

## ΙΑΚΩΒΟΥ ΕΠΙΣΤΟΛΗ

<sup>1</sup> Ἰάκωβος, Θεοῦ καὶ Κυρίου Ἰησοῦ Χριστοῦ δοῦλος, ταῖς δώδεκα φυλαῖς ταῖς ἐν τῇ Διασπορᾷ· χαίρειν.

### Various exhortations

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

### About wisdom

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

<sup>9</sup> Καυχάσθω δὲ ὁ ἀδελφὸς ὁ ταπεινὸς ἐν τῷ ὕψει αὐτοῦ, <sup>10</sup> ὁ δὲ πλούσιος ἐν τῇ ταπεινώσει αὐτοῦ, ὅτι ὡς ἄνθος χόρτου παρελεύσεται.

\* **1:5** οὐκ **f**<sup>35</sup> (70.3%) RP,HE,OC,CP | μη KA,B,C (29.7%) TR,NU (James is stating a fact; God doesn't reproach.) † **1:7** ληψεται **f**<sup>35</sup> [98.5%] RP,HE,OC,TR,CP | λημψεται (x)A,B(C) [1.5%] NU ‡ **1:7** του *rell* | — [15%]

11 Ἀνέτειλεν γὰρ ὁ ἥλιος σὺν τῷ καύσωνι καὶ ἐξήρανε τὸν χόρτον, καὶ τὸ ἄνθος αὐτοῦ ἐξέπεσεν καὶ ἡ εὐπρέπεια τοῦ προσώπου αὐτοῦ ἀπώλετο. Οὕτως καὶ ὁ πλούσιος ἐν ταῖς πορείαις αὐτοῦ μαραινθήσεται.

### *About testing*

12 Μακάριος ἀνὴρ ὃς ὑπομένει πειρασμόν, ὅτι δόκιμος γενόμενος λήψεται<sup>§</sup> τὸν στέφανον τῆς ζωῆς ὃν ἐπηγγείλατο ὁ Κύριος\* τοῖς ἀγαπῶσιν αὐτόν. 13 Μηδεὶς πειραζόμενος λεγέτω ὅτι «Ἀπὸ<sup>†</sup> Θεοῦ πειράζομαι,» ὁ γὰρ Θεὸς ἀπείραστός ἐστιν κακῶν, πειράζει δὲ αὐτὸς οὐδένα. 14 Ἐκαστος δὲ πειράζεται ὑπὸ τῆς ἰδίας ἐπιθυμίας, ἐξελκόμενος καὶ δελεαζόμενος. 15 Εἶτα 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' ᾧ οὐκ ἔνι<sup>‡</sup> παραλλαγὴ ἢ τροπῆς ἀποσκίασμα. 18 Βουληθεῖς, ἀπεκύησεν

§ 1:12 ληψεται f<sup>35</sup> C [98.5%] RP,HE,OC,TR,CP | ληψεται p<sup>23</sup>NA,B [1.5%] NU \* 1:12 ο κυριος f<sup>35</sup> (89%) RP,HE,OC,TR,CP | 2 C (4.8%) | 1 θεος (3.6%) | — p<sup>23</sup>NA,B (2%) NU | 1 αψευδης 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.) † 1:13 απο f<sup>35</sup> A,B,C [93%] RP,HE,OC,CP,NU | υπο x [2.5%] | 1 του [4%] TR | παρα [0.5%] ‡ 1:17 ενι *rell* | εστιν x [10%]

ἡμᾶς λόγῳ ἀληθείας, εἰς τὸ εἶναι ἡμᾶς ἀπαρχὴν τινα τῶν αὐτοῦ κτισμάτων.

