

James One

- 1 **ἰάκωβος** θεοῦ καὶ κυρίου ἰησοῦ χριστοῦ δοῦλος ταῖς δώδεκα  
James of God and Lord Jesus Christ a slave to the twelve  
φυλαῖς ταῖς ἐν τῇ διασπορᾷ· χαίρειν.  
tribes the ones in the dispersion: Greetings.
- 2 **πάσαν** χαρὰν ἠγήσασθε, ἀδελφοί μου, ὅταν πειρασμοῖς περιπέσητε  
every joy Consider brothers of me when temptations you encounter  
ποικίλοις, 3 γινώσκοντες ὅτι τὸ δοκίμιον ὑμῶν τῆς πίστεως  
various, knowing that the testing of you the faith  
κατεργάζεται ὑπομονήν. 4 ἡ δὲ ὑπομονὴ ἔργον τέλειον ἐχέτω  
brings about endurance. – But endurance work finished let have  
ἵνα ᾗτε τέλειοι καὶ ὁλόκληροι ἐν μηδενὶ λειπόμενοι.  
in order that you may be mature and whole in nothing lacking.
- 5 εἰ δέ τις ὑμῶν λείπεται σοφίας αἰτεῖτω παρὰ τοῦ διδόντος  
If now any of you lacks wisdom let *him* ask from the one giving  
θεοῦ πᾶσιν ἀπλῶς καὶ οὐκ ὀνειδίζοντος καὶ δοθήσεται αὐτῷ.  
God to all generously and not reproaching, and it will be given to him.
- 6 αἰτεῖτω δὲ ἐν πίστει μηδὲν διακρινόμενος, ὁ γὰρ  
Let *him* ask but in faith, nothing doubting, the one for  
διακρινόμενος ἕοικεν κλύδωνι θαλάσσης ἀνεμιζομένῳ καὶ  
doubting is similar to a wave of the sea being driven by wind and  
ῥιπιζομένῳ. 7 μὴ γὰρ οἰέσθω ὁ ἄνθρωπος ἐκεῖνος ὅτι  
blown about. Not for let suppose the man that that  
λήψεται τι παρὰ τοῦ κυρίου. 8 ἀνὴρ δίψυχος ἀκατάστατος  
he will receive anything from the lord. Man double-minded is unstable  
ἐν πάσαις ταῖς ὁδοῖς αὐτοῦ.  
in all the ways of him.
- 9 καυχάσθω δὲ ὁ ἀδελφὸς ὁ ταπεινὸς ἐν τῷ ὕψει αὐτοῦ, 10 ὁ δὲ  
let boast Now the brother – poor in the height of him, the but  
πλούσιος ἐν τῇ ταπεινώσει αὐτοῦ ὅτι ὡς ἄνθος χόρτου  
rich man in the humble state of him because like a flower of a small plant  
παρελεύσεται. 11 ἀνέτειλεν γὰρ ὁ ἥλιος σὺν τῷ καύσῳ καὶ  
He will pass away. rose For the sun with the extreme heat and  
ἐξήρανε τὸν χόρτον, καὶ τὸ ἄνθος αὐτοῦ ἐξέπεσεν, καὶ ἡ  
dried out the small plant and the flower of it fell off and the  
εὐπρέπεια τοῦ προσώπου αὐτοῦ ἀπώλετο. οὕτως καὶ ὁ πλούσιος  
beauty of the face of it perished. Thus also the rich man  
ἐν ταῖς πορείαις αὐτοῦ μαρανθήσεται.  
in the journeys of him will wither away.

James One

- 1 James, a slave of God and of the Lord Jesus Christ to the twelve tribes, the ones in the dispersion: Greetings.
- 2 Consider *it* every joy, my brothers, when you encounter various temptations, 3 knowing that the testing of your faith brings about endurance. 4 But let endurance have a finished work, in order that you may be mature and whole, lacking in nothing.
- 5 Now if any of you lacks wisdom, let him ask from God who gives to all generously and does not reproach, and it will be given to him. 6 But let him ask in faith, doubting nothing, for the one who doubts is similar to a wave of the sea being driven by wind and blown about. 7 For let not that man suppose that he will receive anything from the Lord. 8 The double-minded man is unstable in all his ways.
- 9 Now, let the lowly brother boast in his high station; 10 but let the rich man boast in his humble state, because like a flower of a small plant, he will pass away. 11 For the sun rises with its extreme heat and dries out the small plant and its flower falls off, and the beauty of its face perishes. Thus also the rich man will become withered in his journeys.

12 Blessed is the man who endures temptation, because having become approved, he will receive the crown of life which the Lord promised to the ones who love Him. 13 Let no one being tempted say, I am being tempted from God, for God is not temptable by evil, and He Himself tempts no one. 14 But each one is tempted by his own lust, being lured away and enticed. 15 Then, the lust, having conceived, gives birth to sin, and the sin, having become full grown, gives birth to death.

16 Do not be deceived, my beloved brothers. 17 Every good gifting and every perfect gift is from above, coming down from the Father of the lights, with whom variation or shadow of turning does not exist. 18 Having determined, He begat us by *the* word of truth, so that we might be some firstfruits of His creatures.

19 So then, my beloved brothers, let every man be quick to hear, slow to speak, slow unto wrath. 20 For *a* man's wrath does not work God's righteousness.

21 Therefore, having put away all filth and abundance of malice, receive in meekness the implanted word, which is able to save your souls. 22 But become ones doing *the* word and not only hearing, deluding yourselves, 23 because if someone is hearing

12 μακάριος ἀνὴρ ὃς ὑπομένει πειρασμόν ὅτι δόκιμος γενόμενος  
Blessed is man who endures temptation, because approved having become  
λήψεται τὸν στέφανον τῆς ζωῆς ὃν ἐπηγγείλατο ὁ κύριος  
he will receive the crown – of life which promised the Lord

τοῖς ἀγαπῶσιν αὐτόν. 13 μηδεὶς πειραζόμενος λεγέτω ὅτι ἀπὸ θεοῦ  
to the ones who love Him. No one being tempted let him say that from God

πειράζομαι. ὁ γὰρ θεὸς ἀπειραστός ἐστὶν κακῶν, πειράζει δὲ αὐτὸς  
I am tempted. – For God not temptable is by evil, He tempts and Himself

οὐδένα. 14 ἕκαστος δὲ πειράζεται ὑπὸ τῆς ἰδίας ἐπιθυμίας  
no one. each one But is tempted by the own lust

ἐξεκόμενος καὶ δελεαζόμενος. 15 εἶτα ἡ ἐπιθυμία συλλαβοῦσα  
being lured away and being enticed. Then the lust, having conceived

τίκει ἀμαρτίαν ἢ δὲ ἀμαρτία ἀποτελεσθεῖσα ἀποκύει  
give birth to sin, the and sin, having become full grown, gives birth to

θάνατον.  
death.

