

# JAMES

**1:1** James, a slave of God and the Lord Jesus Christ, to the twelve tribes in the dispersion: Greetings.

## *Endure Your Trials With Joy, Asking God For Wisdom And Viewing Life From His Standpoint*

<sup>2</sup>Regard *it* all joy, my brothers, whenever you fall-into various trials, <sup>3</sup>knowing that the testing of your faith is producing endurance. <sup>4</sup>And let endurance be having *its* complete work in order that you may be complete and whole, lacking in nothing. <sup>5</sup>And if any of you is lacking wisdom, let him be asking from the God giving generously *to* all and not reproaching, and it will be given *to* him. <sup>6</sup>But let him be asking in faith, not doubting at all. For the *one* doubting is like a surge of the sea being blown-by-wind and tossed. <sup>7</sup>For let that person not be supposing that he will receive anything from the Lord— <sup>8</sup>a double-minded man, unstable in all his ways. <sup>9</sup>And let the lowly brother be boasting in his height, <sup>10</sup>and the rich *one* in his lowliness, because he will pass-away like a flower of grass. <sup>11</sup>For the sun rose with the burning-heat and dried-up the grass, and its flower fell-off and the beauty of its appearance perished. In this manner also the rich *one* will fade-away in his pursuits. <sup>12</sup>Blessed *is* the man who endures *the* trial, because having become approved, he will receive the crown of life which He promised *to* the *ones* loving Him.

## *But Temptation To Evil Comes From Within, Not From God*

<sup>13</sup>Let no one being tempted be saying that “I am being tempted by God”. For God is not-tempted by evils. And He Himself tempts no one, <sup>14</sup>but each *one* is tempted by *his* own desire while being drawn-away and enticed. <sup>15</sup>Then the desire, having conceived, gives-birth to sin. And the sin, having been fully-formed, brings-forth death. <sup>16</sup>Do not be deceived!

## *Receive God's Lifegiving Gift of The Implanted Word With Gentleness Toward Others, Not Anger*

My beloved brothers, <sup>17</sup>every good gift-giving and every perfect gift-given is from-above, coming down from the Father of lights, with Whom there is no variation or shadow of turning. <sup>18</sup>Having willed *it*, He brought us forth *by* the word of truth so that we *might* be a kind-of firstfruit of His creatures. <sup>19</sup>You know *this*, my beloved brothers, but let every person be quick to listen, slow to speak, slow into anger. <sup>20</sup>For the anger of a man does not produce the righteousness of God. <sup>21</sup>Therefore having laid-aside all filthiness and abundance of badness, receive with gentleness the implanted word being able to save your souls.

## *But Be Doers of The Word, Not Hearers Only*

<sup>22</sup>But be doers of the word and not hearers only, deluding yourselves. <sup>23</sup>Because if anyone is a hearer of the word and not a doer, this *one* is like a man considering the face of his birth in a mirror. <sup>24</sup>For he considered himself and has gone-away and immediately forgot what-sort of man he was. <sup>25</sup>But the *one* having looked into the perfect law of liberty and having continued, not having become a forgetful hearer, but a doer of work— this *one* will be blessed in his doing. <sup>26</sup>If anyone thinks that he is religious while not bridling his tongue, but deceiving his heart, the religion of this *one* is worthless. <sup>27</sup>This is pure and undefiled religion before our God and Father— to be looking-after orphans and widows in their affliction; to be keeping oneself unspotted by the world.

## *Do Not Show Partiality Based On Earthly Status*

**2:1** My brothers, do not be holding the faith of our Lord Jesus Christ of glory with respect-of-persons. <sup>2</sup>For if a gold-ringed man in shining clothing enters into your gathering, and a poor man in filthy clothing also enters, <sup>3</sup>and you look-upon the *one* wearing the shining clothing and say “**You** be sitting here honorably”, and you say *to* the poor man “**You** stand there, or be sitting under my footstool”, <sup>4</sup>did you not make-distinctions among yourselves and become judges with evil thoughts?

## *God Does Not Base His Actions On Human Distinctions. Love Your Neighbor*

<sup>5</sup>Listen, my beloved brothers— did not God choose the poor in the world *to be* rich in faith and inheritors of the kingdom which He promised *to the ones* loving Him? <sup>6</sup>But **you** dishonored the poor man. Do not the rich oppress you and themselves drag you into courts? <sup>7</sup>Do not **they** blaspheme the good name having been called upon you? <sup>8</sup>If indeed you are fulfilling the royal law according to the Scripture [in Lev 19:18], “You shall love your neighbor as yourself”, you are doing well. <sup>9</sup>But if you are showing-respect-of-persons you are working a sin, being convicted by the Law as transgressors. <sup>10</sup>For whoever keeps the whole Law but stumbles in one thing has become guilty of all. <sup>11</sup>For the *One* having said “Do not commit-adultery” also said “Do not murder”. Now if you do not commit-adultery, but you murder, you have become a transgressor of the Law. <sup>12</sup>So speak and so do as *ones* going to be judged by the law of liberty. <sup>13</sup>For judgment will be merciless *to the one* not having done mercy. Mercy vaunts over judgment.

