

James Chapters 1-2 (and Dateline Meter, p.6)

Color Legend for Tracking James' Rhetoric:

Style A, "faith" means BELIEVED WORD IN YOU, not your act of faith itself	C, 'true riches' comparative rhetoric	D, disbelief in Word, in favor of the material world	special words establishing context
* comment re interpretation			
Rhetorical Style B	monadic use of article (uniqueness; official office use, if doubled articles)	anarthrous (article removed, stresses Quality, either Divine/noble or very evil)	common use of article (something MAN is or does)

BGT **Jam 1:1** Ἰάκωβος θεοῦ καὶ κυρίου Ἰησοῦ Χριστοῦ δοῦλος ταῖς δώδεκα φυλαῖς ταῖς ἐν τῇ διασπορᾷ χαίρειν.

NAU Jam 1:1 James, a bond-servant of God and of the Lord Jesus Christ, To the twelve tribes* who are dispersed abroad: Greetings. { * JEWISH audience: so you interpret text by JEWISH CULTURE back then.}

BGT **Jam 1:2** Πᾶσαν χαρὰν ἠγήσασθε, ἀδελφοί μου, ὅταν πειρασμοῖς περιπέσητε ποικίλοις,

NAU Jam 1:2 Consider it all joy, my brethren,* when you encounter various trials,

{ * SAVED, believers. So this letter is NOT about how to be saved, but about stuff applicable post-salvation.}

BGT **Jam 1:3** γινώσκοντες ὅτι τὸ δοκίμιον ὑμῶν τῆς πίστεως κατεργάζεται ὑπομονήν.

NAU Jam 1:3 knowing that the testing* of your faith produces endurance. { * Theme of Letter.}

BGT **Jam 1:4** ἢ δὲ ὑπομονὴ ἔργον τέλειον ἔχτω, ἵνα ᾦτε τέλειοι καὶ ὀλόκληροι ἐν μηδενὶ λειπόμενοι.

NAU Jam 1:4 And let endurance have its perfect* result, so that you may be perfect and complete, lacking in

nothing. { * Teleiow and cognate noun teleios are Bible keywords for spiritual maturation, pan-NT, with plerow (Filling) and pleroma; used as tracking devices in Hebrews. Greek teleiow = complete a contractual obligation, aka 'perfect' in modern legal English; plerow = fill up a ship or woman with 'cargo'.}

BGT **Jam 1:5** Εἰ δέ τις ὑμῶν λείπεται σοφίας, αἰτείτω παρὰ τοῦ διδόντος θεοῦ πᾶσιν ἀπλῶς καὶ μὴ ὀνειδίζοντος καὶ δοθήσεται αὐτῷ.

NAU Jam 1:5 But if any of you lacks wisdom, let him ask of God, who gives to all generously and without reproach, and it will be given to him.

BGT **Jam 1:6** αἰτείτω δὲ ἐν πίστει μηδὲν διακρινόμενος· ὁ γὰρ διακρινόμενος ἕοικεν κλύδωνι θαλάσσης ἀνεμιζομένῳ καὶ ῥιπιζομένῳ.

NAU Jam 1:6 But he must ask in faith without any doubting, for the one who doubts is like the surf of the sea, driven and tossed by the wind.

BGT **Jam 1:7** μὴ γὰρ οἰέσθω ὁ ἄνθρωπος ἐκεῖνος ὅτι λήμψεται τι παρὰ τοῦ κυρίου,

NAU Jam 1:7 For that man ought not to expect that he will receive anything from the Lord,

BGT **Jam 1:8** ἀνήρ διψυχος, ἀκατάστατος ἐν πάσαις ταῖς ὁδοῖς αὐτοῦ.

NAU Jam 1:8 being a double-minded man, unstable in all his ways.

BGT **Jam 1:9** Καυχάσθω δὲ ὁ ἀδελφὸς ὁ ταπεινὸς ἐν τῷ ὕψει αὐτοῦ,

NAU Jam 1:9 But the brother of humble circumstances is to glory in his high position;

BGT Jam 1:10 ὁ δὲ πλούσιος ἐν τῇ ταπεινώσει αὐτοῦ, ὅτι ὡς ἄνθος χόρτου παρελεύσεται.

