

English Texts and New Testament Greek Sources For Comparative Study

James

- 1 James, a servant of God and of the Lord Jesus Christ, to the twelve tribes which are of the Dispersion, greeting.
ιακωβος θεου και κυριου ιησου χριστου δουλος ταις δωδεκα φυλαις ταις εν τη διασπορα χαιρειν

Versus

James, a servant of God and of the Lord Jesus Christ, to the twelve tribes which are scattered abroad, greeting.
ιακωβος θεου και κυριου ιησου χριστου δουλος ταις δωδεκα φυλαις ταις εν τη διασπορα χαιρειν

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- 2 Count it all joy, my brethren, when ye fall into manifold temptations;
πασαν χαραν ηγησασθε αδελφοι μου οταν πειρασμοις περιπεσητε ποικιλοις

Versus

My brethren, count it all joy when ye fall into divers temptations;
πασαν χαραν ηγησασθε αδελφοι μου οταν πειρασμοις περιπεσητε ποικιλοις

-
- 3 Knowing that the proving of your faith worketh patience.
γινωσκοντες οτι το δοκιμιον υμων της πιστεως κατεργαζεται υπομονην

Versus

Knowing [this], that the trying of your faith worketh patience.
γινωσκοντες οτι το δοκιμιον υμων της πιστεως κατεργαζεται υπομονην

4 And let patience have [its] perfect work, that ye may be perfect and entire, lacking in nothing.

η δε υπομονη εργον τελειον εχετω ινα ητε τελειοι και ολοκληροι εν μηδενι λειπομενοι

Versus

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

η δε υπομονη εργον τελειον εχετω ινα ητε τελειοι και ολοκληροι εν μηδενι λειπομενοι

5 But if any of you lacketh wisdom, let him ask of God, who giveth to all liberally and upbraideth not; and it shall be given him.

ει δε τις υμων λειπεται σοφιας αιτειτω παρα του διδοντος θεου πασιν απλως και μη ονειδιζοντος και δοθησεται αυτω

Versus

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.

ει δε τις υμων λειπεται σοφιας αιτειτω παρα του διδοντος θεου πασιν απλως και μη ονειδιζοντος και δοθησεται αυτω

6 But let him ask in faith, nothing doubting: for he that doubteth is like the surge of the sea driven by the wind and tossed.

αιτειτω δε εν πιστει μηδεν διακρινομενος ο γαρ διακρινομενος εοικεν κλυδωνι θαλασσης ανεμιζομενω και ριπιζομενω

Versus

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.

αιτειτω δε εν πιστει μηδεν διακρινομενος ο γαρ διακρινομενος εοικεν κλυδωνι θαλασσης ανεμιζομενω και ριπιζομενω

7 For let not that man think that he shall receive anything of the Lord;

μη γαρ οισθω ο ανθρωπος εκεινος οτι λημψεται τι παρα του κυριου

Versus

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

μη γαρ οισθω ο ανθρωπος εκεινος οτι ληψεται τι παρα του κυριου

8 a doubleminded man, unstable in all his ways.
ανηρ διψυχος ακαταστατος εν πασαις ταις οδοις αυτου

Versus

A double minded man [is] unstable in all his ways.
ανηρ διψυχος ακαταστατος εν πασαις ταις οδοις αυτου

9 But let the brother of low degree glory in his high estate:
καυχασθω δε [ο] αδελφος ο ταπεινος εν τω υψει αυτου

Versus

Let the brother of low degree rejoice in that he is exalted:
καυχασθω δε ο αδελφος ο ταπεινος εν τω υψει αυτου

10 and the rich, in that he is made low: because as the flower of the grass he shall pass away.
ο δε πλουσιος εν τη ταπεινωσει αυτου οτι ως ανθος χορτου παρελευσεται

Versus

But the rich, in that he is made low: because as the flower of the grass he shall pass away.
ο δε πλουσιος εν τη ταπεινωσει αυτου οτι ως ανθος χορτου παρελευσεται

11 For the sun ariseth with the scorching wind, and withereth the grass: and the flower thereof falleth, and the grace of the fashion of it perisheth: so a shall the rich man fade away in his goings.

ανειλθεν γαρ ο ηλιος συν τω καυσωνι και εξηρανεν τον χορτον και το ανθος αυτου εξεπεσεν και η ευπρεπεια του προσωπου αυτου απωλετο ουτως

Versus

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.

ανειλθεν γαρ ο ηλιος συν τω καυσωνι και εξηρανεν τον χορτον και το ανθος αυτου εξεπεσεν και η ευπρεπεια του προσωπου αυτου απωλετο ουτως και ο πλουσιος εν ταις πορειαις αυτου μαρανθησεται

- 12 Blessed is the man that endureth temptation; for when he hath been approved, he shall receive the crown of life, which [the Lord] promised to them that love him.

μακαριος ανηρ ος υπομενει πειρασμον οτι δοκιμος γενομενος λημψεται τον στεφανον της ζωης ον επιγγειλατο τοις αγαπωσιν αυτον

Versus

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.

μακαριος ανηρ ος υπομενει πειρασμον οτι δοκιμος γενομενος λημψεται τον στεφανον της ζωης ον επιγγειλατο ο κυριος τοις αγαπωσιν αυτον

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- 13 Let no man say when he is tempted, I am tempted of God; for God cannot be tempted with evil, and he himself tempteth no man:

μηδεις πειραζομενος λεγετω οτι απο θεου πειραζομαι ο γαρ θεος απειραστος εστιν κακων πειραζει δε αυτος ουδενα

Versus

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:

μηδεις πειραζομενος λεγετω οτι απο του θεου πειραζομαι ο γαρ θεος απειραστος εστιν κακων πειραζει δε αυτος ουδενα

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- 14 but each man is tempted, when he is drawn away by his own lust, and enticed.

εκαστος δε πειραζεται υπο της ιδιας επιθυμιας εξελκομενος και δελεαζομενος

Versus

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

εκαστος δε πειραζεται υπο της ιδιας επιθυμιας εξελκομενος και δελεαζομενος

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- 15 Then the lust, when it hath conceived, beareth sin: and the sin, when it is fullgrown, bringeth forth death.

