

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 ἡγήσασθε, 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 ὁλόκληροι, ἐν μηδενὶ λειπόμενοι.

About wisdom

5 Εἰ δέ τις ὑμῶν λείπεται σοφίας, αἰτεῖτω παρὰ τοῦ διδόντος Θεοῦ πᾶσιν ἀπλῶς καὶ οὐκ¹ ὀνειδίζοντος, καὶ δοθήσεται αὐτῷ. **6** Αἰτεῖτω δὲ ἐν πίστει, μηδὲν διακρινόμενος, ὁ γὰρ διακρινόμενος ἔοικεν κλύδωνι θαλάσσης ἀνεμιζομένῳ καὶ ῥιπιζομένῳ—**7** μὴ γὰρ οἰέσθω ὁ ἄνθρωπος ἐκεῖνος ὅτι λήψεται² τι παρὰ τοῦ³ 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 ἐξήρανεν τὸν χόρτον, καὶ τὸ ἄνθος αὐτοῦ ἐξέπεσεν καὶ ἡ εὐπρέπεια τοῦ προσώπου αὐτοῦ ἀπώλετο. Οὕτως καὶ ὁ πλούσιος ἐν ταῖς πορείαις αὐτοῦ μαρανθήσεται.

About testing

12 Μακάριος ἀνὴρ ὃς ὑπομένει πειρασμόν, ὅτι δόκιμος γενόμενος λήψεται⁴ τὸν στέφανον τῆς ζωῆς ὃν ἐπηγγείλατο ὁ Κύριος⁵ τοῖς ἀγαπῶσιν αὐτόν. **13** Μηδεὶς πειραζόμενος λεγέτω ὅτι «Ἀπὸ⁶ Θεοῦ πειράζομαι,» ὁ γὰρ Θεὸς ἀπείραστός ἐστιν κακῶν, πειράζει δὲ αὐτὸς οὐδένα. **14** Ἐκαστος δὲ πειράζεται ὑπὸ τῆς ἰδίας ἐπιθυμίας, ἐξελκόμενος καὶ δελεαζόμενος. **15** Εἴτα ἡ ἐπιθυμία, συλλαβοῦσα, τίκτει ἁμαρτίαν, ἡ δὲ ἁμαρτία 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’

¹ οὐκ f³⁵ (70.3%) RP, HF, OC, CP | μη xA, B, C (29.7%) TR, NU (James is stating a fact; God doesn’t reproach.)

² ληψεται f³⁵ [98.5%] RP, HF, OC, TR, CP | λημψεται (x)A, B(C) [1.5%] NU

³ του rell | --- [15%]

⁴ ληψεται f³⁵ C [98.5%] RP, HF, OC, TR, CP | λημψεται P²³xA, B [1.5%] NU

⁵ ο κυριος f³⁵ (89%) RP, HF, OC, TR, CP | 2 C (4.8%) | 1 θεος (3.6%) | --- P²³xA, 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.)

⁶ απο f³⁵ A, B, C [93%] RP, HF, OC, CP, NU | υπο x [2.5%] | 1 του [4%] TR | παρα [0.5%]

ὧ οὐκ ἐν¹ παραλλαγή ἢ τροπῆς ἀποσκίασμα. **18** Βουλευθεῖς, ἀπεκύησεν ἡμᾶς λόγῳ ἀληθείας, εἰς τὸ εἶναι ἡμᾶς ἀπαρχὴν τινα τῶν αὐτοῦ κτισμάτων.

19 Ὡστε,² ἀδελφοί μου ἀγαπητοί, ἔστω³ πᾶς ἄνθρωπος ταχὺς εἰς τὸ ἀκοῦσαι, βραδὺς εἰς τὸ λαλῆσαι, βραδὺς εἰς ὀργὴν· **20** ὀργὴ γὰρ ἀνδρὸς δικαιοσύνην Θεοῦ οὐ κατεργάζεται.⁴

About obeying the Word

21 Διὸ ἀποθέμενοι πᾶσαν ῥυπαρίαν καὶ περισσεῖαν κακίας, ἐν πραύτητι⁵ δέξασθε τὸν ἔμφυτον λόγον τὸν δυνάμενον σῶσαι τὰς ψυχὰς ὑμῶν.⁶ **22** Γίνεσθε δὲ ποιηταὶ λόγου⁷ καὶ μὴ μόνον ἀκροαταί,⁸ παραλογιζόμενοι ἑαυτούς. **23** Ὅτι εἴ τις ἀκροατὴς νόμου⁹ ἐστὶν καὶ οὐ ποιητής, οὗτος ἔοικεν ἀνδρὶ κατανοοῦντι τὸ πρόσωπον τῆς γενέσεως αὐτοῦ ἐν ἐσόπτρῳ· **24** κατενόησεν γὰρ ἑαυτὸν καὶ ἀπελήλυθεν καὶ εὐθέως ἐπελάθετο ὁποῖος ἦν. **25** Ὁ δὲ παρακύψας εἰς νόμον τέλειον τὸν τῆς ἐλευθερίας καὶ παραμείνας, οὗτος¹⁰—οὐκ ἀκροατὴς ἐπιλησμονῆς γενόμενος ἀλλὰ ποιητὴς ἔργου—οὗτος μακάριος ἐν τῇ ποιήσει αὐτοῦ ἔσται.

26 Εἴ τις δοκεῖ θρησκὸς εἶναι ἐν ὑμῖν,¹¹ μὴ χαλιναγωγῶν γλῶσσαν αὐτοῦ ἀλλ’¹² ἀπατῶν καρδίαν αὐτοῦ, τούτου μάταιος ἡ θρησκεία. **27** Θρησκεία καθαρὰ καὶ ἀμίαντος παρὰ¹³ Θεῷ καὶ Πατρὶ αὕτη ἐστίν· ἐπισκέπτεσθαι

¹ ἐν *rell* | ἐστὶν *Σ* [10%]

² ὥστε *f*³⁵ [95%] RP, HF, OC, TR, CP | ἰστε *ΣB, C* [3%] NU | ἰστε δε *A* [1%] | --- [1%]
(Another Alexandrian infelicity that should not be imputed to James.)

