

ΙΑΚΩΒΟΥ ΕΠΙΣΤΟΛΗ

1:1 Ἰάκωβος, Θεοῦ καὶ Κυρίου Ἰησοῦ Χριστοῦ δοῦλος, ταῖς δώδεκα φυλαῖς ταῖς ἐν τῇ Διασπορᾷ· χαίρειν.

Various exhortations

1:2 Πᾶσαν χαρὰν ἠγήσασθε, ἀδελφοί μου, ὅταν πειρασμοῖς περιπέσητε ποικίλοις, **3** γινώσκοντες ὅτι τὸ δοκίμιον ὑμῶν τῆς πίστεως κατεργάζεται ὑπομονήν· **4** ἡ δὲ ὑπομονὴ ἔργον τέλειον ἐχέτω, ἵνα ᾗτε τέλειοι καὶ ὀλόκληροι, ἐν μηδενὶ λειπόμενοι.

About wisdom

5 Εἰ δέ τις ὑμῶν λείπεται σοφίας, αἰτείτω παρὰ τοῦ δίδόντος Θεοῦ πᾶσιν ἀπλῶς καὶ οὐκ^g ὀνειδίζοντος, καὶ δοθήσεται αὐτῷ. **6** Αἰτείτω δὲ ἐν πίστει, μηδὲν διακρινόμενος, ὁ γὰρ διακρινόμενος ἔοικεν κλύδωνι θαλάσσης ἀνεμιζομένῳ καὶ ῥιπιζομένῳ—**7** μὴ γὰρ οἰέσθω ὁ ἄνθρωπος ἐκεῖνος ὅτι λήψεται^h τι παρὰ τοῦⁱ Κυρίου, **8** ἀνὴρ δίψυχος ἀκατάστατος ἐν πάσαις ταῖς ὁδοῖς αὐτοῦ.

9 Καυχάσθω δὲ ὁ ἀδελφὸς ὁ ταπεινὸς ἐν τῷ ὕψει αὐτοῦ, **10** ὁ δὲ πλούσιος ἐν τῇ ταπεινώσει αὐτοῦ, ὅτι ὡς ἄνθος χόρτου παρελεύσεται. **11** Ἀνέτειλεν γὰρ ὁ ἥλιος σὺν τῷ καύσωνι καὶ ἐξήρανε τὸν χόρτον, καὶ τὸ ἄνθος αὐτοῦ ἐξέπεσεν καὶ ἡ εὐπρέπεια τοῦ προσώπου αὐτοῦ ἀπόλετο. Οὕτως καὶ ὁ πλούσιος ἐν ταῖς πορείαις αὐτοῦ μαρανθήσεται.

About testing

12 Μακάριος ἀνὴρ ὃς ὑπομένει πειρασμόν, ὅτι δόκιμος γενόμενος λήψεται^j τὸν στέφανον τῆς ζωῆς ὃν ἐπηγγείλατο ὁ Κύριος^k τοῖς ἀγαπῶσιν αὐτόν. **13** Μηδεὶς πειραζόμενος λεγέτω ὅτι «Ἀπὸ^l Θεοῦ πειράζομαι,» ὁ γὰρ Θεὸς ἀπειραστός ἐστιν κακῶν, πειράζει δὲ αὐτὸς οὐδένα. **14** Ἐκαστος δὲ πειράζεται ὑπὸ τῆς ἰδίας ἐπιθυμίας, ἐξελκόμενος καὶ δελεαζόμενος. **15** Εἶτα ἡ ἐπιθυμία, συλλαβοῦσα, τίκει ἀμαρτίαν, ἡ δὲ ἀμαρτία ἀποτελεσθεῖσα, ἀποκύει θάνατον.

16 Μὴ πλανᾶσθε, ἀδελφοί μου ἀγαπητοί· **17** πᾶσα δόσις ἀγαθὴ καὶ πᾶν δῶρημα τέλειον Ἄνωθέν ἐστιν, καταβαῖνον ἀπὸ τοῦ Πατρὸς τῶν φώτων, παρ' ᾧ οὐκ ἐν^m παραλλαγῇ ἢ τροπῆς ἀποσκίασμα. **18** Βουληθεῖς, ἀπεκύησεν ἡμᾶς λόγῳ ἀληθείας, εἰς τὸ εἶναι ἡμᾶς ἀπαρχὴν τινα τῶν αὐτοῦ κτισμάτων.

^g οὐκ **f**³⁵ (70.3%) RP, HF, OC, CP | μη **KA, B, C** (29.7%) TR, NU (James is stating a fact; God doesn't reproach.)

^h ληψεται **f**³⁵ [98.5%] RP, HF, OC, TR, CP | λημψεται (**ℵ**)A, B(C) [1.5%] NU

ⁱ του *rell* | --- [15%]

^j ληψεται **f**³⁵ C [98.5%] RP, HF, OC, TR, CP | λημψεται **ℱ**²³**KA, B** [1.5%] NU

^k ο κυριος **f**³⁵ (89%) RP, HF, OC, TR, CP | 2 C (4.8%) | 1 θεος (3.6%) | --- **ℱ**²³**KA, B** (2%) NU | 1 απευδης θεος (0.6%) (The Alexandrian omission of the subject of the verb produces an inferior text; to use the 'harder reading' canon to foist the inferior reading on James I consider to be unfair and illegitimate.)

^l απο **f**³⁵ A, B, C [93%] RP, HF, OC, CP, NU | υπο **ℵ** [2.5%] | 1 του [4%] TR | παρα [0.5%]

^m ενι *rell* | εστιν **ℵ** [10%]

19 Ὡστε,ⁿ ἀδελφοί μου ἀγαπητοί, ἔστω^o πᾶς ἄνθρωπος ταχύς εἰς τὸ ἀκοῦσαι, βραδύς εἰς τὸ λαλῆσαι, βραδύς εἰς ὀργήν· 20 ὀργή γὰρ ἀνδρὸς δικαιοσύνην Θεοῦ οὐ κατεργάζεται.^p

About obeying the Word

21 Διὸ ἀποθέμενοι πᾶσαν ῥυπαρίαν καὶ περισσεΐαν κακίας, ἐν πραύτητι^q δέξασθε τὸν ἔμφυτον λόγον τὸν δυνάμενον σῶσαι τὰς ψυχὰς ὑμῶν.^r 22 Γίνεσθε δὲ ποιηταὶ λόγου^s καὶ μὴ μόνον ἀκροαταί,^t παραλογιζόμενοι ἑαυτοὺς. 23 Ὅτι εἴ τις ἀκροατῆς νόμου^u ἐστὶν καὶ οὐ ποιητῆς, οὗτος ἔοικεν ἀνδρὶ κατανοοῦντι τὸ πρόσωπον τῆς γενέσεως αὐτοῦ ἐν ἐσόπτρῳ· 24 κατενόησεν γὰρ ἑαυτὸν καὶ ἀπελήλυθεν καὶ εὐθέως ἐπελάθετο ὅποιος ἦν. 25 Ὁ δὲ παρακύψας εἰς νόμον τέλειον τὸν τῆς ἐλευθερίας καὶ παραμείνας, οὗτος^v—οὐκ ἀκροατῆς ἐπιλησμονῆς γενόμενος ἀλλὰ ποιητῆς ἔργου—οὗτος μακάριος ἐν τῇ ποιήσει αὐτοῦ ἔσται.