ειτα η επιθυμια συλλαβουσα τικτει αμαρτιαν η δε αμαρτια αποτελεσθαισιν αποκυει θανατον

Versus

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

ειτα η επιθυμια συλλαβουσα τικτει αμαρτιαν η δε αμαρτια αποτελεσθαισιν αποκυει θανατον

16 Be not deceived, my beloved brethren.

μη πλανασθε αδελφοι μου αγαπητοι

Versus

Do not err, my beloved brethren.

μη πλανασθε αδελφοι μου αγαπητοι

17 Every good gift and every perfect gift is from above, coming down from the Father of lights, with whom can be no variation, neither shadow that is cast by turning.

πασα δοσις αγαθη και παν δωρημα τελειον ανωθεν εστιν καταβαινον απο του πατρος των φωτων παρ ω ουκ ενι παραλλαγη η τροπη αποσκιασμα

Versus

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.

πασα δοσις αγαθη και παν δωρημα τελειον ανωθεν εστιν καταβαινον απο του πατρος των φωτων παρ ω ουκ ενι παραλλαγη η τροπη αποσκιασμα

18 Of his own will he brought us forth by the word of truth, that we should be a kind of firstfruits of his creatures.

βουληθεις απεκυησεν ημας λογω αληθειας εις το ειναι ημας απαρχην τινα των αυτου κτισματων

Versus

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

βουληθεις απεκυησεν ημας λογω αληθειας εις το ειναι ημας απαρχην τινα των αυτου κτισματων

19 Ye know [this], my beloved brethren. But let every man be swift to hear, slow to speak, slow to wrath:

ιστε αδελφοι μου αγαπητοι εστω δε πας ανθρωπος ταχυς εις το ακουσαι βραδυς εις το λαλησαι βραδυς εις οργην

Versus

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

ωστε αδελφοι μου αγαπητοι εστω πας ανθρωπος ταχυς εις το ακουσαι βραδυς εις το λαλησαι βραδυς εις οργην

20 for the wrath of man worketh not the righteousness of God.

οργη γαρ ανδρος δικαιοσυνην θεου ουκ εργαζεται

Versus

For the wrath of man worketh not the righteousness of God.

οργη γαρ ανδρος δικαιοσυνην θεου ου κατεργαζεται

21 Wherefore putting away all filthiness and overflowing of wickedness, receive with meekness the implanted word, which is able to save your souls.

διο αποθεμενοι πασαν ρυπαριαν και περισσειαν κακιας εν πραυτητι δεξασθε τον εμφυτον λογον τον δυναμενον σωσαι τας ψυχας υμων

Versus

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

διο αποθεμενοι πασαν ρυπαριαν και περισσειαν κακιας εν πραυτητι δεξασθε τον εμφυτον λογον τον δυναμενον σωσαι τας ψυχας υμων

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

γινεσθε δε ποιηται λογου και μη ακροαται μονον παραλογιζομενοι εαυτους

Versus

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

γινεσθε δε ποιηται λογου και μη μονον ακροαται παραλογιζομενοι εαυτους

23 For if any one is a hearer of the word and not a doer, he is like unto a man beholding his natural face in a mirror:

οτι ει τις ακροατης λογου εστιν και ου ποιητης ουτος εοικεν ανδρι κατανοουντι το προσωπον της γενεσεως αυτου εν εσοπτρω

Versus

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:

οτι ει τις ακροατης λογου εστιν και ου ποιητης ουτος εοικεν ανδρι κατανοουντι το προσωπον της γενεσεως αυτου εν εσοπτρω

24 for he beholdeth himself, and goeth away, and straightway forgetteth what manner of man he was.

κατενοησεν γαρ εαυτον και απεληλυθεν και ευθεως επελαθετο οποιος ην

Versus

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

κατενοησεν γαρ εαυτον και απεληλυθεν και ευθεως επελαθετο οποιος ην

25 But he that looketh into the perfect law, the [law] of liberty, and [so] continueth, being not a hearer that forgetteth but a doer that worketh, this man shall be blessed in his doing.

ο δε παρακουσας εις νομον τελειον τον της ελευθεριας και παραμεινας ουκ ακροατης επιλησμονης γενομενος αλλα ποιητης εργου ουτος μακαριος εν

Versus

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.

ο δε παρακουσας εις νομον τελειον τον της ελευθεριας και παραμεινας ουτος ουκ ακροατης επιλησμονης γενομενος αλλα ποιητης εργου ουτος μακαριος εν τη ποιησει αυτου εσται

26 If any man thinketh himself to be religious, while he bridleth not his tongue but deceiveth his heart, this man's religion is vain.

ει τις δοκει θρησκος ειναι μη χαλιναγωγων γλωσσαν εαυτου αλλα απατων καρδιαν εαυτου τουτου ματαιος η θρησκεια

Versus

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.

ει τις δοκει θρησκος ειναι εν υμιν μη χαλιναγωγων γλωσσαν αυτου αλλ απατων καρδιαν αυτου τουτου ματαιος η θρησκεια

27 Pure religion and undefiled before our God and Father is this, to visit the fatherless and widows in their affliction, [and] to keep oneself unspotted from the world.

θρησκεια καθαρα και αμιαντος παρα τω θεω και πατρι αυτη εστιν επισκεπτεσθαι ορφανους και χηρας εν τη θλιψει αυτων ασπιλον εαυτον τηρειν α

Versus

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.

