

Catholic Epistle of St. James

Greek

1:1 Ἰάκωβος θεοῦ καὶ κυρίου Ἰησοῦ Χριστοῦ δοῦλος ταῖς δώδεκα φυλαῖς ταῖς ἐν τῇ διασπορᾷ χαίρειν.

1:2 Πᾶσαν χαρὰν ἡγήσασθε, ἀδελφοί μου, ὅταν πειρασμοῖς περιπέσητε ποικίλοις,

1:3 γινώσκοντες ὅτι τὸ δοκίμιον ὑμῶν τῆς πίστεως κατεργάζεται ὑπομονήν·

1:4 ἡ δ' ὑπομονὴ ἔργον τέλειον ἐχέτω, ἵνα ᾗτε τέλειοι καὶ ὁλόκληροι, ἐν μηδενὶ λειπόμενοι.

1:5 Εἰ δέ τις ὑμῶν λείπεται σοφίας, αἰτεῖτω παρὰ τοῦ διδόντος θεοῦ πᾶσιν ἀπλῶς καὶ μὴ ὀνειδίζοντος, καὶ δοθήσεται αὐτῷ.

1:6 αἰτεῖτω δ' ἐν πίστει, μὴ δ' ἐν διακρινόμενος, ὁ γὰρ διακρινόμενος ἔοικεν κλύδωνι θαλάσσης ἀνεμιζομένῳ καὶ ἰπιζομένῳ·

1:7 μὴ γὰρ οἰέσθω ὁ ἄνθρωπος ἐκεῖνος ὅτι λήμψεται τι παρὰ τοῦ κυρίου,

1:8 ἀνὴρ δίψυχος, ἀκατάστατος ἐν πάσαις ταῖς ὁδοῖς αὐτοῦ.

1:9 Καυχάσθω δ' ὁ ἀδελφὸς ὁ ταπεινὸς ἐν τῷ ὕψει αὐτοῦ,

1:10 ὁ δ' ἐπλούσιος ἐν τῇ ταπεινώσει αὐτοῦ, ὅτι ὡς ἄνθος χόρτου παρελεύσεται.

1:11 ἀνέτειλεν γὰρ ὁ ἥλιος σὺν τῷ καύσωνι καὶ ἐξήρανε τὸν χόρτον, καὶ τὸ ἄνθος αὐτοῦ ἐξέπεσεν καὶ ἡ εὐπρέπεια τοῦ προσώπου αὐτοῦ ἀπώλετο· οὕτως καὶ ὁ πλούσιος ἐν ταῖς πορείαις αὐτοῦ μαρανθήσεται.

1:12 Μακάριος ἀνὴρ ὃς ὑπομένει πειρασμόν, ὅτι δόκιμος γενόμενος λήμψεται τὸν στέφανον τῆς ζωῆς, ὃν ἐπηγγείλατο τοῖς ἀγαπῶσιν αὐτόν.

1:13 μηδεὶς πειραζόμενος λεγέτω ὅτι Ἐκ τοῦ θεοῦ πειράζομαι· ὁ γὰρ θεὸς ἀπειραστός ἐστιν κακῶν, πειράζει δ' αὐτὸς οὐδένα.

1:14 ἕκαστος δ' ἐπειράζεται ὑπὸ τῆς ἰδίας ἐπιθυμίας ἐξελκόμενος καὶ δελεαζόμενος·

1:15 ἐνταῦθα ἡ ἐπιθυμία συλλαβοῦσα τίκει ἁμαρτίαν, ἡ δ' ἁμαρτία ἀποτελεσθεῖσα ἀποκύει θάνατον.

1:16 Μὴ πλανᾶσθε, ἀδελφοί μου ἀγαπητοί.

English (KJV)

James 1

1:1. James, a servant of God and of the Lord Jesus Christ, to the twelve tribes which are scattered abroad, greeting.

1:2. My brethren, count it all joy when ye fall into divers temptations;

1:3 Knowing [this], that the trying of your faith worketh patience.

1:4 But let patience have [her] perfect work, that ye may be perfect and entire, wanting nothing.

1:5 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.

1:6 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.

1:7 For let not that man think that he shall receive any thing of the Lord.

1:8 A double minded man [is] unstable in all his ways.

