- The literary conversion of this measure is (3x) “year” and (6x) “month,” which is (3 x 1) + (6 x 10) = 63. Follow the cyan dashed line to the reflected context at James 5:5. There, an example of effectual prayer (the “outcry” of those having been defrauded) lodges between the two ears of the Lord of Hosts, even as ungodliness abounds. These were the circumstances in Elijah’s day as well.
- The measure of this judgment is three and a half years. This measure is followed by the turning back of the judgment: the prayer for rain and the harvest that followed. James gives this example from Elijah in order to set the stage for the exhortation that follows: the “turning back” of a sinner from the error of his way. What for Elijah was a 3 ½ year judgment is, for the sinner, the potential of death and the eternal consequence that will follow. For a comparable turning back of a 3 ½-fold time measure, see the discussion at the end of Revelation for the folding back of 3500 elements. Here in James, the 3 ½-fold measure may be “turned back” to reflect a full, sevenfold stature for the age.

“know that the (he) turning back a sinner” | Following the “turning back” motif for time, James may provide a hundredfold literary stature reaching back from the gray dashed line to a similar context at James 4:14. The hundredfold stature may resemble a similar device at Gen. 3:24 (see comments there), also in relation to sin and its consequence. Here in James, the hundredfold stature is composed from the tenfold literary identities of the sick and the righteous, shown above. Each of these identities may be distinguished by ten literary elements in local context. They work in harmony here: one confessing sins, the other praying for restoration. Taken together, their literary stature is 10 x 10 = 100-fold. The hundredfold measure is shown with the brown dashed line. It reaches back to the ungodly at their point of vulnerability (death) and opportunity to repent. There in context, the brevity of life is remembered, and a pivot in time perspective – from earthly to heavenly – is advised.

Total Literary Count:

Heaven:	50
Saints:	260
<u>Ungodly:</u>	<u>165</u>
Total:	475

Macrostructure of James: Adversity + Faith = 430 + 45 = 475

The Righteous x The Sick