θρησκεια καθαρα και αμιαντος παρα τω θεω και πατρι αυτη εστιν επισκεπτεσθαι ορφανους και χηρας εν τη θλιψει αυτων ασπιλον εαυτον τηρειν απο του κοσμου

1 My brethren, hold not the faith of our Lord Jesus Christ, [the Lord] of glory, with respect of persons.
αδελφοι μου μη εν προσωπολημψιαις εχετε την πιστιν του κυριου ημων ιησου χριστου της δοξης

Versus

My brethren, have not the faith of our Lord Jesus Christ, [the Lord] of glory, with respect of persons.
αδελφοι μου μη εν προσωπολημψιαις εχετε την πιστιν του κυριου ημων ιησου χριστου της δοξης

2 For if there come into your synagogue a man with a gold ring, in fine clothing, and there come in also a poor man in vile clothing;
εαν γαρ εισελθη εις συναγωγην υμων ανηρ χρυσοδακτυλιος εν εσθητι λαμπρα εισελθη δε και πτωχος εν ρυπαρα εσθητι

Versus

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;
εαν γαρ εισελθη εις την συναγωγην υμων ανηρ χρυσοδακτυλιος εν εσθητι λαμπρα εισελθη δε και πτωχος εν ρυπαρα εσθητι

3 and ye have regard to him that weareth the fine clothing, and say, Sit thou here in a good place; and ye say to the poor man, Stand thou there, or sit under my footstool;

επιβλεψητε δε επι τον φορουντα την εσθητα την λαμπραν και ειπητε συ καθου ωδε καλως και τω πτωχω ειπητε συ στηθι η καθου εκει υπο το υποπ

Versus

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:

και επιβλεψητε επι τον φορουντα την εσθητα την λαμπραν και ειπητε αυτω συ καθου ωδε καλως και τω πτωχω ειπητε συ στηθι εκει η καθου ωδε υπο το υποποδιον μου

4 Do ye not make distinctions among yourselves, and become judges with evil thoughts?

ου διεκριθητε εν εαυτοις και εγενεσθε κριται διαλογισμων πονηρων

Versus

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

και ου διεκριθητε εν εαυτοις και εγενεσθε κριται διαλογισμων πονηρων

- 5 Hearken, my beloved brethren; did not God choose them that are poor as to the world [to be] rich in faith, and heirs of the kingdom which he promised to them that love him?
ακουσατε αδελφοι μου αγαπητοι ουχ ο θεος εξελεξατο τους πτωχους τω κοσμω πλουσιους εν πιστει και κληρονομους της βασιλειας ης επηγγειλατο
- Versus**
- 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?
ακουσατε αδελφοι μου αγαπητοι ουχ ο θεος εξελεξατο τους πτωχους του κοσμου τουτου πλουσιους εν πιστει και κληρονομους της βασιλειας ης επηγγειλατο τοις αγαπωσιν αυτον

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- 6 But ye have dishonored the poor man. Do not the rich oppress you, and themselves drag you before the judgment-seats?
υμεις δε ητιμασατε τον πτωχον ουχ οι πλουσιοι καταδυναστεουσιν υμων και αυτοι ελκουσιν υμας εις κριτηρια
- Versus**
- But ye have despised the poor. Do not rich men oppress you, and draw you before the judgment seats?
υμεις δε ητιμασατε τον πτωχον ουχ οι πλουσιοι καταδυναστεουσιν υμων και αυτοι ελκουσιν υμας εις κριτηρια

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- 7 Do not they blaspheme the honorable name by which ye are called?
ουκ αυτοι βλασφημουσιν το καλον ονομα το επικληθεν εφ υμας
- Versus**
- Do not they blaspheme that worthy name by the which ye are called?
ουκ αυτοι βλασφημουσιν το καλον ονομα το επικληθεν εφ υμας

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- 8 Howbeit if ye fulfil the royal law, according to the scripture, Thou shalt love thy neighbor as thyself, ye do well:
ει μεντοι νομον τελειτε βασιλικον κατα την γραφην αγαπησεις τον πλησιον σου ως σεαυτον καλως ποιειτε
- Versus**
- If ye fulfil the royal law according to the scripture, Thou shalt love thy neighbour as thyself, ye do well:
ει μεντοι νομον τελειτε βασιλικον κατα την γραφην αγαπησεις τον πλησιον σου ως σεαυτον καλως ποιειτε

- 9 but if ye have respect of persons, ye commit sin, being convicted by the law as transgressors.
ει δε προσωποληπτειτε αμαρτιαν εργαζεσθε ελεγχομενοι υπο του νομου ως παραβαται

Versus

But if ye have respect to persons, ye commit sin, and are convinced of the law as transgressors.
ει δε προσωποληπτειτε αμαρτιαν εργαζεσθε ελεγχομενοι υπο του νομου ως παραβαται

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- 10 For whosoever shall keep the whole law, and yet stumble in one [point], he is become guilty of all.
οστις γαρ ολον τον νομον τηρηση πταιση δε εν ενι γεγονεν παντων ενοχος

Versus

For whosoever shall keep the whole law, and yet offend in one [point], he is guilty of all.
οστις γαρ ολον τον νομον τηρησει πταισει δε εν ενι γεγονεν παντων ενοχος

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- 11 For he that said, Do not commit adultery, said also, Do not kill. Now if thou dost not commit adultery, but killest, thou art become a transgressor of the law.

ο γαρ ειπων μη μοιχευσης ειπεν και μη φονευσης ει δε ου μοιχευεις φονευεις δε γεγονας παραβατης νομου

Versus

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.

ο γαρ ειπων μη μοιχευσης ειπεν και μη φονευσης ει δε ου μοιχευσεις φονευσεις δε γεγονας παραβατης νομου

-
- 12 So speak ye, and so do, as men that are to be judged by a law of liberty.
ουτως λαλειτε και ουτως ποιειτε ως δια νομου ελευθεριας μελλοντες κρινεσθαι

Versus

So speak ye, and so do, as they that shall be judged by the law of liberty.
ουτως λαλειτε και ουτως ποιειτε ως δια νομου ελευθεριας μελλοντες κρινεσθαι

13 For judgment [is] without mercy to him that hath showed no mercy: mercy glorieth against judgment.

η γαρ κρισις ανελεος τω μη ποιησαντι ελεος κατακαυχεται ελεος κρισεως

Versus

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

η γαρ κρισις ανιλεως τω μη ποιησαντι ελεος και κατακαυχεται ελεος κρισεως

14 What doth it profit, my brethren, if a man say he hath faith, but have not works? can that faith save him?

τι οφελος αδελφοι μου εαν πιστιν λεγη τις εχειν εργα δε μη εχη μη δυναται η πιστις σωσαι αυτον

Versus

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

τι το οφελος αδελφοι μου εαν πιστιν λεγη τις εχειν εργα δε μη εχη μη δυναται η πιστις σωσαι αυτον

15 If a brother or sister be naked and in lack of daily food,

εαν αδελφος η αδελφη γυμνοι υπαρχωσιν και λειπομενοι της εφημερου τροφης

Versus

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

εαν δε αδελφος η αδελφη γυμνοι υπαρχωσιν και λειπομενοι ωσιν της εφημερου τροφης

16 and one of you say unto them, Go in peace, be ye warmed and filled; and yet ye give them not the things needful to the body; what doth it profit?

