

The Spanish Composite Bible

By

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The Spanish Composite Reflection Bible is intended to make you think more deeply about the text by progressive comparison of literal versions. Starting with Spanish, two English versions are progressively compared in order to gain deeper insights into the text. The mind works differently when understanding one text, when comparing two texts and when looking at more than two. As a result, an over-all 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. 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.

Spanish RV 1909

The World English Bible

Young's Literal Translation

James

1 JACOBO, siervo de Dios y del Señor Jesucristo, á las doce tribus que están esparcidas, salud.

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

James, of God and of the Lord Jesus Christ a servant, to the Twelve Tribes who are in the dispersion: Hail!

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

James, of God and of the Lord Jesus Christ a servant, to the Twelve Tribes who are in the dispersion: Hail!

- 2 Hermanos míos, tened por sumo gozo cuando cayereis en diversas tentaciones;
Count it all joy, my brothers, when you fall into various temptations,
All joy count [it], my brethren, when ye may fall into temptations manifold;**
- 3 Sabiendo que la prueba de vuestra fe obra paciencia.
Knowing that the testing of your faith produces patience.
knowing that the proof of your faith doth work endurance,**
- 4 Mas tenga la paciencia perfecta su obra, para que seáis perfectos y cabales, sin faltar en alguna cosa.
Let patience have its perfect work, that you 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 Y si alguno de vosotros tiene falta de sabiduría, demándela á Dios, el cual da á todos abundantemente, y no zahiere; y le será dada.
But if any of you lacks wisdom, let him ask of God, who gives to all liberally and without reproach; and it will 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 Pero pida en fe, no dudando nada: porque el que duda es semejante á la onda de la mar, que es movida del viento, y echada de una parte á otra.
But let him ask in faith, without any doubting, for he who doubts is like a wave 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 No piense pues el tal hombre que recibirá ninguna cosa del Señor.
For let that man not think that he will receive anything from the Lord.
for let not that man suppose that he shall receive anything from the Lord --**
- 8 El hombre de doblado ánimo es inconstante en todos sus caminos.
He is a double-minded man, unstable in all his ways.
a two-souled man [is] unstable in all his ways.**
- 9 El hermano que es de baja suerte, gloriése en su alteza:
But let the brother in humble circumstances glory in his high position;
And let the brother who is low rejoice in his exaltation,**
- 10 Mas el que es rico, en su bajeza; porque Él se pasará como la flor de la hierba.
and the rich, in that he is made humble, because like the flower in the grass, he will pass away.
and the rich in his becoming low, because as a flower of grass he shall pass away;**
- 11 Porque salido el sol con ardor, la hierba se secó, y su flor se cayó, y pereció su hermosa apariencia: así también se marchitará el rico en todos sus caminos.
For the sun arises with the scorching wind, and withers the grass, and the flower in it falls, and the beauty of its appearance perishes. So also will the rich man fade away in his pursuits.
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 Bienaventurado el varón que sufre la tentación; porque cuando fuere probado, recibirá la corona de vida, que Dios ha prometido á los que le aman.

Blessed is the man who endures temptation, for when he has been approved, he will receive the crown of life, which the Lord promised to those who 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 Cuando alguno es tentado, no diga que es tentado de Dios: porque Dios no puede ser tentado de los malos, ni ÉL tienta á alguno:

Let no man say when he is tempted, "I am tempted by God," for God can't be tempted with evil, and he 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 Sino que cada uno es tentado, cuando de su propia concupiscencia es atraído, y cebado.

**But each one 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 Y la concupiscencia, después que ha concebido, pare el pecado: y el pecado, siendo cumplido, engendra muerte.

Then the lust, when it has conceived, bears sin; and the sin, when it is full grown, brings forth death.

afterward the desire having conceived, doth give birth to sin, and the sin having been perfected, doth bring forth death.

16 Amados hermanos míos, no erréis.

Don't be deceived, my beloved brothers.

