

Webster's (Modified), Darby's Translation (Modified) and Young's (Modified) for Analytical Study

- 1 James, a servant of God and of the Lord Jesus [Yashua] Christ, to the twelve tribes which are scattered abroad, greeting.
James, bondman of God and of [the] Lord Jesus [Yashua] Christ, to the twelve tribes which [are] in the dispersion, greeting.
James, of God and of the Lord Jesus [Yashua] Christ a servant, to the Twelve Tribes who are in the dispersion: Hail!
- 2 My brethren, count it all joy when ye fall into divers temptations.
Count it all joy, my brethren, when ye fall into various temptations,
All joy count [it], my brethren, when ye may fall into temptations manifold;
- 3 Knowing this, that the trying of your faith worketh patience.
knowing that the proving of your faith works endurance.
knowing that the proof of your faith doth work endurance,
- 4 But let patience have her perfect work, that ye may be perfect and entire, wanting nothing.
But let endurance have [its] perfect work, that ye may be perfect and complete, lacking in nothing.
and let the endurance have a perfect work, that ye may be perfect and entire -- in nothing lacking;
- 5 If any of you lacketh wisdom, let him ask of God, who giveth to all men liberally, and upbraideth not; and it shall be given to him.
But if any one of you lack wisdom, let him ask of God, who gives to all freely and reproaches not, and it shall be given to him:
and if any of you do lack wisdom, let him ask from God, who is giving to all liberally, and not reproaching, and it shall be given to him;
- 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.
but let him ask in faith, nothing doubting. For he that doubts is like a wave of the sea driven by the wind and tossed about;
and let him ask in faith, nothing doubting, for he who is doubting hath been like a wave of the sea, driven by wind and tossed,
- 7 For let not that man think that he shall receive any thing from the Lord.
for let not that man think that he shall receive anything from the Lord;
for let not that man suppose that he shall receive anything from the Lord --
- 8 A man unsettled in his opinions is unstable in all his ways.
[he is] a double-minded man, unstable in all his ways.
a two-souled man [is] unstable in all his ways.
- 9 Let the brother of low degree rejoice in that he is exalted:
But let the brother of low degree glory in his elevation,
And let the brother who is low rejoice in his exaltation,
- 10 But the rich, in that he is made low: because as the flower of the grass he shall pass away.
and the rich in his humiliation, because as [the] grass's flower he will pass away.
and the rich in his becoming low, because as a flower of grass he shall pass away;

- 11** For the sun hath no sooner risen with a burning heat, but it withereth the grass, and its flower falleth, and the favor of the fashion of it perisheth so also shall the rich man fade away in his ways.
 For the sun has risen with its burning heat, and has withered the grass, and its flower has fallen, and the comeliness of its look has perished: thus the rich also shall wither in his goings.
 for the sun did rise with the burning heat, and did wither the grass, and the flower of it fell, and the favor of its appearance did perish, so also the rich in his way shall fade away!
- 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.
 Blessed [is the] man who endures temptation; for, having been proved, he shall receive the crown of life, which He has promised to them that love him.
 Happy the man who doth endure temptation, because, becoming approved, he shall receive the crown of the life, which the Lord did promise to those loving Him.
- 13** Let no man say when he is tempted, I am tempted by God: for God cannot be tempted with evil, neither tempteth he any man:
 Let no man, being tempted, say, I am tempted of God. For God cannot be tempted by evil things, and himself tempts no one.
 Let no one say, being tempted -- `From God I am tempted,` for God is not tempted of evil, and Himself doth tempt no one,
- 14** But every man is tempted, when he is drawn away by his own lust, and enticed.
 But every one is tempted, drawn away, and enticed by his own lust;
 and each one is tempted, by his own desires being led away and enticed,
- 15** Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death.
 then lust, having conceived, gives birth to sin; but sin fully completed brings forth death.
 afterward the desire having conceived, doth give birth to sin, and the sin having been perfected, doth bring forth death.
- 16** Do not err, my beloved brethren.
 Do not err, my beloved brethren.
 Be not led astray, my brethren beloved;
- 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.
 Every good gift and every perfect gift comes down from above, from the Father of lights, with whom is no variation nor shadow of turning.
 every good giving, and every perfect gift is from above, coming down from the Father of the lights, with whom is no variation, or shadow of turning;
- 18** Of his own will he hath begotten us with the word of truth, that we should be a kind of first-fruits of his creatures.
 According to his own will begat he us by the word of truth, that we should be a certain first-fruits of *his* creatures.
 having counselled, He did beget us with a word of truth, for our being a certain first-fruit of His creatures.

