THE LETTER OF JAMES

Greek–English Interlinear with Koine Phonetics

NA28 Critical Text · Modern English Translation · Reconstructed First-Century Pronunciation

Part of the General Epistles · The New Testament Greek–English Interlinear Series

HOW TO USE THIS EDITION

Each verse appears in three lines:
LINE 1 — ENGLISH (black): Modern English translation from the NA28 critical text.
LINE 2 — GREEK (blue): NA28 text with diacritical marks — breathings, accents, iota subscripts.
LINE 3 — PHONETICS (grey italic): Reconstructed first-century Koine pronunciation.

PHONETIC KEY: a = 'father' | e = 'bed' | ī/ē = long 'ee' | o = 'hot' | ō = long 'oh' | ū = 'moon'
ai = 'aisle' | ei → ī | oi = 'oil' | au → av/af | eu → ev/ef | ou → ū
β = 'v' | δ = 'th' (then) | θ = 'th' (thin) | φ = 'f' | χ = 'ch' (Bach) | ζ = 'z'
CAPITALS mark the stressed syllable. Initial h- = rough breathing.

TRANSLATOR'S PREFACE

The Letter of James is one of the most practically oriented documents in the New Testament and one of the most theologically debated. Its author identifies himself simply as 'James, a servant of God and of the Lord Jesus Christ' (1:1). The traditional identification — overwhelmingly accepted in the early church and by most conservative scholars today — is James the brother of Jesus (cf. Gal 1:19; 1 Cor 15:7; Acts 15:13; 21:18), the leader of the Jerusalem church who was martyred in 62 CE according to Josephus (Antiquities 20.9.1). If this identification is correct, James is one of the earliest NT documents, written before the Jerusalem council of 49 CE or shortly after, and represents a form of Jewish Christianity that stands in some tension with the developed Paulinism of the later epistles.

The literary style of James is distinctive within the NT. The letter reads less like an epistle and more like a Jewish wisdom book — Proverbs, Sirach, or the Wisdom of Solomon — structured around a series of loosely connected moral exhortations. The Greek is polished and literary, ranking with Hebrews in stylistic sophistication, which has led some scholars to propose a Greek editor who gave a Semitic document its Hellenistic literary dress (the 'secretary hypothesis'). The 108 verses of the letter contain some 54 imperatives — the highest imperative density in the NT — giving it its characteristically urgent, practical, direct tone.

The most famous theological issue in James is its apparent tension with Pauline teaching on justification by faith. James 2:24 — 'You see that a person is considered righteous by what they do and not by faith alone' — stands in apparent direct contradiction to Romans 3:28 ('a person is justified by faith apart from the works of the law'). Martin Luther famously called James an 'epistle of straw' and questioned its canonical status, though he never succeeded in removing it from the canon and later softened his position. Modern scholarship generally resolves the tension contextually: Paul and James are addressing different problems (Paul fighting works-based religious boasting in the synagogue; James fighting cheap-grace antinomianism in a Christian community) and use 'faith' and 'works' with different referents. Paul's 'works' are law-observance as a merit system; James's 'works' are the moral actions that demonstrate genuine faith. Read carefully, both writers agree: genuine faith produces moral action; boasted faith without moral fruit is not saving faith.

The letter's five chapters cover: the theology of trials and wisdom (ch. 1), the scandal of social favoritism and the inseparability of faith from action (ch. 2), the power and peril of the tongue and two kinds of wisdom (ch. 3), the source of conflict and the call to submit to God (ch. 4), and warnings to the wealthy, the call to patience in suffering, the prayer of faith, and care for the wandering (ch. 5). The closing verses (5:14-16) on anointing the sick with oil and the prayer of faith have been central to Christian practice of healing prayer and, in the Catholic and Orthodox traditions, the sacrament of unction.

The NA28 text presents no major textual problems specific to James. The letter's canonical status, questioned by Luther and some earlier figures, was settled in the Western church by the late fourth century and has not been seriously revisited in modern scholarship.

CHAPTER 1: TRIALS, WISDOM, AND THE WORD

ENGLISH | **GREEK (NA28)** | ***KOINE PHONETICS***

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[1] James, a servant of God and of the Lord Jesus Christ, to the twelve tribes scattered among the nations: Greetings.