16 μὴ πλανᾶσθε ἀδελφοί μου ἀγαπητοί. 17 πᾶσα δόσις ἀγαθὴ καὶ πᾶν  
Not be deceived, brothers my beloved. Every gifting good and every  
δώρημα τέλειον ἄνωθεν ἐστὶν καταβαῖνον ἀπὸ τοῦ πατρὸς τῶν φώτων  
gift perfect from above is coming down from the Father the of lights

παρ' ᾧ οὐκ ἔστι παραλλαγὴ ἢ τροπῆς ἀποσκίασμα. 18  
with whom not exists variation nor of turning shadow.

βουληθεὶς ἀπεκύησεν ἡμᾶς λόγῳ ἀληθείας εἰς τὸ εἶναι  
Having determined He gave birth to us by *the* word of truth so that – to be

ἡμᾶς ἀπαρχὴν τινα τῶν αὐτοῦ κτισμάτων.  
us firstfruits some of the of Him creatures.

19 ὥστε, ἀδελφοί μου ἀγαπητοί, ἔστω πᾶς ἄνθρωπος ταχὺς εἰς τὸ  
So then, brothers of me beloved, let be every man quick – –

ἀκοῦσαι βραδὺς εἰς τὸ λαλῆσαι βραδὺς εἰς ὀργήν. 20 ὀργὴ γὰρ  
to hear, slow – – to speak, slow to wrath. *the* wrath For

ἀνδρὸς δικαιοσύνην θεοῦ οὐ κατεργάζεται.  
of a man righteousness of God not does work.

21 διὸ ἀποθέμενοι πᾶσαν ῥυπαρίαν καὶ περισσεῖαν κακίας ἐν  
Therefore, putting away all filthiness and abundance of maliciousness in

πραύτητι δέξασθε τὸν ἔμφυτον λόγον τὸν δυνάμενον σῶσαι τὰς  
meekness receive the implanted word the one which is able to save the

ψυχὰς ὑμῶν. 22 γίνεσθε δὲ ποιηταὶ λόγου καὶ μὴ μόνον  
souls of you. become But ones doing *the* word and not only

ἀκροατὰὶ παραλογιζόμενοι ἑαυτοῦς 23 ὅτι εἴ τις ἀκροατὴς  
ones hearing, deluding yourselves, because if someone one hearing

λόγου ἐστὶν καὶ οὐ ποιητῆς οὗτος ἕοικεν ἀνδρὶ κατανοοῦντι  
the word is and not one doing *it*, this one is like a man examining

τὸ πρόσωπον τῆς γενέσεως αὐτοῦ ἐν ἐσόπτρῳ. 24 κατενόησεν  
the face of the birth of him in a mirror. he examined

γὰρ ἑαυτὸν καὶ ἀπελήλυθεν καὶ εὐθέως ἐπελάθετο ὁποῖος  
For himself and departed and immediately forgot what sort of man

ἦν. 25 ὁ δὲ παρακύψας εἰς νόμον τέλειον τὸν τῆς  
he was. the one But looking carefully into *the* law complete, the one –

ἐλευθερίας καὶ παραμείνας οὗτος οὐκ ἀκροατῆς ἐπιλησμονῆς  
of liberty and stays with *it*, this one, not a hearer of forgetfulness

γενόμενος ἀλλὰ ποιητῆς ἔργου οὗτος μακάριος ἐν τῇ ποιήσει  
becoming but a doer of work, this one blessed in the doing

αὐτοῦ ἔσται.  
of him will be.

26 εἴ τις δοκεῖ θρησκὸς εἶναι ἐν ὑμῖν, μὴ χαλιναγωγῶν γλῶσσαν  
If anyone seems religious to be among you, not while bridling tongue

αὐτοῦ ἀλλὰ ἀπατῶν καρδίαν αὐτοῦ, τούτου μάταιος ἡ θρησκεία.  
of him but deceiving heart of him, of this one *is* useless the religion.

27 θρησκεία καθαρὰ καὶ ἀμίαντος παρὰ θεῷ καὶ πατρὶ αὕτη ἐστίν  
religion pure and undefiled before God, and *the* Father, this is:

ἐπισκέπτεσθαι ὀρφανοὺς καὶ χήρας ἐν τῇ θλίψει αὐτῶν ἄσπιλον  
to care for orphans and widows in the affliction of them, spotless

ἑαυτὸν τηρεῖν ἀπὸ τοῦ κόσμου.  
oneself to keep from the world.

### James Two

1 ἀδελφοί μου μὴ ἐν προσωποληψίαις ἔχετε τὴν πίστιν τοῦ κυρίου  
brothers of Me not with favoritism have the faith of the Lord

ἡμῶν Ἰησοῦ χριστοῦ τῆς δόξης. 2 εἰ γὰρ εἰσέλθῃ εἰς τὴν  
of us, Jesus Christ – of glory. if For should enter into the

συναγωγὴν ὑμῶν ἀνὴρ χρυσοδακτύλιος ἐν ἐσθῆτι λαμπρᾷ εἰσέλθῃ  
synagogue of you a man having a gold ring in clothing splendid, should enter

δὲ καὶ πτωχὸς ἐν ῥυπαρᾷ ἐσθῆτι 3 καὶ ἐπιβλέψητε ἐπὶ  
and also a poor man in shabby clothing, and you look upon –

τὸν φοροῦντα τὴν ἐσθῆτα τὴν λαμπρὰν καὶ εἶπητε αὐτῷ, σὺ  
the one who wears the clothing – splendid, and you say to him you

κάθου ὧδε καλῶς καὶ τῷ πτωχῷ εἶπητε σὺ στήθῃ ἐκεῖ ἢ  
sit here well and to the poor man you say, You stand there or

κάθου ὧδε ὑπὸ τὸ ὑποπόδιόν μου 4 καὶ οὐ διεκρίθητε  
you sit here under the footstool of me, and so, not did you differentiate

*the* word and not doing *it*, this one is like a man examining the face of his birth in a mirror. 24 For he examined himself and departed, and immediately forgot what sort of man he was. 25 But the one who looks carefully into the complete law of liberty, and stays with *it*, because not having become a forgetful hearer, but *having become* a doer of work, this one will be blessed in his doing.