ειπη δε τις αυτοις εξ υμων υπαγετε εν ειρηνη θερμαινεσθε και χορταζεσθε μη δωτε δε αυτοις τα επιτηδεια του σωματος τι οφελος

Versus

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?

ειπη δε τις αυτοις εξ υμων υπαγετε εν ειρηνη θερμαινεσθε και χορταζεσθε μη δωτε δε αυτοις τα επιτηδεια του σωματος τι το οφελος

17 Even so faith, if it have not works, is dead in itself.
ουτως και η πιστις εαν μη εχη εργα νεκρα εστιν καθ εαυτην

Versus

Even so faith, if it hath not works, is dead, being alone.
ουτως και η πιστις εαν μη εργα εχη νεκρα εστιν καθ εαυτην

18 Yea, a man will say, Thou hast faith, and I have works: show me thy faith apart from [thy] works, and I by my works will show thee [my] faith.
αλλ ερει τις συ πιστιν εχεις καγω εργα εχω δειξον μοι την πιστιν σου χωρις των εργαων καγω σοι δειξω εκ των εργαων μου την πιστιν

Versus

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.
αλλ ερει τις συ πιστιν εχεις καγω εργα εχω δειξον μοι την πιστιν σου εκ των εργαων σου καγω δειξω σοι εκ των εργαων μου την πιστιν μου

19 Thou believest that God is one; thou doest well: the demons also believe, and shudder.
συ πιστευεις οτι εις θεος εστιν καλως ποιεις και τα δαιμονια πιστευουσιν και φρισσουν

Versus

Thou believest that there is one God; thou doest well: the devils also believe, and tremble.
συ πιστευεις οτι ο θεος εις εστιν καλως ποιεις και τα δαιμονια πιστευουσιν και φρισσουν

20 But wilt thou know, O vain man, that faith apart from works is barren?
θελεις δε γνωαι ω ανθρωπε κενε οτι η πιστις χωρις των εργαων αργη εστιν

Versus

But wilt thou know, O vain man, that faith without works is dead?
θελεις δε γνωαι ω ανθρωπε κενε οτι η πιστις χωρις των εργαων νεκρα εστιν

21 Was not Abraham our father justified by works, in that he offered up Isaac his son upon the altar?
αβρααμ ο πατηρ ημων ουκ εξ εργαων εδικαιωθη ανενεγκας ισαακ τον υιον αυτου επι το θυσιαστηριον
Versus

Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar?
αβρααμ ο πατηρ ημων ουκ εξ εργαων εδικαιωθη ανενεγκας ισαακ τον υιον αυτου επι το θυσιαστηριον

22 Thou seest that faith wrought with his works, and by works was faith made perfect;
βλεπεις οτι η πιστις σνηργει τοις εργαοις αυτου και εκ των εργαων η πιστις ετελειωθη
Versus

Seest thou how faith wrought with his works, and by works was faith made perfect?
βλεπεις οτι η πιστις σνηργει τοις εργαοις αυτου και εκ των εργαων η πιστις ετελειωθη

23 and the scripture was fulfilled which saith, And Abraham believed God, and it was reckoned unto him for righteousness; and he was called the friend of God.

και επληρωθη η γραφη η λεγουσα επιστευσεν δε αβρααμ τω θεω και ελογισθη αυτω εις δικαιοσυνην και φιλος θεου εκληθη

Versus

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.

και επληρωθη η γραφη η λεγουσα επιστευσεν δε αβρααμ τω θεω και ελογισθη αυτω εις δικαιοσυνην και φιλος θεου εκληθη

24 Ye see that by works a man is justified, and not only by faith.
ορατε οτι εξ εργαων δικαιουται ανθρωπος και ουκ εκ πιστεωσ μονον

Versus

Ye see then how that by works a man is justified, and not by faith only.
ορατε τοιουν οτι εξ εργαων δικαιουται ανθρωπος και ουκ εκ πιστεωσ μονον

25 And in like manner was not also Rahab the harlot justified by works, in that she received the messengers, and sent them out another way?
ομοιως δε και ρααβ η πορνη ουκ εξ εργαων εδικαιωθη υποδεξαμενη τους αγγελους και ετερα οδω εκβαλουσα

Versus

Likewise also was not Rahab the harlot justified by works, when she had received the messengers, and had sent [them] out another way?
ομοιως δε και ρααβ η πορνη ουκ εξ εργαων εδικαιωθη υποδεξαμενη τους αγγελους και ετερα οδω εκβαλουσα

26 For as the body apart from the spirit is dead, even so faith apart from works is dead.
ωσπερ το σωμα χωρις πνευματος νεκρον εστιν ουτως και η πιστις χωρις εργαων νεκρα εστιν

Versus

For as the body without the spirit is dead, so faith without works is dead also.
ωσπερ γαρ το σωμα χωρις πνευματος νεκρον εστιν ουτως και η πιστις χωρις των εργαων νεκρα εστιν

1 Be not many [of you] teachers, my brethren, knowing that we shall receive heavier judgment.
μη πολλοι διδασκαλοι γινεσθε αδελφοι μου ειδοτες οτι μειζον κριμα ληψομεθα

Versus

My brethren, be not many masters, knowing that we shall receive the greater condemnation.
μη πολλοι διδασκαλοι γινεσθε αδελφοι μου ειδοτες οτι μειζον κριμα ληψομεθα

2 For in many things we all stumble. If any stumbleth not in word, the same is a perfect man, able to bridle the whole body also.
πολλα γαρ πταιομεν απαντες ει τις εν λογω ου πταιει ουτος τελειος ανηρ δυνατος χαλιναγωγησαι και ολον το σωμα

Versus

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.
πολλα γαρ πταιομεν απαντες ει τις εν λογω ου πταιει ουτος τελειος ανηρ δυνατος χαλιναγωγησαι και ολον το σωμα

- 3 Now if we put the horses' bridles into their mouths that they may obey us, we turn about their whole body also.
ει δε των ιππων τους χαλινους εις τα στοματα βαλλομεν εις το πειθεσθαι αυτους ημιν και ολον το σωμα αυτων μεταγομεν

Versus

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

ιδου των ιππων τους χαλινους εις τα στοματα βαλλομεν προς το πειθεσθαι αυτους ημιν και ολον το σωμα αυτων μεταγομεν

-
- 4 Behold, the ships also, though they are so great and are driven by rough winds, are yet turned about by a very small rudder, whither the impulse of the steersman willeth.