Be not led astray, my brethren beloved;

17 Toda buena dádiva y todo don perfecto es de lo alto, que desciende del Padre de las luces, en el cual no hay mudanza, ni sombra de variación.

Every good gift and every perfect gift is from above, coming down from the Father of lights, with whom can be no variation, nor turning shadow.

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 El, de su voluntad nos ha engendrado por la palabra de verdad, para que seamos primicias de sus criaturas.

Of his own will he brought us forth by the word of truth, that we should be a kind of 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 Por esto, mis amados hermanos, todo hombre sea pronto para oír, tardío para hablar, tardío para airarse:

So, then, my beloved brothers, let every man be swift to hear, slow to speak, and slow to anger;

So then, my brethren beloved, let every man be swift to hear, slow to speak, slow to anger,

20 Porque la ira del hombre no obra la justicia de Dios.

for the anger of man doesn't produce the righteousness of God.

for the wrath of a man the righteousness of God doth not work;

- 21 Por lo cual, dejando toda inmundicia y superfluidad de malicia, recibid con mansedumbre la palabra ingerida, la cual puede hacer salvas vuestras almas.
Therefore, putting away all filthiness and overflowing of wickedness, receive with humility 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 Mas sed hacedores de la palabra, y no tan solamente oidores, engañándoos á vosotros mismos.
But be doers of the word, and not only hearers, deluding your own selves.
and become ye doers of the word, and not hearers only, deceiving yourselves,**
- 23 Porque si alguno oye la palabra, y no la pone por obra, este tal es semejante al hombre que considera en un espejo su rostro natural.
For if anyone is a hearer of the word and not a doer, he is like 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 Porque Él se consideró á sí mismo, y se fué, y luego se olvidó qué tal era.
for he sees himself, and goes away, and immediately forgets what kind of man he was.
for he did view himself, and hath gone away, and immediately he did forget of what kind he was;**

25 Mas el que hubiere mirado atentamente en la perfecta ley, que es la de la libertad, y perseverado en ella, no siendo oidor olvidadizo, sino hacedor de la obra, este tal será bienaventurado en su hecho.

But he who looks into the perfect law, the law of freedom, and continues, not being a hearer who forgets but a doer of the work, this man will be blessed in what he does.

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 Si alguno piensa ser religioso entre vosotros, y no refrena su lengua, sino engañando su corazón, la religión del tal es vana.

If anyone among you thinks himself to be religious, while he doesn't bridle his tongue, but deceives his heart, this man's religion is worthless.

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 La religión pura y sin mácula delante de Dios y Padre es esta: Visitar los huérfanos y las viudas en sus tribulaciones, y guardarse sin mancha de este mundo.

Pure religion and undefiled before our God and Father is this: to visit the fatherless and widows in their affliction, and to keep oneself unstained by 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 HERMANOS míos, no tengáis la fe de nuestro Señor Jesucristo glorioso en acepción de personas.

My brothers, don't hold 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** Porque si en vuestra congregación entra un hombre con anillo de oro, y de preciosa ropa, y también entra un pobre con vestidura vil,
For if a man with a gold ring, in fine clothing, comes into your assembly, and there come in also a poor man in filthy 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** Y tuviereis respeto al que trae la vestidura preciosa, y le dijereis: Siéntate tú aquí en buen lugar: y dijereis al pobre: Estáte tú allí en pie; ó siéntate aquí debajo de mi estrado:
and you pay special attention to him who wears the fine clothing, and say, "Sit here in a good place;" and you tell the poor man, "Stand there," or "Sit by 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** ¿No juzgáis en vosotros mismos, y venís á ser jueces de pensamientos malos?
haven't you shown partiality among yourselves, and become judges with evil thoughts?
ye did not judge fully in yourselves, and did become ill-reasoning judges.
- 5** Hermanos míos amados, oid: ¿No ha elegido Dios los pobres de este mundo, ricos en fe, y herederos del reino que ha prometido á los que le aman?
Listen, my beloved brothers. Didn't God choose those who are poor in this world to be rich in faith, and heirs of the kingdom which he promised to those who 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 Mas vosotros habéis afrentado al pobre. ¿No os oprimen los ricos, y no son ellos los mismos que os arrastran á los juzgados?

