

## The General Epistle of James

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

<sup>2</sup>Count it all joy, my brothers, when you fall into various temptations, <sup>3</sup>knowing that the testing of your faith produces patience. <sup>4</sup>Now let patience have *its* complete effect, so that you may be mature and whole, lacking in nothing. <sup>5</sup>But if any of you lacks wisdom, let him ask of God, who gives to all *men* generously and without finding fault, and it will be given him. <sup>6</sup>But let him ask in faith, doubting nothing, for he who doubts is like a wave of the sea driven by the wind and tossed. <sup>7</sup>For do not let that man think that he will receive anything of the Lord. <sup>8</sup>A double-minded man *is* unstable in all his ways.

<sup>9</sup>Now let the brother in humble circumstances boast in his high position, <sup>10</sup>and the rich in that he is made low, because like a flower of the grass he will pass away. <sup>11</sup>For the sun rises with a burning heat and withers the grass, and the flower of it falls, and the beauty of its face perishes. So also the rich man will wither away in the midst of his pursuits.

<sup>12</sup>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.

<sup>13</sup>No man should say when he is tempted, "I am tempted by God," for God cannot be tempted with evil, and he himself does not tempt any man. <sup>14</sup>But each man is tempted when he is drawn away by his own lust, and enticed. <sup>15</sup>Then the lust when it has conceived gives birth to sin, and the sin when it is full grown brings forth death. <sup>16</sup>Do not be deceived, my beloved brothers.

<sup>17</sup>Every good gift and every perfect gift is from above, coming down from the Father of lights, with whom can be no variation, neither shifting shadow. <sup>18</sup>Of his own will he gave birth to us by the word of truth, that we should be a kind of firstfruits of his creatures.

<sup>19</sup>You know *this*, my beloved brothers. But let every man be swift to hear, slow to speak, slow to wrath, <sup>20</sup>for the wrath of man does not work the righteousness of God.

<sup>21</sup>Therefore, putting away all filthiness and overflowing of wickedness, receive with meekness the implanted word, which is able to save your souls. <sup>22</sup>But be doers of the word and not hearers only, deluding yourselves. <sup>23</sup>For if anyone is a hearer of the word and not a doer, he is like a man who looks intently at his natural face in a

mirror, <sup>24</sup>for he looks at himself and goes away, and immediately forgets what manner of man he was. <sup>25</sup>But he who looks into the perfect law, the *law* of liberty, and perseveres, not being a hearer who forgets but a doer who works, this man will be blessed in what he does.

<sup>26</sup>If anyone thinks himself to be religious *while* not bridling his tongue, but deceiving his heart, this man's religion is worthless.

<sup>27</sup>Religion *that is* pure and undefiled before our God and Father is this: to visit the fatherless and widows in their affliction, *and* to keep oneself unstained from the world.

**2** My brothers, do not have the faith of our Lord Jesus Christ, *the Lord* of glory, with respect of persons. <sup>2</sup>For if there comes into your synagogue a man with a gold ring, in fine clothing, and there also comes in a poor man in filthy clothing, <sup>3</sup>and you have regard to the one who wears the fine clothing, and say, "Sit here in a good place," and you say to the poor man, "Stand there, or sit under my footstool," <sup>4</sup>do you not make distinctions among yourselves and become judges with evil thoughts?

<sup>5</sup>Listen, my beloved brothers, did not God choose the poor of the world to be rich in faith and heirs of the kingdom that he promised to those who love him? <sup>6</sup>But you have dishonored the poor man. Do not the

rich oppress you and drag you before the judgment seats? <sup>7</sup>Do they not blaspheme the honorable name by which you are called? <sup>8</sup>Nevertheless, if you are fulfilling the royal law according to the scripture, **Love your neighbor as yourself**, you are doing well, <sup>9</sup>but if you show favoritism you commit sin, being convicted by the law as transgressors. <sup>10</sup>For whoever shall keep the whole law, and yet stumble in one *point*, he has become guilty of all. <sup>11</sup>For he who said, **Do not commit adultery**, also said, **Do not murder**. Now if you do not commit adultery, but *commit* murder, you have become a transgressor of the law. <sup>12</sup>So speak and so act as men who will be judged by *the* law of liberty. <sup>13</sup>For judgment *is* without mercy to him who has shown no mercy. Mercy triumphs over judgment.