ιδου και τα πλοια τηλικαυτα οντα και υπο ανεμων σκληρων ελαυνομενα μεταγεται υπο ελαχιστου πηδαλιου οπου η ορμη του ευθυνοντος βουλεται

Versus

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.

ιδου και τα πλοια τηλικαυτα οντα και υπο σκληρων ανεμων ελαυνομενα μεταγεται υπο ελαχιστου πηδαλιου οπου αν η ορμη του ευθυνοντος βουληται

-
- 5 So the tongue also is a little member, and boasteth great things. Behold, how much wood is kindled by how small a fire!
ουτως και η γλωσσα μικρον μελος εστιν και μεγαλα αυχει ιδου ηλικον πυρ ηλικην υλην αναπτει

Versus

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

ουτως και η γλωσσα μικρον μελος εστιν και μεγαλαυχει ιδου ολιγον πυρ ηλικην υλην αναπτει

-
- 6 And the tongue is a fire: the world of iniquity among our members is the tongue, which defileth the whole body, and setteth on fire the wheel of nature, and is set on fire by hell.

και η γλωσσα πυρ ο κοσμος της αδικιας η γλωσσα καθισταται εν τοις μελεσιν ημων η σπιλουσα ολον το σωμα και φλογιζουσα τον τροχον της γενεσε

Versus

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.

και η γλωσσα πυρ ο κοσμος της αδικιας ουτως η γλωσσα καθισταται εν τοις μελεσιν ημων η σπιλουσα ολον το σωμα και φλογιζουσα τον τροχον της γενεσεως και φλογιζομενη υπο της γεεννης

7 For every kind of beasts and birds, of creeping things and things in the sea, is tamed, and hath been tamed by mankind.

πασα γαρ φυσις θηριων τε και πετεινων ερπετων τε και εναλιων δαμαζεται και δεδαμασται τη φυσει τη ανθρωπινη

Versus

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:

πασα γαρ φυσις θηριων τε και πετεινων ερπετων τε και εναλιων δαμαζεται και δεδαμασται τη φυσει τη ανθρωπινη

8 But the tongue can no man tame; [it is] a restless evil, [it is] full of deadly poison.

την δε γλωσσαν ουδεις δαμασαι δυναται ανθρωπων ακαταστατον κακον μεστη ιου θανατηφορου

Versus

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

την δε γλωσσαν ουδεις δυναται ανθρωπων δαμασαι ακατασχετον κακον μεστη ιου θανατηφορου

9 Therewith bless we the Lord and Father; and therewith curse we men, who are made after the likeness of God:

εν αυτη ευλογουμεν τον κυριον και πατερα και εν αυτη καταρωμεθα τους ανθρωπους τους καθ ομοιωσιν θεου γεγονοτας

Versus

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

εν αυτη ευλογουμεν τον θεον και πατερα και εν αυτη καταρωμεθα τους ανθρωπους τους καθ ομοιωσιν θεου γεγονοτας

10 out of the same mouth cometh forth blessing and cursing. My brethren, these things ought not so to be.

εκ του αυτου στοματος εξερχεται ευλογια και καταρα ου χρη αδελφοι μου ταυτα ουτως γινεσθαι

Versus

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

εκ του αυτου στοματος εξερχεται ευλογια και καταρα ου χρη αδελφοι μου ταυτα ουτως γινεσθαι

11 Doth the fountain send forth from the same opening sweet [water] and bitter?

μητι η πηγη εκ της αυτης οπης βρυει το γλυκυ και το πικρον

Versus

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

μητι η πηγη εκ της αυτης οπης βρυει το γλυκυ και το πικρον

12 Can a fig tree, my brethren, yield olives, or a vine figs? Neither [can] salt water yield sweet.

μη δυναται αδελφοι μου συκη ελαιας ποιησαι η αμπελος συκα ουτε αλυκον γλυκυ ποιησαι υδωρ

Versus

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

μη δυναται αδελφοι μου συκη ελαιας ποιησαι η αμπελος συκα ουτως ουδεμια πηγη αλυκον και γλυκυ ποιησαι υδωρ

13 Who is wise and understanding among you? let him show by his good life his works in meekness of wisdom.

τις σοφος και επιστημων εν υμιν δειξατω εκ της καλης αναστροφης τα εργα αυτου εν πραυτητι σοφιας

Versus

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.

τις σοφος και επιστημων εν υμιν δειξατω εκ της καλης αναστροφης τα εργα αυτου εν πραυτητι σοφιας

14 But if ye have bitter jealousy and faction in your heart, glory not and lie not against the truth.

ει δε ζηλον πικρον εχετε και εριθειαν εν τη καρδια υμων μη κατακαυχασθε και ψευδεσθε κατα της αληθειας

Versus

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

ει δε ζηλον πικρον εχετε και εριθειαν εν τη καρδια υμων μη κατακαυχασθε και ψευδεσθε κατα της αληθειας

15 This wisdom is not [a wisdom] that cometh down from above, but is earthly, sensual, devilish.

ουκ εστιν αυτη η σοφια ανωθεν κατερχομενη αλλα επιγειος ψυχικη δαιμονιωδης

Versus

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

ουκ εστιν αυτη η σοφια ανωθεν κατερχομενη αλλ επιγειος ψυχικη δαιμονιωδης

16 For where jealousy and faction are, there is confusion and every vile deed.

οπου γαρ ζηλος και εριθεια εκει ακαταστασια και παν φαυλον πραγμα

Versus

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

οπου γαρ ζηλος και εριθεια εκει ακαταστασια και παν φαυλον πραγμα

17 But the wisdom that is from above is first pure, then peaceable, gentle, easy to be entreated, full of mercy and good fruits, without variance, without hypocrisy.