NAU Jam 1:10 and the rich man is to glory in his humiliation, because like flowering grass he will pass away. *

{ * Verses 10-11 Reference Psalm 90:5-6, 10 deft reminder of God's Rules for Time.}

BGT Jam 1:11 ἀνέτειλεν γὰρ ὁ ἥλιος σὺν τῷ καύσωνι καὶ ἐξήρανε τὸν χόρτον καὶ τὸ ἄνθος αὐτοῦ ἐξέπεσε καὶ ἡ εὐπρέπεια τοῦ προσώπου αὐτοῦ ἀπώλετο· οὕτως καὶ ὁ πλούσιος ἐν ταῖς πορείαις αὐτοῦ μαραινθήσεται.

NAU Jam 1:11 For the sun rises with a scorching wind and withers the grass; and its flower falls off and the beauty of its appearance is destroyed; so too the rich man in the midst of his pursuits will fade away.

BGT Jam 1:12 Μακάριος ἀνὴρ ὃς ὑπομένει πειρασμόν, ὅτι δόκιμος γενόμενος λήμψεται τὸν στέφανον τῆς ζωῆς ὃν ἐπηγγείλατο τοῖς ἀγαπῶσιν αὐτόν.

NAU Jam 1:12 Blessed is a man who perseveres under trial; for once he has been approved, he will receive the crown of life which the Lord has promised to those who love Him.

BGT Jam 1:13 Μηδεὶς πειραζόμενος λεγέτω ὅτι ἀπὸ θεοῦ πειράζομαι· ὁ γὰρ θεὸς ἀπειραστός ἐστιν κακῶν, πειράζει δὲ αὐτὸς οὐδένα.

NAU Jam 1:13 Let no one say when he is tempted, "I am being tempted by God"; for God cannot be tempted by evil, and He Himself does not tempt anyone.

BGT Jam 1:14 ἕκαστος δὲ πειράζεται ὑπὸ τῆς ἰδίας ἐπιθυμίας ἐξεκόμενος καὶ δελεαζόμενος·

NAU Jam 1:14 But each one is tempted when he is carried away and enticed by his own lust.

BGT Jam 1:15 εἴτα ἡ ἐπιθυμία συλλαβοῦσα τίκει ἁμαρτίαν, ἡ δὲ ἁμαρτία ἀποτελεσθεῖσα ἀποκίει θάνατον.

NAU Jam 1:15 Then when lust has conceived, it gives birth to sin; and when sin is accomplished, it brings forth death.

BGT Jam 1:16 Μὴ πλανᾶσθε, ἀδελφοί μου ἀγαπητοί.

NAU Jam 1:16 Do not be deceived, my beloved brethren.

BGT Jam 1:17 πᾶσα δόσις ἀγαθὴ καὶ πᾶν δῶρημα τέλειον ἄνωθέν ἐστιν καταβαῖνον ἀπὸ τοῦ πατρὸς τῶν φῶτων, παρ' ᾧ οὐκ ἔνι παραλλαγὴ ἢ τροπῆς ἀποσκίασμα.*

{ * Doubled articles designate official office. For example, doubled articles are used for official civil calendar dates in LXX, Luke 1:26, etc.}

NAU Jam 1:17 Every good thing given and every perfect gift is from above, coming down from the Father of lights, with whom there is no variation or shifting shadow.

BGT Jam 1:18 βουληθεὶς ἀπεκύησεν ἡμᾶς λόγῳ ἀληθείας εἰς τὸ εἶναι ἡμᾶς ἀπαρχὴν τινα τῶν αὐτοῦ κτισμάτων.

NAU Jam 1:18 In the exercise of His will He brought us forth by The Word of Truth, so that we would be a kind of first fruits among His creatures.

BGT **Jam 1:19** Ἴστε, ἀδελφοί μου ἀγαπητοί· ἕστω δὲ πᾶς ἄνθρωπος ταχύς εἰς τὸ ἀκοῦσαι, βραδὺς εἰς τὸ λαλήσαι, βραδὺς εἰς ὀργήν·

NAU **Jam 1:19** *This* you know, my beloved brethren. But everyone must be quick to hear, slow to speak and slow to anger;

BGT **Jam 1:20** ὀργὴ γὰρ ἀνδρὸς δικαιοσύνην θεοῦ οὐκ ἐργάζεται.

NAU **Jam 1:20** for the anger of man does not achieve the righteousness of God.