³ ἐστω *f*³⁵ [97%] RP, HF, OC, TR, CP | 1 δε *ΣB, C* [2%] NU | καὶ 1 *A* [1%]

⁴ οὐ κατεργάζεται *f*³⁵ *C* (82.9%) RP, HF, OC, TR, CP, N-A²⁸ | οὐκ ἐργάζεται *ΣA, B* (16.3%) NU | 2 (0.8%)

⁵ πραύτητι *f*³⁵ *ΣA, B, C* [92%] RP, HF, OC, TR, NU | πραοτήτι [8%] CP

⁶ ὑμῶν *rell* | ἡμῶν [25%]

⁷ λόγου *f*³⁵ *ΣA, B, C* [89%] RP, HF, OC, TR, CP, NU | νομου [6%] | λογῶν [4%] | two other variants [1%]

⁸ μόνον ἀκροαταί *f*³⁵ *ΣA, C* (94%) RP, HF, OC, TR, CP, NU | ~ 21 *B* (4.4%) *ECM* | 2 (1.2%) | two other variants

⁹ νόμου *f*³⁵ [30%] | λόγου *ΣA, B, C* [69%] RP, HF, OC, TR, CP, NU | λογῶν [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’.)

¹⁰ οὗτος *f*³⁵ (87.6%) RP, HF, OC, TR, CP | οὕτως (6.8%) | --- *ΣA, B, C, 0173* (5.2%) NU | καὶ (0.4%) (The Alexandrians didn’t like the repetition of the emphatic pronoun.)

¹¹ εἶναι ἐν ὑμῖν *f*³⁵ (80.3%) RP, HF, OC, TR [12 ἡμῖν (1.6%)] | ~ 231 (8.2%) CP [~ 2 ἡμῖν 1 (0.4%)] | 1 *ΣA, B, C, 0173* (9.4%) NU

¹² ἀλλ’ *f*³⁵ [35%] OC, TR | ἀλλὰ *ΣA, 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.)

¹³ παρὰ *f*³⁵ *Σ* [80%] RP, HF, CP | 1 τῷ *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

ὀρφανούς καὶ χήρας ἐν τῇ θλίψει αὐτῶν, ἄσπιλον ἑαυτὸν τηρεῖν ἀπὸ τοῦ κόσμου.

About partiality

2:1 Ἀδελφοί μου, μὴ ἐν προσωποληψίαις¹ ἔχετε τὴν πίστιν τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, τῆς Δόξης. **2** Ἐὰν γὰρ εἰσέλθῃ εἰς τὴν² συναγωγὴν ὑμῶν ἀνὴρ χρυσοδακτύλιος, ἐν ἐσθῇτι λαμπρᾷ, εἰσέλθῃ δὲ καὶ πτωχὸς ἐν ῥυπαρᾷ ἐσθῇτι, **3** καὶ ἐπιβλέψῃτε³ ἐπὶ τὸν φοροῦντα τὴν λαμπρὰν ἐσθῆτα⁴ καὶ εἴπητε αὐτῷ,⁵ «Σὺ κάθου ὧδε⁶ καλῶς,» καὶ τῷ πτωχῷ εἴπητε, «Σὺ στήθι ἐκεῖ,» ἢ «Κάθου⁷ ὧδε⁸ ὑπὸ τὸ ὑποπόδιόν μου,» **4** οὐ⁹ διεκρίθητε ἐν ἑαυτοῖς καὶ ἐγένεσθε κριταὶ διαλογισμῶν πονηρῶν;

5 Ἀκούσατε, ἀδελφοί μου ἀγαπητοί. Οὐχ ὁ Θεὸς ἐξελέξατο τοὺς πτωχοὺς τοῦ κόσμου¹⁰ πλουσίους ἐν πίστει καὶ κληρονόμους τῆς βασιλείας ἧς ἐπηγγέιλαι τοῖς ἀγαπῶσιν αὐτόν; **6** Ὑμεῖς δὲ ἡτιμάσατε 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,»¹¹ καλῶς ποιεῖτε. **9** εἰ δὲ προσωποληπτεῖτε,¹² ἁμαρτίαν ἐργάζεσθε, ἐλεγχόμενοι ὑπὸ τοῦ νόμου ὡς παραβάται. **10** Ὅστις γὰρ ὅλον τὸν νόμον

isn't called for.)

¹ προσωποληψiais f³⁵ [99%] RP, HF, OC, TR, CP | προσωπολημψiais NA, B, C [1%] NU

² τὴν f³⁵ A [96.5%] RP, HF, OC, TR, CP | --- NB, C [3.5%] NU

³ καὶ ἐπιβλεψῃτε f³⁵ NA [93%] RP, HF, OC, TR, CP | ~ 2 δε B, C [7%] NU

⁴ λαμπραν ἐσθῆτα f³⁵ [30%] | ~ 2 τὴν 1 NA, B, C [70%] RP, HF, OC, TR, CP, NU

⁵ αὐτῷ f³⁵ [91%] RP, HF, OC, TR, CP | --- NA, B, C [9%] NU (Would not James, a Jew, write 'to him'?)

⁶ ὧδε *rell* | ὧδε f³⁵ [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.)

⁷ ἐκεῖ η κάθου f³⁵ NA (97%) RP, HF, OC, TR, CP, NU | ~ 231 B (2%) ECM, N-A²⁸ | 1 καὶ 3 C (0.6%) | two other variants

⁸ ὧδε f³⁵ N (93.2%) RP, HF, OC, TR, CP | --- A, B, C (6.8%) NU

⁹ οὐ f³⁵ NA, C (26.8%) NU | καὶ 1 (72.2%) RP, HF, OC, TR, CP, N-A²⁸ | καὶ (0.6%) | --- B (0.4%) (The protasis occupies verses 2 and 3; the καὶ looks to me like an infelicitous gloss introduced by copyists who lost the flow of the argument.)

