

## The Epistle of JAMES

<sup>1</sup> James, a slave of God and the Lord Jesus Christ,  
To the twelve tribes which are in the Dispersion:  
Rejoicing!

<sup>2</sup> Consider it all joy, my brethren, when you fall among various trials, <sup>3</sup> knowing that the testing of your faith produces endurance. <sup>4</sup> And let endurance have its complete work, so that you may be complete and whole, lacking in nothing.

<sup>5</sup> But if any of you are lacking wisdom, let him ask from God, Who is giving to all generously and not censuring, and it will be given to him. <sup>6</sup> But let him ask in belief, doubting nothing, for the one doubting has become like a wave of the sea, being driven and blown by wind. <sup>7</sup> For let not that man assume that he will receive anything from the Lord; <sup>8</sup> a double-souled man, unstable in all his ways.

<sup>9</sup> Now let the lowly brother boast in his height, <sup>10</sup> but the rich in his humiliation, because as a flower of grass he will pass away. <sup>11</sup> For the sun arose with the scorching heat and withered the grass, and its flower fell off, and the beauty of its face perishes. So also the rich will fade in his journeys.

<sup>12</sup> Blessed is a man who is enduring temptation, because becoming approved, he will receive the crown of the life, which the Lord promised those being devoted to Him. <sup>13</sup> Let no one being tempted say, "I am being tempted by God"; for God is untemptable from evil, and He Himself is tempting no one. <sup>14</sup> But each one is being tempted, being lured and baited under his own cravings. <sup>15</sup> Then the craving conceived births sin, and the sin being complete, gives birth to death.

<sup>16</sup> Don't be deceived, my beloved brethren. <sup>17</sup> Every good giving and every perfect gift is from above, coming down from the Father of the lights, with Whom there is no shifting or shadow of turning. <sup>18</sup> Having determined, He gave birth to us by a word of truth, for us to be a kind of firstfruits of His creatures.

<sup>19</sup> So then, my beloved brethren, let every man be quick to hear, slow to speak, slow to wrath; <sup>20</sup> for man's wrath isn't producing the righteousness of God.

<sup>21</sup> Therefore, having put away all filthiness and abundance of depravity, in gentleness receive the implanted word, which is able to save your souls. <sup>22</sup> But become doers of the word, and not only listeners, deluding yourselves. <sup>23</sup> Because if anyone is a listener of the word and not a doer, this one is like a man contemplating the face of his birth in a mirror; <sup>24</sup> for he contemplated himself and has gone away and immediately forgotten what sort of person he was. <sup>25</sup> But the one having stooped down to look into the perfect law of liberty and having remained, this one not having become a forgetful listener, but a doer of the work, this one will be blessed in his doing.

<sup>26</sup> If anyone among you is supposing himself to be religious while not bridling his tongue, but deceiving his heart, the religion of this man is futile. <sup>27</sup> Pure and undefiled religion before God, namely the Father, is this: to be looking after orphans and widows in their affliction, to keep oneself unspotted from the world.

## James 2

<sup>1</sup> My brethren, don't be holding the faith of our Lord Jesus Christ of the glory in partiality. <sup>2</sup> For if a man may enter into your congregation with a gold ring, in bright clothes, and also a poor man enters in filthy clothes, <sup>3</sup> and you look upon the one wearing the bright clothes and say to him, "You be sitting here in a good place," and to the poor you say, "You stand there," or, "Sit here under my footstool," <sup>4</sup> didn't you discriminate among yourselves and become judges from evil reasonings?

<sup>5</sup> Hear, my beloved brethren: didn't God choose the poor of the world to be rich in belief and heirs of the kingdom which He promised to those being devoted to Him? <sup>6</sup> But you dishonored the poor one. Aren't the rich oppressing you and dragging you into courts? <sup>7</sup> Aren't they defaming the good name being called upon you? <sup>8</sup> If you are really fulfilling the royal law according to the Scripture, "You shall be devoted to your neighbor as yourself," you are doing well. <sup>9</sup> But if you are showing partiality, you are working sin, being rebuked under the law as transgressors. <sup>10</sup> For whoever will keep the whole law yet stumble in one point, has become guilty of all. <sup>11</sup> For the One having said, "You shall not commit adultery," also said, "You shall not murder." Now if you aren't committing adultery, but you are murdering, you have become a transgressor of law. <sup>12</sup> So be speaking and so be doing as those who are about to be judged through a law of freedom. <sup>13</sup> For the judgment is merciless to the one not doing mercy. Mercy flaunts over judgment.