η δε ανωθεν σοφια πρωτον μεν αγνη εστιν επειτα ειρηνικη επιεικης ευπειθης μεστη ελεους και καρπων αγαθων αδιακριτος ανυποκριτος

Versus

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, a without hypocrisy.

η δε ανωθεν σοφια πρωτον μεν αγνη εστιν επειτα ειρηνικη επιεικης ευπειθης μεστη ελεους και καρπων αγαθων αδιακριτος και ανυποκριτος

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

καρπος δε δικαιοσυνης εν ειρηνη σπειρεται τοις ποιουσιν ειρηνην

Versus

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

καρπος δε της δικαιοσυνης εν ειρηνη σπειρεται τοις ποιουσιν ειρηνην

- 1 Whence [come] wars and whence [come] fightings among you? [come they] not hence, [even] of your pleasures that war in your members?
ποθεν πολεμοι και ποθεν μαχαι εν υμιν ουκ εντευθεν εκ των ηδονων υμων των στρατευομενων εν τοις μελεσιν υμων

Versus

From whence [come] wars and fightings among you? [come they] not hence, [even] of your lusts that war in your members?
ποθεν πολεμοι και μαχαι εν υμιν ουκ εντευθεν εκ των ηδονων υμων των στρατευομενων εν τοις μελεσιν υμων

-
- 2 Ye lust, and have not: ye kill, and covet, and cannot obtain: ye fight and war; ye have not, because ye ask not.
επιθυμειτε και ουκ εχετε φονευετε και ζηλουτε και ου δυνασθε επιτυχειν μαχεσθε και πολεμειτε ουκ εχετε δια το μη αιτεισθαι υμας

Versus

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.
επιθυμειτε και ουκ εχετε φονευετε και ζηλουτε και ου δυνασθε επιτυχειν μαχεσθε και πολεμειτε ουκ εχετε δε δια το μη αιτεισθαι υμας

-
- 3 Ye ask, and receive not, because ye ask amiss, that ye may spend [it] in your pleasures.
αιτειτε και ου λαμβανετε διοτι κακως αιτεισθε ινα εν ταις ηδοναις υμων δαπανησητε

Versus

Ye ask, and receive not, because ye ask amiss, that ye may consume [it] upon your lusts.
αιτειτε και ου λαμβανετε διοτι κακως αιτεισθε ινα εν ταις ηδοναις υμων δαπανησητε

-
- 4 Ye adulteresses, know ye not that the friendship of the world is enmity with God? Whosoever therefore would be a friend of the world maketh him-
an enemy of God.

μοιχαλιδες ουκ οιδατε οτι η φιλια του κοσμου εχθρα του θεου εστιν ος εαν ουν βουληθη φιλος ειναι του κοσμου εχθρος του θεου καθισταται

Versus

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.

μοιχοι και μοιχαλιδες ουκ οιδατε οτι η φιλια του κοσμου εχθρα του θεου εστιν ος αν ουν βουληθη φιλος ειναι του κοσμου εχθρος του θεου καθισταται

- 5 Or think ye that the scripture speaketh in vain? Doth the spirit which he made to dwell in us long unto envying?
η δοκειτε οτι κενως η γραφη λεγει προς φθονον επιποθει το πνευμα ο κατοκησεν εν ημιν

Versus

Do ye think that the scripture saith in vain, The spirit that dwelleth in us lusteth to envy?
η δοκειτε οτι κενως η γραφη λεγει προς φθονον επιποθει το πνευμα ο κατοκησεν εν ημιν

-
- 6 But he giveth more grace. Wherefore [the scripture] saith, God resisteth the proud, but giveth grace to the humble.
μειζονα δε διδωσιν χαριν διο λεγει ο θεος υπερηφανοις αντιτασεται ταπεινοις δε διδωσιν χαριν

Versus

But he giveth more grace. Wherefore he saith, God resisteth the proud, but giveth grace unto the humble.
μειζονα δε διδωσιν χαριν διο λεγει ο θεος υπερηφανοις αντιτασεται ταπεινοις δε διδωσιν χαριν

-
- 7 Be subject therefore unto God; but resist the devil, and he will flee from you.
υποταγητε ουν τω θεω αντιστητε δε τω διαβολω και φευζεται αφ υμων

Versus

Submit yourselves therefore to God. Resist the devil, and he will flee from you.
υποταγητε ουν τω θεω αντιστητε τω διαβολω και φευζεται αφ υμων

-
- 8 Draw nigh to God, and he will draw nigh to you. Cleanse your hands, ye sinners; and purify your hearts, ye doubleminded.
εγγισατε τω θεω και εγγισει υμιν καθαρισατε χειρας αμαρτωλοι και αγνισατε καρδιας διψυχοι

Versus

Draw nigh to God, and he will draw nigh to you. Cleanse [your] hands, [ye] sinners; and purify [your] hearts, [ye] double minded.
εγγισατε τω θεω και εγγισει υμιν καθαρισατε χειρας αμαρτωλοι και αγνισατε καρδιας διψυχοι

- 9 Be afflicted, and mourn, and weep: let your laughter be turned to mourning, and your joy to heaviness.
ταλαιπωρησατε και πενθησατε και κλαυσατε ο γελωσ υμων εις πενθος μετατραπητω και η χαρα εις κατηφειαν

Versus

Be afflicted, and mourn, and weep: let your laughter be turned to mourning, and [your] joy to heaviness.
ταλαιπωρησατε και πενθησατε και κλαυσατε ο γελωσ υμων εις πενθος μεταστραφητω και η χαρα εις κατηφειαν

-
- 10 Humble yourselves in the sight of the Lord, and he shall exalt you.
ταπεινωθητε ενωπιον κυριου και υψωσει υμας

Versus

Humble yourselves in the sight of the Lord, and he shall lift you up.
ταπεινωθητε ενωπιον του κυριου και υψωσει υμας

-
- 11 Speak not one against another, brethren. He that speaketh against a brother, or judgeth his brother, speaketh against the law, and judgeth the law: but if thou judgest the law, thou art not a doer of the law, but a judge.

μη καταλαλειτε αλληλων αδελφοι ο καταλαλων αδελφου η κρινων τον αδελφον αυτου καταλαλει νομου και κρινει νομον ει δε νομον κρινεις ουκ ει

Versus

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.