1:9 Let the brother of low degree rejoice in that he is exalted:

1:10 But the rich, in that he is made low: because as the flower of the grass he shall pass away.

1:11 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.

1:12 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.

1:13. 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:

1:14 But every man is tempted, when he is drawn away of his own lust, and enticed.

1:15 Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death.

1:16 Do not err, my beloved brethren.

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Greek

1:17 πᾶσα δόσις ἀγαθὴ καὶ πᾶν δῶρημα τέλειον ἄνωθέν ἐστιν, καταβαῖνον ἀπὸ τοῦ πατρὸς τῶν φώτων, παρ' ᾧ οὐκ ἔνι παραλλαγή ἢ τροπὴ ἀποσκίασμα.

1:18 βουληθεὶς ἀπεκύησεν ἡμᾶς λόγῳ ἀληθείας, εἰς τὸ εἶναι ἡμᾶς ἀπαρχὴν τινα τῶν αὐτοῦ κτισμάτων.

1:19 Ἵστε, ἀδελφοί μου ἀγαπητοί. ἔστω δ' ὡς ἄνθρωπος ταχύς εἰς τὸ ἀκοῦσαι, βραδὺς εἰς τὸ λαλῆσαι, βραδὺς εἰς ὀργήν.

1:20 ὀργὴ γὰρ ἀνδρὸς δικαιοσύνην θεοῦ οὐκ ἐργάζεται.

1:21 διὸ ἀποθέμενοι πᾶσαν ὑπαρίαν καὶ περισσεῖαν κακίας ἐνπραῦτετι δέξασθε τὸν ἐμφυτον λόγον τὸν δυνάμενον σῶσαι τὰς ψυχὰς ὑμῶν.

1:22 Γίνεσθε δ' ποιηταὶ λόγου καὶ μὴ μόνον ἀκροαταὶ παραλογιζόμενοι ἑαυτούς.

1:23 ὅτι εἴ τις ἀκροατὴς λόγου ἐστὶν καὶ οὐ ποιητής, οὗτος ὅκειν ἀνδρὶ κατανοοῦντι τὸ πρόσωπον τῆς γενέσεως αὐτοῦ ἐν ἐσόπτρῳ.

1:24 κατενόησεν γὰρ ἑαυτὸν καὶ ἀπελήλυθεν καὶ εὐθέως ἐπελάθετο ὁποῖος ἦν.

1:25 ὁ δ' παρακύψας εἰς νόμον τέλειον τὸν τῆς ἐλευθερίας καὶ παραμείνας, οὐκ ἀκροατὴς ἐπιλησμονῆς γενόμενος ἀλλὰ ποιητὴς ἔργου, οὗτος μακάριος ἐν τῇ ποιήσει αὐτοῦ ἔσται.

1:26 Εἴ τις δοκεῖ θρησκὸς εἶναι, μὴ χαλιναγωγῶν γλῶσσαν αὐτοῦ ἀλλὰ ἀπατῶν καρδίαν αὐτοῦ, τούτου μάταιος ἡ θρησκεία.

1:27 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.

2:1 Ἀδελφοί μου, μὴ ἐν προσωπολημψίαις ἔχετε τὴν πίστιν τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ τῆς δόξης.

2:2 ἐὰν γὰρ εἰσέλθῃ εἰς συναγωγὴν ὑμῶν ἀνὴρ χρυσοδακτύλιος ἐν ἐσθῇτι λαμπρᾷ, εἰσέλθῃ δ' καὶ πτωχὸς ἐν ὑπαρᾷ ἐσθῇτι,

English (KJV)

1:17 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.

1:18 Of his own will begat he us with the word of truth, that we should be a kind of firstfruits of his creatures.

1:19. Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath:

1:20 For the wrath of man worketh not the righteousness of God.

1:21 Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls.

1:22 But be ye doers of the word, and not hearers only, deceiving your own selves.

1:23 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:

1:24 For he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was.

1:25 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.

1:26 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.

1:27 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.

2:1. My brethren, have not the faith of our Lord Jesus Christ, [the Lord] of glory, with respect of persons.

