

King James 1769 Version

King James Paraphrase

Chapter 1

(1) Paul, an apostle, (not of men, neither by man, but by Jesus Christ, and God the Father, who raised him from the dead;)
 (2) And all the brethren which are with me, unto the churches of Galatia:
 (3) Grace *be* to you and peace from God the Father, and *from* our Lord Jesus Christ,
 (4) Who gave himself for our sins, that he might deliver us from this present evil world, according to the will of God and our Father:
 (5) To whom *be* glory for ever and ever. Amen.
 (6) I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel:
 (7) Which is not another; but there be some that trouble you, and would pervert the gospel of Christ.
 (8) But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed.
 (9) As we said before, so say I now again, If any *man* preach any other gospel unto you than that ye have received, let him be accursed.
 (10) For do I now persuade men, or God? or do I seek to please men? for if I yet pleased men, I should not be the servant of Christ.
 (11) But I certify you, brethren, that the gospel which was preached of me is not after man.
 (12) For I neither received it of man, neither was I taught *it*, but by the revelation of Jesus Christ.

Chapter 1

(1) Paul, an apostle, (not of men, neither by man, but by Jesus Christ, and God the Father, Who raised Him from the dead;)
 (2) And all the brothers who are with me, to the churches of Galatia:
 (3) Grace *be* to you and peace^a from God the Father, and *from* our Lord Jesus Christ,
 (4) Who gave Himself for our sins, that He might deliver us from this present evil world, according to the will of God and our Father:
 (5) To Whom *be* glory forever and ever. Amen {let it be}.
 (6) I marvel that you are so soon removed from Him Who called you into the grace of Christ to another gospel:
 (7) Which is not another; but there are some who trouble you, and would pervert the gospel of Christ.
 (8) But though we, or an angel from heaven, preaches any other gospel to you than that which we have preached to you, let him be accursed.
 (9) As we said before, so I say now again, If any *man* preaches any other gospel to you than what you have received, let him be accursed.
 (10) Because do I now persuade men, or God? or do I seek to please men? Because if I yet pleased men, I would not be the servant of Christ.
 (11) But I certify *to* you, brothers, that the gospel which was preached by me is not after man.
 (12) Because I neither received it from man, neither was I taught *it*, but by the revelation of Jesus Christ.

1:3a – Grace and Peace – grace always precedes peace – Rom. 1:7; I Cor. 1:3; II Cor. 1:2; Eph. 1:2; Phil. 1:2; Col. 1:2; I Thes. 1:1; II Thes. 1:2; I Tim. 1:2; II Tim. 1:2; Tit. 1:4; Philemon 1:3; I Pet. 1:2; II Pet. 1:2; II Jn. 1:3 – grace means receiving something as a free gift that is totally undeserved

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(13) For ye have heard of my conversation in time past in the Jews' religion, how that beyond measure I persecuted the church of God, and wasted it:
(14) And profited in the Jews' religion above many my equals in mine own nation, being more exceedingly zealous of the traditions of my fathers.
(15) But when it pleased God, who separated me from my mother's womb, and called *me* by his grace,
(16) To reveal his Son in me, that I might preach him among the heathen; immediately I conferred not with flesh and blood:
(17) Neither went I up to Jerusalem to them which were apostles before me; but I went into Arabia, and returned again unto Damascus.
(18) Then after three years I went up to Jerusalem to see Peter, and abode with him fifteen days.
(19) But other of the apostles saw I none, save James the Lord's brother.
(20) Now the things which I write unto you, behold, before God, I lie not.
(21) Afterwards I came into the regions of Syria and Cilicia;
(22) And was unknown by face unto the churches of Judaea which were in Christ:
(23) But they had heard only, That he which persecuted us in times past now preacheth the faith which once he destroyed.
(24) And they glorified God in me.

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(13) Because you have heard of my conversation in time past in the Jews' religion, how that beyond measure I persecuted the church of God, and wasted it:
(14) And profited in the Jews' religion above many my equals in my own nation, being more exceedingly zealous of the traditions of my forefathers.
(15) But when it pleased God, Who separated me from my mother's womb, and called *me* by His grace,
(16) To reveal His Son in me, that I might preach Him among the heathen {ungodly}; I did not immediately confer with flesh and blood:
(17) Neither did I go up to Jerusalem to those who were apostles before me; but I went into Arabia, and returned again to Damascus.
(18) Then after three years I went up to Jerusalem to see Peter, and stayed with him fifteen days.^b
(19) But I saw none of the other apostles, except James the Lord's brother.^c
(20) Now the things which I write to you, indeed, before God, I do not lie.
(21) Afterwards I came into the regions of Syria and Cilicia;
(22) And was unknown by face to the churches of Judaea which were in Christ:
(23) But they had heard only, That he who persecuted us in times past now preaches the faith which he once destroyed.
(24) And they glorified God in me.

1:18b – Acts 9:26f

1:19c – James – the Lord's brother – Mat. 12:47; 13:55; Mk. 3:31; 6:3; Acts 12:11; 15:13; 20:18

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Chapter 2

(1) Then fourteen years after I went up again to Jerusalem with Barnabas, and took Titus with *me* also.

(2) And I went up by revelation, and communicated unto them that gospel which I preach among the Gentiles, but privately to them which were of reputation, lest by any means I should run, or had run, in vain.

(3) But neither Titus, who was with me, being a Greek, was compelled to be circumcised:

(4) And that because of false brethren unawares brought in, who came in privily to spy out our liberty which we have in Christ Jesus, that they might bring us into bondage:

(5) To whom we gave place by subjection, no, not for an hour; that the truth of the gospel might continue with you.