μη καταλαλειτε αλληλων αδελφοι ο καταλαλων αδελφου και κρινων τον αδελφον αυτου καταλαλει νομου και κρινει νομον ει δε νομον κρινεις ουκ ε
ι ποιητης νομου αλλα κριτης

-
- 12 One [only] is the lawgiver and judge, [even] he who is able to save and to destroy: but who art thou that judgest thy neighbor?
εις εστιν νομοθετης και κριτης ο δυναμενος σωσαι και απολεσαι συ δε τις ει ο κρινων τον πλησιον

Versus

There is one lawgiver, who is able to save and to destroy: who art thou that judgest another?
εις εστιν ο νομοθετης ο δυναμενος σωσαι και απολεσαι συ τις ει ος κρινεις τον ετερον

13 Come now, ye that say, To-day or to-morrow we will go into this city, and spend a year there, and trade, and get gain:
αγε νυν οι λεγοντες σημερον η αυριον πορευσομεθα εις τηνδε την πολιν και ποιησομεν εκει ενιαυτον και εμπορευσομεθα και κερδησομεν
Versus

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:
αγε νυν οι λεγοντες σημερον και αυριον πορευσομεθα εις τηνδε την πολιν και ποιησωμεν εκει ενιαυτον ενα και εμπορευσομεθα και κερδησομεν

14 whereas ye know not what shall be on the morrow. What is your life? For ye are a vapor, that appeareth for a little time, and then vanisheth away.
ουτινες ουκ επιστασθε της αυριον ποια η ζωη υμων ατιμις γαρ εστε προς ολιγον φαινομενη επειτα και αφανιζομενη
Versus

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.
ουτινες ουκ επιστασθε το της αυριον ποια γαρ η ζωη υμων ατιμις γαρ εστιν η προς ολιγον φαινομενη επειτα δε αφανιζομενη

15 For that ye ought to say, If the Lord will, we shall both live, and do this or that.
αντι του λεγειν υμας εαν ο κυριος θελη και ζησομεν και ποιησομεν τουτο η εκεινο
Versus

For that ye [ought] to say, If the Lord will, we shall live, and do this, or that.
αντι του λεγειν υμας εαν ο κυριος θεληση και ζησομεν και ποιησωμεν τουτο η εκεινο

16 But now ye glory in your vauntings: all such glorying is evil.
νυν δε καυχασθε εν ταις αλαζονειαις υμων πασα καυχησις τοιαυτη πονηρα εστιν
Versus

But now ye rejoice in your boastings: all such rejoicing is evil.
νυν δε καυχασθε εν ταις αλαζονειαις υμων πασα καυχησις τοιαυτη πονηρα εστιν

17 To him therefore that knoweth to do good, and doeth it not, to him it is sin.

ειδοτι ουν καλον ποιειν και μη ποιουντι αμαρτια αυτω εστιν

Versus

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

ειδοτι ουν καλον ποιειν και μη ποιουντι αμαρτια αυτω εστιν

1 Come now, ye rich, weep and howl for your miseries that are coming upon you.

αγε νυν οι πλουσιοι κλαυσατε ολολυζοντες επι ταις ταλαιπωριας υμων ταις επερχομεναις

Versus

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

αγε νυν οι πλουσιοι κλαυσατε ολολυζοντες επι ταις ταλαιπωριας υμων ταις επερχομεναις

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

ο πλουτος υμων σεσηπεν και τα ιματια υμων σητοβρωτα γεγονεν

Versus

Your riches are corrupted, and your garments are motheaten.

ο πλουτος υμων σεσηπεν και τα ιματια υμων σητοβρωτα γεγονεν

3 Your gold and your silver are rusted; and their rust shall be for a testimony against you, and shall eat your flesh as fire. Ye have laid up your treasure in the last days.

ο χρυσος υμων και ο αργυρος κατιωται και ο ιος αυτων εις μαρτυριον υμιν εσται και φαγεται τας σαρκας υμων ως πυρ εθησαυρισατε εν εσχαταις η

Versus

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.

ο χρυσος υμων και ο αργυρος κατιωται και ο ιος αυτων εις μαρτυριον υμιν εσται και φαγεται τας σαρκας υμων ως πυρ εθησαυρισατε εν εσχαταις η μεραις

- 4 Behold, the hire of the laborers who mowed your fields, which is of you kept back by fraud, crieth out: and the cries of them that reaped have enter into the ears of the Lord of Sabaoth.

ιδου ο μισθος των εργατων των αμησαντων τας χωρας υμων ο αφυστερημενος αφ υμων κραζει και αι βοαι των θερισαντων εις τα ωτα κυριου σαβα

Versus

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.

ιδου ο μισθος των εργατων των αμησαντων τας χωρας υμων ο απεστερημενος αφ υμων κραζει και αι βοαι των θερισαντων εις τα ωτα κυριου σαβα
ωθ εισεληλυθασιν

-
- 5 Ye have lived delicately on the earth, and taken your pleasure; ye have nourished your hearts in a day of slaughter.

ετρυφησατε επι της γης και εσπαταλησατε εθρεψατε τας καρδιας υμων εν ημερα σφαγης

Versus

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

ετρυφησατε επι της γης και εσπαταλησατε εθρεψατε τας καρδιας υμων ως εν ημερα σφαγης

-
- 6 Ye have condemned, ye have killed the righteous [one]; he doth not resist you.

κατεδικασατε εφονευσατε τον δικαιον ουκ αντιτασσεται υμιν

Versus

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

κατεδικασατε εφονευσατε τον δικαιον ουκ αντιτασσεται υμιν

-
- 7 Be patient therefore, brethren, until the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, being patient over until it receive the early and latter rain.

μακροθυμησατε ουν αδελφοι εως της παρουσιας του κυριου ιδου ο γεωργος εκδεχεται τον τιμιον καρπον της γης μακροθυμων επ αυτω εως λαβη π

Versus

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.

