

The King James Version Composite Bible

By

Gary D. Rose

The KJV Composite Reflection Bible is intended to make you think more deeply about the text by progressive comparison of literal versions. The mind works differently when understanding one text, when comparing two texts and when looking at more than two. As a result, an overall meaning is obtained, which I call a “composite” understanding. When you have reached this level of understanding, you will want to record your thoughts about what the text now says, what it means to you spiritually and how you plan to apply its meaning to your life. This composite understanding will lead to true meaning for your life. I hope that you will find this work a help in your studies and a blessing in understanding what God would like you to know.

The King James Version

The American Standard Version of 1901

Young's Literal Translation

James

1 James, a servant of God and of the Lord Jesus Christ, to the twelve tribes which are scattered abroad, greeting.

James, a servant of God and of the Lord Jesus Christ, to the twelve tribes which are of the Dispersion, greeting.

James, of God and of the Lord Jesus 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 manifold 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 worketh patience.
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.
And let patience have [its] perfect work, that ye may be perfect and entire, 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 lack wisdom, let him ask of God, that giveth to all [men] liberally, and upbraideth not; and it shall be given him.
But if any of you lacketh wisdom, let him ask of God, who giveth to all liberally and upbraideth not; and it shall be given 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 doubteth is like the surge of the sea driven by the wind and tossed.
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 of the Lord.
For let not that man think that he shall receive anything of the Lord;
for let not that man suppose that he shall receive anything from the Lord --**

- 8 A double minded man [is] unstable in all his ways.
a doubleminded 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 high estate:
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 that he is made low: because as the flower of the grass he shall pass away.
and the rich in his becoming low, because as a flower of grass he shall pass away;**
- 11 For the sun is no sooner risen with a burning heat, but it withereth the grass, and the flower thereof falleth, and the grace of the fashion of it perisheth: so also shall the rich man fade away in his ways.
For the sun ariseth with the scorching wind, and withereth the grass: and the flower thereof falleth, and the grace of the fashion of it perisheth: so also shall the rich man fade away 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 grace 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 that endureth temptation; for when he hath been approved, he shall receive the crown of life, which [the Lord] 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 of God: for God cannot be tempted with evil, neither tempteth he any man:

Let no man say when he is tempted, I am tempted of God; for God cannot be tempted with evil, and he himself tempteth no man:

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 of his own lust, and enticed.
but each man is tempted, when he is drawn away by his own lust, and enticed.
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 the lust, when it hath conceived, beareth sin: and the sin, when it is fullgrown, bringeth 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.

Be not deceived, 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 is from above, coming down from the Father of lights, with whom can be no variation, neither shadow that is cast by 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 begat he us with the word of truth, that we should be a kind of firstfruits of his creatures.**
Of his own will he brought us forth by the word of truth, that we should be a kind of firstfruits 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:**
Ye know [this], my beloved brethren. But 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 the wrath of man worketh not the righteousness of God.
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 engrafted word, which is able to save your souls.**
Wherefore putting away all filthiness and overflowing of wickedness, receive 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 engrafted 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, deluding your own selves.
and become ye doers of the word, and not hearers only, deceiving yourselves,