26 If anyone among you seems to be religious while not bridling his tongue but deceiving his heart, the religion of this one *is* useless. 27 Pure and undefiled religion before God and *the* Father, is this: to care for orphans and widows in their affliction, *and* to keep oneself spotless from the world.

### James Two

1 My brothers, do not have the faith of our Lord of glory, Jesus Christ, with favoritism. 2 For if a man should enter into your synagogue with a gold ring in splendid clothing, and also a poor man in dirty clothing should enter, 3 and you look upon the one who wears the splendid clothing and you say to him, You sit here in a good place, and to the poor man you say, You stand there, or sit here under my footstool, 4 and so, did you not differentiate

among yourselves and have become judges with evil thoughts?

5 Listen, my beloved brothers. Did not God choose the poor men of the world *to be* rich in faith and heirs of the kingdom which He promised to the ones who love Him? 6 But you have dishonored the poor man. Do not the rich oppress you and drag you into courts? 7 Do they not slander the good name which you are called? 8 If, on the one hand, you keep the royal law according to the Scripture, You shall love your neighbor like yourself, you do well. 9 On the other hand, if you show partiality, you commit sin, being convicted by the law as transgressors. 10 For whoever will keep the whole law, but will stumble in one thing, he has become guilty of all. 11 For the one who said, You shall not commit adultery, also said, You shall not murder. So, if you will not commit adultery, but you will murder, you have become *a* transgressor of *the* law. 12 Speak so and do so, as though being about to be judged by the law of liberty. 13 For the judgment is without mercy for the one who has not performed mercy. Mercy boasts over judgment.

14 What is the benefit, my brothers, if someone should say that he has faith, but does not have works? The faith is not able to save him, *is it*? 15 But if *a* brother or *a* sister should be naked and should be lacking

ἐν ἑαυτοῖς καὶ ἐγένεσθε κριταὶ διαλογισμῶν πονηρῶν; among yourselves and have become judges of thoughts evil?

5 ἀκούσατε ἀδελφοί μου ἀγαπητοί. οὐχ ὁ θεὸς ἐξελέξατο τοὺς πτωχοὺς Listen, brothers of me beloved. not – God Did choose the poor men τοῦ κόσμου πλουσίους ἐν πίστει καὶ κληρονόμους τῆς βασιλείας of the world rich in faith and heirs of the kingdom ἧς ἐπηγγείλατο τοῖς ἀγαπῶσιν αὐτόν; 6 ὑμεῖς δὲ ἠτιμάσατε which He promised to the ones who love Him? you But have dishonored τὸν πτωχόν οὐχ οἱ πλούσιοι καταδυναστεύουσιν ὑμῶν καὶ αὐτοὶ the poor man. not the rich Do oppress you and they ἔλκουσιν ὑμᾶς εἰς κριτήρια 7 οὐκ αὐτοὶ βλασφημοῦσιν τὸ καλὸν drag you into courts? not they do blaspheme the good ὄνομα τὸ ἐπικληθὲν ἐφ’ ὑμᾶς 8 εἰ μέντοι νόμον name the one *which* is called upon you? If on the one hand law τελεῖτε βασιλικὸν κατὰ τὴν γραφὴν ἀγαπήσεις τὸν πλησίον you keep *the* royal according to the Scripture You shall love the neighbor σου ὡς σεαυτὸν καλῶς ποιεῖτε. 9 εἰ δὲ προσωποληπτεῖτε, of you like yourself, well you do. if On the other hand you show partiality, ἁμαρτίαν ἐργάζεσθε ἐλεγχόμενοι ὑπὸ τοῦ νόμου ὡς παραβάται. sin you commit, being convicted by the law as transgressors. 10 ὅστις γὰρ ὅλον τὸν νόμον τηρήσει, πταίσει δὲ ἐν ἐνὶ whoever For whole the law will keep, will stumble but in one thing γέγονεν πάντων ἔνοχος. 11 ὁ γὰρ εἰπὼν μὴ he has become of all guilty. the one For having said, not μοιχεύσεις, εἶπεν καί, μὴ φονεύσεις. εἰ δὲ οὐ You shall commit adultery, said also, not You shall murder. if So not μοιχεύσεις, φονεύσεις δὲ γέγονας παραβάτης you commit adultery, you shall murder but, you have become *a* transgressor νόμου. 12 οὕτως λαλεῖτε καὶ οὕτως ποιεῖτε ὡς διὰ νόμου of the law. Thus speak and thus do, as through *the* law ἐλευθερίας μέλλοντες κρίνεσθαι. 13 ἡ γὰρ κρίσις ἀνέλεος of liberty being about to be judged. the For judgment *is* without mercy τῷ μὴ ποιήσαντι ἔλεος. κατακαυχᾶται ἔλεον κρίσεως. to the one not having shown mercy. boasts over Mercy judgment. 14 τί τὸ ὄφελος ἀδελφοί μου ἐὰν πίστιν λέγη τις ἔχειν What – benefit brothers of me if faith should say someone to have, ἔργα δὲ μὴ ἔχη; μὴ δύναται ἡ πίστις σῶσαι αὐτόν; 15 ἐὰν δὲ works but not should have? not is able The faith to save him? If but ἀδελφὸς ἢ ἀδελφὴ γυμνοὶ ὑπάρχωσιν καὶ λειπόμενοι ὧσιν τῆς *a* brother or *a* sister naked should be and lacking should be –

ἐφημέρου τροφῆς, 16 εἶπη δέ τις αὐτοῖς ἐξ ὑμῶν ὑπάγετε  
of daily food, should say and someone to them of you, Go

ἐν εἰρήνῃ θερμαίνεσθε καὶ χορτάζεσθε, μὴ δώτε δὲ αὐτοῖς  
in peace, warm yourself and fill yourselves, not should give but to them

τὰ ἐπιτήδεια τοῦ σώματος τί τὸ ὄφελος; 17 οὕτως καὶ ἡ  
the things necessary for the body, what is the benefit? So also the

πίστις ἐὰν μὴ ἔργα ἔχη νεκρά ἐστίν καθ' ἑαυτήν.  
faith, if not works should have, dead is by itself.

