OET Open English Translation

Open English Translation of the Bible

Ya'akov (James)

Introduction

Author

The author of this letter is commonly known as 'Ya'akov' in English translations, but most people don't realise that his English name should be Ya'akov (or Yakōbos if you wanted to be closer to the Koine Greek spelling). This translation error can be traced all the way back to Yohan Wycliffe's English translation from the Latin in the 1300's as he didn't have access to Greek New Testament manuscripts (although he did use Yacob in some parts of his New Testament when it referred to the son of Isaac). The confusion was probably due to changes in the way Latin was spoken over the centuries, and then translating the name from the historically-altered Latin instead of from the original Greek—see www.biblicalarchaeology.org/daily/biblical-topics/bible-versions-and-translations/james-or-jacob-in-the-bible for more details.

Note from the first sentence in the letter that Ya'akov addressed the letter to the twelve tribes who originated from the twelve sons of his namesake.

This letter

This *Letter from Ya'akov* is Ya'akov's collection of advice to those who believe there is a god in heaven. He wrote this to all people scattered all around the world. Ya'akov used examples in order to explain his advice, so that their behaviour would improve and also their daily work. He also taught on various topics like: faith, testing, suffering, showing, respect, good behaviour, watching what you say, true wisdom from God, and prayer.

He said that our faith is deficient if we don't also demonstrate it by our actions.

Main components of Ya'akov's letter

Introduction *1:1*
The faith and the wisdom/knowledge *1:2-8*
The poor and the rich man *1:9-11*
The testing and the temptation *1:12-18*
The listening and the making *1:19-27*
Respecting all people *2:1-13*
The faith and the good work *2:14-26*
The tongue *3:1-12*

The wisdom/knowledge from heaven *3:13-18*
The Christian and the things/objects *4:1–5:6*
Various teachings *5:7-20*

Lighter type marks additions. Underscores join parts of a single source word.
Struck words are untranslated. The ◘ sign marks a verse with no text.
Open English Translation · Translation draft v0.48.94 · OET.Bible
Copyright © 2010-2026 Freely-Given.org. CC BY-SA 4.0. creativecommons.org/licenses/by-sa/4.0/
The VLT source table used to create this file is Copyright © 2022 by GreekCNTR.org

Literal Version

1:1 Yakōbos/(Ya'ₐqov), of_**god** and of_the_**master Yaʸsous/(Yəhōshūʻa) chosen_one/messiah**, twelve, a_slave to_the tribes which are in the dispersion: to_be_greeting.

2 All joy consider it, brothers of_me, whenever trials you_all_may_fall_among various, 3 knowing that the proving of_you_all the faith is_producing endurance. 4 And ~~the~~ endurance work its_perfect let_be_having, in_order_that you_all_may_be perfect and complete, in nothing lacking. 5 But if anyone of_you_all is_lacking of_wisdom, him _let_ _be_requesting from the one giving, **god**, to_all generously, and not deriding, and it_will_be_ _being_given to_him. 6 But him _let_be_ _requesting in faith, nothing doubting, because/for the one doubting is_like to_a_wave of_the_sea, being_blown and being_tossed. 7 For/Because not let_be_supposing ~~the~~ person that that he_will_be_receiving anything from the **master**, 8 a_man double-minded, disturbance in all the ways of_him.

9 And let_be_boasting the brother ~~the~~ humble, in the height of_him, 10 and the rich, in the humiliation of_him, because like a_flower of_the_ _grass he_will_be_passing_away. 11 For/Because rose the sun with its scorching_heat, and withered the grass, and the flower of_it fell_from, and the beauty of_the appearance of_it perished. Thus also the rich man among the pursuits of_ _him will_be_being_faded_away.

