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<p>Chapter 1</p> <p>(1) James, a servant of God and of the Lord Jesus Christ, to the twelve tribes which are scattered abroad, greeting.</p> <p>(2) My brethren, count it all joy when ye fall into divers temptations;</p> <p>(3) Knowing <i>this</i>, that the trying of your faith worketh patience.</p> <p>(4) But let patience have <i>her</i> perfect work, that ye may be perfect and entire, wanting nothing.</p> <p>(5) If any of you lack wisdom, let him ask of God, that giveth to all <i>men</i> liberally, and upbraideth not; and it shall be given him.</p> <p>(6) But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed.</p> <p>(7) For let not that man think that he shall receive any thing of the Lord.</p> <p>(8) A double minded man <i>is</i> unstable in all his ways.</p> <p>(9) Let the brother of low degree rejoice in that he is exalted:</p> <p>(10) But the rich, in that he is made low: because as the flower of the grass he shall pass away.</p> <p>(11) For the sun is no sooner risen with a burning heat, but it withereth the grass, and the flower thereof falleth, and the grace of the fashion of it perisheth: so also shall the rich man fade away in his ways.</p>	<p>Chapter 1</p> <p>(1) James,^a a servant of God and of the Lord Jesus Christ, to the twelve tribes which are scattered abroad, greeting.</p> <p>(2) My brothers, count it all joy when you fall into various temptations;</p> <p>(3) Knowing <i>this</i>, that the trying of your faith works patience.</p> <p>(4) But let patience have <i>her</i> perfect work, that you may be perfect {spiritually mature} and complete, lacking nothing.</p> <p>(5) If any of you lacks wisdom, let him ask of God, Who gives to all <i>men</i> liberally, and does not rebuke; and it shall be given him.</p> <p>(6) But let him ask in faith, not wavering. Because he who wavers is like a wave of the sea driven with the wind and tossed.</p> <p>(7) Do not let that man think that he shall receive anything of the Lord.</p> <p>(8) A double minded man <i>is</i> unstable in all his ways.</p> <p>(9) Let the brother of low degree rejoice in that he is exalted:</p> <p>(10) But the rich, in that he is made low: because as the flower of the grass he shall pass away.</p> <p>(11) Because the sun no sooner rises with its burning heat, than that it withers the grass, and its flower falls, and the grace of its form perishes: so also shall the rich man fade away in his ways.</p>
<p>1:1a – James – half -brother of Jesus – Mat. 13:55; Mark 6:3; Gal. 1:19; Acts 1:13; Acts 15:13</p>	

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<p>(12) Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him.</p> <p>(13) Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man:</p> <p>(14) But every man is tempted, when he is drawn away of his own lust, and enticed.</p> <p>(15) Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death.</p> <p>(16) Do not err, my beloved brethren.</p> <p>(17) Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning.</p> <p>(18) Of his own will begat he us with the word of truth, that we should be a kind of firstfruits of his creatures.</p> <p>(19) Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath:</p> <p>(20) For the wrath of man worketh not the righteousness of God.</p> <p>(21) Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls.</p> <p>(22) But be ye doers of the word, and not hearers only, deceiving your own selves.</p>	<p>(12) Blessed <i>is</i> the man who endures temptation: because when he is tried, he shall receive the crown^b of life, which the Lord has promised to those who love Him.</p> <p>(13) Let no man say when he is tempted, I am tempted by God: because God cannot be tempted with evil, neither does He tempt any man:</p> <p>(14) But every man is tempted, when he is drawn away by his own lust, and enticed.</p> <p>(15) Then when lust has conceived, it brings forth sin: and sin, when it is finished, brings forth death.</p> <p>(16) Do not err, my beloved brothers.</p> <p>(17) Every good gift and every perfect gift is from above, and comes down from the Father of lights, with Whom there is no variation, neither shadow of turning.</p> <p>(18) Of His own will He fathered us with the word of truth, that we should be a kind of first-fruits of His creatures.</p> <p>(19) Therefore, my beloved brothers, let every man be swift to hear, slow to speak, slow to anger:</p> <p>(20) Because the anger of man does not work the righteousness of God.</p> <p>(21) Therefore lay aside all filthiness and overflow of evil, and receive with humility the in-grafted word, which is able to save your souls.</p> <p>(22) But be doers of the word, and not hearers only, deceiving your own selves.</p>
<p>1:12b - crown - stephanous [στέφανος] crown - crown of victory [not diadem which is a kingly crown]</p>	