¹⁰ τοῦ κόσμου f³⁵ (90.7%) RP, HF, OC, CP | 12 τουτου (5.6%) TR | τῷ κόσμῳ NA, B, C (2.4%) NU | ἐν τῷ κόσμῳ (0.4%) | καὶ τῷ κόσμῳ (0.2%) | ἐν κόσμῳ (0.8%)

¹¹ σεαυτον f³⁵ NA(B)C [50%] RP, HF, OC, TR, NU | εαυτον [50%] CP (It would be easy to drop one of the two sigmas—ΩCCEAYTON)

¹² προσωποληπτετε f³⁵ [98.5%] RP, HF, OC, TR, CP | προσωπολημπετε NA, B, C [1.5%] NU

τηρήσει,¹ πταισεί² δὲ ἐν ἐνί, γέγονεν πάντων ἔνοχος. **11** Ὁ γὰρ εἰπών, «Μὴ μοιχεύσης,» εἶπεν καί, «Μὴ φονεύσης.»³ Εἰ δὲ οὐ μοιχεύσεις, φονεύσεις⁴ δέ, γέγονας παραβάτης νόμου.

12 Οὕτως λαλεῖτε καὶ οὕτως ποιεῖτε ὡς διὰ νόμου ἐλευθερίας μέλλοντες κρίνεσθαι **13** (ἡ γὰρ κρίσις ἀνήλεος⁵ τῷ μὴ ποιήσαντι ἔλεος). Κατακαυχᾶται⁶ ἔλεον⁷ κρίσεως.

Faith and works

2:14 Τί τὸ ὄφελος, ἀδελφοί μου, ἐὰν πίστιν λέγῃ τις⁸ ἔχειν, ἔργα δὲ μὴ ἔχει;⁹ Μὴ δύναται ἡ πίστις σῶσαι αὐτόν; **15** Ἐὰν δὲ¹⁰ ἀδελφὸς ἢ ἀδελφὴ γυμνοὶ ὑπάρχωσιν, καὶ λειπόμενοι ὦσιν¹¹ τῆς ἐφημέρου τροφῆς, **16** εἶπη δέ τις αὐτοῖς ἐξ ὑμῶν, «Ὑπάγετε ἐν εἰρήνῃ, θερμαίνεσθε καὶ χορτάζεσθε,» μὴ δῶτε δὲ

¹ τηρήσει f³⁵ [89.5%] RP,HF,TR,CP | τηρηση XB,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.)

² πταισεί f³⁵ [96.5%] RP,HF,TR,CP | πταιση XA,B,C [3%] OC,NU | two other variants

³ μὴ μοιχεύσης ... μὴ φονεύσης f³⁵ A,B [74%] OC,TR,CP,NU | μὴ μοιχεύσεις ... μὴ φονεύσεις [7%] RP,HF [ECM says that X [3%] are ambiguous as to these first two variants—in uncial script they are very similar] | μὴ μοιχεύσης ... οὐ φονεύσεις [1%] | μὴ μοιχεύσεις ... οὐ φονεύσεις [5%] | μὴ φονεύσης ... μὴ μοιχεύσης C [4%] | μὴ φονεύσης ... οὐ μοιχεύσεις [3%] | μὴ φονεύσεις ... μὴ μοιχεύσεις [0.5%] | μὴ φονεύσης ... οὐ μοιχεύσης [1.5%] (There are two other variants plus another ambiguity that account for [1%].)

⁴ μοιχεύσεις φονεύσεις f³⁵ [74%] RP,HF,OC,TR,CP | μοιχεύεις φονεύεις XA,B,C [5%] NU | μοιχεύσης φονεύσης [8%] | μοιχεύσης φονεύσεις [4%] | μοιχεύσεις φονεύσης [1%] | μοιχεύεις φονεύσεις [1%] | μοιχεύσεις φονεύεις [1.5%] | φονεύσεις μοιχεύσεις [4%] | φονεύεις μοιχεύεις [1%] | two other variants

⁵ ἀνήλεος f³⁵ [20%] | ἀνελεος XA,B,C [30%] RP,HF,OC,NU | ἀνιλεως [50%] CP,TR (That someone would have introduced an Attic form in the middle ages is scarcely credible, so f³⁵ is early.)

⁶ κατακαυχᾶται f³⁵ XB,C [85%] RP,HF,OC,CP,NU | 1 δε [10%] | καὶ 1 [3%] TR | κατακαυχασθω [1%] | κατακαυχασθω δε A [1%] | two other variants

⁷ ἔλεον f³⁵ C [80%] RP,HF,CP | ἐλεος XA,B [20%] OC,TR,NU (I take 'the law of liberty' to be the subject of the verb, κατακαυχᾶται, 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.)

⁸ λέγει τις f³⁵ XB [70%] RP,HF,OC,TR,CP,NU | ~ 21 A,C [1%] | λεγει 2 [28%] | three other variants

⁹ ἐχει f³⁵ [46%] | ἐχη f^{35pt} XA,B,C [47%] RP,HF,OC,TR,CP,NU | ἐχειν [4.5%] | σχη [2.5%] (15 of the 38 f³⁵ MSS that have the variant are part of a subgroup (with several more on its fringe), which could reduce its percentage considerably. Indicative, or Subjunctive? In the context, "if someone says" is properly Subjunctive, while "but does not have works" is properly Indicative. It is the fact of no works that makes the claim spurious. James is stating a fact; the person doesn't have works.)