12 Blessed is the_man who is_enduring trial, because approved having_become, he_will_be_ _receiving the crown of_ ~~the~~ _life, that he_ _promised to_the ones loving him. 13 No_one being_tempted let_be_saying, ~~that~~ By **god** I_am_ _being_tempted. For/Because ~~the~~ **god** untemptable is by_evil, and is_tempting he no_ _one. 14 But each is_being_tempted by his own lust, being_drawn_away and being_enticed. 15 Thereafter the desire having_conceived is_ _bearing sin, and ~~the~~ sin having_been_finished_ _out, is_bringing_forth death. 16 Not be_being_ _misled, brothers of_me beloved. 17 Every giving

Readers' Version

1:1 This letter is from Ya'akov (James; Grk. Yakobos),[1] a slave for **God** and for the **master Yeshua (Jesus; Grk. Yesus) the messiah.** It's written to the tribes who have ended up dispersed into many nations: Greetings.

Gaining endurance and requesting wisdom

2 Be cheerful my fellow believers, when you face a range of difficult situations, 3 knowing that you will learn endurance as your faith is tested. 4 Let that endurance do its perfect work so that you all might become perfect and mature—not lacking anything.

5 If anyone of you is lacking wisdom, then it should be requested from **God** who gives it generously and without disparagement, and so it will be given to you, 6 but the person who's asking should demonstrate their faith and not be doubting. That's because a person who doubts is like a wave on the sea that's just blown and tossed around 7 and a person like that shouldn't expect to get anything from the **master** 8 because that person is double-minded, and everything they attempt ends up in difficulty.

Behaviour of the poor and the wealthy

9 Those of humbler means can boast about their greatness 10 whereas the wealthy can boast about their weakness because they'll pass away just like the daisies in the grass.[2] 11 When the sun rises with its scorching heat and withers the grass, the flowers will drop and lose all their beauty. So too for rich people who'll fade away right in the middle of all their projects.

Testing and temptation

12 Any person who's enduring testing circumstances is fortunate, because once they've passed the test, they'll receive a crown of life that Yeshua (Jesus; Grk. Yesus) promised to those who love him. 13 No one should say 'It's **God** tempting me' when they're being tempted, because **God** can't be tempted to do evil and he doesn't tempt others, 14 but rather they're being tempted by their own lusts. They're being drawn away and enticed into what they know is wrong, 15 and after the desire is

1 **RV 1:1 · Cross-ref.** Mat 13:55; Mrk 6:3; Acts 15:13; Gal 1:19.

2 **RV 1:10-11 · Cross-ref.** Isa 40:6-7 (LXX).

Readers' Version

conceived it leads to sin, and once the sin is concluded it leads to death.

16 Don't be led astray, my dear brothers and sisters. 17 Every gift that's good and perfect comes from heaven. It comes down from the father of lights, none of which are changing or casting moving shadows. 18 Once he had decided it, he created us by his spoken commands so that we'd become a kind of special first 'harvest' out of all of his creatures.

Listening then doing

19 So my dear brothers and sisters, note this: Everyone should be quick to listen but slow to speak, and should be slow to get angry 20 because when people get very angry, it doesn't lead to the good behaviour that **God** expects. 21 So discard all moral filth and the evil that's plentiful, and humbly accept the message that's implanted in you all and which is capable of saving your souls.

22 Don't delude yourselves by just listening to the message, but put it into practice in your daily lives. 23 Anyone who is just a listener of the message and does nothing with it is like someone who looks at their face in a mirror 24 but goes away after having a look and then immediately forgets what they looked like. 25 However the person who investigates the perfect law that gives freedom, and then sticks with it, not being just an observer that forgets about it but rather a person who puts it into practice, this person will prosper in whatever they do.

26 If anyone supposes that they're religious but doesn't guard what comes out of their mouth, then that person's religion is only skin deep and hasn't affected their heart. 27 A person who wants to truly serve our **God** and father with a pure heart would be visiting orphans and widows in their difficulties and staying unstained by worldly ideas.

Avoiding favouritism

2:1 My dear brothers and sisters, as you live out your faith in our honoured **master Yeshua (Jesus; Grk. Yesus) the messiah**, don't show favouritism to others. 2 For example, if a man in nicely cut clothes and wearing an expensive gold ring came into to your meeting as well as a poor man in

Literal Version

good, and every gift perfect from_above is, coming_down from the father of_ ~~the~~ _lights, with whom not there_is variation or of_shifting shadow. 18 Having_been_wished it, he_brought_ _forth us by_the_message of_truth, in_order that to_be us first-fruit a_certain of_the of_him creatures.