<sup>14</sup>What does it profit, my brothers, if a man says he has faith but does not have works? Is that faith able to save him? <sup>15</sup>If a brother or sister is naked and in lack of daily food <sup>16</sup>and one of you say to them, "Go in peace, be warmed and filled," but you do not give them what is necessary for the body, what does it profit? <sup>17</sup>Even so faith, if it does not have works, is dead, *being* by itself.

<sup>18</sup>But someone will say, "You have faith, and I have works." Show me your faith apart from *your* works and I will show you *my* faith by my works. <sup>19</sup>You believe that

God is one. You do well. The demons also believe—and shudder. <sup>20</sup>But are you willing to recognize, O empty-headed man, that faith apart from works is barren? <sup>21</sup>Was not Abraham our father made righteous by works, in that he offered up Isaac his son upon the altar? <sup>22</sup>You see that faith was working with his works, and by the works was faith made complete, <sup>23</sup>and the Scripture was fulfilled that says, **and Abraham believed God, and it was reckoned to him for righteousness**, and he was called **the friend of God**. <sup>24</sup>You see that by works a man is declared righteous, and not only by faith. <sup>25</sup>And in the same way was not also Rahab the prostitute made righteous by works, in that she received the messengers, and sent them out another way? <sup>26</sup>For as the body apart from the spirit is dead, even so faith apart from works is dead.

**3** Not many *of you* should become teachers, my brothers, knowing that we will receive a stricter judgment. <sup>2</sup>For in many things we all stumble. If any does not stumble in word, the same is a mature man, able to bridle the whole body also. <sup>3</sup>Now if we put bits into the mouths of horses so that they obey us, we guide their whole body also. <sup>4</sup>Behold!, the ships also, though they are so large and are driven by strong winds, are guided by a very small rudder,

wherever the impulse of the pilot directs.

<sup>5</sup>So also the tongue is a little member, and *yet* it boasts great things. Look!, how large a forest is set ablaze by how small a fire! <sup>6</sup>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 wheel of birth, and is being set on fire by Gehenna. <sup>7</sup>For every kind of beast and bird, of creeping things and things in the sea, is subdued, and has been subdued by mankind. <sup>8</sup>But the tongue no man is able to subdue. *It is* a restless evil, full of deadly poison. <sup>9</sup>With it we bless the Lord and Father, and with it we curse men, who are made after the likeness of God. <sup>10</sup>Out of the same mouth comes forth blessing and cursing. My brothers, these things ought not to be this way. <sup>11</sup>Does the spring send forth from the same opening sweet *water* and bitter? <sup>12</sup>Is a fig tree, my brothers, able to yield olives, or a vine *yield* figs? Neither *can* salt water yield sweet.

<sup>13</sup>Who is wise and understanding among you? By his good way of life let him show his works in the meekness that comes from wisdom. <sup>14</sup>But if you have bitter jealousy and selfish ambition in your heart, do not boast about it and do not lie against the truth. <sup>15</sup>This wisdom is not *a wisdom* that comes down from above, but is

earthly, sensual, demonic. <sup>16</sup>For where jealousy and selfish ambition exist, there is disorder and every kind of worthless practice. <sup>17</sup>But the wisdom that is from above is first pure, then peaceable, reasonable, easy to be entreated, full of mercy and good fruit, without partiality, without hypocrisy. <sup>18</sup>And the fruit of righteousness is sown in peace by those who make peace.

**4** What is the source *of* wars and what is the source *of* fighting among you? *Is it* not from this, *even* from your *desires for* pleasure that are constantly campaigning in your members? <sup>2</sup>You lust, and do not have. You kill and covet, and *in spite of that*, are not able to obtain. You fight and you war. You do not have because you do not ask. <sup>3</sup>You ask, and do not receive because you ask with wrong motives, that you may spend *it* in your pleasures.