2:2 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;

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Greek

2:3 ἐπιβλέψατε δὲ ἐπὶ τὸν φοροῦντα τὴν ἐσθῆτα τὴν λαμπρὰν καὶ εἶπητε, Σὺ κάθου ὧδε καλῶς, καὶ τῷ πτωχῷ εἶπητε, Σὺ στήθι ἐκεῖ ἢ κάθου ὑπὸ τὸ ὑποπόδιόν μου,

2:4 οὐ διεκρίθητε ἐν ἑαυτοῖς καὶ ἐγένεσθε κριταὶ διαλογισμῶν πονηρῶν;

2:5 Ἀκούσατε, ἀδελφοί μου ἀγαπητοί. οὐχ ὁ θεὸς ἐξελέξατο τοὺς πτωχοὺς τῷ κόσμῳ πλουσίους ἐν πίστει καὶ κληρονόμους τῆς βασιλείας ἧς ἐπηγγείλατο τοῖς ἀγαπῶσιν αὐτόν;

2:6 ὑμεῖς δὲ ἡτιμάσατε τὸν πτωχόν. οὐχ οἱ πλούσιοι καταδυναστεύουσιν ὑμῶν, καὶ αὐτοὶ ἔλκουσιν ὑμᾶς εἰς κριτήρια;

2:7 οὐκ αὐτοὶ βλασφημοῦσιν τὸ καλὸν ὄνομα τὸ ἐπικληθῆναι ἐφ' ὑμᾶς;

2:8 εἰ μέντοι νόμον τελεῖτε βασιλικὸν κατὰ τὴν γραφήν, *Ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτόν,* καλῶς ποιεῖτε·

2:9 εἰ δὲ προσωπολημπτεῖτε, ἁμαρτίαν ἐργάζεσθε, ἐλεγχόμενοι ὑπὸ τοῦ νόμου ὡς παραβάται.

2:10 ὅστις γὰρ ὅλον τὸν νόμον τηρήσῃ, πταίσις δὲ ἐν ἐνί, γέγονεν πάντων ἔνοχος.

2:11 ὁ γὰρ εἰπὼν, *Μὴ μοιχεύσης,* εἴπεν καί, *Μὴ φονεύσης*· εἰ δὲ οὐ μοιχεύεις, φονεύεις δέ, γεγονόςας παραβάτης νόμου.

2:12 οὕτως λαλεῖτε καὶ οὕτως ποιεῖτε ὡς διὰ νόμου ἐλευθερίας μέλλοντες κρίνεσθαι.

2:13 ἡ γὰρ κρίσις ἀνέλεος τῷ μὴ ποιήσαντι ἔλεος· κατακαυχᾶται ἔλεος κρίσεως.

2:14 Τί τὸ ὄφελος, ἀδελφοί μου, ἐὰν πίστιν λέγῃ τις ἔχειν, ἔργα δὲ μὴ ἔχῃ; μὴ δύναται ἡ πίστις σῶσαι αὐτόν;

2:15 ἐὰν ἀδελφὸς ἢ ἀδελφὴ γυμνοὶ ὑπάρχωσιν καὶ λειπόμενοι τῆς ἡμετέρας τροφῆς,

2:16 εἶπη δέ τις αὐτοῖς ἐξ ὑμῶν, Ὑπάγετε ἐν εἰρήνῃ, θερμαίνεσθε καὶ χορτάζεσθε, μὴ δῶτε δὲ αὐτοῖς τὰ ἐπιτήδεια τοῦ σώματος, τί τὸ ὄφελος;

English (KJV)

2:3 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:

2:4 Are ye not then partial in yourselves, and are become judges of evil thoughts?

2:5 Harken, 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?

2:6 But ye have despised the poor. Do not rich men oppress you, and draw you before the judgment seats?

2:7 Do not they blaspheme that worthy name by the which ye are called?

2:8 If ye fulfil the royal law according to the scripture, Thou shalt love thy neighbour as thyself, ye do well:

2:9 But if ye have respect to persons, ye commit sin, and are convinced of the law as transgressors.

2:10 For whosoever shall keep the whole law, and yet offend in one [point], he is guilty of all.

2:11 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.

2:12 So speak ye, and so do, as they that shall be judged by the law of liberty.

2:13 For he shall have judgment without mercy, that hath shewed no mercy; and mercy rejoiceth against judgment.

2:14. What [doth it] profit, my brethren, though a man say he hath faith, and have not works? can faith save him?