But you have dishonored the poor man. Don't the rich oppress you, and personally drag you before the courts?

and ye did dishonour the poor one; do not the rich oppress you and themselves draw you to judgment-seats;

7 ¿No blasfeman ellos el buen nombre que fué invocado sobre vosotros?

Don't they blaspheme the honorable name by which you are called?

do they not themselves speak evil of the good name that was called upon you?

8 Si en verdad cumplís vosotros la ley real, conforme á la Escritura: Amarás á tu prójimo como á ti mismo, bien hacéis:

However, if you fulfill the royal law, according to the Scripture, "You shall love your neighbor as yourself," you do well.

If, indeed, royal law ye complete, according to the Writing, `Thou shalt love thy neighbour as thyself,` -- ye do well;

9 Mas si hacéis acepción de personas, cometéis pecado, y sois reconvencidos de la ley como transgresores.

But if you show partiality, you 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 Porque cualquiera que hubiere guardado toda la ley, y ofendiere en un punto, es hecho culpado de todos.

For whoever shall keep the whole law, and yet stumble in one point, he has become guilty of all.

for whoever the whole law shall keep, and shall stumble in one [point], he hath become guilty of all;

11 Porque el que dijo: No cometerás adulterio, también ha dicho: No matarás. Ahora bien, si no hubieras matado, ya eres hecho transgresor de la ley.

For he who said, "Do not commit adultery," said also, "Do not commit murder." Now if you do not commit adultery, but murder, you have 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 Así hablad, y así obrad, como los que habéis de ser juzgados por la ley de libertad.

So speak, and so do, as men who are to be judged by a law of freedom.

so speak ye and so do, as about by a law of liberty to be judged,

13 Porque juicio sin misericordia será hecho con aquel que no hiciere misericordia: y la misericordia se gloria contra el juicio.

For judgment is without mercy to him who has showed no mercy. Mercy triumphs over judgment.

for the judgment without kindness [is] to him not having done kindness, and exult doth kindness over judgment.

14 Hermanos míos, ¿qué aprovechará si alguno dice que tiene fe, y no tiene obras? ¿Podrá la fe salvarle?

What good is it, my brothers, if a man says he has faith, but has no 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 Y si el hermano ó la hermana están desnudos, y tienen necesidad del mantenimiento de cada día,**
And if a brother or sister is 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 Y alguno de vosotros les dice: Id en paz, calentaos y hartaos; pero no les diereis las cosas que son necesarias para el cuerpo: ¿qué aprovechará?**
and one of you tells them, "Go in peace, be warmed and filled;" and yet you didn't give them the things the body needs, what good is it?
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 Así también la fe, si no tuviere obras, es muerta en sí misma.**
Even so faith, if it has no works, is dead in itself.
so also the faith, if it may not have works, is dead by itself.
- 18 Pero alguno dirá: Tú tienes fe, y yo tengo obras: muéstrame tu fe sin tus obras, y yo te mostraré mi fe por mis obras.**
Yes, a man will say, "You have faith, and I have works." Show me your faith without your works, and I by my works will show you 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 Tú crees que Dios es uno; bien haces: también los demonios creen, y tiemblan.**
You believe that God is one. You do 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 ¿Mas quieres saber, hombre vano, que la fe sin obras es muerta?
But do you want to know, vain man, that faith apart from works is dead?
And dost thou wish to know, O vain man, that the faith apart from the works is dead?**
- 21 ¿No fué justificado por las obras Abraham nuestro padre, cuando ofreció á su hijo Isaac sobre el altar?
Wasn't Abraham, our father, justified by works, in that he offered up Isaac his son on the altar?
Abraham our father -- was not he declared righteous out of works, having brought up Isaac his son upon the altar?**
- 22 ¿No ves que la fe obró con sus obras, y que la fe fué perfecta por las obras?
You see that faith worked with his works, and 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 Y fué cumplida la Escritura que dice: Abraham creyó á Dios, y le fué imputado á justicia, y fué llamado amigo de Dios.
and the scripture was fulfilled which says, "Abraham believed God, and it was accounted to him as 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 Vosotros veis, pues, que el hombre es justificado por las obras, y no solamente por la fe.
You see then 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 Asimismo también Rahab la ramera, ¿no fué justificada por obras, cuando recibió los mensajeros, y los echó fuera por otro camino?

