

## ΙΑΚΩΒΟΥ

**1** Ἰάκωβος Θεοῦ καὶ Κυρίου  
Ἰησοῦ Χριστοῦ δοῦλος Ταῖς  
δώδεκα φυλαῖς ταῖς ἐν τῇ Διασπορᾷ  
Χαίρειν.

<sup>2</sup> Πᾶσαν χαρὰν ἡγήσασθε,  
ἀδελφοί μου, ὅταν πειρασμοῖς  
περιπέσῃτε ποικίλοις,  
<sup>3</sup> γινώσκοντες ὅτι τὸ δοκίμιον  
ὑμῶν τῆς πίστεως κατεργάζεται  
ὑπομονήν. <sup>4</sup> ἡ δὲ ὑπομονὴ ἔργον  
τέλειον ἔχέτω, ἵνα ᾗτε τέλειοι καὶ  
ολόκληροι ἐν μηδενὶ λειπόμενοι.

<sup>5</sup> Εἰ δέ τις ὑμῶν λείπεται σοφίας,  
αἰτείτω παρὰ τοῦ διδόντος Θεοῦ  
πᾶσιν ἀπλῶς καὶ μὴ ὀνειδίζοντος,  
καὶ δοθήσεται αὐτῷ. <sup>6</sup> αἰτείτω δὲ  
ἐν πίστει μηδὲν διακρινόμενος·  
ὁ γὰρ διακρινόμενος ἔοικεν  
κλύδωνι θαλάσσης ἀνεμίζομένῳ καὶ  
ῥιπιζομένῳ. <sup>7</sup> μὴ γὰρ οἰέσθω ὁ  
ἄνθρωπος ἐκεῖνος ὅτι λήμψεται τι  
παρὰ τοῦ Κυρίου, <sup>8</sup> ἀνὴρ δίψυχος,  
ἀκατάστατος ἐν πάσαις ταῖς ὁδοῖς  
αὐτοῦ.

<sup>9</sup> Καυχάσθω δὲ ὁ ἀδελφὸς ὁ  
ταπεινὸς ἐν τῷ ὕψει αὐτοῦ, <sup>10</sup> ὁ δὲ  
πλούσιος ἐν τῇ ταπεινώσει αὐτοῦ,  
ὅτι ὡς ἄνθος χόρτου παρελεύσεται.  
<sup>11</sup> ἀνέτειλεν γὰρ ὁ ἥλιος σὺν τῷ  
καύσωνι καὶ ἐξήρανε τὸν χόρτον,  
καὶ τὸ ἄνθος αὐτοῦ ἐξέπεσεν, καὶ  
ἡ εὐπρέπεια τοῦ προσώπου αὐτοῦ

## The Letter from James

**1** James, a servant of God and of the  
Lord Jesus Christ, to the twelve  
tribes which are in the Dispersion:  
Greetings.

<sup>2</sup> Count it all joy, my brothers,<sup>a</sup>  
when you fall into various temptations,  
<sup>3</sup> knowing that the testing of your faith  
produces endurance. <sup>4</sup> Let endurance  
have its perfect work, that you may  
be perfect and complete, lacking in  
nothing.

<sup>5</sup> But if any of you lacks wisdom,  
let him ask of God, who gives to all  
liberally and without reproach, and it  
will be given to him. <sup>6</sup> But let him ask  
in faith, without any doubting, for he  
who doubts is like a wave of the sea,  
driven by the wind and tossed. <sup>7</sup> For  
that man shouldn't think that he will  
receive anything from the Lord. <sup>8</sup> He  
is a double-minded man, unstable in  
all his ways.

<sup>9</sup> But let the brother in humble  
circumstances glory in his high  
position; <sup>10</sup> and the rich, in that he is  
made humble, because like the flower

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<sup>a</sup> **1:2** The word for “brothers” here and where  
context allows may also be correctly translated  
“brothers and sisters” or “siblings.”

in the grass, he will pass away. <sup>11</sup> For the sun arises with the scorching wind and withers the grass, and the flower in it falls, and the beauty of its appearance perishes. So the rich man will also fade away in his pursuits.

<sup>12</sup> Blessed is a person who endures temptation, for when he has been approved, he will receive the crown of life, which the Lord promised to those who love him.

<sup>13</sup> Let no man say when he is tempted, "I am tempted by God," for God can't be tempted by evil, and he himself tempts no one. <sup>14</sup> But each one is tempted when he is drawn away by his own lust and enticed. <sup>15</sup> Then the lust, when it has conceived, bears sin. The sin, when it is full grown, produces death. <sup>16</sup> Don't be deceived, my beloved brothers. <sup>17</sup> Every good gift and every perfect gift is from above, coming down from the Father of lights, with whom can be no variation, nor turning shadow. <sup>18</sup> Of his own will he gave birth to us by the word of truth, that we should be a kind of first fruits of his creatures.

<sup>19</sup> So, then, my beloved brothers, let every man be swift to hear, slow to speak, and slow to anger; <sup>20</sup> for the anger of man doesn't produce the righteousness of God. <sup>21</sup> Therefore, putting away all filthiness and overflowing of wickedness, receive

ἀπώλετο• οὕτως καὶ ὁ πλούσιος ἐν ταῖς πορείαις αὐτοῦ μαρανθήσεται.

<sup>12</sup> Μακάριος ἄνθρωπος ὃς ὑπομένει πειρασμόν, ὅτι δόκιμος γενόμενος λήμψεται τὸν στέφανον τῆς ζωῆς ὃν ἐπηγγείλατο τοῖς ἀγαπῶσιν αὐτόν.