(6) But of these who seemed to be somewhat, (whatsoever they were, it maketh no matter to me: God accepteth no man's person:) for they who seemed *to be somewhat* in conference added nothing to me:

(7) But contrariwise, when they saw that the gospel of the uncircumcision was committed unto me, as *the gospel* of the circumcision *was* unto Peter;

(8) (For he that wrought effectually in Peter to the apostleship of the circumcision, the same was mighty in me toward the Gentiles:)

(9) And when James, Cephas, and John, who seemed to be pillars, perceived the grace that was given unto me, they gave to me and Barnabas the right hands of fellowship; that we *should go* unto the heathen, and they unto the circumcision.

Chapter 2

(1) Then fourteen years later I went up again to Jerusalem with Barnabas, and also took Titus with *me*.^a

(2) And I went up by revelation, and communicated to them that gospel which I preach among the Gentiles {non-Jews}, but privately to those who were of reputation, lest by any means I should run, or had run, in vain.

(3) But not even Titus, who was with me, being a Greek, was compelled to be circumcised:

(4) And that because false brothers had come in unnoticed, who came in privately to spy out our liberty which we have in Christ Jesus, that they might bring us into bondage:

(5) To whom we did not submit ourselves, no, not for an hour; that the truth of the gospel might continue with you.

(6) But of these who seemed to be of influence, (whatever they were, it makes no matter to me: God accepts no man's person:) because those who seemed *to be of influence* in conference added nothing to me:

(7) But to the contrary, when they saw that the gospel of the uncircumcision {non-Jews} was committed to me, as *the gospel* of the circumcision {Jews} *was* to Peter;

(8) (Because He Who worked effectively in Peter to the apostleship of the circumcision {Jews}, the Same was mighty in me towards the Gentiles {non-Jews}:)

(9) And when James, Cephas, and John, who seemed to be pillars, perceived the grace that was given to me, they gave to me and Barnabas the right hands of fellowship; that we *should go* to the heathen {ungodly}, and they to the circumcision {Jews}.

2:1a - Acts 15:1-35

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(10) Only *they would* that we should remember the poor; the same which I also was forward to do.

(11) But when Peter was come to Antioch, I withstood him to the face, because he was to be blamed.

(12) For before that certain came from James, he did eat with the Gentiles: but when they were come, he withdrew and separated himself, fearing them which were of the circumcision.

(13) And the other Jews dissembled likewise with him; insomuch that Barnabas also was carried away with their dissimulation.

(14) But when I saw that they walked not uprightly according to the truth of the gospel, I said unto Peter before *them* all, If thou, being a Jew, livest after the manner of Gentiles, and not as do the Jews, why compellest thou the Gentiles to live as do the Jews?

(15) We *who are* Jews by nature, and not sinners of the Gentiles,

(16) Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified.

(17) But if, while we seek to be justified by Christ, we ourselves also are found sinners, is therefore Christ the minister of sin? God forbid.

(10) Only *they desired* that we should remember the poor; which I also was determined to do.

(11) But when Peter had come to Antioch, I withstood him to *his* face, because he was to be blamed.

(12) Because before certain ones came from James, he ate with the Gentiles {non-Jews}: but when they had come, he withdrew and separated himself, fearing those who were of the circumcision {Jews}.

(13) And the other Jews likewise separated with him; so much so that Barnabas also was carried away with their separation.

(14) But when I saw that they did not behave uprightly according to the truth of the gospel, I said to Peter before *them* all, If you, being a Jew, live after the ways of Gentiles {non-Jews}, and not as the Jews, why do you compel the Gentiles {non-Jews} to live as the Jews?

(15) We *who are* Jews by nature, and not sinners of the Gentiles {non-Jews},

(16) Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: because by the works of the law no flesh shall be justified.

(17) But if, while we seek to be justified by Christ, we ourselves also are found sinners, is Christ therefore the minister of sin? God forbid.

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(18) For if I build again the things which I destroyed, I make myself a transgressor.
(19) For I through the law am dead to the law, that I might live unto God.
(20) I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me.
(21) I do not frustrate the grace of God: for if righteousness *come* by the law, then Christ is dead in vain.

Chapter 3

(1) O foolish Galatians, who hath bewitched you, that ye should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth, crucified among you?
(2) This only would I learn of you, Received ye the Spirit by the works of the law, or by the hearing of faith?
(3) Are ye so foolish? having begun in the Spirit, are ye now made perfect by the flesh?
(4) Have ye suffered so many things in vain? if *it be* yet in vain.
(5) He therefore that ministereth to you the Spirit, and worketh miracles among you, *doeth he it* by the works of the law, or by the hearing of faith?
(6) Even as Abraham believed God, and it was accounted to him for righteousness.
(7) Know ye therefore that they which are of faith, the same are the children of Abraham.

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(18) Because if I build again the things which I destroyed, I make myself a sinner.
(19) Because I through the law am dead to the law, that I might live to God.
(20) I am crucified with Christ: nevertheless I live; yet not I, but Christ lives in me: and the life which I now live in the flesh I live by the faith of the Son of God, Who loved me, and gave Himself for me.
(21) I do not frustrate the grace of God: because if righteousness *comes* by the law, then Christ has died in vain.

Session 3: Sept. 16, 2018 Gal. 3:1-14 True Life

Chapter 3

(1) O foolish Galatians, who has bewitched you, that you should not obey the truth, before whose eyes Jesus Christ has been set forth with evidence, as crucified among you?
(2) This only I would learn of you, Did you receive the Spirit by the works of the law, or by the hearing of faith?
(3) Are you so foolish? having begun in the Spirit, are you now made perfect by the flesh?
(4) Have you suffered so many things in vain? if *it is* yet in vain.
(5) He who therefore ministers to you the Spirit, and works miracles among you, *does he do it* by the works of the law, or by the hearing of faith?
(6) Even as Abraham believed God, and it was accounted to him for righteousness.
(7) Know therefore that those who are of faith, the same are the children of Abraham.