## *Faith Without Works Is Dead*

<sup>14</sup>What *is* the profit, my brothers, if someone claims to have faith but does not have works? The faith is not able to save him, *is it?* <sup>15</sup>If brother or sister are naked and lacking daily food <sup>16</sup>and one of you says *to* them “Go in peace; be warmed and filled”, but you do not give them the necessities of the body, what *is* the profit? <sup>17</sup>In this manner also faith, if it does not have works, is dead by itself.

### *Faith Cannot Be Seen Apart From Works*

<sup>18</sup>But someone will say “**You** have faith, and **I** have works”. Show me your faith without the works, and **I** will show you the faith by my works. <sup>19</sup>**You** believe that God is one? You do well. Even the demons believe and shudder!

### *Faith Is Perfected By Works*

<sup>20</sup>But do you want to know, O empty person, that faith without works is useless? <sup>21</sup>Abraham our father— was he not declared-righteous by works, having offered Isaac his son on the altar? <sup>22</sup>Do you see that faith was working-with his works, and the faith was perfected by the works? <sup>23</sup>And the Scripture was fulfilled, the *one* saying [in Gen 15:6] “And Abraham believed God, and it was credited *to* him for righteousness”. And he was called *a* friend of God. <sup>24</sup>Do you *all* see that *a* person is declared-righteous by works, and not by faith alone? <sup>25</sup>And likewise also Rahab the prostitute— was she not declared-righteous by works, having received the messengers and sent-*them-out* by *a* different way? <sup>26</sup>For just as the body without spirit is dead, so also faith without works is dead.

### *Control Your Tongue And You Will Control Your Life*

**3:1** Do not become many teachers, my brothers, knowing that we will receive *a* greater judgment. <sup>2</sup>For we all stumble many *ways*. If one does not stumble in speech, this *one is a* perfect man able to bridle also the whole body. <sup>3</sup>Now if we put bridles into the mouths of horses so-that they obey us, we also guide their whole body. <sup>4</sup>Behold also ships being so large and being driven by hard winds— they are guided by *a* very small rudder where the impulse of the *one* steering wants. <sup>5</sup>So also the tongue is *a* small body-part, and boastfully-declares great *things*. Behold how-small *a* fire kindles how-great *a* forest!

### *An Untamed Tongue Stains And Burns And Poisons Life*

<sup>6</sup>And the tongue *is a* fire! The tongue is made the world of unrighteousness among our body-parts— the *thing* staining the whole body and setting-on-fire the course of *our* existence, and being set-on-fire by Gehenna. <sup>7</sup>For every nature of both wild-animals and birds, of both reptiles and sea-creatures, is tamed and has been tamed *by* the human nature. <sup>8</sup>But none of mankind is able to tame the tongue— *a* restless evil, full of death-bringing poison. <sup>9</sup>With it we bless the Lord and Father, and with it we curse the people having been made in accordance with *the* likeness of God; <sup>10</sup>*a* blessing and *a* curse come out of the same mouth.

### *Such Destruction Ought Not To Proceed From Us*

My brothers, these *things* ought not to be so. <sup>11</sup>The spring does not gush out of the same opening the sweet and the bitter, *does it?* <sup>12</sup>*A* fig tree is not able, my brothers, to make olives, or *a* grapevine figs, *is it?* Neither *is* salty water *able* to make sweet *water*.

### *Your Speech And Conduct And The Fruit They Produce Reveal The Source of Your Wisdom*

<sup>13</sup>Who *is* wise and knowledgeable among you? Let him show from *his* good conduct his works *done* in the gentleness of wisdom. <sup>14</sup>But if you have bitter jealousy and selfish-interest in your heart, do not be vaunting and lying against the truth. <sup>15</sup>This wisdom is not coming down from-above, but *is* earthly, natural, demonic. <sup>16</sup>For where jealousy and selfish-interest *are*, in-that-place *there is* disorder and every bad thing. <sup>17</sup>But the wisdom from-above is first pure, then peaceful, kind, yielding, full of mercy and good fruits, impartial, sincere. <sup>18</sup>And *the* fruit of righteousness is sown in peace *by* the *ones* making peace.

### *Fights And Battles Come From Your Pursuit of Worldly Desires*

**4:1** From-what-source *are* fights and from-what-source *are* battles among you? *Are they* not from-here— from your pleasures waging-war in your body-parts? <sup>2</sup>You desire and do not have; you murder. And you are jealous and are not able to obtain; you battle and fight. You do not have because of your not asking! <sup>3</sup>You ask and do not receive because you ask badly, in order that you may spend *it* in connection with your pleasures. <sup>4</sup>Adulterous *ones*, do you not know that friendship *with* the world is hostility *toward* God? Therefore, whoever wants to be *a* friend of the world makes-*himself an* enemy of God. <sup>5</sup>Or do you think that the Scripture speaks vainly? He yearns jealously for the spirit which He made-to-dwell in us!