<sup>14</sup> What is the benefit, my brethren, if someone is claiming to have belief, yet isn't having works? That belief isn't able to save him, is it? <sup>15</sup> And if a brother or sister is naked and is lacking of daily food, <sup>16</sup> and someone of you says to them, "Be departing in peace. Be warmed and be filled," but you don't give to them the necessary things of the body, what is the benefit? <sup>17</sup> Thus also that belief by itself, if it doesn't have works, is dead.

<sup>18</sup> But someone will say, "You are having belief and I am having works. Show me your belief without your works, and I will show to you my belief from my works. <sup>19</sup> You are believing that God is one. You are doing well. The demons also are believing – and are shivering!"

<sup>20</sup> But are you wanting to know, O vain man, that that belief without the works is dead? <sup>21</sup> Wasn't Abraham our father made righteous from works, having offered Isaac his son upon the altar? <sup>22</sup> You are seeing that the belief was working together with his works, and by the works the belief was completed. <sup>23</sup> And the Scripture was fulfilled which says, "And Abraham believed God, and it was accounted to him for righteousness." And he was called a friend of God. <sup>24</sup> You are seeing then that a man is being made righteous from works, and not from belief only. <sup>25</sup> And likewise also, wasn't Rahab the prostitute made righteous from works, having received the messengers and having sent them out a different way? <sup>26</sup> For as the body without a spirit is dead, so also belief without works is dead.

## James 3

<sup>1</sup> Let not many become teachers, my brethren, knowing that we will receive greater judgment. <sup>2</sup> For we are all stumbling many times. If anyone is not stumbling in

word, this is a perfect man, able to bridle the whole body also. <sup>3</sup> Behold, we are throwing bits into the mouths of horses for them to obey us, and we are guiding their whole body. <sup>4</sup> Behold also the ships, being so great and being driven under rough winds, it is guided by the smallest rudder wherever the impulse of the one directing purposes. <sup>5</sup> So also the tongue is a small member and it is bragging of great things.

Behold how great a forest a little fire kindles! <sup>6</sup> And the tongue is a fire, the world of unrighteousness. The tongue is thus set among our members as the thing staining the whole body, and inflaming the course of birth, and being inflamed by Gehenna. <sup>7</sup> For every nature of beasts and also of birds, both of reptiles and of the sea creatures is being tamed and has been tamed by the nature of man. <sup>8</sup> But no one of man is able to tame the tongue, an incorrigible bad thing, full of deadly poison. <sup>9</sup> With it we are blessing the God and Father, and with it we are cursing men having been made in the likeness of God. <sup>10</sup> Out of the same mouth is exiting blessings and curses. My brethren, these things ought not to be so. <sup>11</sup> The spring isn't emitting the sweet and the bitter from the same opening, is it? <sup>12</sup> My brethren, a fig tree isn't able to produce olives, or a vine figs. Thus no spring is able to produce salt and sweet water.

<sup>13</sup> Is anyone wise and knowledgeable among you? Let him show from the good conduct his works in gentleness of wisdom. <sup>14</sup> But if you are having bitter jealousy and selfish ambition in your heart, don't flaunt and lie against the truth. <sup>15</sup> This isn't the wisdom coming down from above, but is earthly, soulish, demonic. <sup>16</sup> For where jealousy and selfish ambition are, disruption and every wicked deed exist. <sup>17</sup> But the wisdom from above is first pure, then peaceable, forbearing, reasonable, full of mercy and good fruits, impartial, and unhypocritical. <sup>18</sup> And fruit of the righteousness is being sown in peace by those making peace.