In like manner wasn't Rahab the prostitute also 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 Porque como el cuerpo sin espíritu está muerto, así también la fe sin obras es muerta.

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 HERMANOS míos, no os hagáis muchos maestros, sabiendo que recibiremos mayor condenación.

Let not many of you be teachers, my brothers, knowing that we will receive heavier judgment.

Many teachers become not, my brethren, having known that greater judgment we shall receive,

2 Porque todos ofendemos en muchas cosas. Si alguno no ofende en palabra, éste es varón perfecto, que también puede con freno gobernar todo el cuerpo.

For in many things we all stumble. If anyone doesn't stumble 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 He aquí nosotros ponemos frenos en las bocas de los caballos para que nos obedezcan, y gobernamos todo su cuerpo.**

Indeed, we put bits into the horses` mouths so that they may obey us, and we turn about their whole body.

lo, the bits we put into the mouths of the horses for their obeying us, and their whole body we turn about;

- 4 Mirad también las naves: aunque tan grandes, y llevadas de impetuosos vientos, son gobernadas con un muy pequeño timón por donde quisiere el que las gobierna.**

Behold, the ships also, though they are so big and are driven by fierce winds, are yet turned about by a very small rudder, wherever the pilot desires.

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 Así también, la lengua es un miembro pequeño, y se gloria de grandes cosas. He aquí, un pequeño fuego ¡cuán grande bosque enciende!**

So the tongue is also a little member, and boasts 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 Y la lengua es un fuego, un mundo de maldad. Así la lengua está puesta entre nuestros miembros, la cual contamina todo el cuerpo, é inflama la rueda de la creación, y es inflamada del infierno.**

And the tongue is a fire. The world of iniquity among our members is the tongue, which defiles the whole body, and sets on fire the course of nature, and is set on fire by Gehenna.

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 Porque toda naturaleza de bestias, y de aves, y de serpientes, y de seres de la mar, se doma y es domada de la naturaleza humana:**

For every kind of animal, bird, creeping thing, and thing in the sea, is tamed, and has 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 Pero ningún hombre puede domar la lengua, que es un mal que no puede ser refrenado; llena de veneno mortal.**

But nobody can tame the tongue. It is a restless evil, full of deadly poison.

and the tongue no one of men is able to subdue, [it is] an unruly evil, full of deadly

- 9 Con ella bendecimos al Dios y Padre, y con ella maldecimos á los hombres, los cuales son hechos á la semejanza de Dios.**

With it we bless our God and Father, and with it we curse men, who are made in the image 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 De una misma boca proceden bendición y maldición. Hermanos míos, no conviene que estas cosas sean así hechas.**

Out of the same mouth comes forth blessing and cursing. My brothers, these things ought not to be so.

out of the same mouth doth come forth blessing and cursing; it doth not need, my brethren, these things so to happen;

- 11 ¿Echa alguna fuente por una misma abertura agua dulce y amarga?**

Does a spring send forth from the same opening fresh and bitter water?

doth the fountain out of the same opening pour forth the sweet and the bitter?