19 Ὡστε, § ἀδελφοί μου ἀγαπητοί, ἔστω\* πᾶς ἄνθρωπος ταχὺς εἰς τὸ ἀκοῦσαι, βραδὺς εἰς τὸ λαλῆσαι, βραδὺς εἰς ὀργήν· 20 ὀργὴ γὰρ ἀνδρὸς δικαιοσύνην Θεοῦ οὐ κατεργάζεται. †

### *About obeying the Word*

21 Διὸ ἀποθέμενοι πᾶσαν ῥυπαρίαν καὶ περισσεῖαν κακίας, ἐν πραύτητι † δέξασθε τὸν ἔμφυτον λόγον τὸν δυνάμενον σῶσαι τὰς ψυχὰς ὑμῶν. § 22 Γίνεσθε δὲ ποιηταὶ λόγου\* καὶ μὴ μόνον ἀκροαταί, † παραλογιζόμενοι ἑαυτοῦς. 23 Ὅτι εἴ τις ἀκροατὴς νόμου † ἐστὶν καὶ οὐ ποιητής, οὗτος ἔοικεν ἀνδρὶ κατανοοῦντι τὸ πρόσωπον τῆς γενέσεως αὐτοῦ ἐν ἐσόπτρῳ· 24 κατενόησεν γὰρ ἑαυτὸν

§ 1:19 ωστε f<sup>35</sup> [95%] RP,HE,OC,TR,CP | ιστε κB,C [3%] NU | ιστε δε A [1%] | — [1%] (Another Alexandrian infelicity that should not be imputed to James.) \* 1:19 εστω f<sup>35</sup> [97%] RP,HE,OC,TR,CP | 1 δε κB,C [2%] NU | και 1 A [1%] † 1:20 ου κατεργαζεται f<sup>35</sup> C (82.9%) RP,HE,OC,TR,CP | ουκ εργαζεται κA,B (16.3%) NU | 2 (0.8%) † 1:21 πραυτητι f<sup>35</sup> κA,B,C [92%] RP,HE,OC,TR,NU | πραστητι [8%] CP § 1:21 υμων *rell* | ημων [25%] \* 1:22 λογου f<sup>35</sup> κA,B,C [89%] RP,HE,OC,TR,CP,NU | νομου [6%] | λογων [4%] | two other variants [1%] † 1:22 μονον ακροαται f<sup>35</sup> κA,C (94%) RP,HE,OC,TR,CP,NU | 21 B (4.4%) ECM | 2 (1.2%) | two other variants † 1:23 νομου f<sup>35</sup> [30%] | λογου κA,B,C [69%] RP,HE,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'.)

καὶ ἀπελήλυθεν καὶ εὐθέως ἐπελάθετο ὁποῖος ἦν. <sup>25</sup> Ὁ δὲ παρακύψας εἰς νόμον τέλειον τὸν τῆς ἐλευθερίας καὶ παραμείνας, οὗτος<sup>§</sup>—οὐκ ἀκροατῆς ἐπιλησμονῆς γενόμενος ἀλλὰ ποιητῆς ἔργου—οὗτος μακάριος ἐν τῇ ποιήσει αὐτοῦ ἔσται.

<sup>26</sup> Εἴ τις δοκεῖ θρηῆσκος εἶναι ἐν ὑμῖν,\* μὴ χαλιναγωγῶν γλῶσσαν αὐτοῦ ἀλλ'† ἀπατῶν καρδίαν αὐτοῦ, τούτου μάταιος ἢ θρησκευία.

<sup>27</sup> Θρησκευία καθαρά καὶ ἀμίαντος παρὰ‡ Θεῷ καὶ Πατρὶ αὕτη ἐστίν· ἐπισκέπτεσθαι ὀρφανούς καὶ χήρας ἐν τῇ θλίψει αὐτῶν, ἄσπιλον ἑαυτὸν τηρεῖν ἀπὸ τοῦ κόσμου.

