

## WOODEN JAMES

<sup>1</sup>James, servant of-God and (the) Lord Jesus Christ, to-the twelve tribes [the] in the Diaspora. Greetings.

<sup>2</sup>Consider (it) all joy, my brothers, when you-encounter all-kinds-of trials, <sup>3</sup>knowing that the testing of-the faith of-you produces patience. <sup>4</sup>And let<sup>↓</sup> [the] patience <sup>↓</sup>have (its) complete effect, in-order-that you-may-be complete and sound, lacking in nothing. <sup>5</sup>Now if anybody of-you lacks wisdom, let-him-ask from God, the-One giving to-all generously and not reproaching, and it-will-be-given to-him. <sup>6</sup>And let-him-ask in faith, doubting nothing, for the/a doubter is-like waves of-(the)-sea, driven-by-the wind and tossed-around, <sup>7</sup>for let<sup>↓</sup> not [the] that man <sup>↓</sup>suppose that he-will-receive anything from the Lord, <sup>8</sup>(a) double-minded man, unstable in all the ways of-him.

<sup>9</sup>And let<sup>↓</sup> the humble [the] brother <sup>↓</sup>take-pride in the exalted-state of-him, <sup>10</sup>and (let) the rich (glory) in the humiliation of-him; because like (the) flower of-(the)-grass, it/he will-pass-away. <sup>11</sup>For the sun rises with the scorching-wind and withers the grass, and the flower of-it fell/falls, and the loveliness of-the face of-it perished/perishes; thus also the rich-(man) will-fade-away in the pursuits of-him.

<sup>12</sup>Blessed (is) (the) man who perseveres under trial, because having-become approved he-will-receive the crown of-[the] life, which he-promised to-the-ones loving him. <sup>13</sup>Let<sup>↓</sup> nobody <sup>↓</sup>say, being-tempted/tried, [that], "*I-am-being-tempted/tried by God.*" For [the] God is not-tempted by-evil-things, and he tempts nobody. <sup>14</sup>And each-one is-tempted, carried-away and lured by [the] his-own lusts/desires. <sup>15</sup>Then [the] lust, having-conceived, bears sin, and [the] sin, having-been-full-grown, breeds death.

<sup>16</sup>Do<sup>↓</sup> not <sup>↓</sup>be-deceived, my beloved brothers. <sup>17</sup>Every good gift-bestowed and every perfect gift is from above, descending from the Father of-[the] lights, beside whom there-is not (a) variation or shadow of-turning. <sup>18</sup>Having-willed, he-gave-birth-to us by-(the)-word of-truth unto [the] our being a first-fruits of-the creations of-him.

<sup>19</sup>Know, my brothers beloved: let-every man be swift unto the listening, slow unto the speaking, slow unto wrath. <sup>20</sup>For man's wrath does<sup>↓</sup> not <sup>↓</sup>produce (the) righteousness of-God. <sup>21</sup>Wherefore putting-aside all filthiness and overflow of-evil, in humility receive the implanted word [the] able to-save the souls of-you.

<sup>22</sup>And become doers of-(the)-word and not just hearers, deceiving yourselves; <sup>23</sup>because if somebody is (a) hearer of-(the)-word and not (a) doer, this-one is-like (a) man looking-at the face of-the-nature of-him in (a) mirror, <sup>24</sup>for he-looked-at himself and, having-gone-away, he<sup>↓</sup> also <sup>↓</sup>forgets immediately what-kind-of-(man) he-is. <sup>25</sup>But the-one having-looked-intently

into (the) perfect law [the] of-[the] liberty and having-abided, not (as a) hearer having-become (a) hearer of-forgetfulness, but (a) doer of-work, this-one will-be blessed in the doing of-him.

<sup>26</sup>If anybody seems to-be religious, not holding-<sup>L</sup>(the) tongue of-him <sup>L</sup>in-check, but deceives his-own heart, the religion of-this-(man) (is) empty. <sup>27</sup>This is pure and undefiled religion with the God and Father: to-visit/visiting (the) fatherless and widows in the affliction of-them, (and) to-keep/keeping himself unstained by the world.