26 Εἴ τις δοκεῖ θρησκὸς εἶναι ἐν ὑμῖν,^w μὴ χαλιναγωγῶν γλῶσσαν αὐτοῦ ἀλλ' ^x ἀπατῶν καρδίαν αὐτοῦ, τούτου μάταιος ἢ θρησκεία. 27 Θρησκεία καθαρὰ καὶ ἀμίαντος παρὰ^y Θεῶ καὶ Πατρὶ αὕτη ἐστίν· ἐπισκέπτεσθαι ὀρφανούς καὶ χήρας ἐν τῇ θλίψει αὐτῶν, ἄσπιλον ἑαυτὸν τηρεῖν ἀπὸ τοῦ κόσμου.

About partiality

2:1 Ἀδελφοί μου, μὴ ἐν προσωποληψίαις^z ἔχετε τὴν πίστιν τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, τῆς Δόξης. 2 Ἐὰν γὰρ εἰσέλθῃ εἰς τὴν^a συναγωγὴν ὑμῶν ἀνὴρ χρυσοδακτύλιος, ἐν ἐσθῆτι λαμπρᾷ, εἰσέλθῃ δὲ καὶ πτωχὸς ἐν ῥυπαρᾷ ἐσθῆτι, 3 καὶ ἐπιβλέψητε^b ἐπὶ τὸν φοροῦντα τὴν λαμπρὰν ἐσθῆτα^c καὶ εἴπητε αὐτῷ,^d «Σὺ κάθου

ⁿ ὦστε f³⁵ [95%] RP, HF, OC, TR, CP | ἰστε NB, C [3%] NU | ἰστε δε A [1%] | --- [1%] (Another Alexandrian infelicity that should not be imputed to James.)

^o εστω f³⁵ [97%] RP, HF, OC, TR, CP | 1 δε NB, C [2%] NU | και 1 A [1%]

^p ου κατεργαζεται f³⁵ C (82.9%) RP, HF, OC, TR, CP | ουκ εργαζεται NA, B (16.3%) NU | 2 (0.8%)

^q πραυτητι f³⁵ NA, B, C [92%] RP, HF, OC, TR, NU | πραοτητι [8%] CP

^r υμων *rell* | ημων [25%]

^s λογου f³⁵ NA, B, C [89%] RP, HF, OC, TR, CP, NU | νομου [6%] | λογων [4%] | two other variants [1%]

^t μονον ακροαται f³⁵ NA, C (94%) RP, HF, OC, TR, CP, NU | ~ 21 B (4.4%) ECM | 2 (1.2%) | two other variants

^u νομου f³⁵ [30%] | λογου NA, B, C [69%] RP, HF, OC, TR, CP, NU | λογων [1%] (Comparing verse 23 with verse 25, James is now talking about 'law', but copyists, having already written 'word' twice, could make the change, of 'law' to 'word', almost without thinking. If the original were 'word' there would be no pressure to change it to 'law'.)

^v ουτος f³⁵ (87.6%) RP, HF, OC, TR, CP | ουτως (6.8%) | --- NA, B, C, 0173 (5.2%) NU | και (0.4%) (The Alexandrians didn't like the repetition of the emphatic pronoun.)

^w ειναι εν υμιν f³⁵ (80.3%) RP, HF, OC, TR [12 ημιν (1.6%)] | ~ 231 (8.2%) CP [~ 2 ημιν 1 (0.4%)] | 1 NA, B, C, 0173 (9.4%) NU

^x αλλ f³⁵ [35%] OC, TR | αλλα NA, B, C, 0173 [65%] RP, HF, CP, NU (The MSS supporting the shorter form come from a considerable number of rivulets within the transmission spectrum, many of them non-Byzantine.)

^y παρα f³⁵ N [80%] RP, HF, CP | 1 τω A, B, C [20%] OC, TR, NU (OC is in small print.) (The phrase 'God and Father' works like a proper noun; being its first occurrence the article isn't called for.)

^z προσωποληψιαις f³⁵ [99%] RP, HF, OC, TR, CP | προσωπολημψιαις NA, B, C [1%] NU

^a την f³⁵ A [96.5%] RP, HF, OC, TR, CP | --- NB, C [3.5%] NU

^b και επιβλεψητε f³⁵ NA [93%] RP, HF, OC, TR, CP | ~ 2 δε B, C [7%] NU

^c λαμπραν εσθητα f³⁵ [30%] | ~ 2 την 1 NA, B, C [70%] RP, HF, OC, TR, CP, NU

^d αυτω f³⁵ [91%] RP, HF, OC, TR, CP | --- NA, B, C [9%] NU (Would not James, a Jew, write 'to him'?)

ὤδε^ε καλῶς,» καὶ τῷ πτωχῷ εἶπητε, «Σὺ στήθι ἐκεῖ,» ἢ «Κάθου^φ ὤδε^ε ὑπὸ τὸ ὑποπόδιόν μου,» 4 οὐ^h διεκρίθητε ἐν ἑαυτοῖς καὶ ἐγένεσθε κριταὶ διαλογισμῶν πονηρῶν;

5 Ἀκούσατε, ἀδελφοί μου ἀγαπητοί. Οὐχ ὁ Θεὸς ἐξελέξατο τοὺς πτωχοὺς τοῦ κόσμουⁱ πλουσίους ἐν πίστει καὶ κληρονόμους τῆς βασιλείας ἧς ἐπηγγείλατο τοῖς ἀγαπῶσιν αὐτόν; 6 Ὑμεῖς δὲ ἠτιμάσατε τὸν πτωχόν. Οὐχ οἱ πλούσιοι καταδυναστεύουσιν ὑμῶν, καὶ αὐτοὶ ἔλκουσιν ὑμᾶς εἰς κριτήρια; 7 Οὐκ αὐτοὶ βλασφημοῦσιν τὸ καλὸν ὄνομα τὸ ἐπικληθὲν ἐφ' ὑμᾶς; 8 Εἰ μέντοι νόμον τελεῖτε βασιλικὸν κατὰ τὴν Γραφήν, «Ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτόν,»^j καλῶς ποιεῖτε· 9 εἰ δὲ προσωποληπτεῖτε,^k ἀμαρτίαν ἐργάζεσθε, ἐλεγχόμενοι ὑπὸ τοῦ νόμου ὡς παραβάται. 10 Ὅστις γὰρ ὄλον τὸν νόμον τηρήσει,^l πταίσει^m δὲ ἐν ἐνί, γέγονεν πάντων ἔνοχος. 11 Ὁ γὰρ εἰπὼν, «Μὴ μοιχεύσης,» εἶπεν καὶ, «Μὴ φονεύσης.»ⁿ Εἰ δὲ οὐ μοιχεύσεις, φονεύσεις^ο δέ, γέγονας παραβάτης νόμου.

12 Οὕτως λαλεῖτε καὶ οὕτως ποιεῖτε ὡς διὰ νόμου ἐλευθερίας μέλλοντες κρίνεσθαι 13 (ἢ γὰρ κρίσις ἀνήλεος^p τῷ μὴ ποιήσαντι ἔλεος). Κατακαυχᾶται^q ἔλεον^r κρίσεως.