¹⁰ δε f³⁵ A,C [84%] RP,HF,OC,TR,CP | --- XB [15%] NU | two other variants

¹¹ ὦσιν f³⁵ A [95%] RP,HF,OC,TR,CP,N-A²⁸ | --- XB,C [5%] NU

αὐτοῖς τὰ ἐπιτήδεια τοῦ σώματος, τί τὸ ὄφελος; **17** Οὕτως καὶ ἡ πίστις, ἐὰν μὴ ἔργα ἔχη,¹ νεκρά ἐστίν, καθ’ ἑαυτήν. **18** (Ἄλλ’ ἐρεῖ τις· «Σὺ πίστιν ἔχεις καὶ γὰρ ἔργα ἔχω. Δεῖξόν μοι τὴν πίστιν σου ἐκ² τῶν ἔργων σου,³ καὶ γὰρ δεῖξω σοι⁴ ἐκ τῶν ἔργων μου τὴν πίστιν μου.»⁵ **19** Σὺ πιστεύεις ὅτι ὁ Θεὸς εἷς ἐστίν.⁶ Καλῶς ποιεῖς. Καὶ τὰ δαιμόνια πιστεύουσιν—καὶ φρίσσουσιν.) **20** Θέλεις δὲ γνῶναι, ὦ ἄνθρωπε κενέ, ὅτι ἡ πίστις χωρὶς τῶν ἔργων νεκρά⁷ ἐστίν!

Examples

21 Ἀβραὰμ⁸ ὁ πατὴρ ἡμῶν οὐκ ἐξ ἔργων ἐδικαιώθη ἀνενέγκας Ἰσαὰκ τὸν υἱὸν αὐτοῦ ἐπὶ τὸ θυσιαστήριον; **22** Βλέπετε 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 ὅτι⁹ ἐξ ἔργων δικαιούται ἄνθρωπος, καὶ οὐκ ἐκ πίστεως μόνον. **25** Ὁμοίως δὲ καὶ Ῥαὰβ ἡ πόρνη οὐκ ἐξ ἔργων ἐδικαιώθη ὑποδεξαμένη τοὺς ἀγγέλους¹⁰ καὶ ἑτέρα ὁδῷ ἐκβαλοῦσα; **26** Ὡς περ γὰρ τὸ σῶμα χωρὶς πνεύματος νεκρὸν ἐστίν, οὕτως καὶ ἡ πίστις χωρὶς τῶν¹¹ ἔργων νεκρά ἐστίν!

¹ ἐργα ἐχη **f**³⁵ [75%] RP, HF, OC, TR, CP | ~ 21 **NA**, B, C [24%] NU | three other variants

² ἐκ **f**³⁵ (88.2%) RP, HF, OC, TR, CP | χωρὶς **NA**, B, C (10.8%) some TRs, 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.)

³ σου **f**³⁵ C [92%] RP, HF, OC, TR, CP | --- **NA**, B [8%] NU

⁴ δεῖξω σοι **f**³⁵ A, C [92%] RP, HF, OC, TR, CP | ~ 21 **NA** [8%] NU

⁵ μου **f**³⁵ A [93%] RP, HF, OC, TR, CP | --- **NA**, B, C [7%] NU | one other variant

⁶ ὁ θεὸς εἷς ἐστίν **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.)

⁷ νεκρά **f**³⁵ **NA** (98.2%) RP, HF, OC, TR, CP | ἀργη B, C (1.6%) NU | κενή (0.2%)

⁸ ἄβρααμ **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.]

⁹ τοίνυν ὅτι **f**³⁵ (87.5%) RP, HF, OC, TR, CP | 2 **NA**, B, C (11.3%) NU | ~ 2 οὕτως (1.2%)

¹⁰ ἀγγέλους *rell* | κατασκοπούς C [10%]

¹¹ τῶν **f**³⁵ A, C [92%] RP, HF, OC, TR, CP | --- **P**²⁰**NA** [8%] NU

Careful with your tongue!

3:1 Μὴ πολλοὶ διδάσκαλοι γίνεσθε, ἀδελφοί μου, εἰδότες ὅτι μεῖζον κρῖμα ληψόμεθα.¹ **2** Πολλὰ γὰρ παῖομεν ἅπαντες. Εἴ τις ἐν λόγῳ οὐ παῖει, οὗτος τέλειος ἀνὴρ, δυνάμενος² χαλιναγωγῆσαι καὶ ὅλον τὸ σῶμα. **3** Ἴδε,³ τῶν ἵππων τοὺς χαλινούς εἰς τὰ στόματα βάλλομεν πρὸς τὸ⁴ πείθεσθαι αὐτοὺς ἡμῖν, καὶ ὅλον τὸ σῶμα αὐτῶν μετὰγομεν. **4** Ἴδου καὶ τὰ πλοῖα· τηλικαῦτα ὄντα καὶ ὑπὸ ἀνέμων σκληρῶν⁵ ἐλαυνόμενα, μετὰγεται ὑπὸ ἐλαχίστου πηδαλίου ὅπου ἂν⁶ ἡ ὀρμὴ τοῦ ἰθύνοντος⁷ βούληται.⁸ **5** Οὕτως καὶ ἡ γλῶσσα μικρὸν μέλος ἐστὶν καὶ μεγαλαυχεῖ.⁹

Ἰδού, ὀλίγον¹⁰ πῦρ ἡλικὴν ὕλην ἀνάπτει. **6** Καὶ ἡ γλῶσσα πῦρ, ὁ κόσμος τῆς ἀδικίας, οὕτως¹¹ ἡ γλῶσσα καθίσταται ἐν τοῖς μέλεσιν ἡμῶν, ἡ σπιλοῦσα ὅλον 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 δαμάσαι¹²—ἀκατάσχετον¹³ κακόν, μεστὴ ἰοῦ θανατηφόρου. **9** Ἐν αὐτῇ εὐλογοῦμεν τὸν Θεὸν¹⁴ καὶ Πατέρα, καὶ ἐν αὐτῇ καταρώμεθα τοὺς ἀνθρώπους τοὺς καθ' ὁμοίωσιν Θεοῦ γεγονότας. **10** Ἐκ τοῦ

¹ ληψόμεθα **f**³⁵ [97.5%] RP,HF,OC,TR,CP | ληψομεθα **NA,B,C** [1%] NU | ληψεσθε [1.5%]

² δυναμενος **f**³⁵ **NA** [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’.)

³ ἰδε **f**³⁵ [60%] RP,HF,OC,CP | εἰ δε [38.5%] NU | ἰδου [0.5%] TR (*ECM* lists six uncials as ambiguous, including **NA,B,C**. The variant chosen by NU scarcely makes sense. The καὶ at the beginning of verse 4 presupposes an imperative at the beginning of verse 3.)