2:15 If a brother or sister be naked, and destitute of daily food,

2:16 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?

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Greek

2:17 οὕτως καὶ ἡ πίστις, ἐὰν μὴ ἔχῃ ἔργα, νεκρά ἐστίν καθ' ἑαυτήν.

2:18 Ἀλλ' ἐρεῖ τις, Σὺ πιστὶν ἔχεις καὶ γὰρ ἔργα ἔχω. δεῖξόν μοι τὴν πίστιν σου χωρὶς τῶν ἔργων, καὶ γὰρ σοὶ δείξω ἐκ τῶν ἔργων μου τὴν πίστιν.

2:19 σὺ πιστεύεις ὅτι εἷς ἐστὶν ὁ θεός; καλῶς ποιεῖς· καὶ τὰ δαιμόνια πιστεύουσιν καὶ φρίσσουσιν.

2:20 θέλεις δ' γνῶναι, ὦ ἄνθρωπε κενέ, ὅτι ἡ πίστις χωρὶς τῶν ἔργων ἀργή ἐστίν;

2:21 Ἀβραάμ ὁ πατὴρ ἡμῶν οὐκ ἐξ ἔργων ἐδικαιώθη, ἀνενέγκας Ἰσαὰκ τὸν υἱὸν αὐτοῦ ἐπὶ τὸ θυσιαστήριον;

2:22 βλέπεις ὅτι ἡ πίστις συνήργει τοῖς ἔργοις αὐτοῦ καὶ ἐκ τῶν ἔργων ἡ πίστις ἐτελειώθη,

2:23 καὶ ἐπληρώθη ἡ γραφὴ ἡ λέγουσα, *Ἐπίστευσεν δ' Ἀβραάμ τῷ θεῷ, καὶ ἐλογίσθη αὐτῷ εἰς δικαιοσύνην,* καὶ φίλος θεοῦ ἐκλήθη.

2:24 ὁρᾶτε ὅτι ἐξ ἔργων δικαιούται ἄνθρωπος καὶ οὐκ ἐκ πίστεως μόνον.

2:25 ὁμοίως δ' καὶ Ῥαὰβ ἡ πόρνη οὐκ ἐξ ἔργων ἐδικαιώθη, ὑποδεξαμένη τοὺς ἀγγέλους καὶ ἐτέρα ὁδῶ ἐκβαλοῦσα;

2:26 ὥσπερ γὰρ τὸ σῶμα χωρὶς πνεύματος νεκρὸν ἐστίν, οὕτως καὶ ἡ πίστις χωρὶς ἔργων νεκρά ἐστίν.

3:1 Μὴ πολλοὶ διδάσκαλοι γίνεσθε, ἀδελφοί μου, εἰδότες ὅτι μεῖζον κρίμα ληψόμεθα.

3:2 πολλὰ γὰρ πταίομεν ἅπαντες, εἴ τις ἐν λόγῳ οὐ πταίει, οὗτος τέλειος ἄνθρωπος, δυνατὸς χαλιναγωγῆσαι καὶ ὅλον τὸ σῶμα.

3:3 εἰ δ' τῶν ἵππων τοὺς χαλινοὺς εἰς τὰ στόματα βάλλομεν εἰς τὸ πείθεσθαι αὐτοὺς ἡμῖν, καὶ ὅλον τὸ σῶμα αὐτῶν μετὰγομεν.

3:4 ἰδοὺ καὶ τὰ πλοῖα, τηλικαῦτα ὄντα καὶ ὑπὸ ἀνέμων σκληρῶν ἐλαυνόμενα, μετὰγεται ὑπὸ ἐλαχίστου πηδαλίου ὅπου ἡ ὁρμὴ τοῦ εὐθύνοντος βούλεται·

English (KJV)

2:17 Even so faith, if it hath not works, is dead, being alone.

2:18 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.

2:19 Thou believest that there is one God; thou doest well: the devils also believe, and tremble.

2:20 But wilt thou know, O vain man, that faith without works is dead?

2:21 Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar?

2:22 Seest thou how faith wrought with his works, and by works was faith made perfect?

2:23 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.

2:24 Ye see then how that by works a man is justified, and not by faith only.

2:25 Likewise also was not Rahab the harlot justified by works, when she had received the messengers, and had sent [them] out another way?