^ε ὤδε *rell* | ὤδε *f*³⁵ [40%] (Since there appears to be no difference in meaning, I follow the usual spelling, but wish to record the variant for possible future reference; a similar statement will obtain wherever the word occurs.)

^f ἐκει η καθου *f*³⁵ *NA* (97%) *RP, HF, OC, TR, CP, NU* | ~ 231 *B* (2%) *ECM* | 1 και 3 *C* (0.6%) | two other variants

^g ὠδε *f*³⁵ *X* (93.2%) *RP, HF, OC, TR, CP* | --- *A, B, C* (6.8%) *NU*

^h ου *f*³⁵ *NA, C* (26.8%) *NU* | και 1 (72.2%) *RP, HF, OC, TR, CP* | και (0.6%) | --- *B* (0.4%) (The protasis occupies verses 2 and 3; the και looks to me like an infelicitous gloss introduced by copyists who lost the flow of the argument.)

ⁱ του κοσμου *f*³⁵ (90.7%) *RP, HF, OC, CP* | 12 τουτου (5.6%) *TR* | τω κοσμω *NA, B, C* (2.4%) *NU* | εν τω κοσμω (0.4%) | και τω κοσμω (0.2%) | εν κοσμω (0.8%)

^j σεαυτον *f*³⁵ *NA(B)C* [50%] *RP, HF, OC, TR, NU* | εαυτον [50%] *CP* (It would be easy to drop one of the two sigmas—ΩCCEAYTON)

^k προσωποληπτειτε *f*³⁵ [98.5%] *RP, HF, OC, TR, CP* | προσωπολημπτειτε *NA, B, C* [1.5%] *NU*

^l τηρησει *f*³⁵ [89.5%] *RP, HF, TR, CP* | τηρηση *NB, C* [1.5%] *OC, NU* | τελεσει [3%] | πληρωσει *A* [5%] | three other variants (Since the apodosis is indicative, the protasis is too; James isn't being hypothetical.)

^m πταισει *f*³⁵ [96.5%] *RP, HF, TR, CP* | πταιση *NA, B, C* [3%] *OC, NU* | two other variants

ⁿ μη μοιχευσης ... μη φονευσης *f*³⁵ *A, B* [74%] *OC, TR, CP, NU* | μη μοιχευσεις ... μη φονευσεις [7%] *RP, HF* [*ECM* says that *X* [3%] are ambiguous as to these first two variants—in uncial script they are very similar] | μη μοιχευσης ... ου φονευσεις [1%] | μη μοιχευσεις ... ου φονευσεις [5%] | μη φονευσης ... μη μοιχευσης *C* [4%] | μη φονευσης ... ου μοιχευσεις [3%] | μη φονευσεις ... μη μοιχευσεις [0.5%] | μη φονευσης ... ου μοιχευσης [1.5%] (There are two other variants plus another ambiguity that account for [1%].)

^ο μοιχευσεις φονευσεις *f*³⁵ [74%] *RP, HF, OC, TR, CP* | μοιχευεις φονευεις *NA, B, C* [5%] *NU* | μοιχευσης φονευσης [8%] | μοιχευσης φονευσεις [4%] | μοιχευσεις φονευσης [1%] | μοιχευεις φονευσεις [1%] | μοιχευσεις φονευεις [1.5%] | φονευσεις μοιχευσεις [4%] | φονευεις μοιχευεις [1%] | two other variants

^p ανηλεος *f*³⁵ [20%] | ανελεος *NA, B, C* [30%] *RP, HF, OC, NU* | ανιλεως [50%] *CP, TR* (That someone would have introduced an Attic form in the middle ages is scarcely credible, so *f*³⁵ is early.)

^q κατακαυχεται *f*³⁵ *NB, C* [85%] *RP, HF, OC, CP, NU* | 1 δε [10%] | και 1 [3%] *TR* | κατακαυχασθω [1%] | κατακαυχασθω δε *A* [1%] | two other variants

^r ελεον *f*³⁵ *C* [80%] *RP, HF, CP* | ελεος *NA, B* [20%] *OC, TR, NU* (I take 'the law of liberty' to be the subject of the verb, κατακαυχεται, and 'mercy' its direct object—"That law exalts mercy over judgment". But that subject is in a prior sentence, and one has to stop and think.)

Faith and works

2:14 Τί τὸ ὄφελος, ἀδελφοί μου, ἐὰν πίστιν λέγη τις^s ἔχειν, ἔργα δὲ μὴ ἔχει;^t Μὴ δύναται ἡ πίστις σῶσαι αὐτόν; **15** Ἐὰν δὲ^u ἀδελφὸς ἢ ἀδελφὴ γυμνοὶ ὑπάρχωσιν, καὶ λειπόμενοι ὧσιν^v τῆς ἐφημέρου τροφῆς, **16** εἶπη δὲ τις αὐτοῖς ἐξ ὑμῶν, «Ὑπάγετε ἐν εἰρήνῃ, θερμαίνεσθε καὶ χορτάζεσθε,» μὴ δῶτε δὲ αὐτοῖς τὰ ἐπιτήδεια τοῦ σώματος, τί τὸ ὄφελος; **17** Οὕτως καὶ ἡ πίστις, ἐὰν μὴ ἔργα ἔχη,^w νεκρά ἐστίν, καθ' ἑαυτήν. **18** (Ἄλλ' ἐρεῖ τις· «Σὺ πίστιν ἔχεις κἀγὼ ἔργα ἔχω. Δεῖξόν μοι τὴν πίστιν σου ἐκ^x τῶν ἔργων σου,^y κἀγὼ δεῖξω σοι^z ἐκ τῶν ἔργων μου τὴν πίστιν μου.»^a **19** Σὺ πιστεύεις ὅτι ὁ Θεὸς εἶς ἐστίν.^b Καλῶς ποιεῖς. Καὶ τὰ δαιμόνια πιστεύουσιν—καὶ φρίσσουν.) **20** Θέλεις δὲ γινῶναι, ὧ ἄνθρωπε κενέ, ὅτι ἡ πίστις χωρὶς τῶν ἔργων νεκρά^c ἐστίν;

Examples

21 Ἀβραὰμ^d ὁ πατὴρ ἡμῶν οὐκ ἐξ ἔργων ἐδικαιώθη ἀνενέγκας Ἰσαὰκ τὸν υἱὸν αὐτοῦ ἐπὶ τὸ θυσιαστήριον; **22** Βλέπεις ὅτι ἡ πίστις συνήργει τοῖς ἔργοις αὐτοῦ, καὶ ἐκ τῶν ἔργων ἡ πίστις ἐτελειώθη. **23** Καὶ ἐπληρώθη ἡ Γραφή ἡ λέγουσα, «Ἐπίστευσεν δὲ Ἀβραὰμ τῷ Θεῷ, καὶ ἐλογίσθη αὐτῷ εἰς δικαιοσύνην.» Καὶ «φίλος Θεοῦ» ἐκλήθη. **24** Ὁρᾶτε τοίνυν ὅτι^e ἐξ ἔργων δικαιοῦται ἄνθρωπος, καὶ οὐκ ἐκ πίστεως μόνον. **25** Ὁμοίως δὲ καὶ Ῥαὰβ ἡ πόρνη οὐκ ἐξ ἔργων ἐδικαιώθη ὑποδεξαμένη τοὺς ἀγγέλους^f καὶ ἑτέρα ὁδῶ ἐκβαλοῦσα; **26** Ὡσπερ γὰρ τὸ σῶμα χωρὶς πνεύματος νεκρόν ἐστίν, οὕτως καὶ ἡ πίστις χωρὶς τῶν^g ἔργων νεκρά ἐστίν.