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(8) And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, *saying*, In thee shall all nations be blessed.
(9) So then they which be of faith are blessed with faithful Abraham.
(10) For as many as are of the works of the law are under the curse: for it is written, Cursed *is* every one that continueth not in all things which are written in the book of the law to do them.
(11) But that no man is justified by the law in the sight of God, *it is* evident: for, The just shall live by faith.
(12) And the law is not of faith: but, The man that doeth them shall live in them.
(13) Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed *is* every one that hangeth on a tree:
(14) That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith.
(15) Brethren, I speak after the manner of men; Though *it be* but a man's covenant, yet *if it be* confirmed, no man disannulleth, or addeth thereto.
(16) Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ.

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(8) And the scripture, foreseeing that God would justify the heathen {ungodly} through faith, preached before the gospel to Abraham, *saying*,
In you shall all nations be blessed.^a
(9) So then those who are of faith are blessed with faithful Abraham.
(10) Because as many as are of the works of the law are under the curse: because it is written,
Cursed is every one who does not continue in all things which are written in the book of the law to do them.^b
(11) But that no man is justified by the law in the sight of God, *it is* evident: because,
The just shall live by faith.^c
(12) And the law is not of faith: but, The man who does them shall live in them.
(13) Christ has redeemed us from the curse of the law, being made a curse for us: because it is written,
Cursed is every one who hangs on a tree:^d
(14) That the blessing of Abraham might come on the Gentiles {non-Jews} through Jesus Christ; that we might receive the promise of the Spirit through faith.
(15) Brothers, I speak after the manner of men; Though *it is* but a man's covenant, yet *if it is* confirmed, no man can disannul it, or add to it.
(16) Now to Abraham and his Descendant were the promises made. He did not say, And to descendants, as of many; but as of one,
And to your Descendant,^e Who is Christ.

3:8a - Gen. 18:18; 22:18; 26:4
3:10b - Deut. 28:58,61; 29:20-27
3:11c - Hab. 2:4
3:13d - Deut. 21:22-23
3:16e - Gen. 28:14; 48:4

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(17) And this I say, *that* the covenant, that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect.

(18) For if the inheritance *be* of the law, *it is* no more of promise: but God gave *it* to Abraham by promise.

(19) Wherefore then *serveth* the law? It was added because of transgressions, till the seed should come to whom the promise was made; *and it was* ordained by angels in the hand of a mediator.

(20) Now a mediator is not *a mediator* of one, but God is one.

(21) *Is* the law then against the promises of God? God forbid: for if there had been a law given which could have given life, verily righteousness should have been by the law.

(22) But the scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe.

(23) But before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed.

(24) Wherefore the law was our schoolmaster *to bring us* unto Christ, that we might be justified by faith.

(25) But after that faith is come, we are no longer under a schoolmaster.

(17) And this I say, *that* the covenant, that was confirmed before by God in Christ, the law, which came four hundred and thirty years later,^f cannot void *the promise*, that it should make the promise of no effect.

(18) Because if the inheritance *is* by the law, *it is* no more by promise: but God gave *it* to Abraham by promise.

(19) Therefore then what purpose *does* the law *serve*? It was added because of sins, until the Descendant should come to Whom the promise was made; *and it was* ordained by angels in the hand of a mediator.

(20) Now a mediator is not *a mediator* of one, but God is one.

(21) *Is* the law then against the promises of God? God forbid: because if there had been a law given which could have given life, truly righteousness would have been by the law.

(22) But the scripture has concluded that all *are* under sin, that the promise by faith of Jesus Christ might be given to those who believe.

(23) But before faith came, we were kept under the law, shut up to the faith which would afterwards be revealed.

(24) Therefore the law was our schoolmaster *to bring us* to Christ, that we might be justified by faith.

(25) But after that faith has come, we are no longer under a schoolmaster.

3:17f - The Law was given on Mount Sinai 430 years after the promise was given to Abraham who was 75 years old at the time. Abraham lived to be 175 years old [Gen. 25:7]
 The Israelites came out of Egypt 430 years to the very day from the day the promise was given to Abraham. [Ex. 12:41]
 The promise given to Abraham 1/14/2083 A.H.
 The Jews came out of Egypt 1/14/2513 A.H.
 - See Appendix G: World Time Line of Biblical History
 Note: this proves conclusively that the Jews were not slaves 400 years as so many misquote scripture. Every Jew knows this is true, but many Christians who do not understand King James English don't and many modern translations totally corrupt the scripture. - See notes on Genesis 12:1-4; 15:13; 50:26.

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(26) For ye are all the children of God by faith in Christ Jesus.
 (27) For as many of you as have been baptized into Christ have put on Christ.
 (28) There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus.
 (29) And if ye *be* Christ's, then are ye Abraham's seed, and heirs according to the promise.

Chapter 4

(1) Now I say, *That* the heir, as long as he is a child, differeth nothing from a servant, though he be lord of all;
 (2) But is under tutors and governors until the time appointed of the father.
 (3) Even so we, when we were children, were in bondage under the elements of the world:
 (4) But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law,
 (5) To redeem them that were under the law, that we might receive the adoption of sons.
 (6) And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father.
 (7) Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ.
 (8) Howbeit then, when ye knew not God, ye did service unto them which by nature are no gods.

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(26) Because you are all the children of God by faith in Christ Jesus.
 (27) Because as many of you as have been baptized into Christ have put on Christ.
 (28) There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female: because you are all one in Christ Jesus.
 (29) And if you *are* Christ's, then you are Abraham's descendants, and heirs according to the promise.