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

Yi-ÁK-ō-bos the-ŪÍ ke ky-RÍ-u Yi-ī-SŪÍ Khri-STŪ DŪÍ-los tais DŌÍ-de-ka phy-LAÍS tais en tī di-as-po-RÂ KHÉÍR-ein.

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[2] Consider it pure joy, my brothers and sisters, whenever you face trials of many kinds,

Πᾶσαν χαρὰν ἡγήσασθε, ἀδελφοί μου, ὅταν πειρασμοῖς περιπέσητε ποικίλοις,

PÂ-san kha-RÀN hī-GĪÍ-sas-the, a-del-PHOÍ mu, HÓ-tan pei-raz-MOIS pe-ri-PÉS-ī-te poi-KÍ-lois,

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[3] because you know that the testing of your faith produces perseverance.

γινώσκοντες ὅτι τὸ δοκίμιον ὑμῶν τῆς πίστεως κατεργάζεται ὑπομονήν·

gi-NŌS-kon-tes HÓ-ti to do-KÍM-i-on hy-MŌN tīs PÍS-te-ōs ka-ter-GÁZ-e-tai hy-po-mo-NĪN:

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[4] Let perseverance finish its work so that you may be complete and mature, not lacking anything.

ἡ δὲ ὑπομονὴ ἔργον τέλειον ἐχέτω, ἵνα ἦτε τέλειοι καὶ ὁλόκληροι ἐν μηδενὶ λειπόμενοι.

hī de hy-po-mo-NĪÍ ÉR-gon TÉL-ei-on e-KHÉT-ō, HÍ-na ĪÍ-te TÉL-ei-oi ke ho-LÓK-lī-roi en mī-de-NÌ lei-PÓM-e-noi.

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[5] If any of you lacks wisdom, you should ask God, who gives generously to all without finding fault, and it will be given to you.

Εἰ δέ τις ὑμῶν λείπεται σοφίας, αἰτείτω παρὰ τοῦ διδόντος θεοῦ πᾶσιν ἁπλῶς καὶ μὴ ὀνειδίζοντος, καὶ δοθήσεται αὐτῷ.

EI de TIS hy-MŌN LŪÍP-e-tai so-PHÍÍ-as, ai-TĪÍI-tō pa-RÀ tū di-DÓN-tos the-ŪÍ PÂ-sin hap-LŌS ke mī o-nei-DÍZ-on-tos, ke do-THĪÍS-e-tai af-TŌ.

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[6] But when you ask, you must believe and not doubt, because the one who doubts is like a wave of the sea, blown and tossed by the wind.

αἰτείτω δὲ ἐν πίστει μηδὲν διακρινόμενος· ὁ γὰρ διακρινόμενος ἔοικεν κλύδωνι θαλάσσης ἀνεμιζομένῳ καὶ ῥιπιζομένῳ.

ai-TĪÍI-tō de en PÍS-tei mī-DÈN di-a-kri-NÓM-e-nos: ho gàr di-a-kri-NÓM-e-nos ÉOI-ken KLÝ-dō-ni tha-LÁS-sīs a-ne-mi-ZOM-é-nō ke hri-pi-ZOM-é-nō.

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[12] Blessed is the one who perseveres under trial because, having stood the test, that person will receive the crown of life that the Lord has promised to those who love him.

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

ma-KÁR-i-os a-NĪÎR HÒS hy-po-MÉ-nei pei-raz-MÓN, HÓ-ti DÓK-i-mos ge-NÓM-e-nos LŪÍMP-se-tai ton STÉ-pha-non tīs zō-ĪS HÒN e-pīn-GĪÍ-la-to tois a-ga-PŌÍ-sin af-TÓN.

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[13] When tempted, no one should say, 'God is tempting me.' For God cannot be tempted by evil, nor does he tempt anyone;

μηδεὶς πειραζόμενος λεγέτω ὅτι ἀπὸ θεοῦ πειράζομαι· ὁ γὰρ θεὸς ἀπείραστός ἐστιν κακῶν, πειράζει δὲ αὐτὸς οὐδένα.

mī-DĪÍS pei-ra-ZÓM-e-nos le-GÉT-ō HÓ-ti a-PÒ the-ŪÍ pei-RÁZ-o-mai: ho gàr the-ÒS a-PĪÍ-ras-tós ÉS-tin ka-KŌN, pei-RÁZ-ei de af-TÒS ū-DÉN-a.