- 12 Hermanos míos, ¿puede la higuera producir aceitunas, ó la vid higos? Así ninguna fuente puede hacer agua salada y dulce.**
Can a fig tree, my brothers, yield olives, or a vine figs? Thus no spring yields both salt water and fresh 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 ¿Quién es sabio y avisado entre vosotros? muestre por buena conversación sus obras en mansedumbre de sabiduría.**
Who is wise and understanding among you? Let him show his deeds done in gentleness of wisdom by his good life.
Who [is] wise and intelligent among you? let him shew out of the good behaviour his works in meekness of wisdom,
- 14 Pero si tenéis envidia amarga y contención en vuestros corazones, no os gloriéis, ni seáis mentirosos contra la verdad:**
But if you have bitter jealousy and selfish ambition in your heart, don't boast and don't lie against the truth.
and if bitter zeal ye have, and rivalry in your heart, glory not, nor lie against the truth;
- 15 Que esta sabiduría no es la que descende de lo alto, sino terrena, animal, diabólica.**
This wisdom is not that which comes down from above, but is earthly, sensual, and demonic.
this wisdom is not descending from above, but earthly, physical, demon-like,
- 16 Porque donde hay envidia y contención, allí hay perturbación y toda obra perversa.**
For where jealousy and selfish ambition are, there is confusion and every evil deed.
for where zeal and rivalry [are], there is insurrection and every evil matter;

17 Mas la sabiduría que es de lo alto, primeramente es pura, después pacífica, modesta, benigna, llena de misericordia y de buenos frutos, no juzgadora, no fingida.

But the wisdom that is from above is first pure, then peaceful, gentle, reasonable, full of mercy and good fruits, without partiality, and without hypocrisy.

and the wisdom from above, first, indeed, is pure, then peaceable, gentle, easily entreated, full of kindness and good fruits, uncontentious, and unhyprocritical: --

18 Y el fruto de justicia se siembra en paz para aquellos que hacen paz.

Now the fruit of righteousness is sown in peace by those who make peace.

and the fruit of the righteousness in peace is sown to those making peace.

1 ¿DE dónde vienen las guerras y los pleitos entre vosotros? ¿No son de vuestras concupiscencias, las cuales combaten en vuestros miembros?

Where do wars and fightings among you come from? Don`t they come from 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 Codiciáis, y no tenéis; matáis y ardéis de envidia, y no podéis alcanzar; combatis y guerreáis, y no tenéis lo que deseáis, porque no pedís.

You lust, and don`t have. You kill, covet, and can`t obtain. You fight and make war. Yet you don`t have, because you don`t ask.

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 Pedís, y no recibís, porque pedís mal, para gastar en vuestros deleites.

You ask, and don`t receive, because you ask amiss, so that you may spend it for your pleasures.

ye ask, and ye receive not, because evilly ye ask, that in your pleasures ye may spend [it].

- 4 Adúlteros y adúlteras, ¿no sabéis que la amistad del mundo es enemistad con Dios? Cualquiera pues que quisiere ser amigo del mundo, se constituye enemigo de Dios.**

You adulterers and adulteresses, don't you know that friendship with the world is enmity with God? Whoever therefore wants to be a friend of the world makes 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 ¿Pensáis que la Escritura dice sin causa: Es espíritu que mora en nosotros codicia para envidia?**

Or do you think that the Scripture says in vain, "The Spirit who lives in us yearns jealously"?

Do ye think that emptily the Writing saith, `To envy earnestly desireth the spirit that did dwell in us,`

- 6 Mas Él da mayor gracia. Por esto dice: Dios resiste á los soberbios, y da gracia á los humildes.**

But he gives more grace. Therefore it says, "God resists the proud, but gives 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 Someteos pues á Dios; resistid al diablo, y de vosotros huirá.**

Be subject therefore to 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 Allegaos á Dios, y él se allegará á vosotros. Pecadores, limpiad las manos; y vosotros de doblado ánimo, purificad los corazones.