BGT **Jam 1:21** διὸ ἀποθέμενοι πᾶσαν ῥυπαρίαν καὶ περισσεῖαν κακίας ἐν πραύτητι, δέξασθε τὸν ἔμφυτον λόγον* τὸν δυνάμενον σώσαι τὰς ψυχὰς ὑμῶν.*

{ * Technically the ton modifies both emphuton AND logon, but by putting emphuton first, a PLAY on anarthrous quality of logon is made. He suddenly piles up the articles here, which has a sound effect like hitting your finger on the table, for rhythmic stress.}

NAU **Jam 1:21** Therefore, putting aside all filthiness and *all* that remains of wickedness, in humility receive the word implanted, which is able to save* your souls.

{ * Saving your trashed-up thinking, since they are already planted in The Word. Ties to Luke 8 parable. Because they are PLANTED seeds, not scattered and eaten by birds, you know they are saved already, so this is save #2, spiritual maturation.}

BGT **Jam 1:22** Ἰνέσθε* δὲ ποιηταὶ λόγου καὶ μὴ μόνον ἀκροαταὶ παραλογιζόμενοι ἑαυτοῦς.

{ * BECOME, not 'prove yourselves'. Greek verb is ginomai. So they were NOT doing the Word. This is a command.}

NAU **Jam 1:22** But *prove* yourselves doers of The Word, and not merely hearers who delude themselves.

BGT **Jam 1:23** ὅτι εἴ τις ἀκροατὴς λόγου ἐστίν καὶ οὐ ποιητής, οὗτος ἔοικεν ἀνδρὶ κατανοοῦντι τὸ πρόσωπον τῆς γενέσεως αὐτοῦ ἐν ἐσόπτρῳ·

NAU **Jam 1:23** For if anyone is a hearer of The Word and not a doer, he is like a man who looks at his natural face in a mirror;

BGT **Jam 1:24** κατενόησεν γὰρ ἑαυτὸν καὶ ἀπελήλυθεν καὶ εὐθέως ἐπελάθετο ὁποῖος ἦν.

NAU **Jam 1:24** for *once* he has looked at himself and gone away, he has immediately forgotten what kind of person he was.

BGT **Jam 1:25** ὁ δὲ παρακύψας εἰς νόμον τέλειον τὸν τῆς ἐλευθερίας καὶ παραμείνας, οὐκ ἀκροατὴς ἐπιλησμονῆς γενόμενος ἀλλὰ ποιητὴς ἔργου,* οὗτος μακάριος ἐν τῇ ποιήσει αὐτοῦ ἔσται.

{ * This would be better translated 'doer of God-deeds', to reflect the anarthrous ergou.}

NAU **Jam 1:25** But one who looks intently at the perfect law, the law of liberty, and abides by it, not having become a forgetful hearer but an effectual doer, this man will be blessed in what he does.

BGT **Jam 1:26** Εἴ τις δοκεῖ θρησκὸς εἶναι μὴ χαλιναγωγῶν γλῶσσαν αὐτοῦ ἀλλὰ ἀπατῶν καρδίαν αὐτοῦ, τούτου μάταιος ἡ θρησκεία.

NAU **Jam 1:26** If anyone thinks himself to be religious, and yet does not bridle his tongue but deceives his own heart, this man's religion is worthless.

BGT **Jam 1:27** θρησκεία καθαρὰ καὶ ἀμίαντος παρὰ τῷ θεῷ καὶ πατρὶ* αὕτη ἐστίν, ἐπισκέπτεσθαι ὀρφανοὺς καὶ χήρας ἐν τῇ θλίψει αὐτῶν, ἄσπιλον ἑαυτὸν τηρεῖν ἀπὸ τοῦ κόσμου. { * Granville-Sharp rule. 'God-Father' in Hebrew.}

NAU **Jam 1:27** Pure and undefiled religion in the sight of our God and Father is this: to visit orphans and widows in their distress, and to keep oneself unstained by the world.

BGT Jam 2:1 Ἀδελφοί μου, μὴ ἐν προσωπολημψίαις ἔχετε τὴν πίστιν τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ τῆς δόξης.

NAU Jam 2:1 My brethren, do not hold your faith in our glorious Lord Jesus Christ with an attitude of personal favoritism.