Chapter 4

(1) Now I say, *That* the heir, as long as he is a child, does not differ in any way from a servant, though he is lord of all;
 (2) But is under tutors and governors until the time appointed by the father.
 (3) Even so we, when we were children, were in bondage under the elements of the world:
 (4) But when the fullness of the time had come, God sent forth His Son, made of a woman, made under the law,
 (5) To redeem those who were under the law, that we might receive the adoption of sons.
 (6) And because you are sons, God has sent forth the Spirit of His Son into your hearts, crying, Abba,^a Father.
 (7) Therefore you are no more a servant, but a son; and if a son, then an heir of God through Christ.

Session 5: Sept. 30, 2018 Gal. 4:8-20 True Freedom

(8) How is it then, when you did not know God, you did service to those who by nature are not gods.

4:6a - abba - [αββα] Greek transliterated from Hebrew 'av' [אב] for "father" see Mark 14:36

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(9) But now, after that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements, whereunto ye desire again to be in bondage?
(10) Ye observe days, and months, and times, and years.
(11) I am afraid of you, lest I have bestowed upon you labour in vain.
(12) Brethren, I beseech you, be as I *am*; for I *am* as ye *are*: ye have not injured me at all.
(13) Ye know how through infirmity of the flesh I preached the gospel unto you at the first.
(14) And my temptation which was in my flesh ye despised not, nor rejected; but received me as an angel of God, *even* as Christ Jesus.
(15) Where is then the blessedness ye spake of? for I bear you record, that, if *it had been* possible, ye would have plucked out your own eyes, and have given them to me.
(16) Am I therefore become your enemy, because I tell you the truth?
(17) They zealously affect you, *but* not well; yea, they would exclude you, that ye might affect them.
(18) But *it is* good to be zealously affected always in a good *thing*, and not only when I am present with you.
(19) My little children, of whom I travail in birth again until Christ be formed in you,
(20) I desire to be present with you now, and to change my voice; for I stand in doubt of you.

(9) But now, after you have known God, or rather are known by God, how is it that you turn again to the weak and beggarly elements, to which you desire again to be in bondage?
(10) You observe days, and months, and times, and years.
(11) I am afraid for you, lest I have bestowed labor upon you in vain.
(12) Brothers, I urge you, be as I *am*; because I *am* as you *are*: you have not injured me at all.
(13) You know how through weakness of the flesh I preached the gospel to you at the first.
(14) And my temptation which was in my flesh you did not despise, nor reject; but received me as an angel {messenger}^b of God, *even* as Christ Jesus.
(15) Where then is the blessedness you spoke of? Because I bear you record, that, if *it had been* possible, you would have plucked out your own eyes, and have given them to me.^c
(16) Have I therefore become your enemy, because I tell you the truth?
(17) They zealously affect you, *but* not well; yes, they would exclude you, that you might affect them.
(18) But *it is* good to be zealously affected always in a good *thing*, and not only when I am present with you.
(19) My little children, of whom I labor in birth pains again until Christ is formed in you,
(20) I desire to be present with you now, and to change my voice {how I am speaking to you}; because I stand in doubt of your *faith*.

4:14b - angel –{αγγελω} (messenger from God) – John the Baptist was called an angel by Jesus – Matt. 11:10; Luk. 7:27 – See Rev. 2:1 and Rev. 16
4:15c – As Paul grew older his eyesight grew worse – see Gal. 6:11

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(21) Tell me, ye that desire to be under the law, do ye not hear the law?
(22) For it is written, that Abraham had two sons, the one by a bondmaid, the other by a freewoman.
(23) But he *who was* of the bondwoman was born after the flesh; but he of the freewoman *was* by promise.
(24) Which things are an allegory: for these are the two covenants; the one from the mount Sinai, which gendereth to bondage, which is Agar.
(25) For this Agar is mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children.
(26) But Jerusalem which is above is free, which is the mother of us all.
(27) For it is written, Rejoice, *thou* barren that bearest not; break forth and cry, thou that travailest not: for the desolate hath many more children than she which hath an husband.
(28) Now we, brethren, as Isaac was, are the children of promise.
(29) But as then he that was born after the flesh persecuted him *that was born* after the Spirit, even so *it is* now.
(30) Nevertheless what saith the scripture? Cast out the bondwoman and her son: for the son of the bondwoman shall not be heir with the son of the freewoman.
(31) So then, brethren, we are not children of the bondwoman, but of the free.

(21) Tell me, you who desire to be under the law, do you not hear the law?
(22) Because it is written, that Abraham had two sons, the one by a slave maid, the other by a free woman.^d
(23) But he *who was* of the slave woman was born after the flesh; but he of the free woman *was* by promise.
(24) These things are an allegory: because these are the two covenants; the one from the mount Sinai, which leads to slavery, which is Hagar.
(25) Because this Hagar is mount Sinai in Arabia, and answers to Jerusalem which now is, and is in slavery with her children.
(26) But Jerusalem which is above is free, which is the mother of us all.
(27) Because it is written,
Rejoice, *you* barren who do not give birth; break forth and cry, you who do not go into labor because the desolate has many more children than she who has husband.^e
(28) Now we, brothers are the children of promise, as Isaac was.
(29) But as then he who was born after the flesh persecuted him *who was born* after the Spirit, even so *it is* now.
(30) Nevertheless what does the scripture say?
Cast out the slave woman and her son: because the son of the slave woman shall not be heir with the son of the free woman.^f
(31) So then, brothers, we are not children of the slave woman, but of the free.