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<p>(23) For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass: (24) For he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was. (25) But whoso looketh into the perfect law of liberty, and continueth <i>therein</i>, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed. (26) If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain. (27) Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, <i>and</i> to keep himself unspotted from the world.</p>	<p>(23) Because if anyone is a hearer of the word, and not a doer, he is like a man looking at his natural face in a mirror: (24) Because he sees himself, and goes his way, and immediately forgets what he looks like. (25) But whoever looks into the perfect law of liberty, and continues <i>in it</i>, he not being a forgetful hearer, but a doer of the work, this man shall be blessed in his deeds. (26) If any man among you seems to be religious, and does not bridle his tongue, but deceives his own heart, this man's religion is in vain. (27) Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, <i>and</i> to keep himself unspotted from the world.</p>
<p>Chapter 2 (1) My brethren, have not the faith of our Lord Jesus Christ, <i>the Lord</i> of glory, with respect of persons. (2) For if there come unto your assembly a man with a gold ring, in goodly apparel, and there come in also a poor man in vile raiment; (3) And ye have respect to him that weareth the gay clothing, and say unto him, Sit thou here in a good place; and say to the poor, Stand thou there, or sit here under my footstool: (4) Are ye not then partial in yourselves, and are become judges of evil thoughts?</p>	<p>Chapter 2 (1) My brothers, do not show partiality with the faith of our Lord Jesus Christ, <i>the Lord</i> of glory. (2) Because if there comes to your assembly a man with a gold ring, in nice clothing, and there comes in also a poor man in ragged clothing; (3) And you have respect towards him who wears the nice clothing, and say to him, Sit here in a good place; and say to the poor, Stand there, or sit here under my footstool: (4) Are you not then partial in yourselves, and have become judges with evil thoughts?</p>

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<p>(5) Hearken, my beloved brethren, Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him?</p> <p>(6) But ye have despised the poor. Do not rich men oppress you, and draw you before the judgment seats?</p> <p>(7) Do not they blaspheme that worthy name by the which ye are called?</p> <p>(8) If ye fulfil the royal law according to the scripture, Thou shalt love thy neighbour as thyself, ye do well:</p> <p>(9) But if ye have respect to persons, ye commit sin, and are convinced of the law as transgressors.</p> <p>(10) For whosoever shall keep the whole law, and yet offend in one <i>point</i>, he is guilty of all.</p> <p>(11) For he that said, Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law.</p> <p>(12) So speak ye, and so do, as they that shall be judged by the law of liberty.</p> <p>(13) For he shall have judgment without mercy, that hath shewed no mercy; and mercy rejoiceth against judgment.</p>	<p>(5) Listen, my beloved brothers, Has not God chosen the poor of this world to be rich in faith, and heirs of the kingdom which He has promised to those who love Him?</p> <p>(6) But you have despised the poor. Do not rich men oppress you, and draw you before the judgment seats?</p> <p>(7) Do they not blaspheme that worthy Name by which you are called?</p> <p>(8) If you fulfill the royal law according to the scripture, You shall love your neighbor as yourself,^a you do well:</p> <p>(9) But if you have partiality, you commit sin, and are convicted by the law as sinners.</p> <p>(10) Because whoever shall keep the whole law, and yet sins in one <i>point</i>, he is guilty of all.</p> <p>(11) Because He Who said, Do not commit adultery, also said, Do not kill.^b Now if you commit no adultery, yet if you kill, you have broken the law.</p> <p>(12) So speak, and so do, as those who shall be judged by the law of liberty.</p> <p>(13) Because he shall receive judgment without mercy, who has shown no mercy; and mercy rejoices against judgment.</p>
<p>2:8a - Lev. 19:18 2:11b – ten commandments – Ex. 20:3-17</p>	