<sup>2</sup><sup>1</sup>My brothers, do-<sup>L</sup>not <sup>L</sup>have the faith of the Lord of-us Jesus Christ of-[the] glory with partiality/favoritism. <sup>2</sup>For if (a) man in bright/fine clothes wearing-a-gold-ring comes into (the) synagogue/assembly of-you, and (a) poor-(man) also comes-in in shabby clothes, <sup>3</sup>and you-pay-attention to the-one wearing the bright/fine [the] clothes, and you-say, “*You sit here well,*” and to-the poor-(man), “*You stand,*” or, “*Sit here under/by the footstool of-me,*” <sup>4</sup>did-you-<sup>L</sup>not also/both <sup>L</sup>make-distinctions among yourselves and become judges of-evil reasonings/motives.

<sup>5</sup>Listen, my beloved brothers, did-<sup>L</sup>[the] God not <sup>L</sup>choose the poor to-the world (to be) rich in faith and (to be) heirs of-the kingdom that he-promised to-the-ones loving him? <sup>6</sup>But you dishonored the poor-(man). Do-<sup>L</sup>not <sup>L</sup>the rich oppress you, and themselves drag you into court? <sup>7</sup>Are-<sup>L</sup>they not <sup>L</sup>blaspheming the good name [the] called upon you? <sup>8</sup>However, if you-keep (the) royal law according-to the scripture, “*You-shall-love the neighbor of-you as yourself,*” you-do well. <sup>9</sup>But if you-show-favoritism, you-work sin, being-convicted by the Law as transgressors. <sup>10</sup>For whoever keeps the whole Law, and stumbles in one (commandment), has-become guilty of-all<sup>pl</sup>. <sup>11</sup>For the-One having-said, “*Do-<sup>L</sup>not <sup>L</sup>commit adultery,*” also said, “*Do-<sup>L</sup>not <sup>L</sup>murder.*” And if you-do-<sup>L</sup>not <sup>L</sup>commit-adultery, but commit-murder, you-have-become (a) transgressor of-(the)-Law. Thus speak and thus do as ones-going to-be-judged by (a) law of-liberty. <sup>13</sup>For [the] judgment (is) without-mercy to-the-one not doing/showing mercy; mercy triumphs over judgment.

<sup>14</sup>What (is) the benefit, my brothers, of somebody says to-have faith, but does not have works? [The] faith is-<sup>L</sup>not-<sup>L</sup>able to-save him, <sup>L</sup>is-it? <sup>15</sup>If (a) brother of sister is in-need-of clothes and are lacking [the] daily food, <sup>16</sup>and somebody of you says to-them, “*Go in peace; be-warmed and be-filled,*” but do-<sup>L</sup>not <sup>L</sup>give to-them the necessities of-the body, what (is) the benefit? <sup>17</sup>Likewise also [the] faith, if it-does-<sup>L</sup>not <sup>L</sup>have works, is dead according-to itself.

<sup>18</sup>But somebody will-say, “*You have faith, and-I have works.*” Show me the faith of-you apart-from [the] works, and-I will-show you the faith (of-me) by the works of-me. <sup>19</sup>You believe that one is [the] God; you-do well. Even the demons believe and tremble-with-fear. <sup>20</sup>Are-you-willing to-know, O foolish/vain man, that [the] faith apart-from [the] works is useless? <sup>21</sup>Was-<sup>L</sup>not Abraham, the father of-us, <sup>L</sup>justified by works having-offered Isaac the son of-him on the altar? <sup>22</sup>You-see that [the] faith worked-with the works of-him, and [the] faith was-

brought-to-completion by [the] works. <sup>23</sup>And the scripture was-fulfilled the-one saying, “*And Abraham believed [the] God, and it-was-reckoned to-him for righteousness,*” and he-was-called (a) “*friend of-God.*” <sup>24</sup>You-see that by works (a) man is-justified, and not by faith only. <sup>25</sup>and likewise also was-<sup>↓</sup> Rahab the harlot not <sup>↓</sup>justified by works, having-received the messengers and having-sent-<sup>↓</sup> <sup>↓</sup>out another way? <sup>26</sup>For as the body without (the) spirit/breath is dead, so also [the] faith without work is dead.

**3:**<sup>1</sup>Do-<sup>↓</sup> not many-(of you) <sup>↓</sup>become teachers, my brothers, because we-will-receive greater condemnation. <sup>2</sup>For we-<sup>↓</sup> all <sup>↓</sup>go-wrong in word, this-one (is a) perfect man, able to-hold-<sup>↓</sup> the whole body <sup>↓</sup>in-check. <sup>3</sup>And if we-put [the] bits into the mouths of-[the] horses unto [the] their obeying us, we-<sup>↓</sup> also <sup>↓</sup>direct the whole body of-them. <sup>4</sup>Behold also [the] ship, being so-great and driven by hard winds, are-directed by very-small steering-paddles wherever the will of-the helmsman wants. <sup>5</sup>Likewise also the tongue is (a) small member and boasts big-things.