BGT Jam 2:2 ἂν γὰρ εἰσέλθῃ εἰς συναγωγὴν ὑμῶν ἀνὴρ χρυσοδακτύλιος ἐν ἐσθήτι λαμπρᾷ, εἰσέλθῃ δὲ καὶ πτωχὸς ἐν ῥυπαρᾷ ἐσθήτι,

NAU Jam 2:2 For if a man comes into your assembly with a gold ring and dressed in fine clothes, and there also comes in a poor man in dirty clothes,

BGT Jam 2:3 ἐπιβλέψατε δὲ ἐπὶ τὸν φοροῦντα τὴν ἐσθήτα τὴν λαμπρὰν καὶ εἴπητε· σὺ κάθου ὧδε καλῶς, καὶ τῷ πτωχῷ εἴπητε· σὺ στήθι ἐκεῖ ἢ κάθου ὑπὸ τὸ ὑποπόδιόν μου,

NAU Jam 2:3 and you pay special attention to the one who is wearing the fine clothes, and say, "You sit here in a good place," and you say to the poor man, "You stand over there, or sit down by my footstool,"

BGT Jam 2:4 οὐ διεκρίθητε ἐν ἑαυτοῖς καὶ ἐγένεσθε κριταὶ διαλογισμῶν ποιηρῶν;

NAU Jam 2:4 have you not made distinctions among yourselves, and become judges with evil motives?

BGT Jam 2:5 Ἀκούσατε, ἀδελφοί μου ἀγαπητοί· οὐχ ὁ θεὸς ἐξελέξατο τοὺς πτωχοὺς τῷ κόσμῳ πλουσίους ἐν πίστει καὶ κληρονόμους τῆς βασιλείας ἧς ἐπηγγείλατο τοῖς ἀγαπῶσιν αὐτόν;

NAU Jam 2:5 Listen, my beloved brethren: did not God choose the poor of this world to be rich in faith and heirs of the kingdom which He promised to those who love Him?

BGT Jam 2:6 ὑμεῖς δὲ ἠτιμάσατε τὸν πτωχόν· οὐχ οἱ πλούσιοι καταδυναστεύουσιν ὑμῶν καὶ αὐτοὶ ἔλκουσιν ὑμᾶς εἰς κριτήρια;

NAU Jam 2:6 But you have dishonored the poor man. Is it not the rich who oppress you and personally drag you into court?

BGT Jam 2:7 οὐκ αὐτοὶ βλασφημοῦσιν τὸ καλὸν ὄνομα τὸ ἐπικληθῆναι* ἐφ' ὑμᾶς; { * Doubled articles of rank.}

NAU Jam 2:7 Do they not blaspheme the fair name by which you have been called?

BGT Jam 2:8 Εἰ μέντοι νόμον τελεῖτε βασιλικὸν κατὰ τὴν γραφὴν· ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτόν, καλῶς ποιεῖτε·

NAU Jam 2:8 If, however, you are fulfilling the royal law according to the Scripture, "YOU SHALL LOVE YOUR NEIGHBOR AS YOURSELF," you are doing well.

BGT Jam 2:9 εἰ δὲ προσωπολημπτεῖτε, ἁμαρτῖαν ἐργάζεσθε* ἐλεγχόμενοι ὑπὸ τοῦ νόμου ὡς παραβάται.

{ * lit., 'you are working at sin' – anathrous for stressing bad quality.}

NAU Jam 2:9 But if you show partiality, you are committing sin and are convicted by the law as transgressors.

BGT Jam 2:10 ὅστις γὰρ ὅλον τὸν νόμον τηρήσῃ πταισῆ δὲ ἐν ἐνί, γέγονεν πάντων ἔνοχος.

NAU Jam 2:10 For whoever keeps the whole law and yet stumbles in one point, he has become guilty of all.

BGT **Jam 2:11** ὁ γὰρ εἰπὼν· μὴ μοιχεύσης, εἶπεν καὶ· μὴ φονεύσης· εἰ δὲ οὐ μοιχεύεις φονεύεις δέ, γέγονας παραβάτης νόμου.

NAU Jam 2:11 For He who said, "DO NOT COMMIT ADULTERY," also said, "DO NOT COMMIT MURDER." Now if you do not commit adultery, but do commit murder, you have become a transgressor of the law.

BGT **Jam 2:12** οὕτως λαλεῖτε καὶ οὕτως ποιεῖτε ὡς διὰ νόμου ἐλευθερίας μέλλοντες κρίνεσθαι.