19 Be_having›_known, brothers of_me beloved. But let_be every person quick in_order that to_ _hear, slow in_order that to_speak, slow to anger, 20 for/because the_severe_anger of_a_human, the_righteousness of_**god** not is_producing. 21 Therefore having_put_away all filthiness and abundance of_evil, in gentleness receive the implanted message, the one being_able to_save the souls of_you_all. 22 And be_becoming doers of_the_message, and not only listeners deluding yourselves. 23 Because if anyone a_listener of_ _the_message is, and not a_doer, this one is_like to_man observing his face of_ ~~the~~ _existence of_ _him in a_mirror. 24 For/Because he_observed himself and has_gone_away, and immediately he_ _forgot what_kind he_was. 25 But the one having_ _investigated into the_law perfect, the law of_ ~~the~~ _freedom, and having_continued_with it, not a_ _listener of_forgetful having_become, but a_doer of_the_work, this one blessed in the doing of_him will_be. 26 If anyone is_supposing religious to_be, not bridling the_tongue of_himself, but seducing the_heart of_him, of_this one useless is his religion. 27 Religion pure and undefiled before our **god** and father this is: to_be_visiting orphans and widows in the tribulation of_them, spotless himself to_be_keeping from the world.

2:1 Brothers of_me, not with favouritism be_ _holding the faith of_the **master** of_us, **Yaʸsous/(Yəhōshūʿa) chosen_one/messiah**, of_ ~~the~~ _glory. 2 For/Because if may_come_in into the_synagogue of_you_all, a_man gold_ring, in clothing splendid, and may_come_in also a_poor man, in filthy clothing, 3 and you_all_may_look_ _at on the one wearing the clothing ~~the~~ splendid,

Literal Version

and you_all_may_say: You be_sitting here good, and to_the poor you_all_may_say: You stand there, or: Be_sitting under the footstool of_me, 4 not you_all_were_distinguished among yourselves, and became judges with_speculations evil? 5 Hear, brothers of_me beloved: not ~~the~~ **god** chose the poor in_the world, rich in faith to_be, and heirs of_the kingdom which he_promised to_ _the ones loving him? 6 But you_all dishonoured the poor. Not the rich are_oppressing over_you_ _all, and they are_dragging you_all into courts? 7 Not they are_slandering the good name ~~which~~ having_been_called on you_all?

8 If however the_law you_all_are_accomplishing royal, according_to the scripture: You_will_be_ _loving the neighbour of_you as yourself, well you_all_are_doing. 9 But if you_all_are_showing_ _favouritism, sin you_all_are_doing, being_ _rebuked by the law as transgressors.
10 For/Because whoever all the law may_keep, but may_stumble in one thing, has_become of_all liable. 11 For/Because the one having_said: Not you_may_commit_adultery, said also: Not you_ _may_murder. And if not you_are_committing_ _adultery, but you_are_murdering you_have_ _become a_transgressor of_the_law. 12 Thus be_ _speaking, and thus be_doing, as by the_law of_ _freedom going to_be_being_judged.
13 For/Because the judgement merciless will_be to_the one not having_doing mercy. Is_ _triumphing mercy over_judgement.

14 What is profit, brothers of_me, if faith may_be_ _saying anyone, to_be_having but, works not may_be_having? Not is_able the faith to_save him? 15 If a_brother or a_sister naked may_be_ _being, and lacking of_ ~~the~~ _daily food, 16 and may_say anyone to_them from you_all: Be_going in peace, be_warming and be_satisfying, not but you_all_may_give to_them the necessary things for_their body, what is profit? 17 Thus also ~~the~~ faith, if not it_may_be_having works, dead it_is by itself. 18 But will_be_saying someone: You faith are_having, and_I works am_having. Show to_me the faith of_you without the works, and_I to_you will_be_showing by the works of_me ~~the~~ faith.

Readers' Version

filthy clothes 3 and you told the well-dressed one, 'You sit here in this good chair,' while telling the poor man, 'You stand over here,' or 'You sit here on the mat,' 4 wouldn't that discrimination show that you have judged them with evil motives.
5 Listen my dear brothers and sisters, didn't **God** chose the poor in this world to be rich in faith and participants in the kingdom which he promises to those who love him? 6 But you dishonour the poor, even though it's the wealthier people who oppress you and bring court cases against you. 7 And aren't they the ones who slander the very God that you pray to?