^s λέγη τις **f**³⁵ **NB** [70%] **RP, HF, OC, TR, CP, NU** | ~ 21 **A, C** [1%] | λέγει 2 [28%] | three other variants

^t ἔχει **f**³⁵ [46%] | εχη **NA, B, C** [47%] **RP, HF, OC, TR, CP, NU** | εχειν [4.5%] | σχη [2.5%] (James is stating a fact; the person doesn't have works.)

^u δε **f**³⁵ **A, C** [84%] **RP, HF, OC, TR, CP** | --- **NB** [15%] **NU** | two other variants

^v ὧσιν **f**³⁵ **A** [95%] **RP, HF, OC, TR, CP** | --- **NB, C** [5%] **NU**

^w εργα εχη **f**³⁵ [75%] **RP, HF, OC, TR, CP** | ~ 21 **NA, B, C** [24%] **NU** | three other variants

^x εκ **f**³⁵ (88.2%) **RP, HF, OC, TR, CP** | χωρις **NA, B, C** (10.8%) **NU** | two other variants (This delightful verse is generally misunderstood to this day. [At least three of the four Alexandrian variants in this verse derive from misunderstanding.] The translations that close the quote after the first 'works' don't make sense. The hypothetical objector has disclaimed faith, so for James to say, "Show me your faith," doesn't follow. James clearly teaches salvation by faith, a faith that is alive [if you're alive you do things]. But an orthodox Jew believes in salvation by works, so here James [who had once been one] anticipates an objection from that quarter. The salvation-by-works person has a different faith.)

^y σου **f**³⁵ **C** [92%] **RP, HF, OC, TR, CP** | --- **NA, B** [8%] **NU**

^z δεῖξω σοι **f**³⁵ **A, C** [92%] **RP, HF, OC, TR, CP** | ~ 21 **NB** [8%] **NU**

^a μου **f**³⁵ **A** [93%] **RP, HF, OC, TR, CP** | --- **NB, C** [7%] **NU** | one other variant

^b ο θεος εις εστιν **f**³⁵ (80.4%) **RP, HF, OC, TR, CP** | 234 (9.9%) | ~ 324 **B** (4.2%) | ~ 3124 **C** (1.6%) | ~ 3412 **NA** (1.8%) **NU** | ~ 342 (0.8%) | 124 (0.6%) | 24 (0.6%) | ~ 42 (0.2%) (In his retort James cites a central tenet in Judaism. Since the demons believe the same thing, and it doesn't do them any good, something more or different is needed.)

^c νεκρα **f**³⁵ **NA** (98.2%) **RP, HF, OC, TR, CP** | αργη **B, C** (1.6%) **NU** | κενη (0.2%)

^d ἀβρααμ **f**³⁵ [50%] | ἄβρααμ **NA, B, C** [50%] **RP, HF, OC, TR, CP, NU** (This statement of evidence obtains in verse 23 as well.) [When Jehovah changed Abram's name to Abraham (Genesis 17:5) the intervocalic aspiration in Hebrew is adequately represented in English by 'h'; but so far as I know, there is no way in Greek to indicate intervocalic aspiration within a word—the only alternative to losing the aspiration altogether would be to place it at the beginning of the word.]

^e τοινυν οτι **f**³⁵ (87.5%) **RP, HF, OC, TR, CP** | 2 **NA, B, C** (11.3%) **NU** | ~ 2 ουτως (1.2%)

^f αγγελους *rell* | κατασκοπους **C** [10%]

^g των **f**³⁵ **A, C** [92%] **RP, HF, OC, TR, CP** | --- **Ɀ²⁰NB** [8%] **NU**

Careful with your tongue!

3:1 Μὴ πολλοὶ διδάσκαλοι γίνεσθε, ἀδελφοί μου, εἰδότες ὅτι μεῖζον κρῖμα ληψόμεθα.^h **2** Πολλὰ γὰρ πταίμεν ἅπαντες. Εἴ τις ἐν λόγῳ οὐ πταίει, οὗτος τέλειος ἀνὴρ, δυνάμενοςⁱ χαλιναγωγεῖν καὶ ὄλον τὸ σῶμα. **3** Ἴδε,^j τῶν ἵππων τοὺς χαλινούς εἰς τὰ στόματα βάλλομεν πρὸς τὸ^k πείθεσθαι αὐτοὺς ἡμῖν, καὶ ὄλον τὸ σῶμα αὐτῶν μετάγομεν. **4** Ἴδου καὶ τὰ πλοῖα· τηλικαῦτα ὄντα καὶ ὑπὸ ἀνέμων σκληρῶν^l ἐλαυνόμενα, μετάγεται ὑπὸ ἐλαχίστου πηδαλίου ὅπου ἄν^m ἡ ὁρμὴ τοῦ ἰθύνοντοςⁿ βούληται.^o **5** Οὕτως καὶ ἡ γλῶσσα μικρὸν μέλος ἐστὶν καὶ μεγαλαυχεῖ.^p

Ἴδου, ὀλίγον^q πῦρ ἠλίκην ὕλην ἀνάπτει. **6** Καὶ ἡ γλῶσσα πῦρ, ὁ κόσμος τῆς ἀδικίας, οὕτως^r ἡ γλῶσσα καθίσταται ἐν τοῖς μέλεσιν ἡμῶν, ἡ σπιλοῦσα ὄλον τὸ σῶμα καὶ φλογίζουσα τὸν τροχὸν τῆς γενέσεως, καὶ φλογιζομένη ὑπὸ τῆς Γεέννης. **7** Πᾶσα γὰρ φύσις θηρίων τε καὶ πετεινῶν, ἐρπετῶν τε καὶ ἐναλίων, δαμάζεται καὶ δεδάμασται τῇ φύσει τῇ ἀνθρωπίνῃ. **8** Τὴν δὲ γλῶσσαν οὐδεὶς δύναται ἀνθρώπων δαμάσαι^s—ἀκατάσχετον^t κακόν, μεστὴ ἰοῦ θανατηφόρου. **9** Ἐν αὐτῇ εὐλογοῦμεν τὸν Θεὸν^u καὶ Πατέρα, καὶ ἐν αὐτῇ καταρώμεθα τοὺς ἀνθρώπους τοὺς καθ' ὁμοίωσιν Θεοῦ γεγονότας. **10** Ἐκ τοῦ αὐτοῦ στόματος ἐξέρχεται εὐλογία καὶ κατάρα. Οὐ κρίνεται, ἀδελφοί μου,^v ταῦτα οὕτως γίνεσθαι. **11** Μήτις ἡ πηγὴ ἐκ τῆς αὐτῆς ὀπῆς βρῦει τὸ γλυκὺ καὶ τὸ πικρὸν;^w **12** Μὴ δύναται, ἀδελφοί μου, συκὴ ἐλαίας ποιῆσαι, ἢ ἄμπελος σῦκα; Οὕτως^x οὐδεμία πηγὴ ἀλυκὸν καὶ^y γλυκὺ ποιῆσαι ὕδωρ.