NAU Jam 2:12 So speak and so act as those who are to be judged by the law of liberty.

BGT **Jam 2:13** ἡ γὰρ κρίσις ἀνέλεος τῷ μὴ ποιήσαντι ἔλεος· κατακαυχᾶται ἔλεος κρίσεως.

NAU Jam 2:13 For judgment will be merciless to one who has shown no mercy; mercy triumphs over judgment.

BGT **Jam 2:14** Τί τὸ ὄφελος* ἀδελφοί μου, ἐὰν πίστιν λέγη τις ἔχειν ἔργα δὲ μὴ ἔχη; μὴ δύναται ἡ πίστις σῶσαι αὐτόν;

{ * 'Profit', literally. Root is the idea of heaping up a pile of wealth to get a comfortable life.; investment yield on that 'heap'.}

NAU Jam 2:14 What use is it, my brethren, if someone says he has faith but he has no works? Can that faith save* him? { * ties back to 1:3, 1:12, 18, 1:21, 1:23, 1:25 .}

BGT **Jam 2:15** ἐὰν ἀδελφὸς ἢ ἀδελφὴ γυμνοὶ ὑπάρχωσιν καὶ λειπόμενοι τῆς ἡμέρας τροφῆς

NAU Jam 2:15 If a brother or sister is without clothing and in need of daily food,

BGT **Jam 2:16** εἶπη δέ τις αὐτοῖς ἐξ ὑμῶν· ὑπάγετε ἐν εἰρήνῃ, θερμαίνεσθε καὶ χορτάζεσθε, μὴ δώτε δὲ αὐτοῖς τὰ ἐπιτήδεια τοῦ σώματος, τί τὸ ὄφελος;

NAU Jam 2:16 and one of you says to them, "Go in peace, be warmed and be filled," and yet you do not give them what is necessary for their body, what use is that?

BGT **Jam 2:17** οὕτως καὶ ἡ πίστις, ἐὰν μὴ ἔχη ἔργα, νεκρά* ἐστὶν καθ' ἑαυτήν.

{ * dead seed, tieback to 1:15's carnality, 18's birthing by God, 1:21's dechomai ton emphuton logon, save your souls, 23's hearer only.}

NAU Jam 2:17 Even so faith, if it has no works, is dead, being by itself.

BGT **Jam 2:18** Ἄλλ' ἐρεῖ τις· σὺ πίστιν ἔχεις, κἀγὼ ἔργα ἔχω· δεῖξόν μοι τὴν πίστιν σου χωρὶς τῶν ἔργων, κἀγὼ σοὶ δεῖξω ἐκ τῶν ἔργων μου τὴν πίστιν.

NAU Jam 2:18 But someone may well say, "You have faith and I have works; show me your faith without the works, and I will show you my faith by my works."

BGT **Jam 2:19** σὺ πιστεύεις ὅτι εἷς ἐστὶν ὁ θεός, καλῶς ποιεῖς· καὶ τὰ δαιμόνια πιστεύουσιν καὶ φρίσσουν.

NAU Jam 2:19 You believe that God is one. You do well; the demons also believe, and shudder.

BGT **Jam 2:20** Θέλεις δὲ γινῶναι, ὦ ἄνθρωπε κενέ, ὅτι ἡ πίστις χωρὶς τῶν ἔργων ἀργή ἐστίν;

NAU Jam 2:20 But are you willing to recognize, you foolish fellow, that faith without works is useless?

BGT **Jam 2:21** Ἀβραὰμ ὁ πατὴρ ἡμῶν οὐκ ἐξ ἔργων ἐδικαιώθη ἀνευρέγκας Ἰσαὰκ τὸν υἱὸν αὐτοῦ ἐπὶ τὸ θυσιαστήριον;

NAU Jam 2:21 Was not Abraham our father justified by works when he offered up Isaac his son on the altar?