- 19 Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath:
So that, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath;
So then, my brethren beloved, let every man be swift to hear, slow to speak, slow to anger,
- 20 For the wrath of man worketh not the righteousness of God.
for man`s wrath does not work God`s righteousness.
for the wrath of a man the righteousness of God doth not work;
- 21 Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the ingrafted word, which is able to save your souls.
Wherefore, laying aside all filthiness and abounding of wickedness, accept with meekness the implanted word, which is able to save your souls.
wherefore having put aside all filthiness and superabundance of evil, in meekness be receiving the ingrafted word, that is able to save your souls
- 22 But be ye doers of the word, and not hearers only, deceiving your own selves.
But be ye doers of [the] word and not hearers only, beguiling yourselves.
and become ye doers of the word, and not hearers only, deceiving yourselves,
- 23 For if any is a hearer of the word, and not a doer, he is like a man beholding his natural face in a glass:
For if any man be a hearer of [the] word and not a doer, *he* is like to a man considering his natural face in a mirror:
because, if any one is a hearer of the word and not a doer, this one hath been like to a man viewing his natural face in a mirror,
- 24 For he beholdeth himself, and goeth away, and immediately forgetteth what manner of man he was.
for he has considered himself and is gone away, and straightway he has forgotten what he was like.
for he did view himself, and hath gone away, and immediately he did forget of what kind he was;
- 25 But he who looketh into the perfect law of liberty, and continueth in it, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed.
But *he* that fixes his view on [the] perfect law, that of liberty, and abides in [it], being not a forgetful hearer but a doer of [the] work, *he* shall be blessed in his doing.
and he who did look into the perfect law -- that of liberty, and did continue there, this one -- not a forgetful hearer becoming, but a doer of work this one shall be happy in his doing.
- 26 If any man among you seemeth to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain.
If any one think himself to be religious, not bridling his tongue, but deceiving his heart, this man`s religion is vain.
If any one doth think to be religious among you, not bridling his tongue, but deceiving his heart, of this one vain [is] the religion;
- 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.
Pure and undefiled religion before God and the Father is this: to visit orphans and widows in their affliction, to keep oneself unspotted from the world.
religion pure and undefiled with the God and Father is this, to look after orphans and widows in their tribulation -- unspotted to keep himself from the world.

- 1** My brethren, have not the faith of our Lord Jesus [Yashua] Christ, the Lord of glory, with respect of persons.
My brethren, do not have the faith of our Lord Jesus [Yashua] Christ, [Lord] of glory, with respect of persons:
My brethren, hold not, in respect of persons, the faith of the glory of our Lord Jesus [Yashua] Christ,
- 2** For if there come into your assembly a man with a gold ring, in goodly apparel, and there come in also a poor man in vile raiment;
for if there come unto your synagogue a man with a gold ring in splendid apparel, and a poor man also come in in vile apparel,
for if there may come into your synagogue a man with gold ring, in gay raiment, and there may come in also a poor man in vile raiment,
- 3** And ye have respect to him that weareth the gay clothing, and say to him, Sit thou here in a good place; and say to the poor, Stand thou there, or sit here under my footstool:
and ye look upon him who wears the splendid apparel, and say, Do thou sit here well, and say to the poor, Do thou stand there, or sit here under my footstool:
and ye may look upon him bearing the gay raiment, and may say to him, `Thou -- sit thou here well,` and to the poor man may say, `Thou -- stand thou there, or, Sit thou here under my footstool,` --
- 4** Are ye not then partial in yourselves, and are become judges of evil thoughts?
have ye not made a difference among yourselves, and become judges having evil thoughts?
ye did not judge fully in yourselves, and did become ill-reasoning judges.
- 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?
Hear, my beloved brethren: Has not God chosen the poor as to the world, rich in faith, and heirs of the kingdom, which he has promised to them that love him?
Hearken, my brethren beloved, did not God choose the poor of this world, rich in faith, and heirs of the reign that He promised to those loving Him?
- 6** But ye have despised the poor. Do not rich men oppress you, and draw you before the judgment-seats?
But *ye* have despised the poor [man]. Do not the rich oppress you, and [do not] *they* drag you before [the] tribunals?
and ye did dishonour the poor one; do not the rich oppress you and themselves draw you to judgment-seats;
- 7** Do they not blaspheme that worthy name by the which ye are called?
And [do not] *they* blaspheme the excellent name which has been called upon you?
do they not themselves speak evil of the good name that was called upon you?
- 8** If ye fulfill the royal law according to the scripture, Thou shalt love thy neighbor as thyself, ye do well:
If indeed ye keep [the] royal law according to the scripture, Thou shalt love thy neighbour as thyself, ye do well.
If, indeed, royal law ye complete, according to the Writing, `Thou shalt love thy neighbour as thyself,` -- ye do well;
- 9** But if ye have respect to persons, ye commit sin, and are convicted by the law as transgressors.
But if ye have respect of persons, ye commit sin, being convicted by the law as transgressors.
and if ye accept persons, sin ye do work, being convicted by the law as transgressors;