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### *About partiality*

<sup>1</sup> Ἀδελφοί μου, μὴ ἐν προσωποληψίαις\* ἔχετε τὴν πίστιν τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ,

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§ **1:25** ουτος **f**<sup>35</sup> (87.6%) RP,HE,OC,TR,CP | ουτως (6.8%) | —  
 κA,B,C,0173 (5.2%) NU | και (0.4%) (The Alexandrians didn't like the repetition of the emphatic pronoun.) \* **1:26** ειναι εν υμιν **f**<sup>35</sup> (80.3%) RP,HE,OC,TR [12 ημιν (1.6%)] | 231 (8.2%) CP [ 2 ημιν 1 (0.4%)] | 1 κA,B,C,0173 (9.4%) NU † **1:26** αλλ **f**<sup>35</sup> [35%] OC,TR | αλλα κA,B,C,0173 [65%] RP,HE,CP,NU (The MSS supporting the shorter form come from a considerable number of rivulets within the transmission spectrum, many of them non-Byzantine.) ‡ **1:27** παρα **f**<sup>35</sup> × [80%] RP,HE,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.) \* **2:1** προσωποληψιας **f**<sup>35</sup> [99%] RP,HE,OC,TR,CP | προσωποληψιας κA,B,C [1%] NU

τῆς Δόξης. <sup>2</sup> Ἐὰν γὰρ εἰσέλθῃ εἰς τὴν<sup>†</sup> συναγωγὴν ὑμῶν ἀνὴρ χρυσοδακτύλιος, ἐν ἐσθῆτι λαμπρᾷ, εἰσέλθῃ δὲ καὶ πτωχὸς ἐν ῥυπαρᾷ ἐσθῆτι, <sup>3</sup> καὶ ἐπιβλέψητε<sup>‡</sup> ἐπὶ τὸν φοροῦντα τὴν λαμπρὰν ἐσθῆτα<sup>§</sup> καὶ εἶπητε αὐτῷ,\* «Σὺ κάθου ὧδε<sup>†</sup> καλῶς,» καὶ τῷ πτωχῷ εἶπητε, «Σὺ στῆθι ἐκεῖ,» ἢ «Κάθου<sup>‡</sup> ὧδε<sup>§</sup> ὑπὸ τὸ ὑποπόδιόν μου,» <sup>4</sup> οὐ\* διεκρίθητε ἐν ἑαυτοῖς καὶ ἐγένεσθε κριταὶ διαλογισμῶν πονηρῶν;

<sup>5</sup> Ἀκούσατε, ἀδελφοί μου ἀγαπητοί. Οὐχ ὁ Θεὸς ἐξελέξατο τοὺς πτωχοὺς τοῦ κόσμου<sup>†</sup> πλουσίους ἐν πίστει καὶ κληρονόμους τῆς βασιλείας ἧς ἐπηγγείλατο τοῖς ἀγαπῶσιν αὐτόν; <sup>6</sup> Ὑμεῖς δὲ ἠτιμάσατε τὸν πτωχόν.

† **2:2** τὴν **f**<sup>35</sup> A [96.5%] RP,HE,OC,TR,CP | — **κ**B,C [3.5%] NU  
‡ **2:3** καὶ ἐπιβλεψητε **f**<sup>35</sup> **κ**A [93%] RP,HE,OC,TR,CP | 2 δε B,C [7%] NU § **2:3** λαμπραν ἐσθητα **f**<sup>35</sup> [30%] | 2 τὴν 1 **κ**A,B,C [70%] RP,HE,OC,TR,CP,NU \* **2:3** αὐτω **f**<sup>35</sup> [91%] RP,HE,OC,TR,CP | — **κ**A,B,C [9%] NU (Would not James, a Jew, write ‘to him’?)  
† **2:3** ὧδε *rell* | ὧδε **f**<sup>35</sup> [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.) ‡ **2:3** ἐκεῖ η̅ καθου **f**<sup>35</sup> **κ**A (97%) RP,HE,OC,TR,CP,NU | 231 B (2%) ECM | 1 καὶ 3 C (0.6%) | two other variants § **2:3** ὠδε **f**<sup>35</sup> **κ** (93.2%) RP,HE,OC,TR,CP | — A,B,C (6.8%) NU \* **2:4** οὐ **f**<sup>35</sup> **κ**A,C (26.8%) NU | καὶ 1 (72.2%) RP,HE,OC,TR,CP | 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.) † **2:5** τοῦ κοσμου **f**<sup>35</sup> (90.7%) RP,HE,OC,CP | 12 τουτου (5.6%) TR | τω κοσμω **κ**A,B,C (2.4%) NU | ἐν τω κοσμω (0.4%) | καὶ τω κοσμω (0.2%) | ἐν κοσμω (0.8%)