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[17] Every good and perfect gift is from above, coming down from the Father of the heavenly lights, who does not change like shifting shadows.

πᾶσα δόσις ἀγαθὴ καὶ πᾶν δώρημα τέλειον ἄνωθέν ἐστιν, καταβαῖνον ἀπὸ τοῦ πατρὸς τῶν φώτων, παρ' ᾧ οὐκ ἔνι παραλλαγὴ ἢ τροπῆς ἀποσκίασμα.

PÂ-sa DÓZ-is a-ga-THĪÍ ke PÂN DŌÍ-rī-ma TÉL-ei-on ÁN-ō-then ÉS-tin, ka-ta-VÉ-non a-PÒ tū pat-RÒS tōn PHŌÍ-tōn, par' HŌÍ ŪK ÉN-i pa-ral-la-GĪÍ ĪÍ tro-PĪS a-po-SKÍ-az-ma.

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[19] My dear brothers and sisters, take note of this: everyone should be quick to listen, slow to speak and slow to become angry,

Ἴστε, ἀδελφοί μου ἀγαπητοί. ἔστω δὲ πᾶς ἄνθρωπος ταχὺς εἰς τὸ ἀκοῦσαι, βραδὺς εἰς τὸ λαλῆσαι, βραδὺς εἰς ὀργήν·

ÍS-te, a-del-PHOÍ mu a-ga-pī-TOÍ. ÉS-tō de PÂS ÁN-thrō-pos ta-KHÝS eis to a-KŪÍ-sai, bra-DÝS eis to la-LŪÍI-sai, bra-DÝS eis or-GĪN:

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[20] because human anger does not produce the righteousness that God desires.

ὀργὴ γὰρ ἀνδρὸς δικαιοσύνην θεοῦ οὐκ ἐργάζεται.

or-GĪÍ gàr an-DRÒS di-kai-o-SÝN-īn the-ŪÍ ŪK er-GÁZ-e-tai.

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[22] Do not merely listen to the word, and so deceive yourselves. Do what it says.

Γίνεσθε δὲ ποιηταὶ λόγου καὶ μὴ μόνον ἀκροαταὶ παραλογιζόμενοι ἑαυτούς.

GÍN-es-the de poi-ī-TAÌ LÓG-u ke mī MÓN-on ak-ro-a-TAÌ pa-ra-lo-gi-ZÓM-e-noi he-af-TŪÍS.

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[25] But whoever looks intently into the perfect law that gives freedom, and continues in it — not forgetting what they have heard, but doing it — they will be blessed in what they do.

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

ho de pa-ra-KÝP-sas eis NÓM-on TÉL-ei-on ton tīs e-lef-the-RÍ-as ke pa-ra-MĪÍ-nas, ŪK ak-ro-a-TĪÍS e-pi-liz-mo-NĪS ge-NÓM-e-nos AL-là poi-ī-TĪÍS ÉR-gu, HŪÍ-tos ma-KÁR-i-os en tī poi-ĪÍ-sei af-TŪ ÉS-tai.

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[27] Religion that God our Father accepts as pure and faultless is this: to look after orphans and widows in their distress and to keep oneself from being polluted by the world.

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.

thrīs-KĪÍ-a ka-tha-RÀ ke a-MÍ-an-tos pa-RÀ tō the-Ō ke pat-RÌ HÁF-tī ÉS-tin, e-pi-SKÉP-tes-thai or-pha-NŪÍS ke KHĪÍ-ras en tī THLÍP-sei af-TŌN, ÁS-pi-lon he-af-TÒN tī-RĪÍN a-PÒ tū KÓZ-mu.

CHAPTER 2: FAVORITISM AND FAITH WITHOUT WORKS

ENGLISH | **GREEK (NA28)** | ***KOINE PHONETICS***

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[1] My brothers and sisters, believers in our glorious Lord Jesus Christ must not show favoritism.

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

A-del-PHOÍ mu, mī en pro-sō-po-lēmp-SÍ-ais É-khe-te tīn PÍS-tin tū ky-RÍ-u hī-MŌN Yi-ī-SŪÍ Khri-STŪ tīs DÓK-sīs.

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[8] If you really keep the royal law found in Scripture, 'Love your neighbor as yourself,' you are doing right.