Judgement and mercy

8 However if you are obeying the golden law, then when you love your neighbour as yourself,[3] you'll be doing well according to the scriptures. 9 But if you're showing favouritism, then you're all sinning by breaking the law. 10 Because anyone who tries to keep the law but slips up in one area, they're still guilty of breaking the law. 11 The same God who said, 'Don't commit adultery,'[4] also said, 'Don't murder,'[5] so if you're not committing adultery but you murder someone, then you've broken the law. 12 So speak and live your life knowing that you're going to be judged by the law that gives freedom, 13 because judgement will be dispensed without mercy to those who haven't been putting mercy into practice. Yes, mercy wins out over judgement.

Faith in action

14 My fellow believers, what would I gain if I said that someone had faith but it didn't alter how they live their life? Faith like that wouldn't be able to save them. 15 If a fellow believer is lacking clothes or food, 16 and one of you says to them, 'Go in peace and be warm and satisfied,' but don't help with their physical needs, what use would that be? 17 In other words, faith without the corresponding lifestyle is just dead.
18 No doubt someone will say, 'Well you have the faith and I do the good deeds.' So show me your faith without good deeds and I'll demonstrate my

3 **RV 2:8 · Cross-ref.** Lev 19:18.

4 **RV 2:11 · Cross-ref.** Exo 20:14; Deu 5:18.

5 **RV 2:11 · Cross-ref.** Exo 20:13; Deu 5:17.

Readers' Version

faith *by* my good deeds. 19 You believe that there's one **God** and you're right, but even the demons believe that and shudder. 20 But the vain person still wants to know if faith without good deeds is wasted? 21 Wasn't our ancestor Avraham considered right with God due to his *actions* when he offered up his son Yitshak (Isaac) on the altar?[6] 22 So his faith was working together with his actions, and it was by his actions that his faith was perfected. 23 This fulfilled the scripture that says, 'Avraham believed in **God** and so he was consider to be right with God,[7] and was called a friend **of God**.'[8] 24 So you can see that a person is considered right with God due to his actions, and not just by their 'faith'. 25 Similarly the prostitute Rahav was made right by her actions when she welcomed the Hebrew messengers and then helped them get away by a different route.[9] 26 Just like a body is dead once the spirit has departed, so too faith is dead if it's not demonstrated by good deeds.

The tongue

3:1 My brothers and sisters, not everyone should desire to be a teacher because we know that us teachers will be judged more strictly. 2 We all stumble in many ways. If there was someone who never said anything wrong, this person would be perfect and also able to have self-control over their entire body. 3 With a horse, we can put a bridle into its mouth so we can make them do what we want, and so we can direct the whole animal. 4 Similarly, even huge ships that are being driven on by strong winds are controlled by a small rudder and can be steered wherever the captain desires. 5 So too the tongue is only small but can make extensive claims.

Yes, a tiny flame can ignite an entire forest 6 and the tongue is a fire producing a torrent of depravity. It's a part of our physical body but capable of staining us all over and setting our worlds on fire, because the tongue itself is set on fire from hell. 7 Every kind of wild animal and birds and reptiles and sea creature can be tamed and has been

Literal Version

19 You are_believing that one is ~~the~~ **god**. Well you_are_doing, even the demons are_believing and are_shuddering. 20 But you_are_wanting to_ _know, Oh person vain, that ~~the~~ faith apart_from ~~the~~ works idle is? 21 Abra'am/('Avrāhām) the father of_us not by works was_justified, having_ _offered_up Isa'ak/(Yitsḥāq) the son of_him on the altar? 22 You_are_seeing that his faith was_ _working_together with_the works of_him, and by his works his faith was_perfected. 23 And was_ _fulfilled the scripture ~~which~~ saying: And believed Abra'am in_- **god**, and it_was_counted to_him for righteousness, and a_friend of_**god** he_was_ _called. 24 You_all_are_seeing that by works is_ _being_justified a_person, and not by faith only. 25 And likewise also Ṛaḳab/(Rāḥāv) the prostitute not by works was_justified, having_ _welcomed the messengers and by_another way having_sent_forth? 26 For/Because as the body apart_from spirit dead is, thus also ~~the~~ faith apart_from works dead is.