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<p>(14) What <i>doth it</i> profit, my brethren, though a man say he hath faith, and have not works? can faith save him?</p> <p>(15) If a brother or sister be naked, and destitute of daily food,</p> <p>(16) And one of you say unto them, Depart in peace, be <i>ye</i> warmed and filled; notwithstanding ye give them not those things which are needful to the body; what <i>doth it</i> profit?</p> <p>(17) Even so faith, if it hath not works, is dead, being alone.</p> <p>(18) Yea, a man may say, Thou hast faith, and I have works: shew me thy faith without thy works, and I will shew thee my faith by my works.</p> <p>(19) Thou believest that there is one God; thou doest well: the devils also believe, and tremble.</p> <p>(20) But wilt thou know, O vain man, that faith without works is dead?</p> <p>(21) Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar?</p> <p>(22) Seest thou how faith wrought with his works, and by works was faith made perfect?</p> <p>(23) And the scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness: and he was called the Friend of God.</p>	<p>(14) What <i>does it</i> profit, my brothers, though a man say he has faith, but does not have works? can faith save him?</p> <p>(15) If a brother or sister is naked, and destitute of daily food,</p> <p>(16) And one of you says to them, Depart in peace, be warmed and filled; but you do not give them those things which are needful to the body; what <i>does it</i> profit?</p> <p>(17) Even so faith, if it does not have works, is dead, by itself.</p> <p>(18) Yes, a man may say, You have faith, and I have works: show me your faith without your works, and I will show you my faith by my works.</p> <p>(19) You believe that there is one God; you do well: the demons also believe, and tremble.</p> <p>(20) But will you know, O vain man, that faith without works is dead?</p> <p>(21) Was not Abraham our forefather justified by works, when he had offered Isaac his son upon the altar?</p> <p>(22) Do you see how faith worked with his works, and by works faith was made perfect?</p> <p>(23) And the scripture was fulfilled which says,</p> <p style="text-align: center;">Abraham believed God, and it was counted to him for righteousness:^c</p> <p>and he was called the Friend of God.</p>
2:23c - Gen. 15:6	

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<p>(24) Ye see then how that by works a man is justified, and not by faith only.</p> <p>(25) Likewise also was not Rahab the harlot justified by works, when she had received the messengers, and had sent <i>them</i> out another way?</p> <p>(26) For as the body without the spirit is dead, so faith without works is dead also.</p>	<p>(24) You see then how that by works a man is justified, and not by faith only.</p> <p>(25) Likewise also was not Rahab the prostitute justified by works, when she had received the messengers, and had sent <i>them</i> out another way?^d</p> <p>(26) Because as the body without the spirit is dead, so faith without works is dead also.</p>
<p>Chapter 3</p> <p>(1) My brethren, be not many masters, knowing that we shall receive the greater condemnation.</p> <p>(2) For in many things we offend all. If any man offend not in word, the same <i>is</i> a perfect man, <i>and</i> able also to bridle the whole body.</p> <p>(3) Behold, we put bits in the horses' mouths, that they may obey us; and we turn about their whole body.</p> <p>(4) Behold also the ships, which though <i>they be</i> so great, and <i>are</i> driven of fierce winds, yet are they turned about with a very small helm, whithersoever the governor listeth.</p> <p>(5) Even so the tongue is a little member, and boasteth great things. Behold, how great a matter a little fire kindleth!</p> <p>(6) And the tongue <i>is</i> a fire, a world of iniquity: so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell.</p>	<p>Chapter 3</p> <p>(1) My brothers, do not let many be teachers, knowing that we {teachers} shall receive the greater condemnation.</p> <p>(2) Because in many things we offend all. If any man does not offend in word, the same <i>is</i> a perfect man, <i>and</i> able also to bridle the whole body.</p> <p>(3) Indeed, we put bits in the horses' mouths, that they may obey us; and we turn about their whole body.</p> <p>(4) Consider also the ships, which though <i>they are</i> so great, and <i>are</i> driven by fierce winds, yet they are turned about with a very small rudder, wherever the captain chooses.</p> <p>(5) Even so the tongue is a little member, and boasts great things. Look, how great a matter a little fire kindles!</p> <p>(6) And the tongue <i>is</i> a fire, a world of sin: so is the tongue among our members, that it defiles the whole body, and sets on fire the course of nature; and it is set on fire of hell.</p>
2:25d - Josh. 2	