- 10** For whoever shall keep the whole law, and yet offend in one point, he is guilty of all.
For whoever shall keep the whole law and shall offend in one [point], he has come under the guilt of [breaking] all.
for whoever the whole law shall keep, and shall stumble in one [point], he hath become guilty of all;
- 11** For he that said, Do not commit adultery; said also, Do not kill. Now if thou committest no adultery, yet if thou killest, thou art become a transgressor of the law.
For he who said, Thou shalt not commit adultery, said also, Thou shalt not kill. Now if thou dost not commit adultery, but killest, thou art become transgressor of [the] law.
for He who is saying, `Thou mayest not commit adultery,` said also, `Thou mayest do no murder;` and if thou shalt not commit adultery, and shalt commit murder, thou hast become a transgressor of law;
- 12** So speak ye, and so do, as they that shall be judged by the law of liberty.
So speak ye, and so act, as those that are to be judged by [the] law of liberty;
so speak ye and so do, as about by a law of liberty to be judged,
- 13** For he shall have judgment without mercy that hath shown no mercy; and mercy rejoiceth against judgment.
for judgment [will be] without mercy to him that has shewn no mercy. Mercy glories over judgment.
for the judgment without kindness [is] to him not having done kindness, and exult doth kindness over judgment.
- 14** What doth it profit, my brethren, though a man sayeth he hath faith, and hath not works? can faith save him?
What [is] the profit, my brethren, if any one say he have faith, but have not works? can faith save him?
What [is] the profit, my brethren, if faith, any one may speak of having, and works he may not have? is that faith able to save him?
- 15** If a brother or sister is naked, and destitute of daily food,
Now if a brother or a sister is naked and destitute of daily food,
and if a brother or sister may be naked, and may be destitute of the daily food,
- 16** And one of you sayeth to them, Depart in peace, be you warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit?
and one from amongst you say to them, Go in peace, be warmed and filled; but give not to them the needful things for the body, what [is] the profit?
and any one of you may say to them, `Depart ye in peace, be warmed, and be filled,` and may not give to them the things needful for the body, what [is] the profit?
- 17** Even so faith, if it hath not works, is dead, being alone.
So also faith, if it have not works, is dead by itself.
so also the faith, if it may not have works, is dead by itself.
- 18** Also a man may say, Thou hast faith, and I have works: show me thy faith without thy works, and I will show thee my faith by my works.
But some one will say, *Thou* hast faith and *I* have works. Shew me thy faith without works, and *I* from my works will shew thee my faith
But say may some one, Thou hast faith, and I have works, shew me thy faith out of thy works, and I will shew thee out of my works my faith:

- 19 Thou believest that there is one God; thou doest well: the demons also believe, and tremble.
Thou believest that God is one. Thou doest well. The demons even believe, and tremble.
thou -- thou dost believe that God is one; thou dost well, and the demons believe, and they shudder!
- 20 But wilt thou know, O vain man, that faith without works is dead?
But wilt thou know, O vain man, that faith without works is dead?
And dost thou wish to know, O vain man, that the faith apart from the works is dead?
- 21 Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar?
Was not Abraham our father justified by works when he had offered Isaac his son upon the altar?
Abraham our father -- was not he declared righteous out of works, having brought up Isaac his son upon the altar?
- 22 Seest thou how faith wrought with his works, and by works was faith made perfect?
Thou seest that faith wrought with his works, and that by works faith was perfected.
dost thou see that the faith was working with his works, and out of the works the faith was perfected?
- 23 And the scripture was fulfilled, which saith, Abraham believed God, and it was imputed to him for righteousness: and he was called the Friend of God.
And the scripture was fulfilled which says, Abraham believed God, and it was reckoned to him as righteousness, and he was called Friend of God and fulfilled was the Writing that is saying, `And Abraham did believe God, and it was reckoned to him -- to righteousness;` and, `Friend of God he was called.
- 24 Ye see then that by works a man is justified, and not by faith only.
Ye see that a man is justified on the principle of works, and not on the principle of faith only.
Ye see, then, that out of works is man declared righteous, and not out of 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?
But was not in like manner also Rahab the harlot justified on the principle of works, when she had received the messengers and put [them] forth by another way?
and in like manner also Rahab the harlot -- was she not out of works declared righteous, having received the messengers, and by another way having sent forth?
- 26 For as the body without the spirit is dead, so faith without works is dead also.
For as the body without a spirit is dead, so also faith without works is dead.
for as the body apart from the spirit is dead, so also the faith apart from the works is dead.
- 1 My brethren, be not many teachers, knowing that we shall receive the greater condemnation.
Be not many teachers, my brethren, knowing that we shall receive greater judgment.
Many teachers become not, my brethren, having known that greater judgment we shall receive,

- 2 For in many things we all offend. If any man offendeth not in word, the same is a perfect man, able also to bridle the whole body.
For we all often offend. If any one offend not in word, *he* [is] a perfect man, able to bridle the whole body too.
for we all make many stumbles; if any one in word doth not stumble, this one [is] a perfect man, able to bridle also the whole body;
- 3 Behold, we put bits in the mouths of horses, that they may obey us; and we turn about their whole body.
Behold, we put the bits in the mouths of the horses, that they may obey us, and we turn round their whole bodies.
lo, the bits we put into the mouths of the horses for their obeying us, and their whole body we turn about;
- 4 Behold also the ships, which though they are so great, and are driven by fierce winds, yet they are turned about with a very small helm, withersoever the governor willeth.
Behold also the ships, which are so great, and driven by violent winds, are turned about by a very small rudder, wherever the pleasure of the helmsman will.
lo, also the ships, being so great, and by fierce winds being driven, are led about by a very small helm, whithersoever the impulse of the helmsman doth counsel,
- 5 Even so the tongue is a little member, and boasteth great things. Behold, how great a matter a little fire kindleth!
Thus also the tongue is a little member, and boasts great things. See how little a fire, how large a wood it kindles!
so also the tongue is a little member, and doth boast greatly; lo, a little fire how much wood it doth kindle!
- 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 from hell.
and the tongue [is] fire, the world of unrighteousness; the tongue is set in our members, the defiler of the whole body, and which sets fire to the course of nature, and is set on fire of hell.
and the tongue [is] a fire, the world of the unrighteousness, so the tongue is set in our members, which is spotting our whole body, and is setting on fire the course of nature, and is set on fire by the gehenna.
- 7 For every kind of beasts, and of birds, and of serpents, and of animals in the sea, is tamed, and hath been tamed by mankind:
For every species both of beasts and of birds, both of creeping things and of sea animals, is tamed and has been tamed by the human species;
For every nature, both of beasts and of fowls, both of creeping things and things of the sea, is subdued, and hath been subdued, by the human nature,
- 8 But the tongue can no man tame; it is an unruly evil, full of deadly poison.
but the tongue can no one among men tame; [it is] an unsettled evil, full of death-bringing poison.
and the tongue no one of men is able to subdue, [it is] an unruly evil, full of deadly poison,
- 9 With this we bless God, even the Father; and with this we curse men, who are made after the similitude of God.
Therewith bless we the Lord and Father, and therewith curse we men made after [the] likeness of God.
with it we do bless the God and Father, and with it we do curse the men made according to the similitude of God;