4:22d - Gen. 16:1 - 17:16
4:27e - Is. 54:1
4:30f - Gen. 21:10

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Chapter 5

(1) Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage.
 (2) Behold, I Paul say unto you, that if ye be circumcised, Christ shall profit you nothing.
 (3) For I testify again to every man that is circumcised, that he is a debtor to do the whole law.
 (4) Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace.
 (5) For we through the Spirit wait for the hope of righteousness by faith.
 (6) For in Jesus Christ neither circumcision availeth any thing, nor uncircumcision; but faith which worketh by love.
 (7) Ye did run well; who did hinder you that ye should not obey the truth?
 (8) This persuasion *cometh* not of him that calleth you.
 (9) A little leaven leaveneth the whole lump.
 (10) I have confidence in you through the Lord, that ye will be none otherwise minded: but he that troubleth you shall bear his judgment, whosoever he be.
 (11) And I, brethren, if I yet preach circumcision, why do I yet suffer persecution? then is the offence of the cross ceased.
 (12) I would they were even cut off which trouble you.
 (13) For, brethren, ye have been called unto liberty; only *use* not liberty for an occasion to the flesh, but by love serve one another.

Chapter 5

(1) Stand fast therefore in the liberty in which Christ has made us free, and do not be entangled again with the yoke of slavery.
 (2) Indeed, I Paul say to you, that if you are circumcised, Christ shall profit you nothing.
 (3) Because I testify again to every man who is circumcised, that he is a debtor to do the whole law.
 (4) Christ has become of no effect to you, whoever of you are justified by the law; you have fallen from grace.
 (5) Because we through the Spirit wait for the hope of righteousness by faith.
 (6) Because in Jesus Christ neither circumcision is of any value, nor uncircumcision; but faith which works by love.
 (7) You ran well; who hindered you that you should not obey the truth?
 (8) This persuasion does not *come by* Him Who calls you.
 (9) A little leaven leavens the whole lump.
 (10) I have confidence in you through the Lord, that you will not be otherwise minded: but he who troubles you shall bear his judgment, whoever he is.
 (11) And I, brothers, if I yet preach circumcision, why do I yet suffer persecution? then the offence of the cross has ceased.
 (12) I desire that they who trouble you were even cut off.
 (13) Because, brothers, you have been called to liberty; only do not *use* liberty for an occasion to the flesh, but by love serve one another.

{48} Galatians

King James Version

(14) For all the law is fulfilled in one word, *even* in this; Thou shalt love thy neighbour as thyself.
(15) But if ye bite and devour one another, take heed that ye be not consumed one of another.
(16) *This* I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh.
(17) For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would.
(18) But if ye be led of the Spirit, ye are not under the law.
(19) Now the works of the flesh are manifest, which are *these*; Adultery, fornication, uncleanness, lasciviousness,
(20) Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies,
(21) Envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told *you* in time past, that they which do such things shall not inherit the kingdom of God.
(22) But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith,
(23) Meekness, temperance: against such there is no law.
(24) And they that are Christ's have crucified the flesh with the affections and lusts.
(25) If we live in the Spirit, let us also walk in the Spirit.
(26) Let us not be desirous of vain glory, provoking one another, envying one another.

King James Paraphrase

(14) Because all the law is fulfilled in one word, *even* in this;
You shall love your neighbor as yourself.^a
(15) But if you bite and devour one another, take heed that you not be consumed by one another.
(16) *This* I say then, Walk in the Spirit, and you will not fulfill the lust of the flesh.
(17) Because the flesh lusts against the Spirit, and the Spirit against the flesh: and these are contrary to one another: so that you cannot do the things that you want.
(18) But if you are led by the Spirit, you are not under the law.
(19) Now the works of the flesh are evident, which are *these*; Adultery, fornication, impurity, promiscuity,
(20) Idolatry, witchcraft, hatred, disputes, jealousies, anger, strife, divisions, heresies,
(21) Envyings, murders, drunkenness, revellings, and such like: of which I tell you before, as I have also told *you* in time past, that those who do such things shall not inherit the kingdom of God.
(22) But the fruit of the Spirit is love, joy, peace, patience, gentleness, goodness, faith,
(23) Humility, temperance: against such there is no law.
(24) And those who are Christ's have crucified the flesh with its passions and lusts.
(25) If we live in the Spirit, let us also walk in the Spirit.
(26) Let us not seek after selfish ambition, provoking one another, envying one another.

5:14a – Lev. 19:18; Mat. 22:39

{48} Galatians

King James Version

King James Paraphrase

Chapter 6

(1) Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted.
 (2) Bear ye one another's burdens, and so fulfil the law of Christ.
 (3) For if a man think himself to be something, when he is nothing, he deceiveth himself.
 (4) But let every man prove his own work, and then shall he have rejoicing in himself alone, and not in another.
 (5) For every man shall bear his own burden.
 (6) Let him that is taught in the word communicate unto him that teacheth in all good things.
 (7) Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap.
 (8) For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting.
 (9) And let us not be weary in well doing: for in due season we shall reap, if we faint not.
 (10) As we have therefore opportunity, let us do good unto all *men*, especially unto them who are of the household of faith.
 (11) Ye see how large a letter I have written unto you with mine own hand.
 (12) As many as desire to make a fair shew in the flesh, they constrain you to be circumcised; only lest they should suffer persecution for the cross of Christ.