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<p>(7) For every kind of beasts, and of birds, and of serpents, and of things in the sea, is tamed, and hath been tamed of mankind:</p> <p>(8) But the tongue can no man tame; <i>it is</i> an unruly evil, full of deadly poison.</p> <p>(9) Therewith bless we God, even the Father; and therewith curse we men, which are made after the similitude of God.</p> <p>(10) Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be.</p> <p>(11) Doth a fountain send forth at the same place sweet <i>water</i> and bitter?</p> <p>(12) Can the fig tree, my brethren, bear olive berries? either a vine, figs? so <i>can</i> no fountain both yield salt water and fresh.</p> <p>(13) Who <i>is</i> a wise man and endued with knowledge among you? let him shew out of a good conversation his works with meekness of wisdom.</p> <p>(14) But if ye have bitter envying and strife in your hearts, glory not, and lie not against the truth.</p> <p>(15) This wisdom descendeth not from above, but <i>is</i> earthly, sensual, devilish.</p> <p>(16) For where envying and strife <i>is</i>, there <i>is</i> confusion and every evil work.</p> <p>(17) But the wisdom that is from above is first pure, then peaceable, gentle, <i>and</i> easy to be intreated, full of mercy and good fruits, without partiality, and without hypocrisy.</p>	<p>(7) Because every kind of beast, and bird, and snakes, and of things in the sea, is tamed, and has been tamed by mankind:</p> <p>(8) But the tongue no man can tame; <i>it is</i> an unruly evil, full of deadly poison.</p> <p>(9) With it we praise God, even the Father; and with it we curse men, who are made after the likeness of God.</p> <p>(10) Out of the same mouth proceeds blessing and cursing. My brothers, these things ought not to be.</p> <p>(11) Does a fountain send forth at the same place sweet <i>water</i> and bitter?</p> <p>(12) Can the fig tree, my brothers, bear olive berries? or a vine, figs? so no fountain can yield both salt water and fresh.</p> <p>(13) Who <i>is</i> a wise man and endued with knowledge among you? let him show out of a good conversation his works with humility of wisdom.</p> <p>(14) But if you have bitter envying and strife in your hearts, do not boast, and do not lie against the truth.</p> <p>(15) This wisdom does not come down from above, but <i>is</i> earthly, sensual, demonic.</p> <p>(16) Because where envying and strife <i>is</i>, there <i>is</i> confusion and every evil work.</p> <p>(17) But the wisdom that is from above is first pure, then peaceable, gentle, <i>and</i> easy to be persuaded, full of mercy and good fruits, without partiality, and without hypocrisy.</p>

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<p>(18) And the fruit of righteousness is sown in peace of them that make peace.</p> <p>Chapter 4</p> <p>(1) From whence <i>come</i> wars and fightings among you? <i>come they</i> not hence, <i>even</i> of your lusts that war in your members?</p> <p>(2) Ye lust, and have not: ye kill, and desire to have, and cannot obtain: ye fight and war, yet ye have not, because ye ask not.</p> <p>(3) Ye ask, and receive not, because ye ask amiss, that ye may consume <i>it</i> upon your lusts.</p> <p>(4) Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God.</p> <p>(5) Do ye think that the scripture saith in vain, The spirit that dwelleth in us lusteth to envy?</p> <p>(6) But he giveth more grace. Wherefore he saith, God resisteth the proud, but giveth grace unto the humble.</p> <p>(7) Submit yourselves therefore to God. Resist the devil, and he will flee from you.</p> <p>(8) Draw nigh to God, and he will draw nigh to you. Cleanse <i>your</i> hands, <i>ye</i> sinners; and purify <i>your</i> hearts, <i>ye</i> double minded.</p>	<p>(18) And the fruit of righteousness is sown in peace by those who make peace.</p> <p>Chapter 4</p> <p>(1) From where do wars and fights come among you? do they not come from here, <i>even</i> from your lusts that war in your members?</p> <p>(2) You lust, and do not have: you kill, and desire to have, and cannot obtain: you fight and war, yet you do not have, because you do not ask.</p> <p>(3) You ask, and do not receive, because you ask for the wrong reasons, that you may consume <i>it</i> upon your lusts.</p> <p>(4) You adulterers and adulteresses, do you not know that the friendship with the world is sin against God? whoever therefore will be a friend of the world is the enemy of God.</p> <p>(5) Do you think that the scripture says in vain,</p> <p style="text-align: center;">The spirit that lives in us lusts to envy?^a</p> <p>(6) But He gives more grace. Therefore He says,</p> <p style="text-align: center;">God resists the proud, but gives grace to the humble.^b</p> <p>(7) Submit yourselves therefore to God. Resist the devil, and he will flee from you.</p> <p>(8) Draw near to God, and He will draw near to you. Cleanse <i>your</i> hands, <i>you</i> sinners; and purify <i>your</i> hearts, <i>you</i> double minded.</p>
<p>4:5a - Gen. 6:5;8:21; Num. 11:9; Prov. 21:10 4:6b - Prov. 3:34</p>	