Εἰ μέντοι νόμον τελεῖτε βασιλικὸν κατὰ τὴν γραφήν· ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτόν, καλῶς ποιεῖτε·

EI MÉN-toi NÓM-on te-LŪÍI-te va-si-li-KÒN ka-TÀ tīn gra-PHĪÍN: a-ga-PĪÍ-seis ton plī-SÍ-on su hōs se-af-TÓN, ka-LŌS poi-ŪÍII-te:

[10] For whoever keeps the whole law and yet stumbles at just one point is guilty of breaking all of it.

ὅστις γὰρ ὅλον τὸν νόμον τηρήσῃ, πταίσῃ δὲ ἐν ἑνί, γέγονεν πάντων ἔνοχος.

HÓS-tis gàr HÓL-on ton NÓM-on tī-RĪÍ-sī, PTÉÍS-ī de en he-NÍ, GÉG-on-en PÁN-tōn ÉN-o-khos.

[14] What good is it, my brothers and sisters, if someone claims to have faith but has no deeds? Can such faith save them?

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

TÍ to ÓPH-e-los, a-del-PHOÍ mu, e-ÀN PÍS-tin LÉG-ī tis É-khein ÉR-ga de mī ÉKH-ī? mī DÝN-a-tai hī PÍS-tis SŌÍ-zein af-TÓN?

[17] In the same way, faith by itself, if it is not accompanied by action, is dead.

οὕτως καὶ ἡ πίστις, ἐὰν μὴ ἔχῃ ἔργα, νεκρά ἐστιν καθ' ἑαυτήν.

HŪÍ-tōs ke hī PÍS-tis, e-ÀN mī ÉKH-ī ÉR-ga, nek-RÁ ÉS-tin KATH' he-af-TĪN.

[19] You believe that there is one God. Good! Even the demons believe that — and shudder.

σὺ πιστεύεις ὅτι εἷς ἐστιν ὁ θεός; καλῶς ποιεῖς· καὶ τὰ δαιμόνια πιστεύουσιν καὶ φρίσσουσιν.

SÝ pis-TÉF-eis HÓ-ti HĪÍS ÉS-tin ho the-ÓS? ka-LŌS poi-ŪÍII-s: ke ta dai-MÓN-i-a pis-TÉF-ū-sin ke PHRÍZ-sū-sin.

[24] You see that a person is considered righteous by what they do and not by faith alone.

ὁρᾶτε ὅτι ἐξ ἔργων δικαιοῦται ἄνθρωπος καὶ οὐκ ἐκ πίστεως μόνον.

ho-RÂ-te HÓ-ti ek-SÌ ÉR-gōn di-kai-ŪÍ-tai ÁN-thrō-pos ke ŪK ek PÍS-te-ōs MÓN-on.

[26] As the body without the spirit is dead, so faith without deeds is dead.

ὥσπερ γὰρ τὸ σῶμα χωρὶς πνεύματος νεκρόν ἐστιν, οὕτως καὶ ἡ πίστις χωρὶς ἔργων νεκρά ἐστιν.

HŌS-per gàr to SŌÍ-ma khō-RÌS PNÉV-ma-tos nek-RÓN ÉS-tin, HŪÍ-tōs ke hī PÍS-tis khō-RÌS ÉR-gōn nek-RÁ ÉS-tin.

CHAPTER 3: TAMING THE TONGUE; TWO KINDS OF WISDOM

ENGLISH | **GREEK (NA28)** | ***KOINE PHONETICS***

[1] Not many of you should become teachers, my fellow believers, because you know that we who teach will be judged more strictly.

Μὴ πολλοὶ διδάσκαλοι γίνεσθε, ἀδελφοί μου, εἰδότες ὅτι μεῖζον κρίμα λημψόμεθα.

mī pol-LOÌ di-DÁS-ka-loi GÍN-es-the, a-del-PHOÍ mu, ei-DÓT-es HÓ-ti MĪÍZ-on KRÍ-ma LŪÍMP-sóm-e-tha.

[5] Likewise, the tongue is a small part of the body, but it makes great boasts. Consider what a great forest is set on fire by a small spark.

οὕτως καὶ ἡ γλῶσσα μικρὸν μέλος ἐστὶν καὶ μεγάλα αὐχεῖ. ἰδοὺ ἡλίκον πῦρ ἡλίκην ὕλην ἀνάπτει·

HŪÍ-tōs ke hī GLŌS-sa mik-RÒN MÉL-os ÉS-tin ke me-GÁL-a af-KHĪÍI. i-DŪ hī-LÍ-kon PŪR hī-LÍ-kīn HÝL-īn a-NÁP-tei:

[8] but no human being can tame the tongue. It is a restless evil, full of deadly poison.