Chapter 6

(1) Brothers, if a man is overtaken in a fault, you who are spiritual, restore such a one in the spirit of humility; considering yourself, lest you also be tempted.
 (2) Carry one another's burdens, and so fulfill the law of Christ.
 (3) Because if a man thinks himself to be something, when he is nothing, he deceives himself.
 (4) But let every man prove his own work, and then he shall have rejoicing in himself alone, and not in another.
 (5) Because every man shall carry his own burden.
 (6) Let him who is taught in the word share with him who teaches in all good things.
 (7) Do not be deceived; God is not mocked: because whatever a man sows, that he shall also reap.
 (8) Because he who sows to his flesh shall of the flesh reap corruption; but he who sows to the Spirit shall of the Spirit reap life everlasting.
 (9) And let us not be weary in doing good: because in due season we shall reap, if we do not faint.
 (10) Therefore as we have opportunity, let us do good to all *men*, especially to those who are of the household of faith.
 (11) You see how large a letter I have written to you with my own hand.
 (12) As many as desire to make a fair show in the flesh, they constrain you to be circumcised; only that they may not suffer persecution for the cross of Christ.

{48} Galatians

King James Version

(13) For neither they themselves who are circumcised keep the law; but desire to have you circumcised, that they may glory in your flesh.
(14) But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world.
(15) For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature.
(16) And as many as walk according to this rule, peace *be* on them, and mercy, and upon the Israel of God.
(17) From henceforth let no man trouble me: for I bear in my body the marks of the Lord Jesus.
(18) Brethren, the grace of our Lord Jesus Christ *be* with your spirit. Amen.

King James Paraphrase

(13) Because they themselves who are circumcised do not keep the law; but desire to have you circumcised, that they may boast in your flesh.
(14) But God forbid that I should boast, except in the cross of our Lord Jesus Christ, by Whom the world is crucified to me, and I to the world.
(15) Because in Christ Jesus neither circumcision, nor uncircumcision, profits anything but a new creature.
(16) And as many as walk according to this rule, peace *be* on them, and mercy, and upon the Israel of God.
(17) From now on let no man trouble me: because I bear in my body the marks of the Lord Jesus.
(18) Brothers, the grace of our Lord Jesus Christ *be* with your spirit. Amen {let it be}.

{59} James

King James 1769 Version

King James Paraphrase

Chapter 1

(1) James, a servant of God and of the Lord Jesus Christ, to the twelve tribes which are scattered abroad, greeting.
 (2) My brethren, count it all joy when ye fall into divers temptations;
 (3) Knowing *this*, that the trying of your faith worketh patience.
 (4) But let patience have *her* perfect work, that ye may be perfect and entire, wanting nothing.
 (5) If any of you lack wisdom, let him ask of God, that giveth to all *men* liberally, and upbraideth not; and it shall be given him.
 (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.
 (7) For let not that man think that he shall receive any thing of the Lord.
 (8) A double minded man *is* unstable in all his ways.
 (9) Let the brother of low degree rejoice in that he is exalted:
 (10) But the rich, in that he is made low: because as the flower of the grass he shall pass away.
 (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.
 (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.

Chapter 1

(1) James^a, a servant of God and of the Lord Jesus Christ, to the twelve tribes which are scattered abroad, greeting.
 (2) My brothers, count it all joy when you fall into various temptations;
 (3) Knowing *this*, that the trying of your faith works patience.
 (4) But let patience have *her* perfect work, that you may be perfect {spiritually mature} and complete, lacking nothing.
 (5) If any of you lacks wisdom, let him ask of God, Who gives to all *men* liberally, and does not rebuke; and it shall be given him.
 (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.
 (7) Do not let that man think that he shall receive anything of the Lord.
 (8) A double minded man *is* unstable in all his ways.
 (9) Let the brother of low degree rejoice in that he is exalted:
 (10) But the rich, in that he is made low: because as the flower of the grass he shall pass away.
 (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.
 (12) Blessed *is* 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.

1:1a – James – half -brother of Jesus – Mat. 13:55; Mark 6:3; Gal. 1:19; Acts 1:13; Acts 15:13
 1:12b - crown - stephanous [στέφανος] crown - crown of victory [not diadem which is a kingly crown]

{59} James

King James Version

King James Paraphrase

(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:
(14) But every man is tempted, when he is drawn away of his own lust, and enticed.
(15) Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death.
(16) Do not err, my beloved brethren.
(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.
(18) Of his own will begat he us with the word of truth, that we should be a kind of firstfruits of his creatures.
(19) Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath:
(20) For the wrath of man worketh not the righteousness of God.
(21) Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls.
(22) But be ye doers of the word, and not hearers only, deceiving your own selves.
(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.

(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:
(14) But every man is tempted, when he is drawn away by his own lust, and enticed.
(15) Then when lust has conceived, it brings forth sin: and sin, when it is finished, brings forth death.
(16) Do not err, my beloved brothers.
(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.
(18) Of His own will He fathered us with the word of truth, that we should be a kind of firstfruits of His creatures.
Session 9: Oct. 28, 2018 James 1:19-27; 2:1-4 With Obedience
(19) Therefore, my beloved brothers, let every man be swift to hear, slow to speak, slow to anger:
(20) Because the anger of man does not work the righteousness of God.
(21) Therefore lay aside all filthiness and overflow of evil, and receive with humility the ingrafted word, which is able to save your souls.
(22) But be doers of the word, and not hearers only, deceiving your own selves.
(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.

{59} James

King James Version

King James Paraphrase

(25) But whoso looketh into the perfect law of liberty, and continueth *therein*, 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, *and* to keep himself unspotted from the world.

Chapter 2

(1) My brethren, have not the faith of our Lord Jesus Christ, *the Lord* 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?

(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?

(6) But ye have despised the poor. Do not rich men oppress you, and draw you before the judgment seats?

(25) But whoever looks into the perfect law of liberty, and continues *in it*, 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 vain.

(27) Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, *and* to keep himself unspotted from the world.