- 10** Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be.
Out of the same mouth goes forth blessing and cursing. It is not right, my brethren, that these things should be thus.
out of the same mouth doth come forth blessing and cursing; it doth not need, my brethren, these things so to happen;
- 11** Doth a fountain send forth at the same place sweet water and bitter?
Does the fountain, out of the same opening, pour forth sweet and bitter?
doth the fountain out of the same opening pour forth the sweet and the bitter?
- 12** Can the fig-tree, my brethren, bear olive-berries? or a vine, figs? so no fountain can yield both salt water and fresh.
Can, my brethren, a fig produce olives, or a vine figs? Neither [can] salt [water] make sweet water.
is a fig-tree able, my brethren, olives to make? or a vine figs? so no fountain salt and sweet water [is able] to make.
- 13** Who is a wise man and endued with knowledge among you? let him show by a good deportment his works with meekness of wisdom.
Who [is] wise and understanding among you; let him shew out of a good conversation his works in meekness of wisdom;
Who [is] wise and intelligent among you? let him shew out of the good behaviour his works in meekness of wisdom,
- 14** But if ye have bitter envying and strife in your hearts, glory not, and lie not against the truth.
but if ye have bitter emulation and strife in your hearts, do not boast and lie against the truth.
and if bitter zeal ye have, and rivalry in your heart, glory not, nor lie against the truth;
- 15** This wisdom descendeth not from above, but is earthly, sensual, demoniacal.
This is not the wisdom which comes down from above, but earthly, natural, devilish.
this wisdom is not descending from above, but earthly, physical, demon-like,
- 16** For where envying and strife is, there is confusion and every evil work.
For where emulation and strife [are], there [is] disorder and every evil thing.
for where zeal and rivalry [are], there is insurrection and every evil matter;
- 17** But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy.
But the wisdom from above first is pure, then peaceful, gentle, yielding, full of mercy and good fruits, unquestioning, unfeigned.
and the wisdom from above, first, indeed, is pure, then peaceable, gentle, easily entreated, full of kindness and good fruits, uncontentious, and unhypocritical: --
- 18** And the fruit of righteousness is sown in peace by them that make peace.
But [the] fruit of righteousness in peace is sown for them that make peace.
and the fruit of the righteousness in peace is sown to those making peace.
- 1** From whence come wars and fightings among you? come they not hence, even from your lusts that war in your members?
Whence [come] wars and whence fightings among you? [Is it] not thence, -- from your pleasures, which war in your members?
Whence [are] wars and fightings among you? not thence -- out of your passions, that are as soldiers in your members?

- 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.
Ye lust and have not: ye kill and are full of envy, and cannot obtain; ye fight and war; ye have not because ye ask not.
ye desire, and ye have not; ye murder, and are zealous, and are not able to attain; ye fight and war, and ye have not, because of your not asking;
- 3** Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts.
Ye ask and receive not, because ye ask evilly, that ye may consume [it] in your pleasures.
ye ask, and ye receive not, because evilly ye ask, that in your pleasures ye may spend [it].
- 4** Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? whoever therefore will be a friend of the world the enemy of God.
Adulteresses, know ye not that friendship with the world is enmity with God? Whoever therefore is minded to be [the] friend of the world is constituted enemy of God.
Adulterers and adulteresses! have ye not known that friendship of the world is enmity with God? whoever, then, may counsel to be a friend of the world, an enemy of God he is set.
- 5** Do ye think that the scripture saith in vain, The spirit that dwelleth in us lusteth to envy?
Think ye that the scripture speaks in vain? Does the Spirit which has taken his abode in us desire enviously?
Do ye think that emptily the Writing saith, `To envy earnestly desireth the spirit that did dwell in us,`
- 6** But he giveth more favor. Wherefore he saith, God resisteth the proud, but giveth favor to the humble.
But he gives more favor. Wherefore he says, God sets himself against [the] proud, but gives favor to [the] lowly.
and greater favor he doth give, wherefore he saith, `God against proud ones doth set Himself up, and to lowly ones He doth give favor?`
- 7** Submit yourselves therefore to God. Resist the devil, and he will flee from you.
Subject yourselves therefore to God. Resist the devil, and he will flee from you.
be subject, then, to God; stand up against the devil, and he will flee from you;
- 8** Draw nigh to God, and he will draw nigh to you. Cleanse your hands, ye sinners, and purify your hearts, ye double-minded.
Draw near to God, and he will draw near to you. Cleanse [your] hands, sinners, and purify [your] hearts, ye double-minded.
draw nigh to God, and He will draw nigh to you; cleanse hands, ye sinners! and purify hearts, ye two-souled!
- 9** Be afflicted, and mourn, and weep: let your laughter be turned to mourning, and your joy to heaviness.
Be wretched, and mourn, and weep: let your laughter be turned to mourning, and [your] joy to heaviness.
be exceeding afflicted, and mourn, and weep, let your laughter to mourning be turned, and the joy to heaviness;
- 10** Humble yourselves in the sight of the Lord, and he will lift you up.
Humble yourselves before [the] Lord, and he shall exalt you.
be made low before the Lord, and He shall exalt you.