τὴν δὲ γλῶσσαν οὐδεὶς δαμάσαι δύναται ἀνθρώπων· ἀκατάσχετον κακόν, μεστὴ ἰοῦ θανατηφόρου.

tīn de GLŌS-san ū-DĪÍS da-MÁZ-ai DÝN-a-tai an-THRŌP-ōn: a-ka-TÁS-khe-ton ka-KÓN, mes-TĪÍ i-ŪÍ tha-na-tī-PHÓ-ru.

[9] With the tongue we praise our Lord and Father, and with it we curse human beings, who have been made in God's likeness.

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

en af-TĪÍ ev-lo-GŪÍ-men ton KÝ-ri-on ke pa-TÉR-a, ke en af-TĪÍ ka-ta-RŌÍ-me-tha tūs an-THRŌP-us tūs KATH' ho-MOÍ-ō-sin the-ŪÍ ge-go-NÓT-as:

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[13] Who is wise and understanding among you? Let them show it by their good life, by deeds done in the humility that comes from wisdom.

Τίς σοφὸς καὶ ἐπιστήμων ἐν ὑμῖν; δειξάτω ἐκ τῆς καλῆς ἀναστροφῆς τὰ ἔργα αὐτοῦ ἐν πραΰτητι σοφίας.

TÍS so-PHÒS ke e-pis-TĪÍ-mōn en hy-MĪN? deik-SÁT-ō ek tīs ka-LĪS a-na-stro-PHĪÍS ta ÉR-ga af-TŪ en pra-ÝT-ī-ti so-PHÍÍ-as.

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[17] But the wisdom that comes from heaven is first of all pure; then peace-loving, considerate, submissive, full of mercy and good fruit, impartial and sincere.

ἡ δὲ ἄνωθεν σοφία πρῶτον μὲν ἁγνή ἐστιν, ἔπειτα εἰρηνική, ἐπιεικής, εὐπειθής, μεστὴ ἐλέους καὶ καρπῶν ἀγαθῶν, ἀδιάκριτος, ἀνυπόκριτος·

hī de ÁN-ō-then so-PHÍÍ-a PRŌ-ton men hag-NĪÍ ÉS-tin, ÉP-ei-ta ei-rī-ni-KĪÍ, e-pi-ei-KĪÍS, ev-pei-THĪÍS, mes-TĪÍ EL-é-us ke kar-PŌN a-ga-THŌN, a-di-ÁK-ri-tos, a-ny-PÓK-ri-tos:

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[18] Peacemakers who sow in peace reap a harvest of righteousness.

καρπὸς δὲ δικαιοσύνης ἐν εἰρήνῃ σπείρεται τοῖς ποιοῦσιν εἰρήνην.

kar-PÒS de di-kai-o-SÝN-īs en ei-RĪÍ-nī SPĪÍR-e-tai tois poi-ŪÍ-sin ei-RĪÍ-nīn.

CHAPTER 4: SUBMIT TO GOD; WARNING AGAINST BOASTING

ENGLISH | **GREEK (NA28)** | ***KOINE PHONETICS***

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[1] What causes fights and quarrels among you? Don't they come from your desires that battle within you?

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

PÓ-then PÓL-e-moi ke PÓ-then MÁ-khai en hy-MĪN? ŪK en-TŪÍTH-en, ek tōn hī-do-NŌN hy-MŌN tōn stra-tef-om-ÉN-ōn en tois MÉL-e-sin hy-MŌN?

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[6] But he gives us more grace. That is why Scripture says: 'God opposes the proud but shows favor to the humble.'

μείζονα δὲ δίδωσιν χάριν· διὸ λέγει· ὁ θεὸς ὑπερηφάνοις ἀντιτάσσεται, ταπεινοῖς δὲ δίδωσιν χάριν.

MĪÍZ-on-a de DÍD-ō-sin KHÁR-in: di-Ò LÉG-ei: ho the-ÒS hy-pe-rī-PHÁN-ois an-ti-TÁS-se-tai, ta-pei-NOIS de DÍD-ō-sin KHÁR-in.