μακροθυμησατε ουν αδελφοι εως της παρουσιας του κυριου ιδου ο γεωργος εκδεχεται τον τιμιον καρπον της γης μακροθυμων επ αυτω εως αν λαβ
η υετον πρωιμον και οσιμον

8 Be ye also patient; establish your hearts: for the coming of the Lord is at hand.
μακροθυμησατε και υμεις στηριξατε τας καρδιας υμων οτι η παρουσια του κυριου ηγγικεν

Versus

Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh.
μακροθυμησατε και υμεις στηριξατε τας καρδιας υμων οτι η παρουσια του κυριου ηγγικεν

9 Murmur not, brethren, one against another, that ye be not judged: behold, the judge standeth before the doors.
μη στεναζετε αδελφοι κατ αλληλων ινα μη κριθητε ιδου ο κριτης προ των θυρων εστηκεν

Versus

Grudge not one against another, brethren, lest ye be condemned: behold, the judge standeth before the door.
μη στεναζετε κατ αλληλων αδελφοι ινα μη κατακριθητε ιδου κριτης προ των θυρων εστηκεν

10 Take, brethren, for an example of suffering and of patience, the prophets who spake in the name of the Lord.
υποδειγμα λαβετε αδελφοι της κακοπαθειας και της μακροθυμιας τους προφητας οι ελαλησαν εν τω ονοματι κυριου

Versus

Take, my brethren, the prophets, who have spoken in the name of the Lord, for an example of suffering affliction, and of patience.
υποδειγμα λαβετε της κακοπαθειας αδελφοι μου και της μακροθυμιας τους προφητας οι ελαλησαν τω ονοματι κυριου

11 Behold, we call them blessed that endured: ye have heard of the patience of Job, and have seen the end of the Lord, how that the Lord is full of pity, and merciful.

ιδου μακαριζομεν τους υπομειναντας την υπομονην ιωβ ηκουσατε και το τελος κυριου ειδατε οτι πολυπλαγχνος εστιν ο κυριος και οικτιρμων

Versus

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.

ιδου μακαριζομεν τους υπομενοντας την υπομονην ιωβ ηκουσατε και το τελος κυριου ειδατε οτι πολυπλαγχνος εστιν ο κυριος και οικτιρμων

- 12 But above all things, my brethren, swear not, neither by the heaven, nor by the earth, nor by any other oath: but let your yea be yea, and your nay, nay; that ye fall not under judgment.

προ παντων δε αδελφοι μου μη ομνυετε μητε τον ουρανον μητε την γην μητε αλλον τινα ορκον ητω δε υμων το ναι ναι και το ου ου ινα μη υπο κρισ

Versus

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.

προ παντων δε αδελφοι μου μη ομνυετε μητε τον ουρανον μητε την γην μητε αλλον τινα ορκον ητω δε υμων το ναι ναι και το ου ου ινα μη εις υποκρισιν πεσητε

-
- 13 Is any among you suffering? Let him pray. Is any cheerful? Let him sing praise.

κακοπαθει τις εν υμιν προσευχεσθω ευθυμει τις ψαλλετω

Versus

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

κακοπαθει τις εν υμιν προσευχεσθω ευθυμει τις ψαλλετω

-
- 14 Is any among you sick? 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:

ασθenei τις εν υμιν προσκαλεσασθω τους πρεσβυτερους της εκκλησιας και προσευξασθωσαν επ αυτον αλειψαντες ελαιω εν τω ονοματι [του κυριου]

Versus

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:

ασθenei τις εν υμιν προσκαλεσασθω τους πρεσβυτερους της εκκλησιας και προσευξασθωσαν επ αυτον αλειψαντες αυτον ελαιω εν τω ονοματι του κυριου

-
- 15 and the prayer of faith shall save him that is sick, and the Lord shall raise him up; and if he have committed sins, it shall be forgiven him.

και η ευχη της πιστεως σωσει τον καμνοντα και εγερει αυτον ο κυριος καν αμαρτιας η πεποιηκως αφεθησεται αυτο

Versus

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.

και η ευχη της πιστεως σωσει τον καμνοντα και εγερει αυτον ο κυριος καν αμαρτιας η πεποιηκως αφεθησεται αυτο

- 16 Confess therefore your sins one to another, and pray one for another, that ye may be healed. The supplication of a righteous man availeth much in i working.

εξομολογεισθε ουν αλληλοις τας αμαρτιας και προσευχεσθε υπερ αλληλων οπως ιαθητε πολυ ισχυει δεησις δικαιου ενεργουμενη

Versus

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 muc εξομολογεισθε αλληλοις τα παραπτωματα και ευχεσθε υπερ αλληλων οπως ιαθητε πολυ ισχυει δεησις δικαιου ενεργουμενη

-
- 17 Elijah was a man of like passions with us, and he prayed fervently that it might not rain; and it rained not on the earth for three years and six mont ηλιας ανθρωπος ην ομοιοπαθης ημιν και προσευχη προσηυξατο του μη βρεξαι και ουκ εβρεξεν επι της γης ενιαυτους τρεις και μηνας εξ

Versus

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.

ηλιας ανθρωπος ην ομοιοπαθης ημιν και προσευχη προσηυξατο του μη βρεξαι και ουκ εβρεξεν επι της γης ενιαυτους τρεις και μηνας εξ

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

και παλιν προσηυξατο και ο ουρανος υετον εδωκεν και η γη εβλαστησεν τον καρπον αυτης

Versus

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

και παλιν προσηυξατο και ο ουρανος υετον εδωκεν και η γη εβλαστησεν τον καρπον αυτης

-
- 19 My brethren, if any among you err from the truth, and one convert him;

αδελφοι μου εαν τις εν υμιν πλανηθη απο της αληθειας και επιστρεψη τις αυτον

Versus

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

αδελφοι εαν τις εν υμιν πλανηθη απο της αληθειας και επιστρεψη τις αυτον

20 let him know, that he who converteth a sinner from the error of his way shall save a soul from death, and shall cover a multitude of sins.
γινωσκετε οτι ο επιστρεψας αμαρτωλον εκ πλανης οδου αυτου σωσει ψυχην αυτου εκ θανατου και καλυπει πληθος αμαρτιων

Versus

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.
γινωσκετω οτι ο επιστρεψας αμαρτωλον εκ πλανης οδου αυτου σωσει ψυχην εκ θανατου και καλυπει πληθος αμαρτιων