- 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 judgest the law, thou art not a doer of the law, but a judge.
 Speak not against one another, brethren. He that speaks against [his] brother, or judges his brother, speaks against [the] law and judges [the] law. But if thou judgest [the] law, thou art not doer of [the] law, but judge.
 Speak not one against another, brethren; he who is speaking against a brother, and is judging his brother, doth speak against law, and doth judge law, and if law thou dost judge, thou art not a doer of law but a judge;
- 12** There is one lawgiver, who is able to save, and to destroy: who art thou that judgest another?
 One is the lawgiver and judge, who is able to save and to destroy: but who art *thou* who judgest thy neighbour?
 one is the lawgiver, who is able to save and to destroy; thou -- who art thou that dost judge the other?
- 13** Come 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:
 Go to now, ye who say, To-day or to-morrow will we go into such a city and spend a year there, and traffic and make gain,
 Go, now, ye who are saying, `To-day and to-morrow we will go on to such a city, and will pass there one year, and traffic, and make gain;`
- 14** Whereas ye know not what will be on the morrow: For what is your life? It is even a vapor, that appeareth for a little time, and then vanisheth away.
 ye who do not know what will be on the morrow, ([for] what [is] your life? It is even a vapour, appearing for a little while, and then disappearir
 who do not know the thing of the morrow; for what is your life? for it is a vapour that is appearing for a little, and then is vanishing;
- 15** Instead of that ye ought to say, If the Lord will, we shall live, and do this, or that.
 instead of your saying, If the Lord should [so] will and we should live, we will also do this or that.
 instead of your saying, `If the Lord may will, we shall live, and do this or that;`
- 16** But now ye rejoice in your boastings: all such rejoicing is evil.
 But now ye glory in your vauntings: all such glorying is evil.
 and now ye glory in your pride; all such glorying is evil;
- 17** Therefore to him that knoweth to do good, and doeth it not, to him it is sin.
 To him therefore who knows how to do good, and does it not, to him it is sin.
 to him, then, knowing to do good, and not doing, sin it is to him.
- 1** Come now, ye rich men, weep and howl for your miseries that shall come upon you.
 Go to now, ye rich, weep, howling over your miseries that [are] coming upon [you].
 Go, now, ye rich! weep, howling over your miseries that are coming upon [you];
- 2** Your riches are corrupted, and your garments are moth-eaten.
 Your wealth is become rotten, and your garments moth-eaten.
 your riches have rotted, and your garments have become moth-eaten;

- 3** Your gold and silver is cankered; and the rust of them shall be a testimony against you, and shall eat your flesh as it were fire. Ye have amassed treasure for the last days.
Your gold and silver is eaten away, and their canker shall be for a witness against you, and shall eat your flesh as fire. Ye have heaped up treasure in [the] last days.
your gold and silver have rotted, and the rust of them for a testimony shall be to you, and shall eat your flesh as fire. Ye made treasure in the last days!
- 4** Behold, the hire of the laborers who have reaped your fields, which is by you kept back by fraud, crieth: and the cries of them who have reaped have entered into the ears of the Lord of Sabaoth.
Behold, the wages of your labourers, who have harvested your fields, wrongfully kept back by you, cry, and the cries of those that have reaped are entered into the ears of [the] Lord of sabaoth.
lo, the reward of the workmen, of those who in-gathered your fields, which hath been fraudulently kept back by you -- doth cry out, and the exclamations of those who did reap into the ears of the Lord of Sabaoth have entered;
- 5** Ye have lived in pleasure on the earth, and been wanton; ye have nourished your hearts, as in a day of slaughter.
Ye have lived luxuriously on the earth and indulged yourselves; ye have nourished your hearts [as] in a day of slaughter;
ye did live in luxury upon the earth, and were wanton; ye did nourish your hearts, as in a day of slaughter;
- 6** Ye have condemned and killed the just; and he doth not resist you.
ye have condemned, ye have killed the just; he does not resist you.
ye did condemn -- ye did murder the righteous one, he doth not resist you.
- 7** Be patient, therefore, brethren, to the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receiveth the early and the latter rain.
Have patience, therefore, brethren, till the coming of the Lord. Behold, the labourer awaits the precious fruit of the earth, having patience for it until it receive [the] early and [the] latter rain.
Be patient, then, brethren, till the presence of the Lord; lo, the husbandman doth expect the precious fruit of the earth, being patient for it, till he may receive rain -- early and latter;
- 8** Be ye also patient; establish your hearts; for the coming of the Lord draweth nigh.
Ye also have patience: stablish your hearts, for the coming of the Lord is drawn nigh.
be patient, ye also; establish your hearts, because the presence of the Lord hath drawn nigh;
- 9** Grudge not one against another, brethren, lest ye be condemned: behold, the judge standeth before the door.
Complain not one against another, brethren, that ye be not judged. Behold, the judge stands before the door.
murmur not against one another, brethren, that ye may not be condemned; lo, the Judge before the door hath stood.
- 10** Take, my brethren, the prophets, who have spoken in the name of the Lord, for an example of suffering affliction, and of patience.
Take [as] an example, brethren, of suffering and having patience, the prophets, who have spoken in the name of [the] Lord.
An example take ye of the suffering of evil, my brethren, and of the patience, the prophets who did speak in the name of the Lord;