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[7] Submit yourselves, then, to God. Resist the devil, and he will flee from you.

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

hy-po-TÁG-ī-te ŪN tō the-Ō: an-TÍS-tī-te de tō di-a-BÓL-ō, ke PHÉF-kse-tai APH' hy-MŌN:

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[8] Come near to God and he will come near to you. Wash your hands, you sinners, and purify your hearts, you double-minded.

ἐγγίσατε τῷ θεῷ καὶ ἐγγιεῖ ὑμῖν. καθαρίσατε χεῖρας, ἁμαρτωλοί, καὶ ἁγνίσατε καρδίας, δίψυχοι.

en-GÍZ-a-te tō the-Ō ke en-gi-ĪÍ hy-MĪN. ka-tha-RÍZ-a-te KHĪÍR-as, ha-mar-tō-LOÍ, ke hag-NÍZ-a-te kar-DÍ-as, DÍP-sy-khoi.

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[13] Now listen, you who say, 'Today or tomorrow we will go to this or that city, spend a year there, carry on business and make money.'

Ἄγε νῦν οἱ λέγοντες· σήμερον ἢ αὔριον πορευσόμεθα εἰς τήνδε τὴν πόλιν καὶ ποιήσομεν ἐκεῖ ἐνιαυτὸν καὶ ἐμπορευσόμεθα καὶ κερδήσομεν·

ÁG-e NŪN hoi LÉG-on-tes: SĪÍ-me-ron ĪÍ AV-ri-on por-ef-SÓM-e-tha eis TĪN-de tīn PÓL-in ke poi-ĪÍ-som-en e-KĪÍ e-ni-af-TÒN ke em-por-ef-SÓM-e-tha ke ker-DĪÍ-som-en:

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[15] Instead, you ought to say, 'If it is the Lord's will, we will live and do this or that.'

ἀντὶ τοῦ λέγειν ὑμᾶς· ἐὰν ὁ κύριος θελήσῃ, καὶ ζήσομεν καὶ ποιήσομεν τοῦτο ἢ ἐκεῖνο.

an-TÌ tū LÉG-ein hy-MÂS: e-ÀN ho KÝ-ri-os the-LĪÍ-sī, ke ZĪÍ-som-en ke poi-ĪÍ-som-en TŪÍ-to ĪÍ e-KĪÍN-o.

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[17] If anyone, then, knows the good they ought to do and doesn't do it, it is sin for them.

εἰδότι οὖν καλὸν ποιεῖν καὶ μὴ ποιοῦντι, ἁμαρτία αὐτῷ ἐστιν.

ei-DÓT-i ŪN ka-LÒN poi-ĪÍN ke mī poi-ŪÍN-ti, ha-mar-TÍ-a af-TŌ ÉS-tin.

CHAPTER 5: WARNING TO THE RICH; PATIENCE IN SUFFERING; THE PRAYER OF FAITH

ENGLISH | **GREEK (NA28)** | ***KOINE PHONETICS***

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[1] Now listen, you rich people, weep and wail because of the misery that is coming on you.

Ἄγε νῦν οἱ πλούσιοι, κλαύσατε ὀλολύζοντες ἐπὶ ταῖς ταλαιπωρίαις ὑμῶν ταῖς ἐπερχομέναις.

ÁG-e NŪN hoi PLŪÍS-i-oi, KLAF-sa-te o-lo-LÝZ-on-tes e-PÌ tais ta-lai-pō-RÍ-ais hy-MŌN tais e-per-kho-MÉN-ais.

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[7] Be patient, then, brothers and sisters, until the Lord's coming. See how the farmer waits for the land to yield its valuable crop, patiently waiting for the autumn and spring rains.

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.

Mak-ro-thy-MĪÍ-sa-te ŪN, a-del-PHOÍ, HÉ-ōs tīs pa-rū-SÍ-as tū ky-RÍ-u. i-DŪ ho ge-ōr-GÒS ek-DÉ-khe-tai ton TÍM-i-on kar-PÒN tīs GĪS, mak-ro-thy-MŌN ep' af-TŌ HÉ-ōs LÁV-ī PRÓ-i-mon ke ÓP-si-mon.

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[11] As you know, we count as blessed those who have persevered. You have heard of Job's perseverance and have seen what the Lord finally brought about. The Lord is full of compassion and mercy.