^h ληψόμεθα f³⁵ [97.5%] RP, HF, OC, TR, CP | ληψομεθα xA, B, C [1%] NU | ληψεσθε [1.5%]

ⁱ δυναμενος f³⁵ x [23%] | δυνατος A, B [76.5%] RP, HF, OC, TR, CP, NU (two other variants, and ECM lists codex C as ambiguous.) (Is it not more likely that the present participle [unexpected] would be changed to the adjective than vice versa?—but it makes great sense, ‘being able to bridle’.)

^j ιδε f³⁵ [60%] RP, HF, OC, CP | ει δε [38.5%] NU | ιδου [0.5%] TR (ECM lists six uncials as ambiguous, including xA, B, C. The variant chosen by NU scarcely makes sense. The και at the beginning of verse 4 presupposes an imperative at the beginning of verse 3.)

^k προς το f³⁵ A (97%) RP, HF, OC, TR, CP | εις 2 xB, C (2.4%) NU | τω (0.6%)

^l ανεμων σκληρων f³⁵ xB, C [44%] NU | ~ 21 A [56%] RP, HF, OC, TR, CP

^m αν f³⁵ A, C [99.5%] RP, HF, OC, TR, CP | --- xB [0.5%] NU

ⁿ ιθυνοντος f³⁵ [21%] | ευθυνοντος xA, B, C [79%] RP, HF, OC, TR, CP, NU (At issue is a mere question of spelling, the first variant being classical Greek. It seems to me more probable that the unfamiliar classical form would be changed to the familiar *koine* than vice versa [most lexicons don’t even list the classical form].)

^o βουληται f³⁵ A, C [89%] RP, HF, OC, TR, CP | βουλεται xB [10%] NU | βουλοιτο [1%]

^p μεγαλαυχει f³⁵ p²⁰x [95%] RP, HF, OC, TR, CP | μεγαλα αυχει A, B, C [5%] NU

^q ολιγον f³⁵ A^v, C [95%] RP, HF, OC, TR, CP | ηλικον xB [3%] NU | ολιγων [2%] (The Alexandrian variant goes against James’ argument.)

^r ουτως f³⁵ [83%] RP, HF, OC, TR, CP | 1 και [8%] | --- p²⁰xA, B, C [9%] NU

^s δυναται ανθρωπων δαμασαι f³⁵ (84.1%) RP, HF, OC, TR, CP | ~ 132 xA (11.9%) | ~ 312 B, C (1%) NU | 13 (1.4%) | 1 (0.8%) | three other variants plus an ambiguity

^t ακατασχετον f³⁵ C (97.4%) RP, HF, OC, TR, CP | ακαταστατον xA, B (2.6%) NU

^u θεον f³⁵ [96%] RP, HF, OC, TR, CP | κυριον p²⁰xA, B, C [4%] NU (The title used in 1:27 is repeated, and being a repetition it comes with the article.)

^v μου f³⁵ xA, B, C [84%] RP, HF, OC, TR, NU | 1 αγαπητοι [16%] CP

^w γλυκυ και το πικρον f³⁵ xA, B, C [85%] RP, HF, OC, TR, CP, NU | 124 [4%] | 1234 υδωρ [3%] | ~ 4231 [8%]

^x ουτως f³⁵ x [97%] RP, HF, OC, TR, CP | --- A, B, C [3%] NU

^y ουδεμα πηγη αλυκον και f³⁵ [96%] RP, HF, OC, TR, CP | ουδε αλυκον x [1.6%] | ουτε αλυκον A, B, C [1.8%] NU | three other variants (Who knows what got into the Alexandrians here.)

True wisdom

True contrasted with demonic

3:13 Τίς^z σοφὸς καὶ ἐπιστήμων ἐν ὑμῖν; Δειξάτω ἐκ τῆς καλῆς ἀναστροφῆς τὰ ἔργα αὐτοῦ ἐν πραύτητι σοφίας. **14** Εἰ δὲ ζῆλον πικρὸν ἔχετε καὶ ἐριθείαν ἐν τῇ καρδίᾳ ὑμῶν, μὴ κατακαυχᾶσθε^a καὶ ψεύδεσθε κατὰ τῆς ἀληθείας—**15** οὐκ ἔστιν αὕτη ἡ σοφία^b Ἐνωθεν κατερχομένη, ἀλλ’^c ἐπίγειος, ψυχικὴ, δαιμονιώδης. **16** Ὅπου γὰρ ζῆλος καὶ ἐριθεία, ἐκεῖ ἀκαταστασία καὶ πᾶν φαῦλον πρᾶγμα. **17** Ἡ δὲ Ἐνωθεν σοφία πρῶτον μὲν ἀγνή ἐστιν, ἔπειτα εἰρηνικὴ, ἐπιεικὴς, εὐπειθής, μεστὴ ἐλέους καὶ καρπῶν ἀγαθῶν, ἀδιάκριτος καὶ^d ἀνυπόκριτος. **18** Καρπὸς δὲ^e δικαιοσύνης ἐν εἰρήνῃ σπεύρεται τοῖς ποιοῦσιν εἰρήνην.

Is not worldliness

4:1 Πόθεν πόλεμοι καὶ^f μάχαι ἐν ὑμῖν; Οὐκ ἐντεῦθεν, ἐκ τῶν ἡδονῶν ὑμῶν τῶν στρατευομένων ἐν τοῖς μέλεσιν ὑμῶν; **2** Ἐπιθυμεῖτε καὶ οὐκ ἔχετε· φονεύετε καὶ ζηλοῦτε καὶ οὐ δύνασθε ἐπιτυχεῖν· μάχεσθε καὶ πολεμεῖτε. Οὐκ ἔχετε^g διὰ τὸ μὴ αἰτεῖσθαι ὑμᾶς. **3** Αἰτεῖτε καὶ οὐ λαμβάνετε διότι κακῶς αἰτεῖσθε, ἵνα ἐν ταῖς ἡδοναῖς ὑμῶν δαπανήσητε. **4** Μοιχοὶ καὶ^h μοιχαλίδες, οὐκ οἴδατε ὅτι ἡ φιλία τοῦ κόσμου ἔχθρα τοῦ Θεοῦ ἐστιν; Ὅς ἂνⁱ οὐκ^j βουλευθῆ φίλος εἶναι τοῦ κόσμου ἐχθρὸς τοῦ Θεοῦ καθίσταται. **5** Ἡ δοκεῖτε ὅτι κενῶς ἡ Γραφὴ λέγει, πρὸς φθόνον ἐπιποθεῖ τὸ Πνεῦμα ὁ κατώκησεν^k ἐν ἡμῖν; **6** Μείζονα δὲ δίδωσιν χάριν· διὸ λέγει, «Ὁ Θεὸς^l ὑπερηφάνοις ἀντιτάσσεται, ταπεινοῖς δὲ δίδωσιν χάριν.»