<sup>13</sup> Μηδεὶς πειραζόμενος λεγέτω ὅτι Ἀπὸ Θεοῦ πειράζομαι• ὁ γὰρ Θεὸς ἀπείραστός ἐστιν κακῶν, πειράζει δὲ αὐτὸς οὐδένα. <sup>14</sup> ἕκαστος δὲ πειράζεται ὑπὸ τῆς ἰδίας ἐπιθυμίας ἐξελκόμενος καὶ δελεαζόμενος• <sup>15</sup> εἴπα ἡ ἐπιθυμία συλλαβοῦσα τίκτει ἁμαρτίαν, ἡ δὲ ἁμαρτία ἀποτελεσθεῖσα ἀποκτείνει θάνατον.

<sup>16</sup> Μὴ πλανᾶσθε, ἀδελφοί μου ἀγαπητοί. <sup>17</sup> πᾶσα δόσις ἀγαθὴ καὶ πᾶν δῶρημα τέλειον ἄνωθέν ἐστιν καταβαίνον ἀπὸ τοῦ Πατρὸς τῶν φώτων, παρ' ᾧ οὐκ ἔστι παραλλαγή ἢ τροπῆς ἀποσκίασμα. <sup>18</sup> βουλευθεὶς ἀπεκύνησεν ἡμᾶς λόγῳ ἀληθείας εἰς τὸ εἶναι ἡμᾶς ἀπαρχὴν τινα τῶν αὐτοῦ κτισμάτων.

<sup>19</sup> Ἴστε, ἀδελφοί μου ἀγαπητοί• ἔστω δὲ πᾶς ἄνθρωπος ταχὺς εἰς τὸ ἀκοῦσαι, βραδὺς εἰς τὸ λαλῆσαι, βραδὺς εἰς ὀργὴν• <sup>20</sup> ὀργὴ γὰρ ἄνθρωπος δικαιοσύνην Θεοῦ οὐκ ἐργάζεται.\* <sup>21</sup> διὸ ἀποθέμενοι πᾶσαν ῥυπαρίαν καὶ περισσεῖαν

κακίας ἐν πραΰτητι δέξασθε τὸν ἔμφυτον λόγον τὸν δυνάμενον σώσαι τὰς ψυχὰς ὑμῶν.

<sup>22</sup> Γίνεσθε δὲ ποιηταὶ λόγου καὶ μὴ μόνον ἀκροαταὶ παραλογιζόμενοι ἑαυτούς. <sup>23</sup> ὅτι εἴ τις ἀκροατῆς λόγου ἐστὶν καὶ οὐ ποιητῆς, οὗτος ἔοικεν ἀνδρὶ κατανοοῦντι τὸ πρόσωπον τῆς γενέσεως αὐτοῦ ἐν ἐσόπτρῳ. <sup>24</sup> κατενόησεν γὰρ ἑαυτὸν καὶ ἀπελήλυθεν καὶ εὐθέως ἐπελάθετο ὁποῖος ἦν. <sup>25</sup> ὁ δὲ παρακύψας εἰς νόμον τέλειον τὸν τῆς ἐλευθερίας καὶ παραμείνας οὐκ ἀκροατῆς ἐπιλησμονῆς γενόμενος ἀλλὰ ποιητῆς ἔργου, οὗτος μακάριος ἐν τῇ ποιήσει αὐτοῦ ἔσται.

<sup>26</sup> Εἴ τις δοκεῖ θρησκὸς εἶναι μὴ χαλιναγωγῶν γλῶσσαν αὐτοῦ ἀλλὰ ἀπατῶν καρδίαν αὐτοῦ, τούτου μάταιος ἡ θρησκεία. <sup>27</sup> θρησκεία καθαρὰ καὶ ἀμίαντος παρὰ τῷ Θεῷ καὶ Πατρὶ αὕτη ἐστίν, ἐπισκέπτεσθαι ὀρφανοὺς καὶ χήρας ἐν τῇ θλίψει αὐτῶν, ἄσπιλον ἑαυτὸν τηρεῖν ἀπὸ τοῦ κόσμου.

**2** Ἀδελφοί μου, μὴ ἐν προσωπολημψίαις ἔχετε τὴν πίστιν τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ τῆς δόξης. <sup>2</sup> Ἐὰν γὰρ εἰσέλθῃ εἰς συναγωγὴν ὑμῶν ἀνὴρ χρυσοδακτύλιος ἐν ἐσθῇτι λαμπρᾷ, εἰσέλθῃ δὲ καὶ πτωχὸς ἐν ῥυπαρᾷ ἐσθῇτι, <sup>3</sup> ἐπιβλέψητε δὲ ἐπὶ τὸν φοροῦντα τὴν ἐσθῆτα τὴν λαμπρὰν

with humility the implanted word, which is able to save your souls.<sup>a</sup>

<sup>22</sup> But be doers of the word, and not only hearers, deluding your own selves. <sup>23</sup> For 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; <sup>24</sup> for he sees himself, and goes away, and immediately forgets what kind of man he was. <sup>25</sup> But he who looks into the perfect law of freedom and continues, not being a hearer who forgets, but a doer of the work, this man will be blessed in what he does.