18 ἀλλ' ἐρεῖ τις, σὺ πίστιν ἔχεις καὶ γὰρ ἔργα ἔχω. δεῖξόν μοι  
But will say someone, you faith have and I works have. Show to me

τὴν πίστιν σου ἐκ τῶν ἔργων σου καὶ γὰρ δεῖξω σοὶ ἐκ  
the faith of you from the works of you and I will show to you from

τῶν ἔργων μου τὴν πίστιν μου. 19 σὺ πιστεύεις ὅτι ὁ θεός εἷς  
the works of me the faith of me. You believe that – God one

ἐστίν. καλῶς ποιεῖς. καὶ τὰ δαιμόνια πιστεύουσιν καὶ φρίσσουν.  
is. well You do. also The demons believe and they shiver.

20 θέλεις δὲ γινῶναι ὡς ἄνθρωπε κενέ ὅτι ἡ πίστις χωρὶς τῶν  
do you desire But to know o man senseless that – faith without –

ἔργων νεκρά ἐστίν; 21 ἀβραὰμ ὁ πατὴρ ἡμῶν οὐκ ἐξ ἔργων  
works dead is? Abraham the father of us not by works

ἐδικαιώθη ἀνευρέγκας ἰσαὰκ τὸν υἱὸν αὐτοῦ ἐπὶ τὸ  
was justified having offered up Isaac the son of him on the

θυσιαστήριον; 22 βλέπεις ὅτι ἡ πίστις συνήργει τοῖς  
altar? Do you see that the faith was working together with the

ἔργοις αὐτοῦ καὶ ἐκ τῶν ἔργων ἡ πίστις ἐτελειώθη; 23 καὶ  
works of him and by the works the faith was completed? And

ἐπληρώθη ἡ γραφή ἡ λέγουσα ἐπίστευσεν δὲ ἀβραὰμ τῷ θεῷ  
fulfilled the Scripture the one saying believed and Abraham – God

καὶ ἐλογίσθη αὐτῷ εἰς δικαιοσύνην καὶ φίλος θεοῦ ἐκλήθη.  
and was imputed to him for righteousness, and a friend of God he was called.

24 ὁρᾶτε τοίνυν ὅτι ἐξ ἔργων δικαιούται ἄνθρωπος καὶ οὐκ ἐκ  
You see, then, that by works is justified a man and not by

πίστεως μόνον. 25 ὁμοίως δὲ καὶ ῥαὰβ ἡ πόρνη οὐκ ἐξ ἔργων  
faith only. likewise And also Rahab the prostitute not by works

ἐδικαιώθη ὑποδεξαμένη τοὺς ἀγγέλους καὶ ἐτέρᾳ ὁδῷ ἐκβαλοῦσα;  
was justified received as guests the messengers and a different way sending out?

26 ὥσπερ γὰρ τὸ σῶμα χωρὶς πνεύματος νεκρόν ἐστίν οὕτως καὶ  
just as For the body without spirit dead is, so also

ἡ πίστις χωρὶς τῶν ἔργων νεκρά ἐστίν.  
– faith without – works dead is.

daily food, 16 and anyone of you should say to them, Go in peace, warm yourselves and fill yourselves, but does not give to them the things necessary for the body, what is the benefit? 17 So also the faith by itself is dead if it does not have works.

18 But someone will say, You have faith and I have works. Show me your faith apart from your works, and I will show you by my works my faith. 19 You believe that God is one. You do well. The demons also believe, and they shiver in fear.

20 But do you desire to know, O empty man, that faith without works is dead? 21 Was not Abraham our father justified by works when he had offered up Issac his son on the altar? 22 Do you see that his faith worked together with his works and by the works the faith was completed? 23 And the Scripture was fulfilled which said, And Abraham – God Abraham believed God, and it was imputed to him for righteousness, and he was called a friend of God. 24 You see, then, that a man is justified by works and not only by faith. 25 And likewise, was not Rahab the prostitute justified when she received the messengers as guests, and sent them out a different way? 26 For just like the body without the spirit is dead, so also faith without works is dead.

## James Three

1 Do not be many teachers, my brothers, knowing that we will receive greater judgment. 2 For we all stumble in many ways. If anyone does not stumble in word, this man is mature, able to also bridle his whole body. 3 Look. We place bits into the mouths of horses so that they obey us, and we direct their whole body. 4 Behold! The ships, although being so large and driven by strong winds, are also directed by a very small rudder, wherever the impulse of the one who steers decides. 5 Thus also the tongue is a small member, and it makes great boasts.

See how big a forest a small fire sets ablaze. 6 And the tongue is a fire, a world of unrighteousness. Thus the tongue is set in place among our members, the one which stains the whole body and sets on fire the wheel of existence, and being set on fire by Gehenna. 7 For every kind of beasts and of birds, of reptiles and of marine animals, is being tamed and has been tamed by humanity. 8 But no one is able to tame the tongue of men. It is unrestrainedly wicked, full of death-bringing poison. 9 We bless our God and Father with it, and with it we curse men who exist in the likeness of God. 10 Out of the same mouth come a blessing and a cursing. These things should not be so, my brothers.