Behold, how-small (a) fire ignites/sets-on-fire how big (a) forest! <sup>6</sup>And the tongues (is a) fire. The world of-[the] iniquity, the tongue is-placed among the members of-us [the-one] polluting the whole body and setting-on-fire the course of-[the] existence and is-set-on-fire by [the] Gehenna. <sup>7</sup>For every nature/kind both of-beasts and birds, both of reptiles and fish is-controlled and has-been-controlled by-[the] human [the] species, <sup>8</sup>but nobody of-men is-able to-control the tongue. (It is a) restless evil-thing, full of-deadly poison. <sup>9</sup>With it we-bless the Lord and Father, and with it we-curse [the] men made according-to (the) likeness of- God. <sup>10</sup>Blessing and cursing comes out-of the same mouth. These-things ought-<sup>↓</sup> not <sup>↓</sup>to-be, my brothers. <sup>11</sup>The/A spring does-<sup>↓</sup> not <sup>↓</sup>gush/pour out-of the same opening [the] sweet-(water) and [the] bitter, does-it? <sup>12</sup>(A) fig-tree is-<sup>↓</sup> not-<sup>↓</sup> <sup>↓</sup>able to-make olives or (a) vine (is not able to produce) figs, <sup>↓</sup>can-it? Neither (is) salty water (able) to-produce fresh (water).

<sup>13</sup>Who among you (is) wise and understanding? Let-<sup>↓</sup> the works of-him <sup>↓</sup>show from the/his good lifestyle in (the) gentleness of-wisdom. <sup>14</sup>And if-you-have bitter jealousy and selfish-ambition in the heart of-you<sup>pl</sup>, do-<sup>↓</sup> not <sup>↓</sup>be-proud and lie against the truth. <sup>15</sup>This [the] wisdom does not come-down from-above, but (is) earthly, natural, demonic. <sup>16</sup>For where jealous and selfish-ambition, there (is) disorder and every evil thing. <sup>17</sup>Now the wisdom from-itself is first pure, then peaceful, gentle, reasonable, full of-mercy and good fruits, unwavering, not-hypocritical. <sup>18</sup>And (the) fruit of-righteousness is-sown in peace for-the-ones making peace.

**4:**<sup>1</sup>Whence (are) wars and battles among you? (Is it) not whence from the passions of-you the-ones waging-war in the members of-you? <sup>2</sup>You-lust and do-<sup>↓</sup> not <sup>↓</sup>have; you-murder and envy, and you-are-<sup>↓</sup> not <sup>↓</sup>able to-obtain; you-war and battle; you-do-<sup>↓</sup> not <sup>↓</sup>have on-account-of

[the] your not asking; <sup>3</sup>you-ask and do<sup>↓</sup> not <sup>↓</sup>receive, because you-ask badly, in-order-that you-may-spend (it) on the pleasures of-you. <sup>4</sup>Adulteresses, do you<sup>↓</sup> not <sup>↓</sup>know that [the] friendship of-the world is hostility of-[the] God? Whoever<sup>2</sup> then wants to-be (a) friend of-the world, makes-himself (an) enemy of-[the] God. <sup>5</sup>Or, do-you-suppose that in-vain the scripture says, “*The Spirit that he caused to dwell in us desires unto jealousy*”? <sup>6</sup>But he-gives greater grace: wherefore it-says,

***“[The] God resists (the) proud,  
but gives grace to-(the)-humble.”***

<sup>7</sup>Therefore submit to-[the] God, and resist the devil and he-will-flee from you. <sup>8</sup>Draw-near to-[the] God, and he-will-draw-near-to you. Cleanse (your) hands, sinners; and sanctify (your) hearts, double-minded-ones.

<sup>9</sup>Be-sorrowful and mourn and weep. Let<sup>↓</sup> the laughter of you <sup>↓</sup>change into mourning, and (let) the joy (of you change) into gloom. <sup>10</sup>Be-humbled before the Lord, and he-will-exalt you.

<sup>11</sup>Do<sup>↓</sup> not <sup>↓</sup>speak-against one-another, brothers. The-one speaking-against (a) brother or judging the brother of-him 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>One is the Lawgiver and Judge, the-one able to-save and destroy. But who are you, the-one judging the/your neighbor?