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<p>(9) Be afflicted, and mourn, and weep: let your laughter be turned to mourning, and <i>your</i> joy to heaviness.</p> <p>(10) Humble yourselves in the sight of the Lord, and he shall lift you up.</p> <p>(11) Speak not evil one of another, brethren. He that speaketh evil of <i>his</i> brother, and judgeth his brother, speaketh evil of the law, and judgeth the law: but if thou judge the law, thou art not a doer of the law, but a judge.</p> <p>(12) There is one lawgiver, who is able to save and to destroy: who art thou that judgest another?</p> <p>(13) Go to now, ye that say, To day or to morrow we will go into such a city, and continue there a year, and buy and sell, and get gain:</p> <p>(14) Whereas ye know not what <i>shall be</i> on the morrow. For what <i>is</i> your life? It is even a vapour, that appeareth for a little time, and then vanisheth away.</p> <p>(15) For that ye <i>ought</i> to say, If the Lord will, we shall live, and do this, or that.</p> <p>(16) But now ye rejoice in your boastings: all such rejoicing is evil.</p> <p>(17) Therefore to him that knoweth to do good, and doeth <i>it</i> not, to him it is sin.</p>	<p>(9) Be afflicted, and mourn, and weep: let your laughter be turned to mourning, and <i>your</i> joy to sorrow.</p> <p>(10) Humble yourselves in the sight of the Lord, and He shall lift you up.</p> <p>(11) Do not speak evil of one another, brothers. He who speaks evil of <i>his</i> brother, and judges his brother, speaks evil of the law, and judges the law: but if you judge the law, you are not a doer of the law, but a judge.</p> <p>(12) There is one Lawgiver, Who is able to save and to destroy: who are you who judges another?</p> <p>(13) Come now, you who say, Today or tomorrow we will go into such a city, and continue there a year, and buy and sell, and make a profit:</p> <p>(14) Whereas you do not know what tomorrow <i>shall be</i>. Because what <i>is</i> your life? It is but a vapor, that appears for a little time, and then vanishes away.</p> <p>(15) But what you <i>ought</i> to say is, If the Lord wills, we shall live, and do this, or that.</p> <p>(16) But now you rejoice in your boasting all such rejoicing is evil.</p> <p>(17) Therefore to him who knows to do good, and does not do it, to him it is sin.</p>
<p>Chapter 5</p> <p>(1) Go to now, <i>ye</i> rich men, weep and howl for your miseries that shall come upon <i>you</i>.</p>	<p>Chapter 5</p> <p>(1) Come now, <i>you</i> rich men, weep and howl because of your miseries that shall come upon <i>you</i>.</p>