ἰδοὺ μακαρίζομεν τοὺς ὑπομείναντας· τὴν ὑπομονὴν Ἰὼβ ἠκούσατε, καὶ τὸ τέλος κυρίου εἴδετε, ὅτι πολύσπλαγχνός ἐστιν ὁ κύριος καὶ οἰκτίρμων.

i-DŪ ma-ka-RÍZ-o-men tūs hy-po-MĪÍN-an-tas: tīn hy-po-mo-NĪN Yi-ŌV ī-KŪÍ-sa-te, ke to TÉL-os ky-RÍ-u ĪÍD-e-te, HÓ-ti po-LÝS-plag-khnós ÉS-tin ho KÝ-ri-os ke oik-TÍR-mōn.

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[13] Is anyone among you in trouble? Let them pray. Is anyone happy? Let them sing songs of praise.

Κακοπαθεῖ τις ἐν ὑμῖν; προσευχέσθω· εὐθυμεῖ τις; ψαλλέτω.

Ka-ko-pa-THĪÍ tis en hy-MĪN? pros-ef-KHÉS-thō: ev-thy-MĪÍ tis? psal-LÉT-ō.

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[14] Is anyone among you sick? Let them call the elders of the church to pray over them and anoint them with oil in the name of the Lord.

ἀσθενεῖ τις ἐν ὑμῖν; προσκαλεσάσθω τοὺς πρεσβυτέρους τῆς ἐκκλησίας, καὶ προσευξάσθωσαν ἐπ' αὐτὸν ἀλείψαντες αὐτὸν ἐλαίῳ ἐν τῷ ὀνόματι τοῦ κυρίου·

as-the-NĪÍ tis en hy-MĪN? pros-ka-le-SÁS-thō tūs pres-by-TÉR-us tīs ek-klī-SÍ-as, ke pros-efk-SÁS-thō-san ep' af-TÒN a-LŪÍP-san-tes af-TÒN e-LÉÍ-ō en tō o-NÓM-a-ti tū ky-RÍ-u:

15 And the prayer offered in faith will make the sick person well; the Lord will raise them up. If they have sinned, they will be forgiven.

καὶ ἡ εὐχὴ τῆς πίστεως σώσει τὸν κάμνοντα, καὶ ἐγερεῖ αὐτὸν ὁ κύριος· κἂν ἁμαρτίας ᾖ πεποιηκώς, ἀφεθήσεται αὐτῷ.

ke hī ev-KHĪÍ tīs PÍS-te-ōs SŌÍ-sei ton KÁM-non-ta, ke e-ge-RĪÍI af-TÒN ho KÝ-ri-os: KÀN ha-mar-TÍ-as ĪÍ pe-poi-ī-KŌS, a-phe-THĪÍS-e-tai af-TŌ.

16 Therefore confess your sins to each other and pray for each other so that you may be healed. The prayer of a righteous person is powerful and effective.

ἐξομολογεῖσθε οὖν ἀλλήλοις τὰς ἁμαρτίας καὶ εὔχεσθε ὑπὲρ ἀλλήλων, ὅπως ἰαθῆτε. πολὺ ἰσχύει δέησις δικαίου ἐνεργουμένη.

ek-so-mo-lo-GĪÍ-es-the ŪN al-LĪÍ-lois tas ha-mar-TÍ-as ke EF-khes-the hy-PÈR al-LĪÍ-lōn, HÓP-ōs i-a-THĪÍ-te. po-LÝ is-KHÝEI DÉ-ī-sis di-KÉÍ-u e-ner-gū-MÉ-nī.

20 remember this: whoever turns a sinner from the error of their way will save them from death and cover over a multitude of sins.

γινωσκέτω ὅτι ὁ ἐπιστρέψας ἁμαρτωλὸν ἐκ πλάνης ὁδοῦ αὐτοῦ σώσει ψυχὴν αὐτοῦ ἐκ θανάτου καὶ καλύψει πλῆθος ἁμαρτιῶν.

gi-nōs-KÉT-ō HÓ-ti ho e-pi-STRÉPS-as ha-mar-tō-LÒN ek PLÁ-nīs ho-DŪÍ af-TŪ SŌÍ-sei psy-KHĪÍN af-TŪ ek tha-NÁ-tu ke ka-LÝP-sei PLĪÍ-thos ha-mar-ti-ŌN.