3:1 Not many teachers be_becoming, brothers of_ _me, having_known that greater judgement we_ _will_be_receiving. 2 For/Because in_many ways we_are_stumbling all. If anyone in his_message not is_stumbling, this a_perfect man is, powerful to_bridle also all his body. 3 And, if of_the horses ~~the~~ bridles into the mouths we_are_putting, in_ _order that to_be_being_persuaded them to_us, also all the body of_them we_are_directing. 4 Behold, also the ships, so_great being, and by winds hard being_driven, is_being_directed by the_least rudder, wherever the impulse of_the one straightening is_wishing. 5 Thus also the tongue a_small member is, and great things is_ _boasting. Behold, how_much fire, how_much a_ _forest is_kindling. 6 And the tongue is a_fire, the world of_ ~~the~~ _unrighteousness, the tongue is_ _being_set_down among the members of_us, ~~which~~ staining all the body, and setting_on_fire the course of_ ~~the~~ _existence, and being_set_on_ _fire by ~~the~~ geenna. 7 For/Because every nature of_wild_beasts both and of_birds, of_reptiles both and of_sea creatures, is_being_tamed and has_ _been_tamed by_the nature ~~the~~ human, 8 but the

6 **RV 2:21 · Cross-ref.** Gen 22:1-14.

7 **RV 2:23 · Cross-ref.** Gen 15:6.

8 **RV 2:23 · Cross-ref.** 2Ch 20:7; Isa 41:8.

9 **RV 2:25 · Cross-ref.** Josh 2:1-21.

Literal Version

tongue no_one to_tame is_able of_the_people, an_
_unstable evil, full of_poison deadly. 9 In it we_
_are_blessing our **master** and father, and in it
we_are_cursing ~~the~~ people, the ones according_to
the_likeness of_**god** having_become. 10 Out_of
the same mouth is_coming_out blessing and
curse. Not is_ought brothers of_me these things
thus to_be_becoming. 11 Surely_not the spring
out_of of_the same hole is_outflowing ~~the~~ sweet
and ~~the~~ bitter? 12 Not is_able, brothers of_me, a_
_fig_tree olives to_produce or a_vine figs? Nor
salt sweet to_produce water.

13 Who is wise and understanding among you_
_all? Him_let_show out_of his good conduct the
works of_him in the_gentleness of_wisdom.
14 But if jealousy bitter you_all_are_having, and
selfish_ambition in the heart of_you_all, not be_
_boasting and be_lying against the truth. 15 Not
is this the wisdom from_above coming_down, but
earthly, soulish, demonic. 16 For/Because where
jealousy and selfish_ambition is, there is
disturbance and every evil matter. 17 But the
from_above wisdom, first indeed pure is, then
peaceable, gentle, compliant, full of_mercy and
of_fruits good, unceasing, unhypocritical. 18 And
the_fruit of_righteousness in peace is_being_
_sown, by_the ones making peace.

4:1 From_where wars and from_where quarrels
among you_all are? Not is_it from_here from the
gratifications of_you_all, ~~which~~ warring in the
members of_you_all? 2 You_all_are_desiring and
not you_all_are_having, you_all_are_murdering
and are_being_jealous, and not you_all_are_
_being_able to_obtain, you_all_are_quarrelling
and you_all_are_warring. Not you_all_are_having,
because_of that not to_be_requesting you_all,
3 you_are_requesting and not you_all_are_
_receiving, because wrongly you_all_are_
_requesting, in_order_that in the gratifications
of_you_all you_all_may_spend it. 4 Adultresses.
Not you_all_have_known that ~~the~~ friendship with_
the world, enmity ~~the~~ of**god** is? Whoever
therefore ~~if~~ may_be_wished a_friend to_be of_the
world, an_enemy of_ ~~the~~ _**god** is_being_appointed.
5 Or you_all_are_supposing that emptily the
scripture is_saying: With envy is_longing_for the
spirit which is made_to_dwell in us? 6 But