Is submitting to God

7 Ὑποτάγητε οὖν τῷ Θεῷ· ἀντίστητε^m τῷ διαβόλῳ καὶ φεύζεται ἀφ’ ὑμῶν. **8** Ἐγγίσατε τῷ Θεῷ καὶ ἐγγιεῖ ὑμῖν. Καθαρίσατε χεῖρας, ἁμαρτωλοί, καὶ ἀγνίστατε καρδίας, δίψυχοι. **9** Ταλαιπωρήσατε καὶ πενήθησατε καὶ κλαύσατε· ὁ γέλως ὑμῶν εἰς

^z τις **F**³⁵ **NA,B,C** [90%] **RP,HF,OC,TR,NU** | εἰ 1 [4%] **CP** | --- [6%]

^a κατακαυχασθε *rell* | καυχασθε **A** [15%]

^b αὕτη ἡ σοφία **F**³⁵ **NA,B** [84%] **RP,HF,OC,TR,CP,NU** | ~ 231 **C** [10%] | 23 [6%]

^c ἀλλ’ **F**³⁵ **Ɀ**¹⁰⁰ **A,C** [99.4%] **RP,HF,OC,TR,CP** | ἀλλὰ **ⱿB** [0.6%] **NU**

^d καὶ **F**³⁵ **Ɀ**¹⁰⁰ [90%] **RP,HF,OC,TR,CP** | --- **NA,B,C** [10%] **NU**

^e δε **F**³⁵ **A,B,C** [56.6%] **NU** | δε της [42%] **RP,HF,OC,TR,CP** | δε ο **Ɀ** [0.4%] | --- [1%] (The article is inappropriate here. Who knows what motivated whoever added it, but it is a mistake.)

^f καὶ **F**³⁵ [90%] **RP,HF,OC,TR,CP** | καὶ ποθεν **Ɀ(A)B(C)** [10%] **NU** (The unnecessary repetition of the adverb is not characteristic of the Alexandrians, but that doesn’t make it right.)

^g οὐκ εχετε **F**³⁵ **Ɀ**¹⁰⁰ **A,B** [64%] **RP,HF,NU** | καὶ 12 **Ɀ** [35%] **OC,CP** | 12 δε [1%] **TR** | one other variant (**OC** is in small print.) (I suppose the conjunction was added in an effort to make a parallel to “you murder and covet and are not able to obtain.”)

^h μοιχοι καὶ **F**³⁵ (97.6%) **RP,HF,OC,TR,CP** | --- **Ɀ**¹⁰⁰ **NA,B** (2%) **NU** | 1 (0.4%) (The Alexandrian variant is an easy case of homoioarcton: MOIX ... MOIX.)

ⁱ ἂν **F**³⁵ **A** [93%] **RP,HF,OC,TR,CP** | εἰν **ⱿB** [7%] **NU**

^j οὐν **F**³⁵ **NA,B** [58%] **RP,HF,OC,TR,CP,NU** | --- [42%] (The omission would be an easy case of homoioteleuton.)

^k κατώκησεν **F**³⁵ [88%] **RP,HF,OC,TR,CP** | κατώκεισεν **ⱿB** [10%] **NU** | κατώκεισεν **A** [2%]

^l ο θεος **F**³⁵ **NA,B** [94%] **RP,HF,OC,TR,NU** | κυριος [6%] **CP**

^m ἀντιστητε **F**³⁵ [47.5%] **OC,TR,CP** | 1 δε **NA,B** [50%] **RP,HF,NU** | 1 οὐν [2.5%] (The conjunction looks to me like an infelicitous gloss. The conjunction at the beginning of the verse links it to the prior context, but the string of imperatives—‘submit’, ‘resist’, ‘draw near’, ‘cleanse and purify’, ‘lament and mourn and weep’—are not linked by conjunctions.)

πένθος μεταστραφήτωⁿ και ἡ χαρὰ εἰς κατήφειαν. **10** Ταπεινώθητε ἐνώπιον τοῦ Κυρίου^o και ὑψώσει ὑμᾶς.

Does not judge the different brother

11 Μὴ καταλαλεῖτε ἀλλήλων, ἀδελφοί. Ὁ γὰρ^p καταλαλῶν ἀδελφοῦ και^q κρίνων τὸν ἀδελφὸν αὐτοῦ καταλαλεῖ νόμου και κρίνει νόμον. Εἰ δὲ νόμον κρίνεις, οὐκ εἶ ποιητὴς νόμου ἀλλὰ κριτὴς. **12** Εἷς ἐστὶν ὁ^r Νομοθέτης και Κριτὴς,^s ὁ δυνάμενος σῶσαι και ἀπολέσαι. Σὺ δὲ^t τίς εἶ ὃς κρίνεις^u τὸν ἕτερον;^v

Does not boast about tomorrow

13 Ἄγε νῦν, οἱ λέγοντες, «Σήμερον και^w αὔριον πορευσόμεθα^x εἰς τήνδε τὴν πόλιν και ποιήσωμεν^y ἐκεῖ ἐνιαυτὸν ἕνα^z και ἐμπορευσόμεθα^a και κερδήσωμεν»^b **14** οἵτινες οὐκ ἐπίστασθε τὸ τῆς αὔριον. Ποία γὰρ^c ἡ ζωὴ ἡμῶν;^d Ἀτμὶς γὰρ ἐστὶν^e ἡ πρὸς ὀλίγον φαινομένη, ἔπειτα^f ἀφανιζομένη. **15** Ἀντὶ τοῦ λέγειν ὑμᾶς, «Ἐὰν ὁ Κύριος θελήσῃ,^g και ζήσωμεν^h και ποιήσωμενⁱ τοῦτο ἢ ἐκεῖνο.» **16** Νῦν δὲ καυχᾶσθε ἐν ταῖς ἀλαζονεῖαις ὑμῶν. Πᾶσα καύχησις τοιαύτη πονηρὰ ἐστὶν. **17** Εἰδότι οὖν καλὸν ποιεῖν και μὴ ποιῶντι, ἁμαρτία αὐτῶ ἐστὶν.

ⁿ μεταστραφητω **f**³⁵ **NA** [93.5%] **RP, HF, OC, TR, CP** | μετατραπητω **ⲑ**^{100B} [6%] **NU** | two other variants
^o του κυριου **f**³⁵ **ⲑ**¹⁰⁰ [82%] **RP, HF, OC, TR, CP** | 2 **NA, B** [16%] **NU** | 1 **θεου** [2%] (The article is correct.)

^p γαρ **f**³⁵ [26%] | --- **NA, B** [74%] **RP, HF, OC, TR, CP, NU** (The conjunction makes the reason for the exhortation overt; without it that semantic connection is not clear.)

^q και **f**³⁵ (84.3%) **RP, HF, OC, TR, CP** | η **ⲑ**^{100NA, B} (15.3%) **NU** | --- (0.4%)

^r ο **f**³⁵ **NA** [96.5%] **RP, HF, OC, TR, CP** [NU] | --- **ⲑ**^{100B} [3.5%]

^s και κριτης **f**³⁵ **NA, B** [62%] **OC, NU** | --- [38%] **RP, HF, TR, CP** (The omission could be the result of homoioteleuton: -THC ... -THC.)