Draw near to God, and he will draw near to you. Cleanse your hands, you sinners; and purify your hearts, you double-minded.

draw nigh to God, and He will draw nigh to you; cleanse hands, ye sinners! and purify hearts, ye two-souled!

9 Afligíos, y lamentad, y llorad. Vuestra risa se convierta en lloro, y vuestro gozo en tristeza. Lament, mourn, and weep. Let your laughter be turned to mourning, and your joy to gloom. be exceeding afflicted, and mourn, and weep, let your laughter to mourning be turned, and the joy to heaviness;

10 Humillaos delante del Señor, y Él os ensalzará.

Humble yourselves in the sight of the Lord, and he will exalt you.

be made low before the Lord, and He shall exalt you.

11 Hermanos, no murmuréis los unos de los otros. El que murmura del hermano, y juzga á su hermano, este tal murmura de la ley, y juzga á la ley; pero si tú juzgas á la ley, no eres guardador de la ley, sino juez.

Don`t speak against one another, brothers. He who speaks against a brother and judges his brother, speaks against the law and judges the law. But if you judge the law, you are 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 Uno es el dador de la ley, que puede salvar y perder: ¿quién eres tú que juzgas á otro?
Only one is the lawgiver, who is able to save and to destroy. But who are you to judge another?
one is the lawgiver, who is able to save and to destroy; thou -- who art thou that dost judge the other?**
- 13 Ea ahora, los que decís: Hoy y mañana iremos á tal ciudad, y estaremos allá un año, y compraremos mercadería, y ganaremos:
Come now, you who say, "Today or tomorrow let`s 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 Y no sabéis lo que será mañana. Porque ¿qué es vuestra vida? Ciertamente es un vapor que se aparece por un poco de tiempo, y luego se desvanece.
Whereas you don`t know what your life will be like tomorrow. For what is your life? For you are a vapor, that appears for a little time, and then vanishes 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 En lugar de lo cual deberíais decir: Si el Señor quisiere, y si viviéremos, haremos esto ó aquello.
For you ought to say, "If the Lord wills, we will 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 Mas ahora os jactáis en vuestras soberbias. Toda jactancia semejante es mala.
But now you glory in your boasting. All such boasting is evil.
and now ye glory in your pride; all such glorying is evil;**

- 17 El pecado, pues, está en aquel que sabe hacer lo bueno, y no lo hace.
To him therefore who knows to do good, and doesn't do it, to him it is sin.
to him, then, knowing to do good, and not doing, sin it is to him.**
- 1 EA ya ahora, oh ricos, llorad aullando por vuestras miserias que os vendrán.
Come now, you rich, weep and howl for your miseries that are coming on you.
Go, now, ye rich! weep, howling over your miseries that are coming upon [you];**
- 2 Vuestras riquezas están podridas: vuestras ropas están comidas de polilla.
Your riches are corrupted and your garments are moth-eaten.
your riches have rotted, and your garments have become moth-eaten;**
- 3 Vuestro oro y plata están corrompidos de orín; y su orín os será testimonio, y comerá del todo vuestras carnes como fuego. Os habéis allegado tesoro para en los postreros días.
Your gold and your silver are corroded, and their corrosion will be for a testimony against you, and will eat your flesh like fire. You 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 He aquí, el jornal de los obreros que han segado vuestras tierras, el cual por engaño no les ha sido pagado de vosotros, clama; y los clamores de los que habían segado, han entrado en los oídos del Señor de los ejércitos.
Behold, the wages of the laborers who mowed your fields, which you have kept back by fraud, cries out, and the cries of those who reaped have entered into the ears of the Lord of Hosts.
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 Habéis vivido en deleites sobre la tierra, y sido disolutos; habéis cebado vuestros corazones como en el día de sacrificios.