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<p>(2) Your riches are corrupted, and your garments are motheaten.</p> <p>(3) Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days.</p> <p>(4) Behold, the hire of the labourers who have reaped down your fields, which is of you kept back by fraud, crieth: and the cries of them which have reaped are entered into the ears of the Lord of sabaoth.</p> <p>(5) Ye have lived in pleasure on the earth, and been wanton; ye have nourished your hearts, as in a day of slaughter.</p> <p>(6) Ye have condemned <i>and</i> killed the just; <i>and</i> he doth not resist you.</p> <p>(7) Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain.</p> <p>(8) Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh.</p> <p>(9) Grudge not one against another, brethren, lest ye be condemned: behold, the judge standeth before the door.</p> <p>(10) Take, my brethren, the prophets, who have spoken in the name of the Lord, for an example of suffering affliction, and of patience.</p>	<p>(2) Your riches are corrupted, and your clothing is moth-eaten.</p> <p>(3) Your gold and silver is tarnished; and their tarnish shall be a witness against you, and shall eat your flesh as it were fire. You have heaped treasure together for the last days.</p> <p>(4) Listen, the hire of the laborers who have reaped your fields, which you have kept back by fraud, cries: and the cries of those who have reaped have entered into the ears of the Lord of Hosts {armies; multitudes}.^a</p> <p>(5) You have lived in pleasure on the earth, and in luxury; you have nourished your hearts, as in a day of slaughter.</p> <p>(6) You have condemned <i>and</i> killed the just; <i>and</i> he does not resist you.</p> <p>(7) Be patient therefore, brothers, until the coming of the Lord.^b Indeed, the gardener waits for the precious fruit of the earth, and has long patience for it, until he receives the early and latter rain.</p> <p>(8) You also be patient; establish your hearts: because the coming of the Lord^b is drawing near.</p> <p>(9) Do not begrudge one another, brothers, lest you be condemned: Look, the Judge stands before the door.</p> <p>(10) Take, my brothers, the prophets, who have spoken in the Name of the Lord, for an example of suffering affliction, and of patience.</p>
<p>5:4a - Lord of sabaoth [κυριου σαβαωθ] - transliterated from Hebrew [יהוה צבאות] Lord of hosts; Lord of armies; multitudes</p> <p>5:7,8b – coming of the Lord – the Rapture – see note on I Cor. 1:8</p>	

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<p>(11) Behold, we count them happy which endure. Ye have heard of the patience of Job, and have seen the end of the Lord; that the Lord is very pitiful, and of tender mercy.</p> <p>(12) But above all things, my brethren, swear not, neither by heaven, neither by the earth, neither by any other oath: but let your yea be yea; and <i>your</i> nay, nay; lest ye fall into condemnation.</p> <p>(13) Is any among you afflicted? let him pray. Is any merry? let him sing psalms.</p> <p>(14) Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord:</p> <p>(15) And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him.</p> <p>(16) Confess <i>your</i> faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much.</p> <p>(17) Elias was a man subject to like passions as we are, and he prayed earnestly that it might not rain: and it rained not on the earth by the space of three years and six months.</p> <p>(18) And he prayed again, and the heaven gave rain, and the earth brought forth her fruit.</p>	<p>(11) Indeed, we count those happy who endure. You have heard of the patience of Job, and have seen the end of the Lord; that the Lord is compassionate, and of tender mercy.</p> <p>(12) But above all things, my brothers, do not swear, neither by heaven, nor by the earth, nor by any other oath: but let your yes be yes; and <i>your</i> no, no;^c lest you fall into condemnation.</p> <p>(13) Is anyone among you afflicted? let him pray. Is anyone happy? let him sing songs.</p> <p>(14) Is anyone sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the Name of the Lord:</p> <p>(15) And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he has committed sins, they shall be forgiven him.</p> <p>(16) Confess <i>your</i> faults one to another, and pray for one another, that you may be healed. The effectual fervent prayer of a righteous man avails much.</p> <p>(17) Elijah was a man subject to passions just as we are, and he prayed earnestly that it might not rain: and it did not rain on the earth for three years and six months.^d</p> <p>(18) And he prayed again, and the heaven gave rain, and the earth brought forth her fruit.</p>
<p>5:12c – Mat. 5:37 5:17,18d - I Ki. 17-18</p>	

{59} James

King James 1769 Version	King James Paraphrase
(19) Brethren, if any of you do err from the truth, and one convert him; (20) Let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins.	(19) Brothers, if any of you err from the truth, and one converts him; (20) Let him know, that he who converts the sinner from the error of his way shall save a soul from death, and shall cover a multitude of sins.