^t δε **f**³⁵ **ⲑ**^{100NA, B} [94%] **RP, HF, OC, CP, NU** | --- [6%] **TR**

^u ος κρινεις **f**³⁵ [85%] **RP, HF, OC, TR, CP** | ο κρινων **ⲑ**^{100NA, B} [15%] **NU**

^v ετερον **f**³⁵ [88%] **RP, HF, OC, TR, CP** | πλησιον **NA, B** [12%] **NU** [The Alexandrian variant destroys the point of the paragraph. Each person is different (background, experiences, personality, training) and we must recognize that God can and will deal differently with different people. He uses one ‘law’ with me, another ‘law’ with you, and so on. A law is a set of rules or demands, so when I judge a brother I am questioning the way (‘law’) that God is working on him. As He is both Lawgiver and Judge, I will have to answer to Him for how I judged my ‘brothers’.]

^w και **f**³⁵ **A** [95%] **RP, HF, OC, TR, CP** | η **NB** [5%] **NU**

^x πορευσομεθα **f**³⁵ **A** [76%] **RP, HF, TR, CP** | πορευσομεθα **ⲑ**^{100vNB} [24%] **OC, NU** | one other variant

^y ποιησωμεν **f**³⁵ **NA** [89%] **RP, HF, TR, CP** | ποιησομεν **ⲑ**^{100B} [11%] **OC, NU**

^z ενα **f**³⁵ **A** [96%] **RP, HF, OC, TR, CP** | --- **NB** [4%] **NU**

^a εμπορευσομεθα **f**³⁵ [84%] **RP, HF, TR, CP** | εμπορευσομεθα **ⲑ**^{100vNA, B} [16%] **OC, NU**

^b κερδησωμεν **f**³⁵ [88%] **RP, HF, TR, CP** | κερδησομεν **NA, B** [12%] **OC, NU** | one other variant

^c γαρ **f**³⁵ **ⲑ**^{100A} [97.4%] **RP, HF, OC, TR, CP** | --- **NB** [2.6%] **NU**

^d ημων **f**³⁵ [26%] | υμων (**ⲑ**^{100NA(B)}) [74%] **RP, HF, OC, TR, CP, NU** (The question is properly inclusive, 1st person.)

^e εστιν **f**³⁵ [52%] **TR** | εσται (A) [41%] **RP, HF, OC, CP** | εστε B [7%] **NU** | --- **ⲛ** (James answers the question with a statement of fact, not a prophecy.)

^f επειτα **f**³⁵ [29.5%] | 1 δε και [46%] **RP, HF, OC, CP** | 1 δε [15%] **TR** | 1 και **NA, B** [9.5%] **NU** (OC has δε in small print.)

^g θεληση **f**³⁵ **ⲑ**^{100vNA} [81%] **RP, HF, OC, TR, CP, NU** | θελησει [12%] | θελη B [7%]

^h ζησωμεν **f**³⁵ [90%] **RP, HF, TR, CP** | ζησομεν **NA, B** [10%] **OC, NU**

ⁱ ποιησωμεν **f**³⁵ [89%] **RP, HF, TR, CP** | ποιησομεν **ⲑ**^{100vNA, B} [11%] **OC, NU** | one other variant

The coming of the Lord

Rich oppressors will be judged

5:1 Ἄγε νῦν, οἱ πλούσιοι, κλαύσατε ὀλολύζοντες ἐπὶ ταῖς ταλαιπωρίας ὑμῶν ταῖς ἐπερχομέναις. **2** Ὁ πλοῦτος ὑμῶν σέσηπεν καὶ τὰ ἱμάτια ὑμῶν σητόβρωτα γέγονεν. **3** Ὁ χρυσὸς ὑμῶν καὶ ὁ ἄργυρος κατίωται, καὶ ὁ ἰὸς αὐτῶν εἰς μαρτύριον ὑμῶν ἔσται καὶ φάγεται τὰς σάρκας ὑμῶν ὡς πῦρ—ἐθησαυρίσατε ἐν ἐσχάταις ἡμέραις. **4** Ἴδού, ὁ μισθὸς τῶν ἐργατῶν τῶν ἀμησάντων τὰς χώρας ὑμῶν, ὁ ἀπεστερημένος ἀφ' ἵ ὑμῶν, κράζει, καὶ αἱ βοαὶ τῶν θερισάντων εἰς τὰ ὄτα Κυρίου Σαβαὼθ εἰσεληλύθασιν. **5** Ἐτρυφήσατε ἐπὶ τῆς γῆς καὶ ἐσπαταλήσατε, ἐθρέψατε τὰς καρδίας ὑμῶν ὡς^k ἐν ἡμέρᾳ σφαγῆς. **6** Κατεδικάσατε, ἐφονεύσατε τὸν δίκαιον—οὐκ ἀντιτάσσεται ὑμῖν.

Patience and perseverance

7 Μακροθυμήσατε οὖν, ἀδελφοί, ἕως τῆς παρουσίας τοῦ Κυρίου. Ἴδού, ὁ γεωργὸς ἐκδέχεται τὸν τίμιον καρπὸν τῆς γῆς, μακροθυμῶν ἐπ' αὐτὸν^l ἕως ἂν^m λάβῃ ὑετὸνⁿ πρώϊμον^o καὶ ὄψιμον. **8** Μακροθυμήσατε καὶ ὑμεῖς. Στηρίξατε τὰς καρδίας ὑμῶν, ὅτι ἡ παρουσία τοῦ Κυρίου ἤγγικεν. **9** Μὴ στενάζετε κατ' ἀλλήλων, ἀδελφοί,^p ἵνα μὴ κριθῆτε.^q Ἴδού, ὁ Κριτὴς πρὸ τῶν θυρῶν ἔστηκεν. **10** Ὑπόδειγμα λάβετε, ἀδελφοί,^r τῆς κακοπαθείας καὶ τῆς μακροθυμίας τοῦ προφήτου οἱ ἐλάλησαν ἐν τῷ^s ὀνόματι Κυρίου. **11** Ἴδού, μακαρίζομεν τοὺς ὑπομένοντα^t—τὴν ὑπομονὴν Ἰωβ ἠκούσατε, καὶ τὸ τέλος Κυρίου εἶδετε,^u ὅτι πολὺσπλαγχνός^v ἐστίν^w καὶ οἰκτίρμων.

12 Πρὸ πάντων δέ, ἀδελφοί μου, μὴ ὀμνύετε, μήτε τὸν οὐρανὸν μήτε τὴν γῆν μήτε ἄλλον τινὰ ὄρκον. Ἦτω δὲ ὑμῶν τὸ Ναὶ ναὶ καὶ τὸ Οὐ οὐ, ἵνα μὴ εἰς ὑπόκρισιν^x πέσητε.

^j ἀφ' **f**³⁵ **NA,B** [95%] **RP,HF,OC,TR,NU** | υφ [5%] **CP**

^k ὡς **f**³⁵ 048^v [98.5%] **RP,HF,OC,TR,CP** | --- **κ(A)B** [1.5%] **NU**

^l αὐτον **f**³⁵ [80%] **RP,HF,CP** | αὐτω **NA,B,048** [20%] **OC,TR,NU**

^m ἂν **f**³⁵ **κ** [53%] **TR,CP** | --- **A,B,048** [45.5%] **RP,HF,OC,NU** | ου [1.5%] (The farmer doesn't really know if it's going to rain, or not.)