- 23 For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass:
For if any one is a hearer of the word and not a doer, he is like unto a man beholding 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 his way, and straightway forgetteth what manner of man he was.
for he beholdeth himself, and goeth away, and straightway forgetteth what manner of man he was.
for he did view himself, and hath gone away, and immediately he did forget of what kind he was;**
- 25 But whoso looketh into the perfect law of liberty, and continueth [therein], he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed.
But he that looketh into the perfect law, the [law] of liberty, and [so] continueth, being not a hearer that forgetteth but a doer that worketh, this man 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 seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion [is] vain.
If any man thinketh himself to be religious, while he bridleth not his tongue but deceiveth 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 religion and undefiled before our God and Father is this, to visit the fatherless and widows in their affliction, [and] 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 Christ, [the Lord] of glory, with respect of persons.**
My brethren, hold not the faith of our Lord Jesus Christ, [the Lord] of glory, with respect of persons.
My brethren, hold not, in respect of persons, the faith of the glory of our Lord Jesus Christ,
- 2 For if there come unto 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 into your synagogue a man with a gold ring, in fine clothing, and there come in also a poor man in vile clothing;
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 unto him, Sit thou here in a good place; and say to the poor, Stand thou there, or sit here under my footstool: and ye have regard to him that weareth the fine clothing, and say, Sit thou here in a good place; and ye say to the poor man, Stand thou there, or sit 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? Do ye not make distinctions among yourselves, and become judges with 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?**
Hearken, my beloved brethren; did not God choose them that are poor as to the world [to be] rich in faith, and heirs of the kingdom which he 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 dishonored the poor man. Do not the rich oppress you, and themselves drag you before the judgment-seats?
and ye did dishonour the poor one; do not the rich oppress you and themselves draw you to judgment-seats;
- 7 Do not they blaspheme that worthy name by the which ye are called?**
Do not they blaspheme the honorable name by which ye are called?
do they not themselves speak evil of the good name that was called upon you?
- 8 If ye fulfil the royal law according to the scripture, Thou shalt love thy neighbour as thyself, ye do well:**
Howbeit if ye fulfil the royal law, according to the scripture, Thou shalt love thy neighbor 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 of 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 whosoever shall keep the whole law, and yet offend in one [point], he is guilty of all. For whosoever shall keep the whole law, and yet stumble in one [point], he is become guilty of 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 commit no adultery, yet if thou kill, thou art become a transgressor of the law.**
For he that said, Do not commit adultery, said also, Do not kill. Now if thou dost not commit adultery, but killest, thou art become a 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 do, as men that are to be judged by a 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 shewed no mercy; and mercy rejoiceth against judgment.**
For judgment [is] without mercy to him that hath showed no mercy: mercy glorieth against 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 say he hath faith, and have not works? can faith save him?**
What doth it profit, my brethren, if a man say he hath faith, but have not works? can that 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 be naked, and destitute of daily food,
If a brother or sister be naked and in lack 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 say unto them, Depart in peace, be [ye] warmed and filled; notwithstanding ye give them not those things which are needful to the body; what [doth it] profit?
and one of you say unto them, Go in peace, be ye warmed and filled; and yet ye give them not the things needful to the body; what doth it 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.
Even so faith, if it have not works, is dead in itself.
so also the faith, if it may not have works, is dead by itself.
- 18** Yea, a man may say, Thou hast faith, and I have works: shew me thy faith without thy works, and I will shew thee my faith by my works.
Yea, a man will say, Thou hast faith, and I have works: show me thy faith apart from [thy] works, and I by my works will show 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 devils also believe, and tremble. Thou believest that God is one; thou doest well: the demons also believe, and shudder. 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 apart from works is barren?
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, in that he offered up 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 by works was faith made perfect;
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 unto him for righteousness: and he was called the Friend of God.
and the scripture was fulfilled which saith, And Abraham believed God, and it was reckoned unto him for righteousness; and he was called the 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 how that by works a man is justified, and not by faith only.
Ye see that by works a man is justified, and not only by faith.
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?
And in like manner was not also Rahab the harlot justified by works, in that she received the messengers, and sent them out 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 apart from the spirit is dead, even so faith apart from 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 masters, knowing that we shall receive the greater condemnation.
Be not many [of you] teachers, my brethren, knowing that we shall receive heavier judgment.
Many teachers become not, my brethren, having known that greater judgment we shall receive,**
- 2 For in many things we offend all. If any man offend not in word, the same [is] a perfect man, [and] able also to bridle the whole body.
For in many things we all stumble. If any stumbleth not in word, the same is a perfect man, able to bridle the whole body also.
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 horses' mouths, that they may obey us; and we turn about their whole body.
Now if we put the horses` bridles into their mouths that they may obey us, we turn about their whole body also.
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 be] so great, and [are] driven of fierce winds, yet are they turned about with a very small helm, whithersoever the governor listeth. Behold, the ships also, though they are so great and are driven by rough winds, are yet turned about by a very small rudder, whither the impulse of the steersman willeth. 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! So the tongue also is a little member, and boasteth great things. Behold, how much wood is kindled by how small a fire! 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 of hell. And the tongue is a fire: the world of iniquity among our members is the tongue, which defileth the whole body, and setteth on fire the wheel of nature, and is set on fire by 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 things in the sea, is tamed, and hath been tamed of mankind: For every kind of beasts and birds, of creeping things and things in the sea, is tamed, and hath been tamed by mankind. 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 man tame; [it is] a restless evil, [it is] full of deadly poison. and the tongue no one of men is able to subdue, [it is] an unruly evil, full of deadly poison,**

- 9 Therewith bless we God, even the Father; and therewith curse we men, which are made after the similitude of God.**
Therewith bless we the Lord and Father; and therewith curse we men, who are 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 cometh forth blessing and cursing. My brethren, these things ought not so to be.
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?**
Doth the fountain send forth from the same opening sweet [water] 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? either a vine, figs? so [can] no fountain both yield salt water and fresh.**
Can a fig tree, my brethren, yield olives, or a vine figs? Neither [can] salt water yield sweet.
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 shew out of a good conversation his works with meekness of wisdom.**
Who is wise and understanding among you? let him show by his good life 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 jealousy and faction in your heart, glory not and lie not 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, devilish.
This wisdom is not [a wisdom] that cometh down from above, but is earthly, sensual, 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 jealousy and faction are, there is confusion and every vile deed.
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 intreated, full of mercy and good fruits, without partiality, and without hypocrisy.
But the wisdom that is from above is first pure, then peaceable, gentle, easy to be entreated, full of mercy and good fruits, without variance, without hypocrisy.
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 of them that make peace.
And the fruit of righteousness is sown in peace 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] of your lusts that war in your members?
 Whence [come] wars and whence [come] fightings among you? [come they] not hence, [even] of your pleasures that 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 covet, 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 amiss, that ye may spend [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? whosoever therefore will be a friend of the world is the enemy of God.
 Ye adulteresses, know ye not that the friendship of the world is enmity with God?
 Whosoever therefore would be a friend of the world maketh himself an 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? Or think ye that the scripture speaketh in vain? Doth the spirit which he made to dwell in us long unto envying?
 Do ye think that emptily the Writing saith, `To envy earnestly desireth the spirit that did dwell in us,`**