⁴ πρὸς το **f**³⁵ **A** (97%) RP,HF,OC,TR,CP | εἰς 2 **NA,B,C** (2.4%) NU | τῷ (0.6%)

⁵ ανεμων σκληρων **f**³⁵ **NA,B,C** [44%] NU | ~ 21 **A** [56%] RP,HF,OC,TR,CP

⁶ αν **f**³⁵ **A,C** [99.5%] RP,HF,OC,TR,CP | --- **NA,B** [0.5%] NU

⁷ ιθυνοντος **f**³⁵ [21%] | ευθυνοντος **NA,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 *koinē* than vice versa [most lexicons don’t even list the classical form].)

⁸ βουληται **f**³⁵ **A,C** [89%] RP,HF,OC,TR,CP | βουλεται **NA** [10%] NU | βουλοιτο [1%]

⁹ μεγαλαυχει **f**³⁵ **P²⁰NA** [95%] RP,HF,OC,TR,CP | μεγαλα αυχει **A,B,C** [5%] NU

¹⁰ ολιγον **f**³⁵ **A^v,C** [95%] RP,HF,OC,TR,CP | ηλικον **NA** [3%] NU | ολιγων [2%] (The Alexandrian variant goes against James’ argument.)

¹¹ ουτως **f**³⁵ [83%] RP,HF,OC,TR,CP | 1 και [8%] | --- **P²⁰NA,B,C** [9%] NU

¹² δυναται ανθρωπων δαμασαι **f**³⁵ (84.1%) RP,HF,OC,TR,CP | ~ 132 **NA** (11.9%) | ~ 312 **B,C** (1%) NU | 13 (1.4%) | 1 (0.8%) | three other variants plus an ambiguity

¹³ ακατασχετον **f**³⁵ **C** (97.4%) RP,HF,OC,TR,CP | ακαταστατον **NA,B** (2.6%) NU

¹⁴ θεον **f**³⁵ [96%] RP,HF,OC,TR,CP | κυριον **P²⁰NA,B,C** [4%] NU (The title used in 1:27 is repeated, and being a repetition it comes with the article.)

αὐτοῦ στόματος ἐξέρχεται εὐλογία καὶ κατάρα. Οὐ χρή, ἀδελφοί μου,¹ ταῦτα οὕτως γίνεσθαι. **11** Μήτι ἡ πηγὴ ἐκ τῆς αὐτῆς ὁπῆς βρῦει τὸ γλυκὺ καὶ τὸ πικρὸν;² **12** Μὴ δύναται, ἀδελφοί μου, συκὴ ἐλαίας ποιῆσαι, ἢ ἄμπελος σῦκα; Οὕτως³ οὐδεμία πηγὴ ἀλυκὸν καὶ⁴ γλυκὺ ποιῆσαι ὕδωρ.

True wisdom

True contrasted with demonic

3:13 Τίς⁵ σοφὸς καὶ ἐπιστήμων ἐν ὑμῖν; Δειξάτω ἐκ τῆς καλῆς ἀναστροφῆς τὰ ἔργα αὐτοῦ ἐν πραϋτητι σοφίας. **14** Εἰ δὲ ζῆλον πικρὸν ἔχετε καὶ ἐριθείαν ἐν τῇ καρδίᾳ ὑμῶν, μὴ κατακαυχᾶσθε⁶ καὶ ψεύδεσθε κατὰ τῆς ἀληθείας—**15** οὐκ ἔστιν αὕτη ἡ σοφία⁷ Ἐνωθεν κατερχομένη, ἀλλ’⁸ ἐπίγειος, ψυχικὴ, δαιμονιώδης. **16** Ὅπου γὰρ ζῆλος καὶ ἐριθεία, ἐκεῖ ἀκαταστασία καὶ πᾶν φαῦλον πρᾶγμα. **17** Ἡ δὲ Ἐνωθεν σοφία πρῶτον μὲν ἀγνή ἐστίν, ἔπειτα εἰρηνικὴ, ἐπιεικὴς, εὐπειθής, μεστὴ ἐλέους καὶ καρπῶν ἀγαθῶν, ἀδιάκριτος καὶ⁹ ἀνυπόκριτος. **18** Καρπὸς δὲ¹⁰ δικαιοσύνης ἐν εἰρήνῃ σπείρεται τοῖς ποιοῦσιν εἰρήνην.

Is not worldliness

4:1 Πόθεν πόλεμοι καὶ¹¹ 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 ἔχετε¹² διὰ τὸ μὴ αἰτεῖσθαι ὑμᾶς. **3** Αἰτεῖτε καὶ οὐ λαμβάνετε διότι κακῶς αἰτεῖσθε, ἵνα ἐν ταῖς ἡδοναῖς ὑμῶν δαπανήσητε. **4** Μοιχοὶ καὶ¹³ μοιχαλίδες, οὐκ

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

² γλυκυ και το πικρον f³⁵ ⲬA,B,C [85%] RP,HF,OC,TR,CP,NU | 124 [4%] | 1234 υδωρ [3%] | ~ 4231 [8%]

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

⁴ ουδεμια πηγη αλυκον και f³⁵ [96%] RP,HF,OC,TR(CP) | ουδε αλυκον Ⲭ [1.6%] | ουτε αλυκον A,B,C [1.8%] NU | three other variants (Who knows what got into the Alexandrians here.)

⁵ τις f³⁵ ⲬA,B,C [90%] RP,HF,OC,TR,NU | ει 1 [4%] CP | --- [6%]

⁶ κατακαυχασθε *rell* | καυχασθε A [15%]

⁷ αυτη η σοφια f³⁵ ⲬA,B [84%] RP,HF,OC,TR,CP,NU | ~ 231 C [10%] | 23 [6%]

⁸ αλλ f³⁵ P¹⁰⁰ A,C [99.4%] RP,HF,OC,TR,CP | αλλα ⲬB [0.6%] NU

⁹ και f³⁵ P¹⁰⁰ [90%] RP,HF,OC,TR,CP | --- ⲬA,B,C [10%] NU

¹⁰ δε f³⁵ A,B,C [56.6%] NU | δε της [42%] RP,HF,OC,TR,CP | δε ο Ⲭ [0.4%] | --- [1%] (The article is inappropriate here. Who knows what motivated whoever added it, but it is a mistake.)