<sup>13</sup>Go now the-ones saying, “*Today or tomorrow we-will-go to this [the] city, and we-will-spend (a) year there, and we-will-conduct-business and make-(a)-profit,*” <sup>14</sup>you<sup>↓</sup> who <sup>↓</sup>do<sup>↓</sup> not <sup>↓</sup>know what the life of-you (will-be) [the] tomorrow—for you-are (a) vapor [the] appearing for (a) little-(while), and then disappearing—<sup>15</sup>against [the] your saying, “*If the Lord wills, we-will<sup>↓</sup> also <sup>↓</sup>live and will-do this or that-thing.*” <sup>16</sup>And now you-boast in the prides of-you. Every such boasting is evil. <sup>17</sup>So, to-one-knowing to-do good and not doing it, to-him it-is sin.

**5:**<sup>1</sup>Go now, [the] rich-ones; cry, wailing over the miseries of-you [the] coming-on (you). <sup>2</sup>The wealth of-you has-rotted, and the clothes of-you have-become moth-eaten. <sup>3</sup>The gold and the silver of-you has-tarnished, and the rust of-them will-be for (a) witness to-you, and it-will-consume the flesh[es] of-you like fire. You-treasured (it up) in the last days. <sup>4</sup>Behold, the pay of-the laborers [the] mowing the fields of-you, [the] withheld by you, cries-out; and the outcries of-the reapers has-entered into the ears of-(the)-Lord of-hosts/Sabaoth. <sup>5</sup>You-lived-in-self-indulgence on the earth, and you-lived-in-luxury. You-nourished the hearts of-you in (the) day of-slaughter/butchering; <sup>6</sup>you-condemned; you-put-to-death the Righteous-One. He-does<sup>↓</sup> not <sup>↓</sup>resist you.

<sup>7</sup>So be-patient, brothers, until the coming of-the Lord. Behold, the farmer waits for the precious crop of-the earth, being-patient over it, until he-receives (the) early-rain and late (rain). <sup>8</sup>You<sup>↓</sup> also <sup>↓</sup>be-patient; strengthen the hearts of-you, because the coming of-the Lord was/is

near. <sup>9</sup>Do<sup>↓</sup> not <sup>↓</sup>complain, brothers, against one-another in-order-that you<sup>↓</sup> not <sup>↓</sup>be-condemned. Behold, the Judge is-standing in-front-of the doors. <sup>10</sup>As-an-example of-[the] suffering and [the] patience, brothers, take the prophets that spoke in the name of-(the)-Lord. <sup>11</sup>Behold, we-bless/consider-blessed the-ones having-endured. You-heard-about the endurance of-Job, and you saw the outcome of-(the)-Lord, that the Lord is compassionate and merciful.

<sup>12</sup>And before all-things, my brothers, do<sup>↓</sup> not <sup>↓</sup>swear either with-respect-to [the] heaven or [the] earth, or any other oath. But let<sup>↓</sup> the “yes” of-you <sup>↓</sup>be yes and the “no” (be) no, in-order that you<sup>↓</sup> not <sup>↓</sup>fall under condemnation.

<sup>13</sup>Is<sup>↓</sup> anybody among you <sup>↓</sup>suffering? Let-him-pray. Is anybody happy, let-him-sing. <sup>14</sup>Is<sup>↓</sup> anybody among you <sup>↓</sup>sick? Let-him-call the elders of-the church, and let-them-pray over him, having-anointed him with-oil in the name of-the Lord. <sup>15</sup>And the prayer of-[the] faith will-save the sick-one, and the Lord will-raise<sup>↓</sup> him <sup>↓</sup>up; and-if he-has done sins, it-will-be-forgiven to-him. <sup>16</sup>So confess the/your sins to-one-another, and pray for one-another in-order-that you-may-be-healed. (The) effective prayer of-(a)-righteous-(man) accomplishes much. <sup>17</sup>Elijah was (a) man of-like-nature to-us, and he-prayed with-prayer<sup>2</sup>/he-prayed-earnestly<sup>2</sup> [the] that it not rain, and it-did<sup>↓</sup> not <sup>↓</sup>rain on the earth for-three years and six months. <sup>18</sup>And again he-prayed, and the sky gave rain, and the earth produced the fruit of-it.

<sup>19</sup>My brothers, if anybody among you strays from the truth and somebody turns<sup>↓</sup> him <sup>↓</sup>around, <sup>20</sup>let-him-know that the-one having-turned (a) sinner from (the) error of-(the)-way of-him, will-save (the) soul of-him from death and will-cover (a) multitude of-sins.

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