2:26 For as the body without the spirit is dead, so faith without works is dead also.

3:1. My brethren, be not many masters, knowing that we shall receive the greater condemnation.

3:2 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.

3:3 Behold, we put bits in the horses' mouths, that they may obey us; and we turn about their whole body.

3:4 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.

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Greek

3:5 οὕτως καὶ ἡ γλῶσσα μικρὸν μέλος ἐστὶν καὶ μεγάλα αὐχεῖ. Ἴδου ἡλίκον πῦρ ἡλίκην ὕλην ἀνάπτει·

3:6 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.

3:7 πᾶσα γὰρ φύσις θηρίων τε καὶ πετεινῶν ἐρπετῶν τε καὶ ἐναλίων δαμάζεται καὶ δεδάμασται τῇ φύσει τῇ ἀνθρωπίνῃ·

3:8 τὴν δ' γλῶσσαν οὐδεὶς δαμάσαι δύναται ἀνθρώπων· ἀκατάστατον κακόν, μεστὴ ἰοῦ θανατηφόρου.

3:9 ἐν αὐτῇ εὐλογοῦμεν τὸν κύριον καὶ πατέρα, καὶ ἐν αὐτῇ καταρώμεθα τοὺς ἀνθρώπους τοὺς καθ' ὁμοίωσιν θεοῦ γεγονότας·

3:10 ἐκ τοῦ αὐτοῦ στόματος ἐξέρχεται εὐλογία καὶ κατάρα. οὐ χρή, ἀδελφοί μου, ταῦτα οὕτως γίνεσθαι.

3:11 μήτι ἡ πηγὴ ἐκ τῆς αὐτῆς ὁπῆς βρῦει τὸ γλυκὺ καὶ τὸ πικρὸν;

3:12 μὴ δύναται, ἀδελφοί μου, συκὴ ἐλαίας ποιῆσαι ἢ ἄμπελος σῦκα; οὔτε ἄλυκὸν γλυκὺ ποιῆσαι ὕδωρ.

3:13 Τίς σοφὸς καὶ ἐπιστήμων ἐν ὑμῖν; δεῖξάτω ἐκ τῆς καλῆς ἀναστροφῆς τὰ ἔργα αὐτοῦ ἐν πραύτητι σοφίας.

3:14 εἰ δ' ζῆλον πικρὸν ἔχετε καὶ ἐριθείαν ἐν τῇ καρδίᾳ ὑμῶν, μὴ κατακαυχᾶσθε καὶ ψεύδεσθε κατὰ τῆς ἀληθείας.

3:15 οὐκ ἔστιν αὕτη ἡ σοφία ἄνωθεν κατερχομένη, ἀλλὰ ἐπίγειος, ψυχικὴ, δαιμονιώδης·

3:16 ὅπου γὰρ ζῆλος καὶ ἐριθεία, ἐκεῖ ἀκαταστασία καὶ πᾶν φαῦλον πρᾶγμα.

3:17 ἡ δ' ἄνωθεν σοφία πρῶτον μὲν ἀγνή ἐστίν, ἔπειτα εἰρηνικὴ, ἐπιεικὴς, εὐπειθής, μεστὴ ἐλέους καὶ καρπῶν ἀγαθῶν, ἀδιάκριτος, ἀνυπόκριτος·

3:18 καρπὸς δ' δικαιοσύνης ἐν εἰρήνῃ σπείρεται τοῖς ποιοῦσιν εἰρήνην.

English (KJV)

3:5 Even so the tongue is a little member, and boasteth great things. Behold, how great a matter a little fire kindleth!

3:6 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.

3:7 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:

3:8 But the tongue can no man tame; [it is] an unruly evil, full of deadly poison.

3:9 Therewith bless we God, even the Father; and therewith curse we men, which are made after the similitude of God.

3:10 Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be.

3:11 Doth a fountain send forth at the same place sweet [water] and bitter?

3:12 Can the fig tree, my brethren, bear olive berries? either a vine, figs? so [can] no fountain both yield salt water and fresh.

3:13. 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.

3:14 But if ye have bitter envying and strife in your hearts, glory not, and lie not against the truth.

3:15 This wisdom descendeth not from above, but [is] earthly, sensual, devilish.

3:16 For where envying and strife [is], there [is] confusion and every evil work.