<sup>26</sup> If anyone among you thinks himself to be religious while he doesn't bridle his tongue, but deceives his heart, this man's religion is worthless. <sup>27</sup> Pure religion and undefiled before our God and Father is this: to visit the fatherless and widows in their affliction, and to keep oneself unstained by the world.

**2** My brothers, don't hold the faith of our Lord Jesus Christ of glory with partiality. <sup>2</sup> For if a man with a gold ring, in fine clothing, comes into your synagogue,<sup>b</sup> and a poor man in filthy clothing also comes in,

<sup>a</sup> 1:21 or, preserve your life. meeting

<sup>b</sup> 2:2 or,

<sup>3</sup>and you pay special attention to him who wears the fine clothing and say, “Sit here in a good place;” and you tell the poor man, “Stand there,” or “Sit by my footstool” <sup>4</sup>haven’t you shown partiality among yourselves, and become judges with evil thoughts? <sup>5</sup>Listen, my beloved brothers. Didn’t God choose those who are poor in this world to be rich in faith, and heirs of the Kingdom which he promised to those who love him? <sup>6</sup>But you have dishonored the poor man. Don’t the rich oppress you, and personally drag you before the courts? <sup>7</sup>Don’t they blaspheme the honorable name by which you are called? <sup>8</sup>However, if you fulfill the royal law according to the Scripture, “You shall love your neighbor as yourself,”<sup>†</sup> you do well. <sup>9</sup>But if you show partiality, you commit sin, being convicted by the law as transgressors. <sup>10</sup>For whoever keeps the whole law, and yet stumbles in one point, he has become guilty of all. <sup>11</sup>For he who said, “Do not commit adultery,”<sup>‡</sup> also said, “Do not commit murder.”<sup>§</sup> Now if you do not commit adultery, but murder, you have become a transgressor of the law. <sup>12</sup>So speak and so do, as men who are to

καὶ εἴπητε• Σὺ κάθου ὧδε καλῶς, καὶ τῷ πτωχῷ εἴπητε• Σὺ στήθι ἢ Κάθου ἐκεῖ ὑπὸ τὸ ὑποπόδιόν μου, <sup>4</sup>καὶ οὐ διεκρίθητε ἐν ἑαυτοῖς καὶ ἐγένεσθε κριταὶ διαλογισμῶν πονηρῶν; <sup>5</sup>Ἀκούσατε, ἀδελφοί μου ἀγαπητοί• οὐχ ὁ Θεὸς ἐξελέξατο τοὺς πτωχοὺς τῷ κόσμῳ πλουσίους ἐν πίστει καὶ κληρονόμους τῆς βασιλείας ἧς ἐπηγγείλατο τοῖς ἀγαπῶσιν αὐτόν; <sup>6</sup>ὕμεις δὲ ἡτιμάσατε τὸν πτωχόν. οὐχ οἱ πλούσιοι καταδυναστεύουσιν ὑμῶν καὶ αὐτοὶ ἔλκουσιν ὑμᾶς εἰς κριτήρια; <sup>7</sup>οὐκ αὐτοὶ βλασφημοῦσιν τὸ καλὸν ὄνομα τὸ ἐπικληθὲν ἐφ’ ὑμᾶς;

<sup>8</sup>Εἰ μέντοι νόμον τελεῖτε βασιλικὸν κατὰ τὴν γραφήν• Ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτόν, καλῶς ποιεῖτε• <sup>9</sup>εἰ δὲ προσωπολημπτεῖτε, ἀμαρτίαν ἐργάζεσθε ἐλεγχόμενοι ὑπὸ τοῦ νόμου ὡς παραβάται. <sup>10</sup>Ὅστις γὰρ ὅλον τὸν νόμον τηρήσῃ, πταίῃ δὲ ἐν ἐνί, γέγονεν πάντων ἔνοχος. <sup>11</sup>ὁ γὰρ εἰπών• Μὴ μοιχεύσης, εἶπεν καί• Μὴ φονεύσης• εἰ δὲ οὐ μοιχεύεις, φονεύεις δέ, γέγονας παραβάτης νόμου.

<sup>12</sup>Οὕτως λαλεῖτε καὶ οὕτως ποιεῖτε ὡς διὰ νόμον ἐλευθερίας μέλλοντες κρίνεσθαι. <sup>13</sup>ἢ γὰρ κρίσις

<sup>†</sup> 2:8 Leviticus 19:18    <sup>‡</sup> 2:11 Exodus 20:14;  
Deuteronomy 5:18    <sup>§</sup> 2:11 Exodus 20:13;  
Deuteronomy 5:17

ἀνέλεος τῷ μὴ ποιήσαντι ἔλεος• κατακαυχᾶται ἔλεος κρίσεως.

<sup>14</sup> Τί τὸ ὄφελος, ἀδελφοί μου, ἐὰν πίστιν λέγῃ τις ἔχειν, ἔργα δὲ μὴ ἔχῃ; μὴ δύναται ἡ πίστις σῶσαι αὐτόν; <sup>15</sup> ἐὰν ἀδελφὸς ἢ ἀδελφὴ γυμνοὶ ὑπάρχωσιν καὶ λειπόμενοι ὧσιν τῆς ἐφημέρου τροφῆς, <sup>16</sup> εἴπῃ δέ τις αὐτοῖς ἐξ ὑμῶν• Ὑπάγετε ἐν εἰρήνῃ, θερμαίνεσθε καὶ χορτάζεσθε, μὴ δώτε δὲ αὐτοῖς τὰ ἐπιτήδεια τοῦ σώματος, τί τὸ ὄφελος; <sup>17</sup> οὕτως καὶ ἡ πίστις, ἐὰν μὴ ἔχῃ ἔργα, νεκρά ἐστίν καθ' ἑαυτήν.