### *But God Gives Grace To The Humble. So Submit To God And Purify Your Hearts*

<sup>6</sup>But He gives greater grace. Therefore it says [in Prov 3:34], “God opposes *the* proud, but gives grace *to the* humble”. <sup>7</sup>Therefore, submit to God, but resist the devil and he will flee from you. <sup>8</sup>Draw-near *to* God and He will draw-near *to* you. Cleanse *your* hands, sinners, and purify *your* hearts, double-minded *ones*. <sup>9</sup>Be miserable and mourn and weep. Let your laughter be turned into mourning and *your* joy into dejection. <sup>10</sup>Humble-*yourselves* in the presence of *the* Lord, and He will exalt you.

### *So Do Not Be Speaking Against Or Judging One Another*

<sup>11</sup>Do not be speaking-against one another, brothers. The *one* speaking-against *a* brother or judging his brother is speaking-against *the* Law and judging *the* Law. But if you are judging *the* Law, you are not *a* doer of *the* Law, but *a* judge. <sup>12</sup>There is one Lawgiver and Judge— the *One* being able to save and to destroy. But who are **you**, the *one* judging *your* neighbor?

### *Do Not Presume To Direct Your Life Apart From God*

<sup>13</sup>Come now, the *ones* saying “Today or tomorrow we will travel to such-and-such city and do *a* year there, and we will do-business and make-a-gain”— <sup>14</sup>who do not know the *thing of* tomorrow! What *is* your life? For you are *a* vapor appearing for *a* little *while*, then indeed

disappearing!— <sup>15</sup>instead of you saying, “If the Lord wills, we indeed will live and do this or that”. <sup>16</sup>But as-it-is, you are boasting in your pretensions. All such boasting is evil. <sup>17</sup>Therefore, *to one* knowing to be doing good and not doing *it*, *to him* it is *a sin*.

### *Ill-Gotten Riches Will Yield a Treasure of Miseries*

**5:1** Come now, rich *ones*, weep while wailing over your miseries coming-upon *you*. <sup>2</sup>Your riches have rotted and your garments have become moth-eaten. <sup>3</sup>Your gold and silver have become corroded. And their corrosion will be for *a testimony against* you, and will eat your flesh like fire. You stored-up *treasure* in *the* last days! <sup>4</sup>Behold— the wages *of* the workers having mowed your fields, the wages having been fraudulently-withheld by you, cry-out. And the outcries *of* the *ones* having reaped have entered into the ears *of the* Lord of Sabaoth. <sup>5</sup>You lived-in-luxury upon the earth, and you lived-indulgently. You fattened your hearts in *a day of* slaughter. <sup>6</sup>You condemned, you murdered the righteous. He does not oppose you!

### *Be Patient and Endure Hardship Until The Lord Comes*

<sup>7</sup>Therefore be patient, brothers, until the coming *of* the Lord. Behold— the farmer waits-for the precious fruit *of* the land, being-patient with it until it receives *the* early and late *rain*. <sup>8</sup>**You** also be-patient. Establish your hearts, because the coming *of* the Lord has drawn-near. <sup>9</sup>Do not be groaning against one another, brothers, in order that you may not be judged. Behold— the Judge stands in front of the doors. <sup>10</sup>Take *as an* example *of* suffering-hardship and patience, brothers, the prophets who spoke in the name *of the* Lord. <sup>11</sup>Behold— we consider-blessed the *ones* having endured! You heard *of* the endurance *of* Job, and you saw the outcome *from the* Lord: that the Lord is large-hearted and compassionate.

### *Above All, Be True To Your Word. Be Praying And Singing-Praise*

<sup>12</sup>And above all, my brothers, do not be swearing— neither *by* heaven nor *by* earth nor *by* any other oath. But let your yes be yes and *your* no *be* no, in order that you may not fall under judgment. <sup>13</sup>Is anyone among you suffering-hardship? Let him be praying. Is anyone cheerful? Let him be singing-praise.

### *Pray For One Another So That You May Be Healed*

<sup>14</sup>Is anyone among you sick? Let him summon the elders *of* the church, and let them pray over him, having anointed him *with* oil in the name *of* the Lord. <sup>15</sup>And the prayer *of* faith will restore the *one* being ill, and the Lord will raise him. And if he has committed sins, it will be forgiven him. <sup>16</sup>Therefore be confessing-out *your* sins *to* one another, and be praying for one another so that you may be healed. *A prayer of a* righteous *person* can-do much while working. <sup>17</sup>Elijah was *a* person *of-like-nature to* us, and he prayed *with* prayer *that it* not rain. And it did not rain upon the land *for* three years and six months. <sup>18</sup>And he prayed again and the heaven gave rain, and the earth produced its fruit.

### *Try To Turn Back Those Who Stray From The Truth*

<sup>19</sup>My brothers, if anyone among you errs from the truth and someone turns him back, <sup>20</sup>let him know that the *one* having turned-back *a* sinner from *the* error *of* his way will save his soul from death, and will cover *a* multitude *of* sins.