## James Three

1 μὴ πολλοὶ διδάσκαλοι γίνεσθε ἀδελφοί μου εἰδότες ὅτι μείζον κρίμα ληψόμεθα. 2 πολλὰ γὰρ πταίομεν ἅπαντες, εἴ τις ἐν λόγῳ οὐ πταίει οὗτος τέλειος ἀνὴρ δυνατὸς χαλιναγωγῆσαι καὶ ὅλον τὸ σῶμα. 3 Ἴδε τῶν ἵππων τοὺς χαλινοὺς εἰς τὰ στόματα βάλλομεν πρὸς τὸ πείθεσθαι αὐτοὺς ἡμῖν καὶ ὅλον τὸ σῶμα αὐτῶν μετάγομεν. 4 ἰδοὺ. καὶ τὰ πλοῖα τηλικαῦτα ὄντα καὶ ὑπὸ σκληρῶν ἀνέμων ἐλαυνόμενα μέγιστα ὑπὸ ἐλαχίστου πηδαλίου ὅπου αὐτὴ ἡ ὁρμὴ τοῦ εὐθύνοντος βούληται. 5 οὕτως καὶ ἡ γλῶσσα μικρὸν μέλος ἐστὶν καὶ μεγάλαυχεῖ. member is and it makes great boasts.

ἰδοὺ ὀλίγον πῦρ ἠλίγκην ὕλην ἀνάπτει. 6 καὶ ἡ γλῶσσα πῦρ, ὁ κόσμος τῆς ἀδικίας. οὕτως ἡ γλῶσσα καθίσταται ἐν τοῖς μέλεσιν ἡμῶν, ἡ σπιλοῦσα ὅλον τὸ σῶμα καὶ φλογίζουσα τὸν τροχὸν τῆς γενέσεως καὶ φλογιζομένη ὑπὸ τῆς γεέννης. 7 πᾶσα γὰρ φύσις θηρίων τε καὶ πετεινῶν, ἐρπετῶν τε καὶ ἐναλίω δαμάζεται καὶ δεδάμασται τῇ φύσει τῆ ἀνθρωπίνῃ 8 τὴν δὲ γλῶσσαν οὐδεὶς δύναται ἀνθρώπων δαμάσαι. ἀκατάσχετον κακὸν μεστὴ ἰοῦ θανατηφόρου. 9 ἐν αὐτῇ εὐλογοῦμεν τὸν θεὸν καὶ πατέρα καὶ ἐν αὐτῇ καταρώμεθα τοὺς ἀνθρώπους τοὺς καθ' ὁμοίωσιν θεοῦ γεγονότας. 10 ἐκ τοῦ αὐτοῦ στόματος ἐξέρχεται εὐλογία καὶ κατάρα. οὐ χρὴ ἀδελφοί μου ταῦτα

οὕτως γίνεσθαι. 11 μήτι ἢ πηγὴ ἐκ τῆς αὐτῆς ὀπῆς βρῦει τὸ  
 so to be. not the spring out of the same hole gush the  
 γλυκὺ καὶ τὸ πικρὸν; 12 μὴ δύναται ἀδελφοί μου συκῆ ἐλαίας  
 sweet and the bitter? not is able brothers of me a fig tree olives  
 ποιῆσαι ἢ ἄμπελος σῦκα; οὕτως οὐδεμία πηγὴ ἀλυκὸν  
 to produce nor a grapevine figs? Thus neither is able a spring salty  
 καὶ γλυκὺ ποιῆσαι ὕδωρ.  
 and sweet to produce water.

13 τίς σοφὸς καὶ ἐπιστήμων ἐν ὑμῖν; δειξάτω ἐκ τῆς  
 Who is wise and knowledgeable among you? Let him display by the  
 καλῆς ἀναστροφῆς τὰ ἔργα αὐτοῦ ἐν πραύτητι σοφίας. 14 εἰ δὲ  
 good behavior the works of him in meekness of wisdom. If but  
 ζῆλον πικρὸν ἔχετε καὶ ἐριθείαν ἐν τῇ καρδίᾳ ὑμῶν, μὴ  
 jealousy bitter you have and selfish ambition in the heart of you, not  
 κατακαυχᾶσθε καὶ ψεύδεσθε κατὰ τῆς ἀληθείας. 15 οὐκ ἔστιν  
 do boast and lie contrary to the truth. not is  
 αὕτη ἡ σοφία ἄνωθεν κατερχομένη ἀλλ' ἐπίγειος ψυχικὴ  
 This the truth from above coming down but is earthly, soulish,  
 δαιμονιώδης. 16 ὅπου γὰρ ζῆλος καὶ ἐριθεία ἐκεῖ  
 demoniacal. where For zeal and selfish ambition are, there are  
 ἀκαταστασία καὶ πᾶν φαῦλον πρᾶγμα. 17 ἡ δὲ ἄνωθεν σοφία  
 instability and every bad activity. the But from above wisdom  
 πρῶτον μὲν ἀγνή ἐστίν ἔπειτα εἰρημικὴ ἐπιεικὴς εὐπειθὴς μεστὴ  
 first indeed pure is, then peaceful, gentle, compliant, full  
 ἐλέους καὶ καρπῶν ἀγαθῶν ἀδιάκριτος καὶ ἀνυπόκριτος. 18 καρπὸς  
 of mercy and of fruit good, impartial and not hypocritical. the fruit  
 δὲ τῆς δικαιοσύνης ἐν εἰρήνῃ σπείρεται τοῖς ποιοῦσιν  
 And – of righteousness in peace is sown by the ones making  
 εἰρήνην.  
 peace.

**James Four**

1 πόθεν πόλεμοι καὶ μάχαι ἐν ὑμῖν; οὐκ ἐντεῦθεν  
 From where come wars and fights among you? Are they not from here,  
 ἐκ τῶν ἡδονῶν ὑμῶν τῶν στρατευομένων ἐν τοῖς μέλεσιν ὑμῶν;  
 from the pleasures of you, the ones which war in the members of you?  
 2 ἐπιθυμεῖτε καὶ οὐκ ἔχετε. φονεύετε καὶ ζηλοῦτε καὶ οὐ  
 You lust and not you have. You murder and are zealous and not  
 δύνασθε ἐπιτυχεῖν. μάχεσθε καὶ πολεμεῖτε. οὐκ ἔχετε διὰ τὸ  
 you are able to obtain. You fight and wage war. not You have because –  
 μὴ αἰτεῖσθαι ὑμᾶς. 3 αἰτεῖτε καὶ οὐ λαμβάνετε διότι  
 not to ask you. You ask and not you receive because

11 The spring does not gush forth the sweet and the bitter out of the same hole, does it? 12 My brothers, a fig tree is not able to produce olives, nor a grapevine figs, is it? Thus one spring is not able to produce salty and sweet water.