<sup>18</sup> Ἀλλ' ἐρεῖ τις• Σὺ πίστιν ἔχεις, κἀγὼ ἔργα ἔχω. δεῖξόν μοι τὴν πίστιν σου χωρὶς τῶν ἔργων, κἀγὼ σοι δεῖξω ἐκ τῶν ἔργων μου τὴν πίστιν. <sup>19</sup> σὺ πιστεύεις ὅτι εἷς ἐστὶν ὁ Θεός, καλῶς ποιεῖς• καὶ τὰ δαιμόνια πιστεύουσιν καὶ φρίσσουσιν.

<sup>20</sup> Θέλεις δὲ γνῶναι, ὦ ἄνθρωπε κενέ, ὅτι ἡ πίστις χωρὶς τῶν ἔργων ἀργή ἐστίν; <sup>21</sup> Ἀβραάμ ὁ πατὴρ ἡμῶν οὐκ ἐξ ἔργων ἐδικαιώθη ἀνενέγκας Ἰσαὰκ τὸν υἱὸν αὐτοῦ ἐπὶ τὸ θυσιαστήριον; <sup>22</sup> βλέπεις ὅτι ἡ πίστις συνήργει τοῖς ἔργοις αὐτοῦ καὶ ἐκ τῶν ἔργων ἡ πίστις ἐτελειώθη, <sup>23</sup> καὶ ἐπληρώθη ἡ γραφὴ ἡ λέγουσα• Ἐπίστευσεν δὲ Ἀβραάμ τῷ Θεῷ, καὶ ἐλογίσθη

be judged by a law of freedom. <sup>13</sup> For judgment is without mercy to him who has shown no mercy. Mercy triumphs over judgment.

<sup>14</sup> What good is it, my brothers, if a man says he has faith, but has no works? Can faith save him? <sup>15</sup> And if a brother or sister is naked and in lack of daily food, <sup>16</sup> and one of you tells them, “Go in peace. Be warmed and filled;” yet you didn’t give them the things the body needs, what good is it? <sup>17</sup> Even so faith, if it has no works, is dead in itself. <sup>18</sup> Yes, a man will say, “You have faith, and I have works.” Show me your faith without works, and I will show you my faith by my works.

<sup>19</sup> You believe that God is one. You do well. The demons also believe, and shudder. <sup>20</sup> But do you want to know, vain man, that faith apart from works is dead? <sup>21</sup> Wasn’t Abraham our father justified by works, in that he offered up Isaac his son on the altar? <sup>22</sup> You see that faith worked with his works, and by works faith was perfected. <sup>23</sup> So the Scripture was fulfilled which says, “Abraham believed God, and it was accounted to him as righteousness,”† and he was called the friend of God. <sup>24</sup> You see then that by works, a man is justified, and not only by faith. <sup>25</sup> In the

† 2:23 Genesis 15:6

same way, wasn't Rahab the prostitute also justified by works, in that she received the messengers and sent them out another way? <sup>26</sup>For as the body apart from the spirit is dead, even so faith apart from works is dead.

**3** Let not many of you be teachers, my brothers, knowing that we will receive heavier judgment. <sup>2</sup>For we all stumble in many things. Anyone who doesn't stumble in word is a perfect person, able to bridle the whole body also. <sup>3</sup>Indeed, we put bits into the horses' mouths so that they may obey us, and we guide their whole body. <sup>4</sup>Behold,<sup>a</sup> the ships also, though they are so big and are driven by fierce winds, are yet guided by a very small rudder, wherever the pilot desires. <sup>5</sup>So the tongue is also a little member, and boasts great things. See how a small fire can spread to a large forest! <sup>6</sup>And the tongue is a fire. The world of iniquity among our members is the tongue, which defiles the whole body, and sets on fire the course of nature, and is set on fire by Gehenna.<sup>b</sup> <sup>7</sup>For

αὐτῷ εἰς δικαιοσύνην καὶ φίλος Θεοῦ ἐκλήθη. <sup>24</sup>ὁρᾶτε ὅτι ἐξ ἔργων δικαιοῦται ἄνθρωπος καὶ οὐκ ἐκ πίστεως μόνον. <sup>25</sup>Ὁμοίως δὲ καὶ Ῥαὰβ ἡ πόρνη οὐκ ἐξ ἔργων ἐδικαιώθη ὑποδεξαμένη τοὺς ἀγγέλους καὶ ἑτέρα ὁδῶ ἐκβαλοῦσα; <sup>26</sup>ὥσπερ γὰρ τὸ σῶμα χωρὶς πνεύματος νεκρόν ἐστιν, οὕτως καὶ ἡ πίστις χωρὶς ἔργων νεκρά ἐστιν.

