

# The Composite Reflection Bible

The 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 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.

Gary D. Rose June, 2010 Dade City, FL.

The World English Bible  
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 in the Dispersion: greetings.**  
**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 Count it all joy, my brothers, when you fall into various 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 that the testing of your faith produces patience.**  
**Knowing that the proving of your faith worketh patience.**  
**knowing that the proof of your faith doth work endurance,**

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- 4** Let patience have its perfect work, that you may be perfect and complete, lacking in 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** 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.  
**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, without any doubting, for he who doubts is like a wave of the sea, driven by 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 that man not think that he will receive anything from 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** He is a double-minded man, unstable in all his ways.  
**a doubleminded man, unstable in all his ways.**  
**a two-souled man [is] unstable in all his ways.**
- 9** But let the brother in humble circumstances glory in his high position;  
**But let the brother of low degree glory in his high estate:**  
**And let the brother who is low rejoice in his exaltation,**

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- 10** and the rich, in that he is made humble, because like the flower in the grass, he will 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 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 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 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.  
**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 by God," for God can't be tempted with evil, and he himself tempts no one.  
**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 each one is tempted, when he is drawn away by 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,**

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- 15** Then the lust, when it has conceived, bears sin; and the sin, when it is full grown, brings 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** Don't be deceived, my beloved brothers.  
Be not deceived, my beloved brethren.  
Be not led astray, my brethren beloved;
- 17** 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 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 he brought us forth by the word of truth, that we should be a kind of first fruits 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** So, then, my beloved brothers, let every man be swift to hear, slow to speak, and slow to anger; 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,

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- 20** for the anger of man doesn't produce 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** Therefore, putting away all filthiness and overflowing of wickedness, receive with humility the implanted 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 doers of the word, and not only hearers, deluding 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 anyone is a hearer of the word and not a doer, he is like a man beholding his natural face in a mirror;  
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 sees himself, and goes away, and immediately forgets what kind 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;

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- 25** 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.  
**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 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 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 our God and Father is this: to visit the fatherless and widows in their affliction, and to keep oneself unstained by 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 brothers, don't hold 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 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 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,**

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- 3** 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 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** haven't you shown partiality among yourselves, and become judges with 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** 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 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 you have dishonored the poor man. Don't the rich oppress you, and personally drag you before the courts?  
 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** Don't they blaspheme the honorable name by which you 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?

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- 8** However, if you fulfill the royal law, according to the Scripture, "You shall love your neighbor as yourself," you 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 you show partiality, you commit sin, being 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 stumble in one point, he has become 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 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 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, and so do, as men who are to be judged by a law of freedom.  
**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,**



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- 13** For judgment is without mercy to him who has showed no mercy. Mercy triumphs over 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 good is it, my brothers, if a man says he has faith, but has no works? Can that 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** And if a brother or sister is naked and in lack 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 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 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 has no works, is dead in itself.  
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.

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- 18** 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.  
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** You believe that God is one. You do well. The demons also believe, and shudder.  
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 do you want to know, vain man, that faith apart from 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** Wasn't Abraham, our father, justified by works, in that he offered up Isaac his son on 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** You see that faith worked with his works, and by works faith was perfected;  
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 says, "Abraham believed God, and it was accounted to him as 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.

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- 24** You see then that by works, a man is justified, and not only by faith.  
**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** 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 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 apart from the spirit is dead, even so faith apart from works is dead.  
**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** Let not many of you be teachers, my brothers, knowing that we will receive heavier judgment.  
**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 all stumble. If anyone doesn't stumble in word, the same is a perfect man, able to bridle the whole body also.  
**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;**

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- 3** Indeed, we put bits into the horses` mouths so 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, 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.  
 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** So the tongue is also a little member, and boasts great things. Behold, how much wood is kindled by how small a fire!  
 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. 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 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 animal, bird, creeping thing, and thing in the sea, is tamed, and has been tamed by 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,

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- 8** But nobody can tame the tongue. It is a restless 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** With it we bless our God and Father, and with it we curse men, who are made in the image 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 comes forth blessing and cursing. My brothers, these things ought not to be so.  
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** Does a spring send forth from the same opening fresh and bitter water?  
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 a fig tree, my brothers, yield olives, or a vine figs? Thus no spring yields both salt water and fresh water.  
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.

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**13** 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 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 you have bitter jealousy and selfish ambition in your heart, don't boast and don't lie 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 is not that which comes down from above, but is earthly, sensual, and demonic.

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 jealousy and selfish ambition are, there is confusion and every evil deed.

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 peaceful, gentle, reasonable, 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** Now the fruit of righteousness is sown in peace by those who 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.

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- 1** Where do wars and fightings among you come from? Don't they come from your pleasures 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** 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 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** You ask, and don't receive, because you ask amiss, so that you may spend it for your pleasures.  
**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** 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.  
**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** Or do you think that the Scripture says in vain, "The Spirit who lives in us yearns jealously"?  
**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,`**

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- 6** But he gives more grace. Therefore it says, "God resists the proud, but gives grace to 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** Be subject therefore to God. But 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 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 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** Lament, mourn, and weep. Let your laughter be turned to mourning, and your joy to gloom.  
**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 will exalt you.  
**Humble yourselves in the sight of the Lord, and he shall exalt you.**  
**be made low before the Lord, and He shall exalt you.**



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- 11** 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 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** Only one is the lawgiver, who is able to save and to destroy. But who are you to judge 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** Come now, you who say, "Today or tomorrow let's go into this city, and spend a year there, and trade, 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 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.  
**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 you ought to say, "If the Lord wills, we will both 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;`**

LiteralSpiritualPracticalMeaning

- 16** But now you glory in your boasting. All such boasting 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** To him therefore who knows to do good, and doesn't do it, 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** Come now, you rich, weep and howl for your miseries that are coming on 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 moth-eaten.  
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 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 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 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.  
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;

LiteralSpiritualPracticalMeaning

- 5** You have lived delicately on the earth, and taken your pleasure. You 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** You have condemned, you have murdered the righteous one. He doesn't 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, 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 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** You also be patient. Establish your hearts, for the coming of the Lord is at hand.  
**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** Don't grumble, brothers, against one another, so that you won't be judged. Behold, the judge stands at 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.**

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- 10** Take, brothers, for an example of suffering and of patience, the prophets who spoke in the name of the Lord.  
 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 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.  
 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 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.  
 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 suffering? Let him pray. Is any cheerful? Let him sing praises.  
 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 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 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,

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**15** 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 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 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.

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** 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 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** He prayed again, and the sky gave rain, and the earth brought forth its 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** Brothers, if any among you wanders from the truth, and someone turns him back,

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,

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**20** 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 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.