3:17 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.

3:18 And the fruit of righteousness is sown in peace of them that make peace.

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Greek

4:1 Πόθεν πόλεμοι καὶ πόθεν μάχαι ἐν ὑμῖν; οὐκ ἐντεῦθεν, ἐκ τῶν ἡδονῶν ὑμῶν τῶν στρατευομένων ἐν τοῖς μέλεσιν ὑμῶν;

4:2 ἐπιθυμεῖτε, καὶ οὐκ ἔχετε· φονεύετε καὶ ζηλοῦτε, καὶ οὐ δύνασθε ἐπιτυχεῖν· μάχεσθε καὶ πολεμεῖτε. οὐκ ἔχετε διὰ τὸ μὴ αἰτεῖσθαι ὑμᾶς·

4:3 αἰτεῖτε καὶ οὐ λαμβάνετε, διότι κακῶς αἰτεῖσθε, ἵνα ἐν ταῖς ἡδοναῖς ὑμῶν δαπανήσητε.

4:4 μοιχαλίδες, οὐκ οἴδατε ὅτι ἡ φιλία τοῦ κόσμου ἔχθρα τοῦ θεοῦ ἐστίν; ὃς ἐὰν οὖν βουληθῇ φίλος εἶναι τοῦ κόσμου, ἔχθρὸς τοῦ θεοῦ καθίσταται.

4:5 ἢ δοκεῖτε ὅτι κενῶς ἡ γραφὴ λέγει, Πρὸς φθόνον ἐπιποθεῖ τὸ πνεῦμα ὃ κατῴκισεν ἐν ἡμῖν;

4:6 μείζονα δὲ δίδωσιν χάριν· διὸ λέγει, *Ὁ θεὸς ὑπερηφάνους ἀντιτάσσεται, ταπεινοῖς δὲ δίδωσιν χάριν.*

4:7 ὑποτάγητε οὖν τῷ θεῷ· ἀντίστητε δὲ τῷ διαβόλῳ, καὶ φεύξεται ἀφ' ὑμῶν·

4:8 ἐγγίσατε τῷ θεῷ, καὶ ἐγγιεῖ ὑμῖν. καθαρίσατε χεῖρας, ἁμαρτωλοί, καὶ ἀγνίστατε καρδίας, διψυχοί.

4:9 ταλαιπωρήσατε καὶ πενθήσατε καὶ κλαύσατε· ὁ γέλως ὑμῶν εἰς πένθος μετατραπήτω καὶ ἡ χαρὰ εἰς κατήφειαν.

4:10 ταπεινώθητε ἐνώπιον κυρίου, καὶ ὑψώσει ὑμᾶς.

4:11 Μὴ καταλαλεῖτε ἀλλήλων, ἀδελφοί· ὁ καταλαλὼν ἀδελφοῦ ἢ κρίνων τὸν ἀδελφὸν αὐτοῦ καταλαλεῖ νόμου καὶ κρίνει νόμον· εἰ δὲ νόμον κρίνεις, οὐκ εἶ ποιητὴς νόμου ἀλλὰ κριτὴς.

4:12 εἷς ἐστὶν [ὁ] νομοθέτης καὶ κριτὴς, ὁ δυνάμενος σῶσαι καὶ ἀπολέσαι· σὺ δὲ τίς εἶ, ὁ κρίνων τὸν πλησίον;

4:13 Ἄγε νῦν οἱ λέγοντες, Σήμερον ἢ αὔριον πορευσόμεθα εἰς τήνδε τὴν πόλιν καὶ ποιήσομεν ἐκεῖ ἐνιαυτὸν καὶ ἐμπορευσόμεθα καὶ κερδήσομεν·

English (KJV)

4:1. From whence [come] wars and fightings among you? [come they] not hence, [even] of your lusts that war in your members?

4:2 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.

4:3 Ye ask, and receive not, because ye ask amiss, that ye may consume [it] upon your lusts.

4:4 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.

4:5 Do ye think that the scripture saith in vain, The spirit that dwelleth in us lusteth to envy?

4:6 But he giveth more grace. Wherefore he saith, God resisteth the proud, but giveth grace unto the humble.

4:7 Submit yourselves therefore to God. Resist the devil, and he will flee from you.