**3** Μὴ πολλοὶ διδάσκαλοι γίνεσθε, ἀδελφοί μου, εἰδότες ὅτι μείζον κρίμα λημψόμεθα. <sup>2</sup>πολλὰ γὰρ πταίομεν ἅπαντες. εἴ τις ἐν λόγῳ οὐ πταίει, οὗτος τέλειος ἀνὴρ δυνατὸς χαλιναγωγῆσαι καὶ ὅλον τὸ σῶμα. <sup>3</sup>Εἰ δὲ τῶν ἵππων τοὺς χαλινοὺς εἰς τὰ στόματα βάλλομεν εἰς τὸ πείθεσθαι αὐτοὺς ἡμῖν, καὶ ὅλον τὸ σῶμα αὐτῶν μετάγομεν. <sup>4</sup>Ἰδού καὶ τὰ πλοῖα τηλικαῦτα ὄντα καὶ ὑπὸ ἀνέμων σκληρῶν ἐλαυνόμενα μετὰγεται ὑπὸ ἐλαχίστου πηδαλίου ὅπου ἡ ὁρμὴ τοῦ εὐθύνοντος βούλεται. <sup>5</sup>Οὕτως καὶ ἡ γλῶσσα μικρὸν μέλος ἐστὶν καὶ μεγάλα αὐχεῖ. ἰδού ἡλικὸν πῦρ ἡλικὴν ὕλην ἀνάπτει. <sup>6</sup>καὶ ἡ γλῶσσα πῦρ. ὁ κόσμος τῆς ἀδικίας ἡ γλῶσσα καθίσταται ἐν τοῖς μέλεσιν ἡμῶν ἡ σπιλοῦσα ὅλον τὸ σῶμα καὶ φλογίζουσα τὸν τροχὸν τῆς γενέσεως καὶ φλογιζομένη ὑπὸ τῆς γεέννης. <sup>7</sup>Πᾶσα γὰρ φύσις θηρίων τε καὶ πετεινῶν, ἐρπετῶν τε καὶ

<sup>a</sup> **3:4** “Behold”, from “ἰδού”, means look at, take notice, observe, see, or gaze at. It is often used as an interjection. <sup>b</sup> **3:6** or, Hell

ἐναλίϊων δαμάζεται καὶ δεδάμασται  
τῇ φύσει τῇ ἀνθρωπίνῃ, <sup>8</sup>τὴν δὲ  
γλῶσσαν οὐδεὶς δαμάσαι δύναται  
ἀνθρώπων, ἀκατάστατον κακόν,  
μεστή ἰοῦ θανατηφόρου. <sup>9</sup>Ἐν αὐτῇ  
εὐλογοῦμεν τὸν Κύριον καὶ Πατέρα  
καὶ ἐν αὐτῇ καταρώμεθα τοὺς  
ἀνθρώπους τοὺς καθ' ὁμοίωσιν  
Θεοῦ γεγονότας. <sup>10</sup>ἐκ τοῦ αὐτοῦ  
στόματος ἐξέρχεται εὐλογία καὶ  
κατάρα. οὐ κρί, ἀδελφοί μου,  
ταῦτα οὕτως γίνεσθαι. <sup>11</sup>μήτι ἡ  
πηγὴ ἐκ τῆς αὐτῆς ὀπῆς βρῦει τὸ  
γλυκὺ καὶ τὸ πικρὸν; <sup>12</sup>μὴ δύναται,  
ἀδελφοί μου, συκῇ ἐλαίας ποιῆσαι  
ἢ ἄμπελος σῦκα; οὔτε ἄλυσκον γλυκὺ  
ποιῆσαι ὕδωρ.

<sup>13</sup>Τίς σοφὸς καὶ ἐπιστήμων  
ἐν ὑμῖν; δειξάτω ἐκ τῆς καλῆς  
ἀναστροφῆς τὰ ἔργα αὐτοῦ ἐν  
πραΰτητι σοφίας. <sup>14</sup>εἰ δὲ ζῆλον  
πικρὸν ἔχετε καὶ ἐριθείαν ἐν τῇ  
καρδίᾳ ὑμῶν, μὴ κατακαυχᾶσθε  
καὶ ψεύδεσθε κατὰ τῆς ἀληθείας.  
<sup>15</sup>οὐκ ἔστιν αὕτη ἡ σοφία  
ἄνωθεν κατερχομένη ἀλλὰ ἐπίγειος,  
ψυχικὴ, δαιμονιώδης. <sup>16</sup>ὅπου γὰρ  
ζῆλος καὶ ἐριθεία, ἐκεῖ ἀκαταστασία  
καὶ πᾶν φαῦλον πρᾶγμα. <sup>17</sup>Ἡ δὲ  
ἄνωθεν σοφία πρῶτον μὲν ἀγνή  
ἐστιν, ἔπειτα εἰρηνικὴ, ἐπιεικὴς,  
εὐπειθής, μεστή ἐλέους καὶ καρπῶν  
ἀγαθῶν, ἀδιάκριτος, ἀνυπόκριτος.  
<sup>18</sup>καρπὸς δὲ δικαιοσύνης ἐν εἰρήνῃ  
σπεύρεται τοῖς ποιοῦσιν εἰρήνην.

every kind of animal, bird, creeping  
thing, and sea creature, is tamed, and  
has been tamed by mankind; <sup>8</sup>but  
nobody can tame the tongue. It is a  
restless evil, full of deadly poison.  
<sup>9</sup>With it we bless our God and Father,  
and with it we curse men who are  
made in the image of God. <sup>10</sup>Out  
of the same mouth comes blessing  
and cursing. My brothers, these things  
ought not to be so. <sup>11</sup>Does a spring  
send out from the same opening fresh  
and bitter water? <sup>12</sup>Can a fig tree, my  
brothers, yield olives, or a vine figs?  
Thus no spring yields both salt water  
and fresh water.