¹¹ και f³⁵ [90%] RP,HF,OC,TR,CP | και ποθεν Ⲭ(A)B(C) [10%] NU (The unnecessary repetition of the adverb is not characteristic of the Alexandrians, but that doesn't make it right.)

¹² ουκ εχετε f³⁵ P¹⁰⁰ A,B [64%] RP,HF,NU | και 12 Ⲭ [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.”)

¹³ μοιχοι και f³⁵ (97.6%) RP,HF,OC,TR,CP | --- P¹⁰⁰ ⲬA,B (2%) NU | 1 (0.4%) (The

οἶδατε ὅτι ἡ φιλία τοῦ κόσμου ἔχθρα τοῦ Θεοῦ ἐστίν; Ὃς ἂν¹ οὖν² βουληθῇ φίλος εἶναι τοῦ κόσμου ἐχθρὸς τοῦ Θεοῦ καθίσταται. **5** Ἡ δοκεῖτε ὅτι κενῶς ἡ Γραφή λέγει, πρὸς φθόνον ἐπιποθεῖ τὸ Πνεῦμα ὁ κατώκησεν³ ἐν ἡμῖν; **6** Μείζονα δὲ δίδωσιν χάριν· διὸ λέγει, «Ὁ Θεὸς⁴ ὑπερηφάνοις ἀντιτάσσεται, ταπεινοῖς δὲ δίδωσιν χάριν.»

Is submitting to God

7 Ὑποτάγητε οὖν τῷ Θεῷ· ἀντίστητε⁵ τῷ διαβόλῳ καὶ φεύζεται ἀφ' ὑμῶν. **8** Ἐγγίσατε τῷ Θεῷ καὶ ἐγγιεῖ ὑμῖν. Καθαρίσατε χεῖρας, ἁμαρτωλοί, καὶ ἀγνίσατε καρδίας, δίψυχοι. **9** Ταλαιπωρήσατε καὶ πενθήσατε καὶ κλαύσατε· ὁ γέλως ὑμῶν εἰς πένθος μεταστραφήτω⁶ καὶ ἡ χαρὰ εἰς κατήφειαν. **10** Ταπεινώθητε ἐνώπιον τοῦ Κυρίου⁷ καὶ ὑψώσει ὑμᾶς.

Does not judge the different brother

11 Μὴ καταλαλεῖτε ἀλλήλων, ἀδελφοί. Ὁ γὰρ⁸ καταλαλῶν ἀδελφοῦ καὶ⁹ κρίνων τὸν ἀδελφὸν αὐτοῦ καταλαλεῖ νόμου καὶ κρίνει νόμον. Εἰ δὲ νόμον κρίνεις, οὐκ εἶ ποιητὴς νόμου ἀλλὰ κριτὴς. **12** Εἷς ἐστὶν ὁ¹⁰ Νομοθέτης καὶ Κριτὴς,¹¹ ὁ δυνάμενος σῶσαι καὶ ἀπολέσαι. Σὺ δὲ¹² τίς εἶ ὃς κρίνεις¹³ τὸν ἕτερον;¹⁴

Alexandrian variant is an easy case of homoiocaron: MOIX ... MOIX.)

¹ ἂν f³⁵ A [93%] RP, HF, OC, TR, CP | εἰς ἄν f³⁵ B [7%] NU

² οὖν f³⁵ Ἀ, B [58%] RP, HF, OC, TR, CP, NU | --- [42%] (The omission would be an easy case of homoioteleuton.)

³ κατώκησεν f³⁵ [88%] RP, HF, OC, TR, CP | κατωκισεν ἄB [10%] NU | κατωκεισεν A [2%]

⁴ ὁ θεὸς f³⁵ Ἀ, B [94%] RP, HF, OC, TR, NU | κύριος [6%] CP

⁵ ἀντιστήτε f³⁵ [47.5%] OC, TR, CP | 1 δε Ἀ, B [50%] RP, HF, NU | 1 οὖν [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.)

⁶ μεταστραφήτω f³⁵ Ἀ [93.5%] RP, HF, OC, TR, CP | μετατραπήτω P¹⁰⁰ B [6%] NU | two other variants

⁷ τοῦ κυρίου f³⁵ P¹⁰⁰ [82%] RP, HF, OC, TR, CP, N-A²⁸ | 2 Ἀ, B [16%] NU | 1 θεοῦ [2%] (The article is correct.)

⁸ γὰρ f³⁵ [26%] | --- Ἀ, 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.)

⁹ καὶ f³⁵ (84.3%) RP, HF, OC, TR, CP | ἡ P¹⁰⁰ Ἀ, B (15.3%) NU | --- (0.4%)

¹⁰ ὁ f³⁵ Ἀ [96.5%] RP, HF, OC, TR, CP [NU] | --- P¹⁰⁰ B [3.5%]

¹¹ καὶ κριτὴς f³⁵ Ἀ, B [62%] OC, NU | --- [38%] RP, HF, TR, CP (The omission could be the result of homoioteleuton: -THC ... -THC.)