4:8 Draw nigh to God, and he will draw nigh to you. Cleanse [your] hands, [ye] sinners; and purify [your] hearts, [ye] double minded.

4:9 Be afflicted, and mourn, and weep: let your laughter be turned to mourning, and [your] joy to heaviness.

4:10 Humble yourselves in the sight of the Lord, and he shall lift you up.

4:11. 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.

4:12 There is one lawgiver, who is able to save and to destroy: who art thou that judgest another?

4:13 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:

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Greek

4:14 οἵτινες οὐκ ἐπίστασθε τὸ τῆς αὔριον ποία ἡ ζωὴ ὑμῶν. ἀτιμὶς γάρ ἐστε ἢ πρὸς ὀλίγον φαινομένη, ἔπειτα καὶ ἀφανιζομένη·

4:15 ἀντὶ τοῦ λέγειν ὑμᾶς, Ἐὰν ὁ κύριος θελήσῃ, καὶ ζήσομεν καὶ ποιήσομεν τοῦτο ἢ ἐκεῖνο.

4:16 νῦν δὲ καυχᾶσθε ἐν ταῖς ἀλαζονείαις ὑμῶν· πᾶσα καυχῆσις τοιαύτη πονηρὰ ἐστίν.

4:17 εἰδότες οὖν καλὸν ποιεῖν καὶ μὴ ποι-
οῦντι, ἀμαρτία αὐτῶ ἐστίν.

5:1 Ἄγε νῦν οἱ πλούσιοι, κλαύσατε ὁλολύ-
ζοντες ἐπὶ ταῖς ταλαιπωρίαις ὑμῶν ταῖς ἐπερχομέναις.

5:2 ὁ πλοῦτος ὑμῶν σέσηπεν καὶ τὰ ἱμάτια ὑμῶν σητόβρωτα γέγονεν,

5:3 ὁ χρυσοῦς ὑμῶν καὶ ὁ ἄργυρος κατίωται, καὶ ὁ ἰδὸς αὐτῶν εἰς μαρτύριον ὑμῖν ἔσται καὶ φάγεται τὰς σάρκας ὑμῶν ὡς πῦρ· ἐθησαυρίσατε ἐν ἐσχάταις ἡμέραις.

5:4 ἰδοὺ ὁ μισθὸς τῶν ἐργατῶν τῶν ἀμη-
σάντων τὰς χώρας ὑμῶν ὁ ἀπεστερημένος ἀφ' ὑμῶν κρᾶζει, καὶ αἱ βοαὶ τῶν θερι-
σάντων εἰς τὰ ὦτα κυρίου Σαβαώθ εἰσε-
ληλύθασιν.

5:5 ἐτρυφήσατε ἐπὶ τῆς γῆς καὶ ἐσπατα-
λήσατε, ἐθρέψατε τὰς καρδίας ὑμῶν ἐν
ἡμέρᾳ σφαγῆς.

5:6 κατεδικάσατε, ἐφονεύσατε τὸν δίκαιον.
οὐκ ἀντιτάσσεται ὑμῖν.

5:7 Μακροθυμήσατε οὖν, ἀδελφοί, ἕως τῆς
παρουσίας τοῦ κυρίου. ἰδοὺ ὁ γεωργὸς ἐκδέ-
χεται τὸν τίμιον καρπὸν τῆς γῆς, μακρο-
θυμῶν ἐπ' αὐτῷ ἕως λάβῃ πρόϋμον καὶ
ὄψιμον.

5:8 μακροθυμήσατε καὶ ὑμεῖς, στηρίζατε
τὰς καρδίας ὑμῶν, ὅτι ἡ παρουσία τοῦ
κυρίου ἥγγικεν.

5:9 μὴ στενάζετε, ἀδελφοί, κατ' ἀλλήλων,
ἵνα μὴ κριθήτε· ἰδοὺ ὁ κριτὴς πρὸ τῶν θυρῶν
ἔστηκεν.

English (KJV)

4:14 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.

4:15 For that ye [ought] to say, If the Lord will, we shall live, and do this, or that.

4:16 But now ye rejoice in your boastings: all such rejoicing is evil.

4:17 Therefore to him that knoweth to do good, and doeth [it] not, to him it is sin.

5:1. Go to now, [ye] rich men, weep and howl for your miseries that shall come upon [you].