Chapter 2

(1) My brothers, do not show partiality with the faith of our Lord Jesus Christ, *the Lord* 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?

(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?

(6) But you have despised the poor. Do not rich men oppress you, and draw you before the judgment seats?

{59} James

King James Version

King James Paraphrase

(7) Do not they blaspheme that worthy name by the which ye are called?
 (8) If ye fulfil the royal law according to the scripture, Thou shalt love thy neighbour as thyself, ye do well:
 (9) But if ye have respect to persons, ye commit sin, and are convinced of the law as transgressors.
 (10) For whosoever shall keep the whole law, and yet offend in one *point*, he is guilty of all.
 (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.
 (12) So speak ye, and so do, as they that shall be judged by the law of liberty.
 (13) For he shall have judgment without mercy, that hath shewed no mercy; and mercy rejoiceth against judgment.
 (14) What *doth it* profit, my brethren, though a man say he hath faith, and have not works? can faith save him?
 (15) If a brother or sister be naked, and destitute of daily food,
 (16) And one of you say unto them, Depart in peace, be *ye* warmed and filled; notwithstanding ye give them not those things which are needful to the body; what *doth it* profit?
 (17) Even so faith, if it hath not works, is dead, being alone.
 (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.

(7) Do they not blaspheme that worthy Name by which you are called?
 (8) If you fulfill the royal law according to the scripture,
You shall love your neighbor as yourself^a,
 you do well:
 (9) But if you have partiality, you commit sin, and are convicted by the law as sinners.
 (10) Because whoever shall keep the whole law, and yet sins in one *point*, he is guilty of all.
 (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.
 (12) So speak, and so do, as those who shall be judged by the law of liberty.
 (13) Because he shall receive judgment without mercy, who has shown no mercy; and mercy rejoices against judgment.
 (14) What *does it* profit, my brothers, though a man say he has faith, but does not have works? can faith save him?
 (15) If a brother or sister is naked, and destitute of daily food,
 (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 *does it* profit?
 (17) Even so faith, if it does not have works, is dead, by itself.
 (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.

2:8a - Lev. 19:18
 2:11b – ten commandments – Ex. 20:3-17

{59} James

King James Version

King James Paraphrase

(19) Thou believest that there is one God; thou doest well: the devils also believe, and tremble.
(20) But wilt thou know, O vain man, that faith without works is dead?
(21) Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar?
(22) Seest thou how faith wrought with his works, and by works was faith made perfect?
(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.
(24) Ye see then how that by works a man is justified, and not by faith only.
(25) Likewise also was not Rahab the harlot justified by works, when she had received the messengers, and had sent *them* out another way?
(26) For as the body without the spirit is dead, so faith without works is dead also.

Chapter 3

(1) My brethren, be not many masters, knowing that we shall receive the greater condemnation.
(2) For in many things we offend all. If any man offend not in word, the same *is* a perfect man, *and* able also to bridle the whole body.
(3) Behold, we put bits in the horses' mouths, that they may obey us; and we turn about their whole body.

(19) You believe that there is one God; you do well: the demons also believe, and tremble.
(20) But will you know, O vain man, that faith without works is dead?
(21) Was not Abraham our forefather justified by works, when he had offered Isaac his son upon the altar?
(22) Do you see how faith worked with his works, and by works faith was made perfect?
(23) And the scripture was fulfilled which says, **Abraham believed God, and it was counted to him for righteousness:^b** and he was called the Friend of God.
(24) You see then how that by works a man is justified, and not by faith only.
(25) Likewise also was not Rahab the prostitute justified by works, when she had received the messengers, and had sent *them* out another way^c?
(26) Because as the body without the spirit is dead, so faith without works is dead also.

Session 11: Nov. 11, 2018 James 3:1-12 With Control

Chapter 3

(1) My brothers, do not let many be teachers, knowing that we {teachers} shall receive the greater condemnation.
(2) Because in many things we offend all. If any man does not offend in word, the same *is* a perfect man, *and* able also to bridle the whole body.
(3) Indeed, we put bits in the horses' mouths, that they may obey us; and we turn about their whole body.

2:23b - Gen. 15:6
2:25c - Josh. 2

{59} James

King James Version

King James Paraphrase

(4) Behold also the ships, which though *they be* so great, and *are* driven of fierce winds, yet are they turned about with a very small helm, whithersoever the governor listeth.

(5) Even so the tongue is a little member, and boasteth great things. Behold, how great a matter a little fire kindleth!

(6) And the tongue *is* 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.

(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:

(8) But the tongue can no man tame; *it is* an unruly evil, full of deadly poison.

(9) Therewith bless we God, even the Father; and therewith curse we men, which are made after the similitude of God.

(10) Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be.

(11) Doth a fountain send forth at the same place sweet *water* and bitter?

(12) Can the fig tree, my brethren, bear olive berries? either a vine, figs? so *can* no fountain both yield salt water and fresh.

(13) Who *is* a wise man and endued with knowledge among you? let him shew out of a good conversation his works with meekness of wisdom.

(4) Consider also the ships, which though *they are* so great, and *are* driven by fierce winds, yet they are turned about with a very small rudder, wherever the captain chooses.

(5) Even so the tongue is a little member, and boasts great things. Look, how great a matter a little fire kindles!

(6) And the tongue *is* 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.

(7) Because every kind of beast, and bird, and snakes, and of things in the sea, is tamed, and has been tamed by mankind:

(8) But the tongue no man can tame; *it is* an unruly evil, full of deadly poison.

(9) With it we praise God, even the Father; and with it we curse men, who are made after the likeness of God.

(10) Out of the same mouth proceeds blessing and cursing. My brothers, these things ought not to be.