<sup>13</sup>Who is wise and understanding  
among you? Let him show by his  
good conduct that his deeds are done  
in gentleness of wisdom. <sup>14</sup>But if  
you have bitter jealousy and selfish  
ambition in your heart, don't boast  
and don't lie against the truth. <sup>15</sup>This  
wisdom is not that which comes  
down from above, but is earthly,  
sensual, and demonic. <sup>16</sup>For where  
jealousy and selfish ambition are,  
there is confusion and every evil  
deed. <sup>17</sup>But the wisdom that is from  
above is first pure, then peaceful,  
gentle, reasonable, full of mercy and  
good fruits, without partiality, and  
without hypocrisy. <sup>18</sup>Now the fruit

of righteousness is sown in peace by those who make peace.

**4** Where do wars and fightings among you come from? Don't they come from your pleasures that war in your members? <sup>2</sup>You lust, and don't have. You murder and covet, and can't obtain. You fight and make war. You don't have, because you don't ask. <sup>3</sup>You ask, and don't receive, because you ask with wrong motives, so that you may spend it on your pleasures. <sup>4</sup>You adulterers and adulteresses, don't you know that friendship with the world is hostility toward God? Whoever therefore wants to be a friend of the world makes himself an enemy of God. <sup>5</sup>Or do you think that the Scripture says in vain, "The Spirit who lives in us yearns jealously"? <sup>6</sup>But he gives more grace. Therefore it says, "God resists the proud, but gives grace to the humble."<sup>†</sup> <sup>7</sup>Be subject therefore to God. Resist the devil, and he will flee from you. <sup>8</sup>Draw near to God, and he will draw near to you. Cleanse your hands, you sinners. Purify your hearts, you double-minded. <sup>9</sup>Lament, mourn, and weep. Let your laughter be turned to mourning, and your joy to gloom. <sup>10</sup>Humble yourselves in the sight of the Lord, and he will exalt you.

**4** Πόθεν πόλεμοι καὶ πόθεν μάχαι ἐν ὑμῖν; οὐκ ἐντεῦθεν, ἐκ τῶν ἡδονῶν ὑμῶν τῶν στρατευομένων ἐν τοῖς μέλεσιν ὑμῶν; <sup>2</sup>ἐπιθυμεῖτε καὶ οὐκ ἔχετε, φονεύετε καὶ ζηλοῦτε καὶ οὐ δύνασθε ἐπιτυχεῖν, μάχεσθε καὶ πολεμεῖτε, οὐκ ἔχετε διὰ τὸ μὴ αἰτεῖσθαι ὑμᾶς, <sup>3</sup>αἰτεῖτε καὶ οὐ λαμβάνετε, διότι κακῶς αἰτεῖσθε, ἵνα ἐν ταῖς ἡδοναῖς ὑμῶν δαπανήσητε. <sup>4</sup>Μοιχαλίδες, οὐκ οἴδατε ὅτι ἡ φιλία τοῦ κόσμου ἔχθρα τοῦ Θεοῦ ἐστίν; ὃς ἐὰν οὖν βουλευθῇ φίλος εἶναι τοῦ κόσμου, ἐχθρὸς τοῦ Θεοῦ καθίσταται. <sup>5</sup>ἢ δοκεῖτε ὅτι κενῶς ἡ γραφὴ λέγει• Πρὸς φθόνον ἐπιποθεῖ τὸ πνεῦμα ὃ κατώκισεν ἐν ἡμῖν, <sup>6</sup>μερίζονα δὲ δίδωσιν χάριν; διὸ λέγει• Ὁ Θεὸς ὑπερηφάνοις ἀντιτάσσεται, ταπεινοῖς δὲ δίδωσιν χάριν.

<sup>7</sup>Ὑποτάγητε οὖν τῷ Θεῷ, ἀντίστητε δὲ τῷ διαβόλῳ, καὶ φεύξεται ἀφ' ὑμῶν. <sup>8</sup>ἐγγίσατε τῷ Θεῷ καὶ ἐγγιεῖ ὑμῖν. καθαρίσατε χεῖρας, ἁμαρτωλοί, καὶ ἀγνίστατε καρδίας, δίψυχοι. <sup>9</sup>ταλαιπωρήσατε καὶ πενθήσατε καὶ κλαύσατε. ὁ γέλως ὑμῶν εἰς πένθος μετατραπήτω καὶ ἡ χαρὰ εἰς κατήφειαν. <sup>10</sup>ταπεινώθηκε ἐνώπιον τοῦ Κυρίου καὶ ὑψώσει ὑμᾶς.

<sup>†</sup> 4:6 Proverbs 3:34



<sup>11</sup> Μὴ καταλαλεῖτε ἀλλήλων, ἀδελφοί. ὁ καταλαλὼν ἀδελφοῦ ἢ κρίνων τὸν ἀδελφὸν αὐτοῦ καταλαλεῖ νόμου καὶ κρίνει νόμον• εἰ δὲ νόμον κρίνεις, οὐκ εἶ ποιητῆς νόμου ἀλλὰ κριτῆς. <sup>12</sup> Εἷς ἐστὶν ὁ νομοθέτης καὶ κριτῆς ὁ δυνάμενος σῶσαι καὶ ἀπολέσαι• σὺ δὲ τίς εἶ ὁ κρίνων τὸν πλησίον;