13 Who is wise and well informed among you? Let him display his works by his good behavior in meekness of wisdom. 14 But if you have bitter zeal and selfish ambition in your heart, do not boast and lie contrary to the truth. 15 This is not the truth which comes down from above, but is earthly, soulish, demoniacal. 16 For where zeal and selfish ambition are, there are instability and every kind of bad activity. 17 But the wisdom from above is indeed first pure, then peaceful, gentle, compliant, filled with mercy and good fruit, impartial and not hypocritical. 18 And the fruit of righteousness is sown in peace by the ones who make peace.

**James Four**

1 From where come wars and fights among you? Are they not from here, from your pleasures which war in your members? 2 You lust and you do not have. You murder, and you are zealous but are not able to obtain. You fight and wage war. You do not have because you do not ask. 3 You ask but you do not receive because

you ask wrongly, in order that you may spend *it* on your pleasures. 4 Adulterers and adulteresses! Do you not know that friendship with the world is hatred of God? Therefore, whoever decides to be *a* friend of the world is shown to be *an* enemy of God. 5 Or do you suppose that vainly the Scripture says, The spirit which dwells in us yearns with envy? 6 But He gives greater grace. Therefore, it says, God opposes arrogant *people*. But to humble *people*, He gives grace.

7 Therefore, subject *yourselves* to God, and resist the devil and he will flee from you. 8 Draw near to God and He will draw near to you. Clean *your* hands, sinners, and purify *your* hearts, *you* double-minded *people*. 9 Be miserable and mourn and cry. Let your laughter be turned into mourning, and your joy into depression. 10 Be humbled in the presence of the Lord and He will exalt you.

11 Brothers, do not speak against one another. The one who speaks against *a* brother and *is* judging his brother, speaks against *the* law and judges *the* law. And 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 destroy. But who are you, you who judges the other?

13 Come now, the ones *of* you who say, Today and tomorrow let's go into this city and let's operate there *for* one year and

κακῶς αἰτεῖσθε ἵνα ἐν ταῖς ἡδοναῖς ὑμῶν δαπανήσητε.  
wrongly you ask, in order that for the pleasures of you you may spend *it*.

4 μοιχοὶ καὶ μοιχαλίδες. οὐκ οἴδατε ὅτι ἡ φιλία τοῦ Adulterers and adulteresses! not Do you know that the friendship of the κόσμου ἔχθρα τοῦ θεοῦ ἐστίν; ὃς ἂν οὖν βουληθῆ φίλος εἶναι world hatred – of God is? whoever Therefore decides *a* friend to be τοῦ κόσμου ἐχθρὸς τοῦ θεοῦ καθίσταται. 5 ἢ δοκεῖτε ὅτι of the world *an* enemy – of God is shown to be. Or do you suppose that κενῶς ἡ γραφή λέγει, πρὸς φθόνον ἐπιποθεῖ τὸ πνεῦμα ὃ vainly the Scripture says, with envy yearns The Spirit who κατώκησεν ἐν ἡμῖν; 6 μείζονα δὲ δίδωσιν χάριν. διὸ λέγει, ὁ dwells in us? greater But He gives grace. Therefore it says, – θεὸς ὑπερηφάνοις ἀντιτάσσεται, ταπεινοῖς δὲ δίδωσιν χάριν. God arrogant *people* opposes, to humble *people* but He gives grace.

7 ὑποτάγητε οὖν τῷ θεῷ ἀντίστητε δὲ τῷ διαβόλῳ καὶ φεύξεται subordinate Therefore – to God, stand against and the devil and he will flee ἀφ' ὑμῶν. 8 ἐγγίσατε τῷ θεῷ καὶ ἐγγιεῖ ὑμῖν. καθαρῖσατε from you. Draw near – to God and He will draw near to you. Clean χεῖρας ἀμαρτωλοῖ καὶ ἀγνίσατε καρδίας δίψυχοι. 9 ταλαιπωρήσατε hands, sinners, and purify hearts, double-minded. Be miserable καὶ πενθήσατε καὶ κλαύσατε. ὁ γέλως ὑμῶν εἰς πένθος and mourn and cry. The laughter of you into mourning μεταστραφήτω καὶ ἡ χαρὰ εἰς κατήφειαν. 10 ταπεινώθητε ἐνώπιον let be turned, and the joy into depression. Be humbled in the presence τοῦ κυρίου καὶ ὑψώσει ὑμᾶς. of the Lord and He will exalt you.

11 μὴ καταλαλεῖτε ἀλλήλων ἀδελφοί. ὁ καταλαλῶν ἀδελφοῦ not do speak against one another, Brothers. The one speaking against *a* brother καὶ κρίνων τὸν ἀδελφὸν αὐτοῦ καταλαλεῖ νόμου καὶ κρίνει νόμον. and *is* judging the brother of him, speaks against *the* law and judges *the* law. εἰ δὲ νόμον κρίνεις οὐκ εἶ ποιητῆς νόμου ἀλλὰ κριτῆς. if And *the* law you judge, not you are *a* doer of *the* law but *a* judge.

12 εἷς ἐστίν ὁ νομοθέτης ὁ δυνάμενος σῶσαι καὶ ἀπολέσαι. σὺ one There is – law-giver, the one being able to save and to destroy. you δὲ τίς εἶ ὃς κρίνεις τὸν ἕτερον; But who are who judge the other?