<sup>4</sup>Adulteresses! Do you not know that friendship with the world is hostility toward God? Therefore, whoever chooses to be a friend of the world makes himself an enemy of God. <sup>5</sup>Or do you think that the Scripture speaks in vain *that* the spirit that he caused to dwell in us yearns enviously? <sup>6</sup>But he gives a greater grace. Therefore it says, **God resists the proud, but gives grace to the humble.** <sup>7</sup>Therefore submit yourselves to God. Resist the Slanderer, and he will flee from you.

<sup>8</sup>Draw near to God, and he will draw near to you. Cleanse your hands, you sinners, and purify your hearts, you doubleminded. <sup>9</sup>Be afflicted, and mourn, and cry. Let your laughter be turned to mourning, and your joy to heaviness. <sup>10</sup>Humble yourselves in the sight of the Lord, and he will exalt you.

<sup>11</sup>Do not speak against one another, brothers. He who speaks against a brother, or 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. <sup>12</sup>*Only* one is the lawgiver and judge, *even* he who is able to save and to destroy. So who are you to judge your neighbor?

<sup>13</sup>Come now, you who say, “Today or tomorrow we will go into such and such city, and spend a year there, and trade, and make a profit,” <sup>14</sup>you who do not know what tomorrow *will bring*. What is your life? For you are a vapor that appears for a little while and then vanishes away. <sup>15</sup>Instead, *you ought* to say, “If the Lord wills, we will live, and also do this or that.” <sup>16</sup>But now you, in your arrogance, boast. All such boasting is evil.

<sup>17</sup>Therefore, to him who knows to do good, and does not do it, to him it is sin.

**5** Come now, you rich, cry and howl for your miseries that are coming upon *you*. <sup>2</sup>Your riches have

rotted, and your garments are moth-eaten. <sup>3</sup>Your gold and your silver have rusted, and their rust will be a testimony against you, and will eat your flesh as fire. You have treasured up *wrath* for the last days. <sup>4</sup>Behold!, the pay of the laborers who mowed your fields, which you kept back by fraud, cries out, and the cries of those who reaped have entered into the ears of the Lord of the Armies. <sup>5</sup>You have lived in luxury on the earth, and taken your pleasure. You have nourished your hearts in a day of slaughter. <sup>6</sup>You have condemned, you have killed the righteous *person*; he does not resist you.

<sup>7</sup>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 latter rain. <sup>8</sup>You also, be patient. Establish your hearts, for the coming of the Lord is at hand. <sup>9</sup>Do not murmur, brothers, against one another, in order that you may not be judged. Look!, the judge stands at the door. <sup>10</sup>Brothers, as an example of suffering and of longsuffering, take the prophets who spoke in the name of the Lord. <sup>11</sup>Take notice!, we consider those who endured to be blessed. You have heard of the endurance of Job, and have seen the outcome from the Lord, that the Lord is full of compassion, and merciful.

<sup>12</sup>But above all things, my brothers, do not swear, not by heaven, nor by the earth, nor by any other oath, but let your yes be yes, and your no, no, so that you do not fall under judgment.

<sup>13</sup>Is any among you suffering hardship? Let him pray. Is any cheerful? Let him sing praise. <sup>14</sup>Is any among you sick? Let him call for the elders of the congregation, and let them pray over him, anointing him with oil in the name of the Lord, <sup>15</sup>and the prayer of faith will save him who is sick, and the Lord will raise him up, and if he have committed sins, it will be forgiven him.

<sup>16</sup>Therefore, confess your sins one to another, and pray one for another, that you may be healed. The supplication of a righteous *man* has much strength when it is exercised. <sup>17</sup>Elijah was a man of the same nature as us, and with *fervent* prayer he prayed that it might not rain, and it did not rain on the earth for three years and six months. <sup>18</sup>And he prayed again, and the heavens gave rain, and the earth brought forth her fruit.

<sup>19</sup>My brothers, if any among you err from the truth, and someone turns him back, <sup>20</sup>let him know that he who turns back a sinner from the error of his way will save a soul from death, and will cover a multitude of sins.

