James 1

1 James, a bond-slave of God and of the Lord Jesus Christ; to the twelve tribes which are in the dispersion (greek-Diaspora, latin-dispersione, scattering abroad): Greetings!

2 Consider (suppose, esteem, lead) it all joy, my brothers, when you might fall into the midst of various trials,

3 Knowing that the testing of your faith works out (accomplishes, works down to an end-point) endurance.

4 And let endurance have its perfect work, so that you might be perfect (full-grown/developed, mature, consummated) and whole (entire, complete in all parts, latin-integri like integrated), lacking in nothing.

5 If anyone of you lacks wisdom, let him ask from (from close beside) God, the One giving to all generously (bountifully, openly, freely, simplicity, unfolded like without undue complications, latin-affluenter-liberally root is overflow) and without finding fault (reproach, latin-inproperat-ungrudgingly), and it will be given to him.

6 However let him ask in faith, doubting (judge thoroughly back and forth, vacillating in judgment) nothing. For the one doubting (vacillating in judgment) is like a wave (billowing surge, surf) of the sea, being blown by the wind (being wind-gusted with storm-like force) and being tossed to and fro by the wind (being wind-agitated/fanned).

7 For let not a man suppose with that preceding, that he will receive anything from (from close beside) the Lord;

8 He is a double-souled (dipsychos, two souled, of two selves, a person split in half, latin-duplex animo-double mind anima is soul) man, unstable (latin-inconstans-unstable roots are insecure/inconstancy like unconstant or inconsistant), in all his ways.

9 Let the brother of low degree boast in his exaltation (height, eminence, latin-exaltatione-lifting);

10 However he who is rich one (wealthy, fully resourced)[ought to boast] in his humiliation (lowliness, abasement, low condition, latin-humilitate-humility), because he will pass away like a flower of the grass.

11 For the sun has risen with its burning heat (scorching heat) and withered the grass and the flower of it has fallen (faded/withered away) and the beauty of its appearance has perished. Thus also the rich man will fade away (fade away because depleted/dried out) in his pursuits (undertakings, journeying).

12 Blessed (happy) is the man who endures trial (temptation, testing); because having been approved (tested genuine), he will receive the crown (plaited victor garland/wreath) of life, that He has promised to those loving Him.

13 Let no man say when he is being tempted, “I am being tempted from God.” For God is not able to be tempted (untempted) with evils (kakon); and He Himself tempts no one.

14 However a man is tempted by (under, about) his own passionate urge, being drawn out (drawn/dragged out/away, latin-abstractus-withdrawn like abstracted) and being enticed (lured, baited, latin-inlectus-lured root is enticement);

15 Then the passionate urge having conceived (apprehended, become pregnant) gives birth (brings forth, begets) to sin; and sin having become fully grown (fully forms, completes, matures), brings forth death.

16 Do not be misled (deviated, caused to wander), my beloved brothers.

17 Every good act of giving and every perfect gift is from above, coming down away from the Father of lights with whom there is no variation (change, transmutatio-changing like transmutating root is transformation) nor shadow (latin-obumbratio-turning roots are obscured/ overshadows) of shifting (turning, latin-vicissitudinis-shifting roots are alteration/ reverse).

18 Having willed (resolutely planned) it, He brought us forth by the word of truth for (unto) us to be a certain (a kind/sort of) first-fruits of His creatures (created things, latin-creaturae-creatures root is created),

19 Know/see this, my beloved brothers, let every man be swift to hear, slow (greek-bradys-slow, unhurried as in taking time to deliberate, still moving forward after considering all the facts, latin-tardus-latest root is delay) to speak, slow (bradys, tardus) unto wrath (settled anger/opposition).

20 For the wrath of man does not produce (work, accomplish) the righteousness (justice) of God.

21 Therefore having set aside (put/set/laid away from) all filthiness (moral filth, pollution) and abundance (all-around, a brand of abundance, superfluity) of maliciousness (kakias-wickedness), receive in meekness (gentle strength) the implanted (in-germinated) word, being able to save your souls (psychas).

22 And be doers of the word and not only hearers, deluding (to reason contrary to truth, deceiving) yourselves.

23 Because if any man is a hearer of the word and not a doer, this one is like a man considering at his natural (birth) face (appearance, surface) in a mirror.

24 For he has considered himself and has gone away and immediately has forgotten what he was like.

25 However the one having looked intently (look carefully) into the perfect law, that of liberty (freedom), and having remained near in it, a hearer having not been forgetful, but rather a doer of the work—this one will be blessed in his doing (performance).

26 If anyone supposes (seems) to be religious, not bridle-leading (bridle-lead, leading with a bridle) his own tongue (glossan), but rather deceiving (lead/lure into deception/error) his own heart, the religion of this one is aimlessly vain (groundless, purposeless, worthless).

27 Pure (purged clean) and undefiled (unstained) religion (worship/devotion as expressed in ritual acts) before our God and Father is this: to look upon (visit, look after) orphans (fatherless, parentless, bereft of a parent-s) and widows (this is feminine) in their tribulation; and to keep oneself unstained (unblemished) away from the world.