<sup>13</sup> Ἄγε νῦν οἱ λέγοντες• Σήμερον ἢ αὔριον πορευσόμεθα εἰς τήνδε τὴν πόλιν καὶ ποιήσομεν ἐκεῖ ἐνιαυτὸν καὶ ἐμπορευσόμεθα καὶ κερδήσομεν, <sup>14</sup> οἵτινες οὐκ ἐπίστασθε τὸ τῆς αὔριον ποία ἢ ζωὴ ὑμῶν— ἀτιμὶς γάρ ἐστε ἢ πρὸς ὀλίγον φαινομένη, ἔπειτα καὶ ἀφανιζομένη— <sup>15</sup> Ἀντὶ τοῦ λέγειν ὑμᾶς• Ἐὰν ὁ Κύριος θελήσῃ καὶ ζήσομεν καὶ ποιήσομεν τοῦτο ἢ ἐκεῖνο. <sup>16</sup> νῦν δὲ καυχᾶσθε ἐν ταῖς ἀλαζονείαις ὑμῶν• πᾶσα καύχησις τοιαύτη πονηρὰ ἐστίν. <sup>17</sup> εἰδότε οὖν καλὸν ποιεῖν καὶ μὴ ποιοῦντι, ἁμαρτία αὐτῷ ἐστίν.

**5** Ἄγε νῦν οἱ πλούσιοι, κλαύσατε ὀλολύζοντες ἐπὶ ταῖς ταλαιπωρίαις ὑμῶν ταῖς ἐπερχομέναις. <sup>2</sup> ὁ πλοῦτος ὑμῶν σέσηπεν καὶ τὰ ἱμάτια ὑμῶν σητόβρωτα γέγονεν, <sup>3</sup> ὁ χρυσὸς ὑμῶν καὶ ὁ ἄργυρος κατΐεται καὶ ὁ ἰὸς αὐτῶν εἰς μαρτύριον ὑμῖν ἔσται καὶ φάγεται τὰς σάρκας ὑμῶν ὡς πῦρ. Ἐθησαυρίσατε ἐν

<sup>11</sup> Don't speak against one another, brothers. He who speaks against a brother and judges his brother, speaks against the law and judges the law. But if you judge the law, you are not a doer of the law, but a judge. <sup>12</sup> Only one is the lawgiver, who is able to save and to destroy. But who are you to judge another?

<sup>13</sup> Come now, you who say, "Today or tomorrow let's go into this city, and spend a year there, trade, and make a profit." <sup>14</sup> Whereas you don't know what your life will be like tomorrow. For what is your life? For you are a vapor that appears for a little time, and then vanishes away. <sup>15</sup> For you ought to say, "If the Lord wills, we will both live, and do this or that." <sup>16</sup> But now you glory in your boasting. All such boasting is evil. <sup>17</sup> To him therefore who knows to do good, and doesn't do it, to him it is sin.

**5** Come now, you rich, weep and howl for your miseries that are coming on you. <sup>2</sup> Your riches are corrupted and your garments are moth-eaten. <sup>3</sup> Your gold and your silver are corroded, and their corrosion will be for a testimony against you and will eat your flesh like fire. You have laid up your treasure in the last days. <sup>4</sup> Behold, the wages of the laborers

who mowed your fields, which you have kept back by fraud, cry out, and the cries of those who reaped have entered into the ears of the Lord of Armies.<sup>a</sup> <sup>5</sup> You have lived in luxury on the earth, and taken your pleasure. You have nourished your hearts as in a day of slaughter. <sup>6</sup> You have condemned and you have murdered the righteous one. He doesn't resist you.

<sup>7</sup> Be patient therefore, brothers, until the coming of the Lord. Behold, the farmer waits for the precious fruit of the earth, being patient over it, until it receives the early and late rain. <sup>8</sup> You also be patient. Establish your hearts, for the coming of the Lord is at hand.

<sup>9</sup> Don't grumble, brothers, against one another, so that you won't be judged. Behold, the judge stands at the door. <sup>10</sup> Take, brothers, for an example of suffering and of perseverance, the prophets who spoke in the name of the Lord. <sup>11</sup> Behold, we call them blessed who endured. You have heard of the perseverance of Job, and have seen the Lord in the outcome, and how the Lord is full of compassion and mercy.

<sup>12</sup> But above all things, my brothers, don't swear— not by heaven, or by the

ἐσχάταις ἡμέραις. <sup>4</sup> ἰδοὺ ὁ μισθὸς τῶν ἐργατῶν τῶν ἀμησάντων τὰς χώρας ὑμῶν ὁ ἀφυστερημένος\* ἀφ' ὑμῶν κράζει, καὶ αἱ βοαὶ τῶν θερισάντων εἰς τὰ ὦτα Κυρίου Σαβαὼθ εἰσεληλύθασιν. <sup>5</sup> Ἐτρυνήσατε ἐπὶ τῆς γῆς καὶ ἐσπαταλήσατε, ἐθρέψατε τὰς καρδίας ὑμῶν ἐν ἡμέρᾳ σφαγῆς, <sup>6</sup> κατεδικάσατε, ἐφονεύσατε τὸν δίκαιον• οὐκ ἀντιτάσσεται ὑμῖν.