5:2 Your riches are corrupted, and your garments are moth-eaten.

5:3 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.

5:4 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.

5:5 Ye have lived in pleasure on the earth, and been wanton; ye have nourished your hearts, as in a day of slaughter.

5:6 Ye have condemned [and] killed the just; [and] he doth not resist you.

5:7 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.

5:8 Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh.

5:9 Grudge not one against another, brethren, lest ye be condemned: behold, the judge standeth before the door.

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Greek

5:10 ὑπόδειγμα λάβετε, ἀδελφοί, τῆς κακοπαθείας καὶ τῆς μακροθυμίας τοὺς προφήτας, οἱ ἐλάλησαν ἐν τῷ ὀνόματι κυρίου.

5:11 ἰδοὺ μακαρίζομεν τοὺς ὑπομείναντας· τὴν ὑπομονὴν Ἰωβ ἠκούσατε, καὶ τὸ τέλος κυρίου εἶδετε, ὅτι πολὺσπλαγχνός ἐστιν ὁ κύριος καὶ οἰκτίρμων.

5:12 Πρὸ πάντων δέ, ἀδελφοί μου, μὴ ὀμνύετε, μήτε τὸν οὐρανὸν μήτε τὴν γῆν μήτε ἄλλον τινὰ ὅρκον· ἦτω δ' ὑμῶν τὸ Ναὶ καὶ τὸ Οὐ οὐ, ἵνα μὴ ὑπὸ κρίσιν πέσητε.

5:13 Κακοπαθεῖ τις ἐν ὑμῖν; προσευχέσθω· εὐθυμεῖ τις; ψαλλέτω.

5:14 ἄσθενεῖ τις ἐν ὑμῖν; προσκαλεσάσθω τοὺς πρεσβυτέρους τῆς ἐκκλησίας, καὶ προσευξάσθωσαν ἐπ' αὐτὸν ἀλείψαντες [αὐτὸν] ἐλαίῳ ἐν τῷ ὀνόματι τοῦ κυρίου·

5:15 καὶ ἡ εὐχὴ τῆς πίστεως σώσει τὸν κάμνοντα, καὶ ἐγερεῖ αὐτὸν ὁ κύριος· καὶ ἡ ἀμαρτίας ἡ πεποιηκώς, ἀφεθήσεται αὐτῷ.

5:16 ἐξομολογεῖσθε οὖν ἀλλήλοις τὰς ἀμαρτίας καὶ εὐχεσθε ὑπ' ἑ ἀλλήλων, ὅπως ἰαθῇτε. πολὺ ἰσχύει δέησις δικαίου ἐνεργουμένη.

5:17 Ἠλίας ἄνθρωπος ἦν ὁμοιοπαθὴς ἡμῖν, καὶ προσευχῇ προσηύξατο τοῦ μὴ βρέξαι, καὶ οὐκ ἔβρεξεν ἐπὶ τῆς γῆς ἐνιαυτοὺς τρεῖς καὶ μῆνας ἕξ·

5:18 καὶ πάλιν προσηύξατο, καὶ ὁ οὐρανὸς ὑετὸν ἔδωκεν καὶ ἡ γῆ ἐβλάστησεν τὸν καρπὸν αὐτῆς.

5:19 Ἀδελφοί μου, ἐάν τις ἐν ὑμῖν πλανηθῇ ἀπὸ τῆς ἀληθείας καὶ ἐπιστρέψῃ τις αὐτόν,

5:20 γινωσκέτω ὅτι ὁ ἐπιστρέψας ἀμαρτῶλόν ἐκ πλάνης ὁδοῦ αὐτοῦ σώσει ψυχὴν αὐτοῦ ἐκ θανάτου καὶ καλύψει πλῆθος ἀμαρτιῶν.

English (KJV)

5:10 Take, my brethren, the prophets, who have spoken in the name of the Lord, for an example of suffering affliction, and of patience.

5:11 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.

5:12. 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.

5:13 Is any among you afflicted? let him pray. Is any merry? let him sing psalms.

5:14 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:

5:15 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.

5:16 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.

5:17 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.

5:18 And he prayed again, and the heaven gave rain, and the earth brought forth her fruit.

5:19 Brethren, if any of you do err from the truth, and one convert him;

5:20 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.