You have lived delicately on the earth, and taken your pleasure. You 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 Habéis condenado y muerto al justo; y Él no os resiste.

You have condemned, you have murdered the righteous one. He doesn't resist you.

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

7 Pues, hermanos, tened paciencia hasta la venida del Señor. Mirad cómo el labrador espera el precioso fruto de la tierra, aguardando con paciencia, hasta que reciba la lluvia temprana y tardía.

Be patient therefore, brothers, until the coming of the Lord. Behold, the farmer waits for the precious fruit of the earth, being patient over it, until it receives the early and late 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 Tened también vosotros paciencia; confirmad vuestros corazones: porque la venida del Señor se acerca.

You also be 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 Hermanos, no os quejéis unos contra otros, porque no seáis condenados; he aquí, el juez está delante de la puerta.**

Don't grumble, brothers, against one another, so that you won't be judged. Behold, the judge stands at the door.

murmur not against one another, brethren, that ye may not be condemned; lo, the Judge before the door hath stood.

- 10 Hermanos míos, tomad por ejemplo de aflicción y de paciencia, á los profetas que hablaron en nombre del Señor.**

Take, brothers, for an example of suffering and of patience, the prophets who spoke 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 He aquí, tenemos por bienaventurados á los que sufren. Habéis oído la paciencia de Job, y habéis visto el fin del Señor, que el Señor es muy misericordioso y piadoso.**

Behold, we call them blessed who endured. You have heard of the patience of Job, and have seen the Lord in the end, and how the Lord is full of compassion and mercy.

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 Mas sobre todo, hermanos míos, no juréis, ni por el cielo, ni por la tierra, ni por otro cualquier juramento; sino vuestro sí sea sí, y vuestro no sea no; porque no caigáis en condenación.**

But above all things, my brothers, don't swear, neither by heaven, nor by the earth, nor by any other oath; but let your yes be yes, and your no, no; so that you don't fall into hypocrisy.

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** ¿Está alguno entre vosotros afligido? haga oración. ¿Está alguno alegre? cante salmos.
Is any among you suffering? Let him pray. Is any cheerful? Let him sing praises.
Doth any one suffer evil among you? let him pray; is any of good cheer? let him sing psalms;
- 14** ¿Está alguno enfermo entre vosotros? llame á los ancianos de la iglesia, y oren por Él, ungiéndole con aceite en el nombre del Señor.
Is any among you sick? 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 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** Y la oración de fe salvará al enfermo, y el Señor lo levantará; y si estuviere en pecados, le serán perdonados.
and the prayer of faith will heal him who is sick, and the Lord will raise him up. If he has committed sins, it will 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** Confesaos vuestras faltas unos á otros, y rogad los unos por los otros, para que seáis sanos; la oración del justo, obrando eficazmente, puede mucho.
Confess your offenses one to another, and pray one for another, that you may be healed. The effective, earnest prayer of a righteous man is powerfully effective.
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** Elías era hombre sujeto á semejantes pasiones que nosotros, y rogó con oración que no lloviese, y no llovió sobre la tierra en tres años y seis meses.
Elijah was a man with a nature like ours, and he prayed earnestly that it might not rain, and it didn` t rain 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** Y otra vez oró, y el cielo dió lluvia, y la tierra produjo su fruto.
He prayed again, and the sky gave rain, and the earth brought forth its fruit.
and again he did pray, and the heaven did give rain, and the land did bring forth her fruit.
- 19** Hermanos, si alguno de entre vosotros ha errado de la verdad, y alguno le convirtiere,
Brothers, if any among you wanders from the truth, and someone turns him back,
Brethren, if any among you may go astray from the truth, and any one may turn him back,
- 20** Sepa que el que hubiere hecho convertir al pecador del error de su camino, salvará un alma de muerte, y cubrirá multitud de pecados.
let him know, that he who converts a sinner from the error of his way will save a soul from death, and will 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.