- 11** Behold, we count them happy who 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.
Behold, we call them blessed who have endured. Ye have heard of the endurance of Job, and seen the end of the Lord; that the Lord is full of tender compassion and pitiful.
Io, we call happy those who are enduring; the endurance of Job ye heard of, and the end of the Lord ye have seen, that very compassionate is the Lord, and pitying.
- 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.
But before all things, my brethren, swear not, neither by heaven, nor by the earth, nor by any other oath; but let your yea be yea, and your nay, nay, that ye do not fall under judgment.
And before all things, my brethren, do not swear, neither by the heaven, neither by the earth, neither by any other oath, and let your Yes be Yes, and the No, No; that under judgment ye may not fall.
- 13** Is any among you afflicted? let him pray. Is any cheerful? let him sing psalms.
Does any one among you suffer evil? let him pray. Is any happy? let him sing psalms.
Doth any one suffer evil among you? let him pray; is any of good cheer? let him sing psalms;
- 14** Is any sick among you? let him call for the elders of the assembly; and let them pray over him, anointing him with oil in the name of the Lord:
Is any sick among you? let him call to [him] the elders of the assembly, and let them pray over him, anointing him with oil in the name of [the] Lord;
is any infirm among you? let him call for the elders of the assembly, and let them pray over him, having anointed him with oil, in the name of the Lord,
- 15** And the prayer of faith will save the sick, and the Lord will raise him up; and if he hath committed sins, they will be forgiven him.
and the prayer of faith shall heal the sick, and the Lord shall raise him up; and if he be one who has committed sins, it shall be forgiven him.
and the prayer of the faith shall save the distressed one, and the Lord shall raise him up, and if sins he may have committed, they shall be forgiven to him.
- 16** Confess your faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of the righteous man availeth much.
Confess therefore your offences to one another, and pray for one another, that ye may be healed. [The] fervent supplication of the righteous [man] has much power.
Be confessing to one another the trespasses, and be praying for one another, that ye may be healed; very strong is a working supplication of a righteous man;

- 17** Elijah 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.
Elias was a man of like passions to us, and he prayed with prayer that it should not rain; and it did not rain upon the earth three years and six months;
Elijah was a man like affected as we, and with prayer he did pray -- not to rain, and it did not rain upon the land three years and six months;
- 18** And he prayed again, and the heaven gave rain, and the earth brought forth its fruit.
and again he prayed, and the heaven gave rain, and the earth caused its fruit to spring forth.
and again he did pray, and the heaven did give rain, and the land did bring forth her fruit.
- 19** Brethren, if any one of you should err from the truth, and one should convert him;
My brethren, if any one among you err from the truth, and one bring him back,
Brethren, if any among you may go astray from the truth, and any one may turn him back,
- 20** Let him know, that he who converteth a sinner from the error of his way will save a soul from death, and will hide a multitude of sins.
let him know that he that brings back a sinner from [the] error of his way shall save a soul from death and shall cover a multitude of sins.
let him know that he who did turn back a sinner from the straying of his way shall save a soul from death, and shall cover a multitude of sins.