BGT **Jam 2:22** βλέπεις ὅτι ἡ πίστις σινηργεῖ* τοῖς ἔργοις αὐτοῦ καὶ ἐκ τῶν ἔργων ἡ πίστις ἐτελειώθη,

NAU Jam 2:22 You see that faith was working with his works, and as a result of the works, faith was perfected;

should

be

ON his works.

its

* Intransitive verb. Only used for God's work, in Scripture. God works through humans, or directly: Mk. 16:20; Rom. 8:28; 1 Co. 16:16; 2 Co. 6:1; Jas. 2:22)

BGT **Jam 2:23** καὶ ἐπληρώθη ἡ γραφή ἡ λέγουσα· ἐπίστευσεν δὲ Ἀβραὰμ τῷ θεῷ, καὶ ἐλογίσθη αὐτῷ εἰς δικαιοσύνην καὶ φίλος θεοῦ ἐκλήθη.

NAU Jam 2:23 and the Scripture was fulfilled which says, "AND ABRAHAM BELIEVED GOD, AND IT WAS RECKONED TO HIM AS RIGHTEOUSNESS," and he was called the friend of God.

BGT **Jam 2:24** ὁρᾶτε ὅτι ἐξ ἔργων δικαιοῦται ἄνθρωπος καὶ οὐκ ἐκ πίστεως μόνον.

NAU Jam 2:24 You see that a man is justified by works and not by faith alone.

BGT **Jam 2:25** ὁμοίως δὲ καὶ Ῥαὰβ ἡ πόρνη οὐκ ἐξ ἔργων ἐδικαιώθη ὑποδεξαμένη τοὺς ἀγγέλους καὶ ἐτέρα ὁδῷ ἐκβαλοῦσα;

NAU Jam 2:25 In the same way, was not Rahab the harlot also justified by works when she received the messengers and sent them out by another way?

BGT **Jam 2:26** ὡσπερ γὰρ τὸ σῶμα χωρὶς πνεύματος νεκρόν ἐστιν, οὕτως καὶ ἡ πίστις χωρὶς ἔργων νεκρά ἐστιν.

NAU Jam 2:26 For just as the body without the Spirit is dead, so also faith without works is dead.

Putative Dateline Meter in James

I:1 Ἰάκωβος θεοῦ καὶ κυρίου Ἰησοῦ Χριστοῦ δοῦλος 14 ταῖς δώδεκα φυλαῖς ταῖς ἐν τῇ διασπορᾷ χαίρειν. 14

* Dateline = 28 years after Christ died, 40 years left to pre-Church Scheduled Millennium, same as Mary's balancing in Magnificat. 28 *

I:2 Πᾶσαν χαρὰν ἠγάπησατε, ἀδελφοί μου, 12 ὅταν πειρασμοῖς περιπέσητε ποικίλοις, 13

I:3 γινώσκοντες ὅτι τὸ δοκίμιον ὑμῶν 12 τῆς πίστεως κατεργάζεται ὑπομονήν. 13

50 *

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* Harvesting the Gentiles' period aka Pentecost and Jubilee, which was one of the three 'times' of the Gentiles, was supposed to last 50 years; is assumed and not counted, between Daniel 9:26 and :27. From Christ's death, that would be '80', to balance to 40 years plus His pre-rejection on-earth allotment of 40 years (to equal David's regnal period). So James reminds readers of THE CHARACTER OF THE TIME. First Gentile 'time' Jews know even today, was from Adam to Abraham, which Bible accounts as 2100 years; but Jews today, round to '2000'. Second 'time', the 50 years; third 'time', the first or last 3.5 years of Trib, depending on how you account Temple's apostate reconstruction (against God's orders, sarcasm in Rev 11). The 50+3.5 reimburse the Gentiles for Abraham's too-early maturation, which sotto voce James reminds them of, in James 2:21-23.

I:4 ἡ δὲ ὑπομονὴ ἔργον τέλειον ἐχέτω, 14 ἵνα ἦτε τέλειοι καὶ ὀλόκληροι ἐν μηδενὶ λειπόμενοι. 20 112 *

* James' subtheme is Psalm 90's Plan of Time, Jas1:10-11: two-track timeline, upcoming Millennium per pre-Church Schedule, when Christ would have been 98 years old. So this total measures from his BIRTH, and balances full-circle to the 28 from the same endpoint, the Millennium. So James' meter, plays on Paul's Eph1:3-14, and the Magnificat. Notice how he plays on the 84 (112-28). Notice how 112-14-28=70. Notice how Psalm 90:10 is on 70. Your lifetime is VOTE TIME. Cute. So he seems to confirm Paul's meter trend away from an immediate Rapture. Or, if somehow Ephesians came out later, Paul then would confirm James?