Readers' Version

tamed by humankind 8 but no one is able to tame
the tongue—it's an erratically evil body part that's
full of deadly poison. 9 We use it to bless our **mas-**
ter and father, yet we use it to curse our fellow
humans who are made in **God's** image.[10] 10 Both
blessings and curses come out of the same mouth!
My brothers and sisters, it shouldn't be like that.
11 Surely a spring flowing out of a single cavity
can't produce both good-tasting and bitter water.
12 A fig tree can't produce olives and a grape vine
can't produce figs, my brothers and sisters, just
like a salty supply can't give fresh water.

Heavenly wisdom

13 Any of you that are wise
and understanding should demonstrate their good
deeds and wisdom by their godly living. 14 But if
you are full of bitter jealousy or selfish ambition,
don't be boasting or denying the truth 15 because
none of that came down to you from heaven, but
on the contrary it's earthly and soulish and de-
monic. 16 Wherever you find jealousy and selfish
ambition, you'll also find disharmony and all kinds
of evil. 17 In contrast, the wisdom that comes from
God is pure, peaceable, gentle, compliant, full of
mercy and good behaviour, unceasing, and not
hypocritical. 18 Those who desire peace sow the
seeds that will produce godly behaviour.

Don't befriend the world

4:1 Where do you imagine
that the fights and quarrels
among you all originate? Isn't it because of the
ambitions that surface inside you? 2 You all have
wants that are not fulfilled so it leads to murder.
You're jealous and not able to get everything you
want, so you quarrel and fight. You don't have, be-
cause you haven't asked God, 3 and when you all
do ask, it doesn't get answered because you ask
with wrong motives—trying get what you want to
spend on your own wants. 4 You're just like prosti-
tutes. Don't you realise that if you befriend the
world then you're opposing **God**, so anyone who
befriends the world makes themself an enemy **of**
God. 5 Do you think that the scripture means
nothing when it says, 'God's **spirit** jealously longs
to live in us'? 6 However, he's good at giving grace
so that's why it says, '**God** opposes proud people

10 **RV 3:9 · Cross-ref.** Gen 1:26.

Readers' Version

but gives grace to humble ones.'[11] 7 So strive then **to** do what **God** wants of you. Resist the devil and he will flee away from you. 8 When you all approach **God**, he will move closer to you. So keep your hands clean you sinners, and keep your hearts pure you who can't make up your minds about God. 9 Be miserable, and mourn and weep. Change your laughing into crying and your happiness into sadness 10 because when you humble yourselves towards **Yahweh**, he will be the one to lift you up.

Avoid judging others

11 My fellow believers, don't make false accusations against each other because anyone who falsely accuses or judges a fellow believer, is slandering against the law and judging it. But if you're the ones judging the law, then you're not a follower of the law but a judge of it. 12 There's only one lawgiver and judge and that's the one who is able to save and to destroy. So who do you think you are to judge your neighbour!

Avoid boasting and presumption

13 Now you all might say, 'Today or tomorrow we'll go into the city to work there for a year and do some trading to make some money.'[12] 14 But you don't know what tomorrow will bring, because what are your lives? You're like a vapour that appears for a brief period and then it's gone. 15 So instead of saying that, you should say, 'If the **master** wants it, we will live and we'll do this or that.' 16 But as it is, you've all been boasting in your arrogance and that's an evil attitude. 17 Any person who knows that there's some good thing that they should be doing, but doesn't do it, is sinning.

The bad ending of wealthy prigs

5:1 So you wealthy people, come and cry about the miseries that are about to hit you all. 2 Your riches have rotted and your clothes have become moth-eaten.[13] 3 Your gold and silver has corroded, and that corrosion will speak out against you and will eat away your bodies like fire because you

Literal Version

greater he_is_giving grace. Therefore he_is_ _saying: - **god** against_the_proud is_opposing, but to_the_humble he_is_giving grace. 7 Therefore be_subjected to_ ~~the~~ **_god**. But resist against_the devil, and he_will_be_fleeing from you_all. 8 Near to_ ~~the~~ **_god**, and he_will_be_nearing to_you_all. Cleanse your_hands, sinners, and purify your_ _hearts, double-minded. 9 Be_miserable, and mourn, and weep. The laughter of_you_all to mourning let_be_turned, and your joy to gloominess. 10 Be_humbled before the_**master**, and he_will_be_exalting you_all.