(11) Does a fountain send forth at the same place sweet *water* and bitter?

(12) Can the fig tree, my brothers, bear olive berries? or a vine, figs? so no fountain can yield both salt water and fresh.

(13) Who *is* a wise man and endued with knowledge among you? let him show out of a good conversation his works with humility of wisdom.

{59} James

King James Version

King James Paraphrase

(14) But if ye have bitter envying and strife in your hearts, glory not, and lie not against the truth.
 (15) This wisdom descendeth not from above, but is earthly, sensual, devilish.
 (16) For where envying and strife is, there is confusion and every evil work.
 (17) But the wisdom that is from above is first pure, then peaceable, gentle, *and* easy to be intreated, full of mercy and good fruits, without partiality, and without hypocrisy.
 (18) And the fruit of righteousness is sown in peace of them that make peace.

(14) But if you have bitter envying and strife in your hearts, do not boast, and do not lie against the truth.
 (15) This wisdom does not come down from above, but is earthly, sensual, demonic.
 (16) Because where envying and strife is, there is confusion and every evil work.
 (17) But the wisdom that is from above is first pure, then peaceable, gentle, *and* easy to be persuaded, full of mercy and good fruits, without partiality, and without hypocrisy.
 (18) And the fruit of righteousness is sown in peace by those who make peace.

Chapter 4

Chapter 4

(1) From whence *come* wars and fightings among you? *come they* not hence, *even* of your lusts that war in your members?
 (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.
 (3) Ye ask, and receive not, because ye ask amiss, that ye may consume *it* upon your lusts.
 (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.
 (5) Do ye think that the scripture saith in vain, The spirit that dwelleth in us lusteth to envy?
 (6) But he giveth more grace. Wherefore he saith, God resisteth the proud, but giveth grace unto the humble.

(1) From where do wars and fights come among you? do they not come from here, *even* from your lusts that war in your members?
 (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.
 (3) You ask, and do not receive, because you ask for the wrong reasons, that you may consume *it* upon your lusts.
 (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.
 (5) Do you think that the scripture says in vain, **The spirit that lives in us lusts to envy?**^a
 (6) But He gives more grace. Therefore He says, **God resists the proud, but gives grace to the humble.**^b

4:5a - Gen. 6:5;8:21; Num. 11:9; Prov. 21:10
 4:6b - Prov. 3:34

{59} James

King James Version

King James Paraphrase

(7) Submit yourselves therefore to God. Resist the devil, and he will flee from you.

(7) Submit yourselves therefore to God. Resist the devil, and he will flee from you.

(8) Draw nigh to God, and he will draw nigh to you. Cleanse *your* hands, *ye* sinners; and purify *your* hearts, *ye* double minded.

(8) Draw near to God, and He will draw near to you. Cleanse *your* hands, *you* sinners; and purify *your* hearts, *you* double minded.

(9) Be afflicted, and mourn, and weep: let your laughter be turned to mourning, and *your* joy to heaviness.

(9) Be afflicted, and mourn, and weep: let your laughter be turned to mourning, and *your* joy to sorrow.

(10) Humble yourselves in the sight of the Lord, and he shall lift you up.

(10) Humble yourselves in the sight of the Lord, and He shall lift you up.

(11) Speak not evil one of another, brethren. He that speaketh evil of *his* 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.

(11) Do not speak evil of one another, brothers. He who speaks evil of *his* 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.

(12) There is one lawgiver, who is able to save and to destroy: who art thou that judgest another?

(12) There is one Lawgiver, Who is able to save and to destroy: who are you who judges another?

(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:

(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:

(14) Whereas ye know not what *shall be* on the morrow. For what is your life? It is even a vapour, that appeareth for a little time, and then vanisheth away.

(14) Whereas you do not know what tomorrow *shall be*. Because what is your life? It is but a vapor, that appears for a little time, and then vanishes away.

(15) For that ye *ought* to say, If the Lord will, we shall live, and do this, or that.

(15) But what you *ought* to say is, If the Lord wills, we shall live, and do this, or that.

(16) But now ye rejoice in your boastings: all such rejoicing is evil.

(16) But now you rejoice in your boasting all such rejoicing is evil.

(17) Therefore to him that knoweth to do good, and doeth *it* not, to him it is sin.

(17) Therefore to him who knows to do good, and does not do it, to him it is sin.

Chapter 5

Chapter 5

(1) Go to now, *ye* rich men, weep and howl for your miseries that shall come upon *you*.

(1) Come now, *you* rich men, weep and howl because of your miseries that shall come upon *you*.

{59} James

King James Version	King James Paraphrase
<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>

5:4a - Lord of sabaoth [κυριου σαβαωθ] - transliterated from Hebrew [יהוה צבאות] Lord of hosts; Lord of armies; multitudes

5:7,8b – coming of the Lord – the Rapture – see note on I Cor. 1:8

{59} James

King James Version

King James Paraphrase

(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.
(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 *your* nay, nay; lest ye fall into condemnation.
(13) Is any among you afflicted? let him pray. Is any merry? let him sing psalms.
(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:
(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.
(16) Confess *your* faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much.
(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.
(18) And he prayed again, and the heaven gave rain, and the earth brought forth her fruit.
(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.

(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.
(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 *your* no, no;^c lest you fall into condemnation.
(13) Is anyone among you afflicted? let him pray. Is anyone merry? let him sing psalms.
(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:
(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.
(16) Confess *your* faults one to another, and pray for one another, that you may be healed. The effectual fervent prayer of a righteous man avails much.
(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
(18) And he prayed again, and the heaven gave rain, and the earth brought forth her fruit.
(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.

5:12c – Mat. 5:37
5:17,18d - I Ki. 17-18