13 ἄγε νῦν οἱ λέγοντες σήμερον καὶ αὔριον πορευσώμεθα εἰς Come now the ones saying, Today and tomorrow let us go into τὴνδε τὴν πόλιν καὶ ποιήσωμεν ἐκεῖ ἐνιαυτὸν ἕνα καὶ this – city and let us operate there year one and



ἐμπορευσώμεθα καὶ κερδήσωμεν 14 οἵτινες οὐκ ἐπίστασθε τὸ  
 let us do business and make a profit, who not you know the things  
 τῆς αὐρίου. ποία γὰρ ἡ ζωὴ ὑμῶν; ἀτμὶς γὰρ ἔσται ἡ  
 of the next day. what kind of For the life of you? a vapor For it will be the one  
 πρὸς ὀλίγον φαινομένη ἔπειτα δὲ καὶ ἀφανιζομένη. 15 ἀντὶ  
 for a little time appearing, then but also disappears. Instead  
 τοῦ λέγειν ὑμᾶς ἐὰν ὁ κύριος θελήσῃ καὶ ζήσωμεν καὶ  
 the to say you, If the Lord wills and we should live, also  
 ποιήσωμεν τοῦτο ἢ ἐκεῖνο. 16 νῦν δὲ καυχᾶσθε ἐν ταῖς ἀλαζονείαις  
 we might do this or that. now But you boast in the vainglory  
 ὑμῶν. πᾶσα καύχησις τοιαύτη πονηρὰ ἐστίν. 17 εἰδότι  
 of you. All boasting such evil is. to the one knowing  
 οὖν καλὸν ποιεῖν καὶ μὴ ποιοῦντι ἁμαρτία αὐτῷ ἐστίν.  
 Therefore good to do and not doing it, sin to him it is.

let's do business and make a profit, 14 you who do not know the *events happening* on the next day. For what kind of life *is* yours? For it will be a vapor which appears for a little time but then also disappears. 15 Instead you should say, If the Lord wills and we should live, we might also do this or that. 16 But now, you boast in your vainglory. All such boasting is evil. 17 Therefore, to the one who knows to do good, and does not do it, to him it is sin.

**James Five**

**James Five**

1 ἄγε νῦν οἱ πλούσιοι κλαύσατε ὀλολύζοντες ἐπὶ ταῖς ταλαιπωρίαις  
 Come now, – rich *people*; cry, wailing at the hardships  
 ὑμῶν ταῖς ἐπερχομέναις, 2 ὁ πλοῦτος ὑμῶν σέσηπεν καὶ τὰ ἱμάτια  
 of you the coming ones. the wealth of You has rotted and the clothing  
 ὑμῶν σητόβρωτα γέγονεν. 3 ὁ χρυσὸς ὑμῶν καὶ ὁ ἄργυρος  
 of you moth-eaten has become. The gold of you and the silver  
 κατίωται καὶ ὁ ἶδς αὐτῶν εἰς μαρτύριον ὑμῖν ἔσται  
 have become tarnished and the poison of them for a testimony to you will be  
 καὶ φάγεται τὰς σάρκας ὑμῶν ὡς πῦρ. ἐθησαυρίσατε ἐν ἐσχάταις  
 and will eat the flesh of you like fire. You stored treasure for *the* last  
 ἡμέραις. 4 ἰδοὺ ὁ μισθὸς τῶν ἐργατῶν τῶν ἀμησάντων τὰς  
 days. Look! The wage of the workers the ones having reaped the  
 χώρας ὑμῶν ὁ ἀπεστερημένος ἀφ' ὑμῶν κράζει καὶ αἱ βοαὶ  
 fields of you the one withheld by fraud of you cry out and the shouts  
 τῶν θερισάντων εἰς τὰ ὦτα κυρίου σαβαώθ εἰσεληλύθασιν.  
 of the reaping ones into the ears of *the* Lord of sabaoth have entered.  
 5 ἐτρυφήσατε ἐπὶ τῆς γῆς καὶ ἐσπαταλήσατε.  
 You lived in luxury upon the earth and you lived in wanton indulgence.  
 ἐθρέψατε τὰς καρδίας ὑμῶν ὡς ἐν ἡμέρᾳ σφαγῆς.  
 You fed the hearts of you as in *the* day of slaughter.  
 6 κατεδικάσατε ἐφονεύσατε τὸν δίκαιον οὐκ ἀντιτάσσεται ὑμῖν  
 You condemned, you murdered the righteous *man*. Not he does resist you.  
 7 μακροθυμήσατε οὖν ἀδελφοί ἕως τῆς παρουσίας τοῦ κυρίου.  
 Be longsuffering therefore, brothers, until the coming of the Lord.

1 Come now, rich *people*; cry, wailing at your hardships which are coming! 2 Your wealth has become rotten, and your clothing has become moth-eaten. 3 Your gold and silver have become tarnished, and their poison will be for a testimony against you, and will eat your flesh like fire. You have stored up treasure for *the* last days. 4 Look! The wage of the workers who have reaped your fields, which by fraud have been withheld by you cry out, and the shouts of the reapers have entered into the ears of *the* Lord of sabaoth. 5 You lived in luxury upon the earth, and you lived in wanton indulgence. You fed your hearts as *you did* in *the* day of slaughter. 6 You condemned and murdered the righteous *man*. He does not resist you. 7 Therefore, brothers, be patient until the coming of the Lord.

Look! The farmer waits for the valuable fruit of the earth, being patient for it, until it receives *the* early and late rain. 8 You also be patient! Strengthen your hearts because the coming of the Lord has drawn near. 9 Brothers, do not complain against one another, in order that you should not be judged. See, the judge stands before the doors. 10 My brothers, take the example of the affliction and the patience of the prophets who spoke in the name of the Lord. 11 Behold, we consider the ones who endure *to be* happy. You have heard of the endurance of Job. So see the thing resulting from the Lord, that He is very compassionate and full of pity.

12 Now, my brothers, above all, do not swear, neither by heaven nor by earth, nor with any other oath. But let your yes be yes and your no *be* no, that you might not fall into hypocrisy.

13 Does anyone among you experience misfortune? Let him pray. Is anyone cheerful? Let him sing. 14 Is anyone ill among you? Let him call for the elders of the assembly and let them pray over him, having anointed him with oil in the name of the Lord. 15 And the vow of the faith will save the one who is ill and the Lord will raise him. And if he should have committed *a* sin, it will be forgiven him. 16 Acknowledge your trespasses to one another, and make vows on behalf of one another so that you may be healed.