<sup>7</sup> Μακροθυμήσατε οὖν, ἀδελφοί, ἕως τῆς παρουσίας τοῦ Κυρίου. ἰδοὺ ὁ γεωργὸς ἐκδέχεται τὸν τίμιον καρπὸν τῆς γῆς μακροθυμῶν ἐπ' αὐτῷ, ἕως λάβῃ πρόϊμον καὶ ὄψιμον. <sup>8</sup> μακροθυμήσατε καὶ ὑμεῖς, στηριζάτε τὰς καρδίας ὑμῶν, ὅτι ἡ παρουσία τοῦ Κυρίου ἤγγικεν. <sup>9</sup> μὴ στενάζετε, ἀδελφοί, κατ' ἀλλήλων, ἵνα μὴ κριθῆτε• ἰδοὺ ὁ κριτὴς πρὸ τῶν θυρῶν ἔστηκεν. <sup>10</sup> Ὑπόδειγμα λάβετε, ἀδελφοί, τῆς κακοπαθίας\* καὶ τῆς μακροθυμίας τοὺς προφήτας οἱ ἐλάλησαν ἐν τῷ ὀνόματι Κυρίου. <sup>11</sup> ἰδοὺ μακαρίζομεν τοὺς ὑπομείναντας• τὴν ὑπομονὴν Ἰὼβ ἠκούσατε καὶ τὸ τέλος Κυρίου εἶδετε, ὅτι πολὺσπλαγχνός ἐστιν ὁ Κύριος καὶ οἰκτίρμων.

<sup>12</sup> Πρὸ πάντων δέ, ἀδελφοί μου, μὴ ὀμνύετε μήτε τὸν οὐρανὸν μήτε τὴν γῆν μήτε ἄλλον τινὰ ὄρκον• ἢ τω

<sup>a</sup> 5:4 Greek: Sabaoth (for Hebrew: Tze'va'ot)

δὲ ὑμῶν τὸ Ναὶ ναί καὶ τὸ Οὐ οὐ,  
ἵνα μὴ ὑπὸ κρίσιν πέσητε.

<sup>13</sup> Κακοπαθεῖ τις ἐν ὑμῖν,  
προσευχέσθω• εὐθυμεῖ τις,  
ψαλλέτω• <sup>14</sup> ἄσθενεῖ τις ἐν  
ὑμῖν, προσκαλεσάσθω τοὺς  
πρεσβυτέρους τῆς ἐκκλησίας  
καὶ προσευξάσθωσαν ἐπ’ αὐτὸν  
ἀλείψαντες αὐτὸν ἐλαίῳ ἐν τῷ  
ὀνόματι τοῦ Κυρίου. <sup>15</sup> καὶ ἡ εὐχὴ  
τῆς πίστεως σώσει τὸν κάμνοντα  
καὶ ἐγερεῖ αὐτὸν ὁ Κύριος• κὰν  
ἁμαρτίας ᾗ πεποιηκώς, ἄφεθήσεται  
αὐτῷ. <sup>16</sup> Ἐξομολογεῖσθε οἱ  
ἀλλήλοις τὰς ἁμαρτίας καὶ εὐχεσθε  
ὑπὲρ ἀλλήλων, ὅπως ἰαθῇτε. πολὺν  
ἰσχύει δέησις δικαίου ἐνεργουμένη.  
<sup>17</sup> Ἡλίας ἄνθρωπος ἦν ὁμοιοπαθὴς  
ἡμῖν καὶ προσευχῇ προσηύξατο  
τοῦ μὴ βρέξαι, καὶ οὐκ ἔβρεξεν ἐπὶ  
τῆς γῆς ἐνιαυτοὺς τρεῖς καὶ μῆνας  
ἕξ• <sup>18</sup> καὶ πάλιν προσηύξατο, καὶ  
ὁ οὐρανὸς ὑετὸν ἔδωκεν καὶ ἡ γῆ  
ἐβλάστησεν τὸν καρπὸν αὐτῆς.

<sup>19</sup> Ἀδελφοί μου, ἐάν τις ἐν ὑμῖν  
πλανηθῇ ἀπὸ τῆς ἀληθείας καὶ  
ἐπιστρέψῃ τις αὐτόν, <sup>20</sup> γινωσκέτω  
ὅτι ὁ ἐπιστρέψας ἁμαρτωλὸν ἐκ  
πλάνης ὁδοῦ αὐτοῦ σώσει ψυχὴν  
αὐτοῦ ἐκ θανάτου καὶ καλύψει  
πλῆθος ἁμαρτιῶν.

earth, or by any other oath; but let your  
“yes” be “yes”, and your “no”, “no”,  
so that you don’t fall into hypocrisy.<sup>a</sup>

<sup>13</sup> Is any among you suffering? Let  
him pray. Is any cheerful? Let him  
sing praises. <sup>14</sup> Is any among you  
sick? Let him call for the elders  
of the assembly, and let them pray  
over him, anointing him with oil in  
the name of the Lord, <sup>15</sup> and the  
prayer of faith will heal him who  
is sick, and the Lord will raise him  
up. If he has committed sins, he will  
be forgiven. <sup>16</sup> Confess your offenses  
to one another, and pray for one  
another, that you may be healed. The  
insistent prayer of a righteous person  
is powerfully effective. <sup>17</sup> Elijah was  
a man with a nature like ours, and  
he prayed earnestly that it might not  
rain, and it didn’t rain on the earth  
for three years and six months. <sup>18</sup> He  
prayed again, and the sky gave rain,  
and the earth produced its fruit.

<sup>19</sup> Brothers, if any among you  
wanders from the truth and someone  
turns him back, <sup>20</sup> let him know that  
he who turns a sinner from the error  
of his way will save a soul from death  
and will cover a multitude of sins.

<sup>a</sup> **5:12** TR reads “under judgment” instead of  
“into hypocrisy”