11 Not be_slandering against_one_another, brothers. The one slandering against_his_brother or judging the brother of_him, is_slandering against_the_law and is_judging the_law. But if the_law you_are_judging, not you_are a_doer of_ _the_law, but a_judge. 12 one there_is lawgiver and judge, the one being_able to_save and to_ _destroy. But you who are, the one judging your neighbour?

13 Be_come now, you_all saying: Today or tomorrow, we_will_be_going into this ~~the~~ city, and we_will_be_working there a_year, and we_will_ _be_merchandising, and we_will_be_profiting. 14 Who not are_knowing on_the day next will_be, because/for what is life of_you_all? For/Because a_vapour you_all_are, ~~which~~ for a_little time appearing, then also being_perishing. 15 Instead_ _of that to_be_saying you_all ought: If the **master** may_will, both we_will_be_living and we_will_be_ _doing, this or that. 16 But now you_all_are_ _boasting in the arrogance of_you_all. All boasting such evil is. 17 Therefore to_having_ _known one good to_be_doing, and not doing it, sin to_him it_is.

5:1 Be_come now, you_all rich ones, weep, wailing over the miseries of_you_all which are coming_ _over. 2 The riches of_you_all has_rotted, and the clothes of_you_all moth-eaten has_become. 3 The gold of_you_all and the silver has_been_corroded, and the rust of_them for a_testimony to_you_all will_be, and will_be_consuming the fleshes of_ _you_all like fire. You_all_stored_up in the_last

11 RV 4:6 · Cross-ref. Prv 3:34 (LXX).

12 RV 4:13-14 · Cross-ref. Prv 27:1.

13 RV 5:2-3 · Cross-ref. Mat 6:19.

Literal Version

days. 4 Behold, the wage of_the workers, ~~which~~ having_harvested the fields of_you_all, ~~which~~ having_been_withheld by you_all, is_crying_out, and the outcries of_the ones having_reaped, into the ears of_the_**master** of_armies have_come_in. 5 You_all_indulged on the earth. And you_all_ _lived_luxuriously, you_all_nourished the hearts of_you_all in the_day of_slaughter. 6 You_all_ _convicted, you_all_murdered the righteous, yet_ _not he_is_opposing against_you_all.

7 Therefore be_patient, brothers, until the coming of_the **master**. Behold, the farmer is_ _awaiting for_the precious fruit of_the earth, being_patient for it until he_may_receive the_ _early and late rains. 8 Be_patient also you_all, strengthen the hearts of_you_all, because the coming of_the **master** has_neared. 9 Not be_ _groaning, brothers, against one_another, in_ _order_that not you_all_may_be_judged. Behold, the judge before the doors has_stood. 10 An_ _example take, brothers, of_ ~~the~~ _misfortune, and of_ ~~the~~ _patience, the prophets, who spoke in name of_the_**master**. 11 Behold, we_are_ _counting_blessed the ones having_endured. The endurance of_Iōb/(ʾIyyōv) you_all_heard, and the outcome of_the_**master** you_all_saw, that much_ _compassionate is the **master** and compassionate. 12 Before but, all things, brothers of_me, not be_swearing, neither ~~the~~ by_heaven, nor the earth, nor other any oath, but let_be of_ _you_all your Yes be, yes, and your No be, no, in_ _order_that not under judgement you_all_may_ _fall.

13 Is_suffering_hardship anyone among you_all? Him _let_be_praying. Is_cheering_up anyone? Him _let_be_singing_praises. 14 Is_ailing anyone among you_all? Him_let_call_to the elders of_the assembly, and them_let_pray over him, having_ _anointed him with_olive_oil in the name of_the **master**. 15 And the vow of_ ~~the~~ _faith will_be_

Readers' Version

stored up wealth in this final age. 4 The unpaid wages of the workers who harvested your fields are crying out[14] and the desperate requests of those harvesters have been heard by army commander **Yahweh**. 5 You have indulged yourselves and lived luxuriously but you've been fattening yourselves up as the time for your slaughter approaches. 6 You all convicted innocent people and had them executed, even when they weren't doing anything against you.