ἰδοῦ. ὁ γεωργὸς ἐκδέχεται τὸν τίμιον καρπὸν τῆς γῆς  
Look! The farmer waits for the valuable fruit of the earth

μακροθυμῶν ἐπ' αὐτόν ἕως λάβῃ ὑετὸν πρῶτον καὶ ὕσμιον.  
being longsuffering for it, until it receives rain *the* early and late.

8 μακροθυμήσατε καὶ ὑμεῖς. στηρίξατε τὰς καρδίας ὑμῶν ὅτι ἡ  
be longsuffering also you. Strengthen the hearts of you because the

παρουσία τοῦ κυρίου ἤγγικεν. 9 μὴ στενάζετε κατ' ἀλλήλων,  
coming of the Lord has drawn near. not Do complain against one another,

ἀδελφοί ἵνα μὴ κριθῆτε. ἰδοῦ ὁ κριτῆς πρὸ τῶν  
brothers, in order that not you should be judged. See, the judge before the

θυρῶν ἕστηκεν. 10 ὑπόδειγμα λάβετε, ἀδελφοί μου, τῆς κακοπαθείας  
doors has stood. *the* example take, brothers of me, of the affliction

καὶ τῆς μακροθυμίας τῶν προφήτας οἳ ἐλάλησαν τῷ ὀνόματι  
and the longsuffering of the prophets who spoke in the name

κυρίου. 11 ἰδοῦ μακαρίζομεν τοὺς ὑπομένοντας. τὴν ὑπομονὴν  
of *the* Lord. Behold, we consider blessed the ones having endured. The endurance

Ἰὼβ ἠκούσατε. καὶ τὸ τέλος κυρίου ἴδετε, ὅτι  
of Job you heard of. So the completion from *the* Lord see, that

πολύσπλαγχνός ἐστιν καὶ οἰκτίρμων.  
very compassionate He is and full of pity.

12 πρὸ πάντων δέ ἀδελφοί μου μὴ ὀμνύετε μήτε τὸν οὐρανὸν μήτε  
before all Now brothers of me, not do swear neither – by heaven nor

τὴν γῆν μήτε ἄλλον τινὰ ὄρκον· ἦτω δὲ ὑμῶν τὸ ναὶ ναὶ καὶ τὸ  
– by earth nor other any oath. let be but of you the yes yes and the

οὐ οὐ ἵνα μὴ εἶς ὑπὸ κρίσιν πέσῃτε 13 κακοπαθεῖ τις  
no no that not into hypocrisy you might fall. Does have misfortune anyone

ἐν ὑμῖν; προσευχέσθω. εὐθυμεῖ τις; ψαλλέτω. 14 ἀσθενεῖ τις  
among you? Let him pray. Is cheerful anyone? Let him sing. Is ill anyone

ἐν ὑμῖν; προσκαλεσάσθω τοὺς πρεσβυτέρους τῆς ἐκκλησίας καὶ  
among you? Let him call for the elders of the assembly and

προσευξάσθωσαν ἐπ' αὐτὸν ἀλείψαντες αὐτὸν ἐλαίῳ ἐν τῷ ὀνόματι  
let them pray over him, having anointed him with oil in the name

τοῦ κυρίου 15 καὶ ἡ εὐχὴ τῆς πίστεως σώσει τὸν κάμνοντα  
of the Lord. And the vow of the faith will save the one being ill

καὶ ἐγερεῖ αὐτὸν ὁ κύριος. κἂν ἁμαρτίας ἦ πεποιηκός  
and will raise him the Lord. And if *a* sin he should be having done,

ἀφεθήσεται αὐτῷ. 16 ἐξομολογεῖσθε ἀλλήλοις τὰ παραπτώματα,  
it will be forgiven him. Acknowledge to one another the trespasses

καὶ εὔχεσθε ὑπὲρ ἀλλήλων ὅπως ἰαθῆτε. πολὺ ἰσχύει  
and make vows on behalf of one another so that you may be healed. much is strong

δέησις δικαίου ἐνεργουμένη 17 ἡλίας ἄνθρωπος  
*The supplication of a righteous person being (if) exercised. Elijah a man*  
 ἦν ὁμοιοπαθῆς ἡμῖν καὶ προσευχῇ προσηύξατο τοῦ μὴ βρέξαι καὶ  
*was similar suffering to us and a prayer he prayed – not to rain and*  
 οὐκ ἔβρεξεν ἐπὶ τῆς γῆς ἐνιαυτοὺς τρεῖς καὶ μῆνας ἕξ. 18 καὶ  
*not it rained upon the earth for years three and months six. And*  
 πάλιν προσηύξατο καὶ ὁ οὐρανὸς ὑετὸν ἔδωκεν καὶ ἡ γῆ  
*again he prayed and – heaven rain gave and the earth*  
 ἐβλάστησεν τὸν καρπὸν αὐτῆς.  
*produced the fruit of it.*

19 ἀδελφοί ἐάν τις ἐν ὑμῖν πλανηθῇ ἀπὸ τῆς ἀληθείας καὶ  
*Brothers, if anyone among you should wander from the truth and*  
 ἐπιστρέψῃ τις αὐτόν 20 γινωσκέτω ὅτι ὁ ἐπιστρέψας  
*should return anyone him, let him know that the one returning*  
 ἁμαρτωλὸν ἐκ πλάνης ὁδοῦ αὐτοῦ σώσει ψυχὴν ἐκ θανάτου  
*a sinner from the error of way of him will save a soul from death*  
 καὶ καλύψει πλῆθος ἁμαρτιῶν.  
*and will cover a large number of sins.*

*The supplication of a righteous person is very strong if it is exercised. 17 Elijah was a man of similar suffering to us, and he prayed a prayer that it not rain, and it did not rain upon the earth for three years and six months. 18 And again he prayed, and heaven gave rain, and the earth produced its fruit.*

19 Brothers, if anyone among you should wander from the truth and if anyone should bring him back, 20 let him know that the one who returns a sinner from the error of his way will save a soul from death, and will cover a large number of sins.