- 6 But he giveth more grace. Wherefore he saith, God resisteth the proud, but giveth grace unto the humble.**
But he giveth more grace. Wherefore [the scripture] saith, God resisteth the proud, but giveth grace to the humble.
and greater grace he doth give, wherefore he saith, `God against proud ones doth set Himself up, and to lowly ones He doth give grace?`
- 7 Submit yourselves therefore to God. Resist the devil, and he will flee from you.**
Be subject therefore unto God; but 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 nigh to God, and he will draw nigh to you. Cleanse your hands, ye sinners; and purify your hearts, ye doubleminded.
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 afflicted, 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 shall lift you up.**
Humble yourselves in the sight of 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 judge the law, thou art not a doer of the law, but a judge.

Speak not one against another, brethren. He that speaketh against a brother, or judgeth his brother, speaketh against 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 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 [only] is the lawgiver and judge, [even] he who is able to save and to destroy: but who art thou that judgest thy neighbor?

one is the lawgiver, who is able to save and to destroy; thou -- who art thou that dost judge the other?

13 Go to 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:

Come now, ye that say, To-day or to-morrow we will go into this city, and spend a year there, and trade, and get 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 [shall be] on the morrow. For what [is] your life? It is even a vapour, that appeareth for a little time, and then vanisheth away.

whereas ye know not what shall be on the morrow. What is your life? For ye are a vapor, that appeareth for a little time, and then vanisheth away.

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 For that ye [ought] to say, If the Lord will, we shall live, and do this, or that.
For that ye ought to say, If the Lord will, we shall both live, and 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 that knoweth to do good, and doeth it not, to him it is sin.
to him, then, knowing to do good, and not doing, sin it is to him.**
- 1 Go to now, [ye] rich men, weep and howl for your miseries that shall come upon [you].
Come now, ye rich, weep and howl for 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 motheaten.
Your riches are corrupted, and your garments are 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 witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days.
Your gold and your silver are rusted; and their rust shall be for a testimony against you, and shall eat your flesh as fire. Ye have laid up your 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 labourers who have reaped down your fields, which is of you kept back by fraud, crieth: and the cries of them which have reaped are entered into the ears of the Lord of sabaoth.

Behold, the hire of the laborers who mowed your fields, which is of you kept back by fraud, crieth out: and the cries of them that reaped have 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 delicately on the earth, and taken your pleasure; ye have nourished your hearts 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 righteous [one]; he doth not resist you.

ye did condemn -- ye did murder the righteous one, he doth not resist you.

7 Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain.

Be patient therefore, brethren, until the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, being patient over it, until it receive the early and 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; stablish your hearts: for the coming of the Lord draweth nigh.
Be ye also patient; establish your hearts: for the coming of the Lord is at hand.
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.
Murmur not, brethren, one against another, that ye be not judged: behold, the judge standeth before the doors.
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, brethren, for an example of suffering and of patience, the prophets who spake 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 which 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 that endured: ye have heard of the patience of Job, and have seen the end of the Lord, how that the Lord is full of pity, and merciful.
lo, 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 above all things, my brethren, swear not, neither by the heaven, nor by the earth, nor by any other oath: but let your yea be yea, and your nay, nay; that ye fall not 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 merry? let him sing psalms. Is any among you suffering? Let him pray. Is any cheerful? Let him sing praise. 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 church; and let them pray over him, anointing him with oil in the name of the Lord:
Is any among you sick? Let him call for the elders of the church; 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 shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him.
and the prayer of faith shall save him that is sick, and the Lord shall raise him up; and if he have 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 a righteous man availeth much.

Confess therefore your sins one to another, and pray one for another, that ye may be healed. The supplication of a righteous man availeth much in its working.

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 Elias 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.

Elijah was a man of like passions with us, and he prayed fervently that it might not rain; and it rained not on the earth for 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 her fruit.

And he prayed again; and the heaven gave rain, and the earth brought forth her fruit.

and again he did pray, and the heaven did give rain, and the land did bring forth her fruit.

19 Brethren, if any of you do err from the truth, and one convert him;

My brethren, if any among you err from the truth, and one convert him;

Brethren, if any among you may go astray from the truth, and any one may turn him back,

20 Let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins.

let him know, that he who converteth 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.