ⁿ λαβῆ υετον **f**³⁵ **A** (96.8%) **RP,HF,OC,TR,CP** | **1 B,048** (1.8%) **NU** | **1 καρπον** (1%) | **1 καρπον τον κ** | one other variant

^o πρωϊμον **f**³⁵ (92.7%) **RP,HF,OC,TR,CP** | προϊμον **NA,B** (7.3%) **NU**

^p κατ ἀλλήλων ἀδελφοί **f**³⁵ (**κ**) (79.6%) **RP,HF,OC,TR,CP** | ~ **3 12 B** (7.6%) **NU** | ~ **3 μου 12 A** (4.6%) | **12** (7.4%) | μετ **23** (0.8%)

^q κριθητε **f**³⁵ **NA,B** [98%] **RP,HF,OC,CP,NU** | κατακριθητε [1%] **TR** | two other variants

^r ἀδελφοί **f**³⁵ (**A)B** [35%] **NU** | **1 μου (κ)** [62%] **RP,HF,OC(TR)CP** | --- [3%] (The possessive pronoun would be a natural addition.)

^s ἐν τω **f**³⁵ **B** [40%] **NU** | **2 A** [58%] **RP,HF,OC,TR,CP** | **1 κ** [0.6%] | **επι 2** [1.4%] (The preposition makes the semantic connection overt, which we would expect of a Jewish author.)

^t ὑπομενοντα^s **f**³⁵ [86%] **RP,HF,OC,TR,CP** | ὑπομειναντα^s **NA,B** [14%] **NU**

^u εἶδετε **f**³⁵ **κB** [53%] **HF,OC,TR,CP,NU** | ἰδετε **A** [45%] **RP** (One other variant, and *ECM* lists four MSS as ambiguous.) (The indicative is correct. The imperative does not fit the context, probably arising from haplography.)

^v πολὺσπλαγχνός **f**³⁵ **NA,B** [65%] **RP,HF,OC,TR,NU** | πολυεσπλαγχνός [35%] **CP**

^w ἐστίν **f**³⁵ (88.2%) **RP,HF,CP** | **1 ο κυριος NA(B)** (11.8%) **OC,TR,NU**

^x εἰς ὑποκρισιν **f**³⁵ [95%] **RP,HF,OC,TR,CP** | ὑπο κρισιν **NA,B** [5%] **NU** (The more one talks, the more he pretends; the Alexandrian variant is inferior.)

Righteous prayer is powerful

13 Κακοπαθεῖ τις ἐν ὑμῖν; Προσευχέσθω. Εὐθύμει τις; Ψαλλέτω. **14** Ἀσθενεῖ τις ἐν ὑμῖν; Προσκαλεσάσθω τοὺς πρεσβυτέρους τῆς ἐκκλησίας, καὶ προσευξάσθωσαν ἐπ’ αὐτόν, ἀλείψαντες αὐτόν^γ ἐλαίῳ ἐν τῷ ὀνόματι τοῦ Κυρίου. **15** Καὶ ἡ εὐχὴ τῆς πίστεως σώσει τὸν κάμνοντα, καὶ ἐγερεῖ αὐτόν ὁ Κύριος· κὰν ἁμαρτίας ἢ πεποικώς, ἀφεθήσεται αὐτῷ. **16** Ἐξομολογεῖσθε^ζ ἀλλήλοις τὰ παραπτώματα^α καὶ εὐχεσθε ὑπὲρ ἀλλήλων, ὅπως ἰαθῆτε. Πολὺ ἰσχύει δέησις δικαίου, ἐνεργουμένη. **17** Ἡλίας ἄνθρωπος ἦν ὁμοιοπαθὴς ἡμῖν, καὶ προσευχῇ προσηύξατο τοῦ μὴ βρέξαι· καὶ οὐκ ἔβρεξεν ἐπὶ τῆς γῆς ἐνιαυτοὺς τρεῖς καὶ μῆνας ἕξ. **18** Καὶ πάλιν προσηύξατο καὶ ὁ οὐρανὸς ὑετὸν ἔδωκεν καὶ ἡ γῆ ἐβλάστησεν τὸν καρπὸν αὐτῆς.

Help the wanderer

19 Ἀδελφοί,^β ἐάν τις ἐν ὑμῖν πλανηθῆ ἀπὸ^ε τῆς ἀληθείας, καὶ ἐπιστρέψῃ τις αὐτόν, **20** γινωσκέτω ὅτι ὁ ἐπιστρέψας ἁμαρτωλὸν ἐκ πλάνης ὁδοῦ αὐτοῦ σώσει ψυχὴν ἐκ θανάτου^δ καὶ καλύψει πλῆθος ἁμαρτιῶν.^ε

^γ αὐτον **f**³⁵ **NA** [95.5%] RP, HF, OC, TR, CP [NU] | --- B [4.5%]

^ζ ἐξομολογεῖσθε **f**³⁵ [89%] RP, HF, OC, TR, CP | 1 ουν **NA, B, 048**^v [11%] NU

^α τα παραπτώματα **f**³⁵ (90.4%) RP, HF, OC, TR, CP | τας ἁμαρτίας **NA, B, 048**^v (9.6%) NU

^β ἀδελφοί **f**³⁵ [72%] RP, HF, OC, TR, CP | 1 μου **NA, B, 048** [28%] NU (Again, a natural addition.)

^ε ἀπο *rell* | 1 τῆς οδοῦ **NA** [18%]

^δ ἐκ θανάτου **f**³⁵ (92.2%) RP, HF, OC, TR, CP | αὐτου 12 **NA(A)048**^v (6.4%) NU | 12 αὐτου B (1.4%) (The Alexandrian addition is unwarranted.)

^ε The citation of **f**³⁵ is based on forty-five MSS—18, 35, 141, 149, 201, 204, 328, 386, 394, 432, 604, 664, 757, 824, 928, 986, 1072, 1075, 1100, 1248, 1249, 1503, 1548, 1637, 1725, 1732, 1754, 1761, 1768, 1855, 1858, 1864, 1865, 1876, 1892, 1897, 2221, 2303, 2352, 2431, 2466, 2554, 2587, 2626 and 2723—all of which I collated myself. 18, 1864, 2554 and 2723 are ‘perfect’ representatives of **f**³⁵ in James as they stand, as were the exemplars of 35, 1503, 1865, 2221 and 2303. For 18, 1864, 2554 and 2723 to have no variants after all the centuries of transmission is surely an eloquent demonstration of the faithfulness and accuracy of that transmission. Since these MSS come from all over the Mediterranean world (Sinai, Jerusalem, Patmos, Constantinople, Bucharest, Aegean, Trikala, Meteora, Athens, Sparta, Ochrida, Mt. Athos [nine different monasteries], Grottaferrata, Vatican, etc.) they are certainly representative of the family, giving us the precise family profile—it is reflected in the Text without exception.

ECM collated 162 continuous text manuscripts (MSS) for James, including some fragments, which number represents a full 25% of the extant (known) MSS. By a careful comparison of *TuT* and *ECM* I believe we can arrive at some reasonably close extrapolations. Thus I venture to predict, if complete collations ever become available, that for any non-Byzantine variants listed with 5 to 1% support (in my apparatus) the margin of error should not exceed ±1%; for non-Byzantine variants listed with 10 to 6% support the margin of error will hardly exceed ±2%; where there is some division among the Byzantine witnesses the margin of error will rarely exceed ±5%. However, I guarantee the witness of Family 35. Please see the last footnote for Matthew for further information.