Wait patiently

7 So my fellow believers, be patient until the return of Yeshua (Jesus; Grk. Yesus) our **master**. You see how farmers look forward to the fruit to be ready—waiting patiently even while they monitor the early and the late rains. 8 All of you should be patient too, and encourage each other in your faith because the **master's** return is closer now.

9 And don't moan about each other, my fellow believers, so that you all won't be judged for it, because truly, the judge is just outside about to come in the doors. 10 Look at the prophets who spoke out **the** messages from **Yahweh**—they're good examples of suffering and patience for you to follow 11 and now we consider them as heroes for their endurance. You all heard about Iyov's (Job's) endurance[15] and then you yourselves witnessed what happened to Yeshua our **master**, and you saw his compassion and mercy.[16]

12 But most importantly, brothers and sisters, don't swear by heaven or earth or by any other kind of oath but simply be honest so that 'yes' means yes and 'no' means no,[17] then you won't end up getting judged.

The power of prayer and restoration

13 Is anyone among you going through hard times? If so, they should be praying. Is anyone feeling cheerful? If so, they should be singing praises. 14 Is anyone among you sick? If so, that person should call the leaders of the assembly and get them to

14 **RV 5:4 · Cross-ref.** Deu 24:14-15.

15 **RV 5:11 · Cross-ref.** Yob 1:21-22; 2:10.

16 **RV 5:11 · Cross-ref.** Psa 103:8.

17 **RV 5:12 · Cross-ref.** Mat 5:34-37.

Readers' Version

anoint them with oil[18] and to pray for them in the name and authority of Yeshua (Jesus; Grk. Yesus) our **master**. 15 Then that declaration of faith will save the weak person and the **master** will lift him/her up, and if they've sinned, then their sins will also be forgiven. 16 So confess your sins to each other and pray for each other so that all of you can be healed, because when an obedient believer prays, it has a real effect. 17 Eliyah (Elijah) was a person just similar to us, and when he prayed for the rain to stop, it stopped, and it didn't rain again for three and a half years.[19] 18 Then he prayed again, and the rain came down from the sky and the land sprouted and started to bear fruit again.[20]

19 My fellow believers, if any of you have wandered from the truth and someone helps them back, 20 then you should know that someone who helps a sinner to come back from their deceitful ways will be saving their soul from death, and their many sins can be forgiven.[21]

JAM · OET-RV v0.2.2

Literal Version

_saving the one faltering, and will_be_raising him the **master**, and_if sins he_may_be having_done, it_will_be_being_forgiven to_him. 16 Therefore be_confessing to_one_another your sins, and be_ _praying for one_another, so_that you_all_may_ _be_healed. Much is_prevailing the_petition of_a_ _righteous one working. 17 A^{y}lias/('Ēliy^{yāh}) a_ _man was like_natured to_us, and with_prayer he_prayed ~~which~~ not for_it to_rain, and not it_ _rained on the earth, three years and six months. 18 And again he_prayed, and the sky rain gave, and the earth sprouted the fruit of_it. 19 Brothers of_me, if anyone among you_all may_be_strayed from the truth, and may_turn_back someone him, 20 be_knowing that the one having_turned_ _back a_sinner from the_deception of_the_way of_him, will_be_saving the_soul of_him from death, and will_be_covering a_multitude of_sins.

JAM · OET-LV v0.2.0 (NT set)

Text preprocessed by script v1.1.0, then PDF produced by SILE v0.15.12-0938a45-flake
Freely-Given.org/OBD/OET/byDoc/JAM.htm#Top

18 RV 5:14 · Cross-ref. Mrk 6:13.

19 RV 5:17 · Cross-ref. 1Ki 17:1; 18:1.

20 RV 5:18 · Cross-ref. 1Ki 18:42-45.

21 RV 5:20 · Cross-ref. Prv 10:12; 1Pe 4:8.