¹² δε f³⁵ P¹⁰⁰ Ἀ, B [94%] RP, HF, OC, CP, NU | --- [6%] TR

¹³ ὃς κρίνεις f³⁵ [85%] RP, HF, OC, TR, CP | ὁ κρίνων P¹⁰⁰ Ἀ, B [15%] NU

¹⁴ ἕτερον f³⁵ [88%] RP, HF, OC, TR, CP | πλησιον Ἀ, 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

Does not boast about tomorrow

13 Ἄγε νῦν, οἱ λέγοντες, «Σήμερον καὶ¹ αὔριον πορευσώμεθα² εἰς τήνδε τὴν πόλιν καὶ ποιήσωμεν³ ἐκεῖ ἐνιαυτὸν ἓνα⁴ καὶ ἐμπορευσώμεθα⁵ καὶ κερδήσωμεν»·⁶ **14** οἵτινες οὐκ ἐπίστασθε τὸ τῆς αὔριον. Ποία γὰρ⁷ ἡ ζωὴ ἡμῶν;⁸ Ἀτιμὶς γὰρ ἐστὶν⁹ ἡ πρὸς ὀλίγον φαινομένη, ἔπειτα¹⁰ ἀφανιζομένη. **15** Ἀντὶ τοῦ λέγειν ὑμᾶς, «Ἐὰν ὁ Κύριος θελήσῃ,¹¹ καὶ ζήσωμεν¹² καὶ ποιήσωμεν¹³ τοῦτο ἢ ἐκεῖνο.» **16** Νῦν δὲ καυχᾶσθε ἐν ταῖς ἀλαζονείαις ὑμῶν. Πᾶσα καύχησις τοιαύτη πονηρά ἐστίν. **17** Εἰδότε οὖν καλὸν ποιεῖν καὶ μὴ ποιοῦντι, ἁμαρτία αὐτῷ ἐστίν.

The coming of the Lord

Rich oppressors will be judged

5:1 Ἄγε νῦν, οἱ πλούσιοι, κλαύσατε ὀλολύζοντες ἐπὶ ταῖς τάλαιπωρίαις 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 ὑμῖν ἔσται καὶ φάγεται τὰς σάρκας ὑμῶν ὡς πῦρ—ἐθησαυρίσατε ἐν ἐσχάταις ἡμέραις. **4** Ἰδοὺ, ὁ μισθὸς τῶν ἐργατῶν τῶν ἀμησάντων τὰς χώρας ὑμῶν, ὁ ἀπεστερημένος ἀφ’¹⁴ ὑμῶν, κρᾶζει, καὶ αἱ βοαὶ τῶν θερισάντων εἰς τὰ ὦτα Κυρίου Σαβαὼθ εἰσεληλύθασιν. **5** Ἐτρυφήσατε ἐπὶ τῆς γῆς καὶ ἐσπαταλήσατε, ἐθρέψατε τὰς καρδίας ὑμῶν ὡς¹⁵ ἐν ἡμέρᾳ σφαγῆς.

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’.]

¹ καὶ f³⁵ A [95%] RP,HF,OC,TR,CP | η XB [5%] NU

² πορευσώμεθα f³⁵ A [76%] RP,HF,TR,CP | πορευσομεθα P^{100v}XB [24%] OC,NU | one other variant

³ ποιήσωμεν f³⁵ XA [89%] RP,HF,TR,CP | ποιησομεν P^{100B} [11%] OC,NU

⁴ ενα f³⁵ A [96%] RP,HF,OC,TR,CP | --- XB [4%] NU

⁵ ἐμπορευσώμεθα f³⁵ [84%] RP,HF,TR,CP | ἐμπορευσομεθα P^{100v}XA,B [16%] OC,NU

⁶ κερδήσωμεν f³⁵ [88%] RP,HF,TR,CP | κερδησομεν XA,B [12%] OC,NU | one other variant

⁷ γαρ f³⁵ P¹⁰⁰A [97.4%] RP,HF,OC,TR,CP | --- XB [2.6%] NU

⁸ ημων f³⁵ [26%] | υμων (P¹⁰⁰)XA(B) [74%] RP,HF,OC,TR,CP,NU (The question is properly inclusive, 1st person.)

⁹ ἐστιν f³⁵ [52%] TR | ἐσται (A) [41%] RP,HF,OC,CP | ἐστε B [7%] NU | --- X (James answers the question with a statement of fact, not a prophecy.)

¹⁰ ἐπειτα f³⁵ [29.5%] | 1 δε καὶ [46%] RP,HF,OC,CP | 1 δε [15%] TR | 1 καὶ XA,B [9.5%] NU (OC has δε in small print.)

¹¹ θελήσῃ f³⁵ P^{100v}XA [81%] RP,HF,OC,TR,CP,NU | θελήσει [12%] | θελη B [7%]

¹² ζήσωμεν f³⁵ [90%] RP,HF,TR,CP | ζησομεν XA,B [10%] OC,NU

¹³ ποιήσωμεν f³⁵ [89%] RP,HF,TR,CP | ποιησομεν P^{100v}XA,B [11%] OC,NU | one other variant

¹⁴ ἀφ f³⁵ XA,B [95%] RP,HF,OC,TR,NU | υφ [5%] CP

¹⁵ ὡς f³⁵ 048^v [98.5%] RP,HF,OC,TR,CP | --- X(A)B [1.5%] NU

6 Κατεδικάσατε, ἐφονεύσατε τὸν δίκαιον—οὐκ ἀντιτάσσεται ὑμῖν.

Patience and perseverance

7 Μακροθυμήσατε οὖν, ἀδελφοί, ἕως τῆς παρουσίας τοῦ Κυρίου. Ἰδοὺ, ὁ γεωργὸς ἐκδέχεται τὸν τίμιον καρπὸν τῆς γῆς, μακροθυμῶν ἐπ’ αὐτὸν¹ ἕως ἂν² λάβῃ ὑετὸν³ πρώϊμον⁴ καὶ ὄψιμον. **8** Μακροθυμήσατε καὶ ὑμεῖς. Στηρίξτε τὰς καρδίας ὑμῶν, ὅτι ἡ παρουσία τοῦ Κυρίου ἤγγικεν. **9** Μὴ στενάζετε κατ’ ἀλλήλων, ἀδελφοί,⁵ ἵνα μὴ κριθῆτε.⁶ Ἰδοὺ, ὁ Κριτὴς πρὸ τῶν θυρῶν ἕστηκεν. **10** Ὑπόδειγμα λάβετε, ἀδελφοί,⁷ τῆς κακοπαθείας καὶ τῆς μακροθυμίας τοὺς προφῆτας οἱ ἐλάλησαν ἐν τῷ⁸ ὀνόματι Κυρίου. **11** Ἰδοὺ, μακαρίζομεν τοὺς ὑπομένοντας⁹—τὴν ὑπομονὴν Ἰωβ ἠκούσατε, καὶ τὸ τέλος Κυρίου εἶδετε,¹⁰ ὅτι πολὺσπλαγχνός¹¹ ἐστίν¹² καὶ οἰκτίρμων.