#### James 4

<sup>1</sup> From where are wars and battles among you? Isn't it from here: from your pleasures soldiering in your members? <sup>2</sup> You are craving and not having. You are murdering and are jealous, and you aren't able to obtain. You are battling and you are warring. You are not having because of your not asking. <sup>3</sup> You are asking and you aren't receiving, because you are asking badly, so that you may spend it in your pleasures. <sup>4</sup> Adulterers and adulteresses! Haven't you known that the friendship of the world is enmity against God? Whoever, therefore, determines to be a friend of the world is constituted an enemy of God. <sup>5</sup> Or are you supposing that in vain the Scripture is saying that the Spirit Who resides in us is longing to envy? <sup>6</sup> But He is giving greater grace. Therefore He says, "God is defying the proud, but giving grace to the humble."

<sup>7</sup> Therefore submit to God, and resist the slanderer, and he will flee from you. <sup>8</sup> Draw near to God, and He will draw near to you. Cleanse hands, sinners, and purify hearts, double-souled! <sup>9</sup> Be distressed, and mourn, and wail! Let your laughter be turned into mourning, and your joy into dejection. <sup>10</sup> Be humbled before the Lord and He will lift you up.

<sup>11</sup> Don't speak against one another, brethren. The one speaking against a brother, and judging his brother, speaks against the law and is judging the law. And if you are judging law, you aren't a doer of law, but a judge. <sup>12</sup> There is one Lawgiver: the One being able to save and to destroy. But who are you, who are judging another?

<sup>13</sup> Come now, you who are saying, “Today and tomorrow let us go to this city, and let us do one year there, and let us import and make gain,” – <sup>14</sup> you who aren’t knowing the things of tomorrow! For of what sort is your life? For it will be a vapor, appearing for a little, but then also disappearing. <sup>15</sup> Instead you should say, “If the Lord wills, we will live and we will do this or that.” <sup>16</sup> Yet now you are boasting in your braggings. All such boasting is evil. <sup>17</sup> Therefore, to one having known to do good and not doing it, it is sin to him.

## James 5

<sup>1</sup> Come now, you rich, wail, crying aloud over your miseries which are 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 tarnished, and their corrosion will be evidence against you and will eat your flesh like fire. You have stored up in the last days. <sup>4</sup> Behold, the wages of the workers who have mowed your fields, which were held back by you cry out; and the shouts of the reapers have entered into the ears of the Lord of Sabaoth. <sup>5</sup> You lived luxuriously upon the earth and you lived riotously; you nourished your hearts as in a day of slaughter. <sup>6</sup> You condemned, you murdered the righteous; he doesn’t defy you.

<sup>7</sup> Therefore be patient, brethren, until the coming of the Lord. Behold, the farmer is waiting for the valuable fruit of the earth, being patient over it until it receives the early and the late rain. <sup>8</sup> You also be patient. Stabilize your hearts, because the coming of the Lord has drawn near. <sup>9</sup> Don’t be groaning against one another, brethren, so that you may not be judged. Behold, the Judge has stood before the doors. <sup>10</sup> My brethren, be taking the prophets who spoke in the name of the Lord as an example of suffering and patience. <sup>11</sup> Behold, we are counting those enduring blessed. You heard about the endurance of Job, and you saw the end of the Lord, that He is sympathetic and compassionate.

<sup>12</sup> And, above all, my brethren, don’t be swearing, neither by heaven, nor by earth, nor any other oath. But let your “Yes” be “Yes,” and your “No,” “No,” so that you may not fall into hypocrisy. <sup>13</sup> Is anyone among you suffering? Let him be praying. Is anyone cheerful? Let him sing psalms. <sup>14</sup> Is anyone among you sick? Let him call on the elders of the assembly, and let them pray over him, having anointed him with oil in the name of the Lord. <sup>15</sup> And the prayer of the faith will save the ill, and the Lord will raise him up. And if he may have committed a sin, it will be forgiven him. <sup>16</sup> Be confessing your transgressions to one another and be praying for each other, so that you may be healed. An entreaty of a righteous person, being effectual, is very mighty.

<sup>17</sup> Elijah was a man of like sufferings to us, and he prayed with a prayer for it not to rain, and it didn’t rain on the earth for three years and six months. <sup>18</sup> And again he prayed, and the heaven gave rain and the earth produced its fruit.

<sup>19</sup> Brethren, if anyone among you wanders from the truth and anyone turns him back, <sup>20</sup> be knowing that the one turning back a sinner from the wandering of his way will save a soul from death, and will be covering a multitude of sins.