12 Πρὸ πάντων δέ, ἀδελφοί μου, μὴ ὀμνύετε, μήτε τὸν οὐρανὸν μήτε τὴν γῆν μήτε ἄλλον τινὰ ὄρκον. Ἦτω δέ ὑμῶν τὸ Ναὶ ναὶ καὶ τὸ Οὐ οὐ, ἵνα μὴ εἰς ὑπόκρισιν¹³ πέσητε.

Righteous prayer is powerful

13 Κακοπαθεῖ τις ἐν ὑμῖν; Προσευχέσθω. Εὐθυμεῖ τις; Ψαλλέτω. **14** Ἀσθενεῖ τις ἐν ὑμῖν; Προσκαλεσάσθω τοὺς πρεσβυτέρους τῆς ἐκκλησίας, καὶ προσευξάσθωσαν ἐπ’ αὐτόν, ἀλείψαντες αὐτόν¹⁴ ἐλαίῳ ἐν τῷ ὀνόματι τοῦ Κυρίου. **15** Καὶ ἡ εὐχὴ τῆς πίστεως σώσει τὸν κάμνοντα, καὶ ἐγερεῖ αὐτόν ὁ

¹ αὐτον f³⁵ [80%] RP,HF,CP | αὐτω xA,B,048 [20%] OC,TR,NU

² αν f³⁵ x [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.)

³ λαβη υετον f³⁵ A (96.8%) RP,HF,OC,TR,CP | 1 B,048 (1.8%) NU | 1 καρπον (1%) | 1 καρπον τον x | one other variant

⁴ πρωιμον f³⁵ (92.7%) RP,HF,OC,TR,CP | προιμον xA,B (7.3%) NU

⁵ κατ αλληλων αδελφοι f³⁵ (x) (79.6%) RP,HF,OC,TR,CP | ~ 312 B (7.6%) NU | ~ 3 μου 12 A (4.6%) | 12 (7.4%) | μετ 23 (0.8%)

⁶ κριθητε f³⁵ xA,B [98%] RP,HF,OC,CP,NU | κατακριθητε [1%] TR | two other variants

⁷ αδελφοι f³⁵ (A)B [35%] NU | 1 μου (x) [62%] RP,HF,OC(TR)CP | --- [3%] (The possessive pronoun would be a natural addition.)

⁸ εν τω f³⁵ B [40%] NU | 2 A [58%] RP,HF,OC,TR,CP | 1 x [0.6%] | επι 2 [1.4%] (The preposition makes the semantic connection overt, which we would expect of a Jewish author.)

⁹ υπομενοντας f³⁵ [86%] RP,HF,OC,TR,CP | υπομειναντας xA,B [14%] NU

¹⁰ ειδετε f³⁵ xB [53%] HF,OC,TR,CP,NU | ιδετε 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.)

¹¹ πολυσπλαγχνος f³⁵ xA,B [65%] RP,HF,OC,TR,NU | πολυευσπλαγχνος [35%] CP

¹² εστιν f³⁵ (88.2%) RP,HF,CP | 1 ο κυριος xA(B) (11.8%) OC,TR,NU

¹³ εις υποκρισιν f³⁵ [95%] RP,HF,OC,TR,CP | υπο κρισιν xA,B [5%] NU (The more one talks, the more he pretends; the Alexandrian variant is inferior.)

¹⁴ αὐτον f³⁵ xA [95.5%] RP,HF,OC,TR,CP[NU] | --- B [4.5%]

Κύριος· κὰν ἀμαρτίας ἥ πεπονηκώς, ἀφεθήσεται αὐτῷ. **16** Ἐξομολογεῖσθε¹ ἀλλήλοις τὰ παραπτώματα² καὶ εὔχεσθε ὑπὲρ ἀλλήλων, ὅπως ἰαθῇτε. 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 ἑξ. **18** Καὶ πάλιν προσηύξατο καὶ ὁ οὐρανὸς ὑετὸν ἔδωκεν καὶ ἡ γῆ ἐβλάστησεν τὸν καρπὸν αὐτῆς.

Help the wanderer

19 Ἀδελφοί,³ ἐάν τις ἐν ὑμῖν πλανηθῇ ἀπὸ⁴ τῆς ἀληθείας, καὶ ἐπιστρέψῃ τις αὐτόν, **20** γινωσκέτω ὅτι ὁ ἐπιστρέψας ἀμαρτωλὸν ἐκ πλάνης ὁδοῦ αὐτοῦ σώσει ψυχὴν ἐκ θανάτου⁵ καὶ καλύψει πλῆθος ἀμαρτιῶν.⁶

¹ ἐξομολογεῖσθε f³⁵ [89%] RP, HF, OC, TR, CP | 1 συν NA, B, 048^v [11%] NU

² τα παραπτώματα f³⁵ (90.4%) RP, HF, OC, TR, CP | τας αμαρτίας NA, B, 048^v (9.6%) NU

³ αδελφοι f³⁵ [72%] RP, HF, OC, TR, CP | 1 μου NA, B, 048 [28%] NU (Again, a natural addition.)

⁴ απο rell | 1 της οδου N [18%]

⁵ εκ θανατου f³⁵ (92.2%) RP, HF, OC, TR, CP | αυτου 12 N(A) 048^v (6.4%) NU | 12 αυτου B (1.4%) (The Alexandrian addition is unwarranted.)

⁶ The citation of f³⁵ 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 f³⁵ in James as they stand, as were the exemplars of 35, 1503, 1858, 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.