Οὐχ οἱ πλούσιοι καταδυναστεύουσιν ὑμῶν, καὶ αὐτοὶ ἔλκουσιν ὑμᾶς εἰς κριτήρια; <sup>7</sup> Οὐκ αὐτοὶ βλασφημοῦσιν τὸ καλὸν ὄνομα τὸ ἐπικληθὲν ἐφ’ ὑμᾶς; <sup>8</sup> Εἰ μέντοι νόμον τελεῖτε βασιλικὸν κατὰ τὴν Γραφήν, «Ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτόν,»<sup>‡</sup> καλῶς ποιεῖτε. <sup>9</sup> εἰ δὲ προσωποληπτεῖτε, § ἀμαρτίαν ἐργάζεσθε, ἐλεγχόμενοι ὑπὸ τοῦ νόμου ὡς παραβάται. <sup>10</sup> Ὅστις γὰρ ὅλον τὸν νόμον τηρήσει,\* πταίσει<sup>†</sup> δὲ ἐν ἐνί, γέγονεν πάντων ἔνοχος. <sup>11</sup> Ὁ γὰρ εἰπὼν, «Μὴ μοιχεύσης,» εἶπεν καί, «Μὴ φονεύσης.»<sup>‡</sup> Εἰ δὲ οὐ μοιχεύσεις,

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<sup>‡</sup> **2:8** σεαυτον **f**<sup>35</sup> κA(B)C [50%] RP,HF,OC,TR,NU | εαυτον [50%] CP (It would be easy to drop one of the two sigmas—ΩCCEAYTON) § **2:9** προσωποληπτετε **f**<sup>35</sup> [98.5%] RP,HF,OC,TR,CP | προσωπολημπτετε κA,B,C [1.5%] NU \* **2:10** τηρησει **f**<sup>35</sup> [89.5%] RP,HF,TR,CP | τηρηση κB,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.) † **2:10** πταισει **f**<sup>35</sup> [96.5%] RP,HF,TR,CP | πταιση κA,B,C [3%] OC,NU | two other variants ‡ **2:11** μη μοιχευσης ... μη φονευσης **f**<sup>35</sup> A,B [74%] OC,TR,CP,NU | μη μοιχευσεις ... μη φονευσεις [7%] RP,HF [ECM says that κ [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%.])

φονεύσεις<sup>§</sup> δέ, γέγονας παραβάτης νόμου.

<sup>12</sup> Οὕτως λαλεῖτε καὶ οὕτως ποιεῖτε ὡς διὰ νόμου ἐλευθερίας μέλλοντες κρίνεσθαι <sup>13</sup> (ἢ γὰρ κρίσις ἀνήλεος\* τῷ μὴ ποιήσαντι ἔλεος). Κατακαυχᾶται<sup>†</sup> ἔλεον<sup>‡</sup> κρίσεως.

### Faith and works

<sup>14</sup> Τί τὸ ὄφελος, ἀδελφοί μου, ἐὰν πίστιν λέγη τις<sup>§</sup> ἔχειν, ἔργα δὲ μὴ ἔχει;\* Μὴ δύναται ἢ πίστις σῶσαι αὐτόν; <sup>15</sup> Ἐὰν δὲ<sup>†</sup> ἀδελφὸς ἢ ἀδελφὴ γυμνοὶ ὑπάρχωσιν, καὶ λειπόμενοι ὧσιν<sup>‡</sup> τῆς ἐφημέρου τροφῆς, <sup>16</sup> εἶπη

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§ **2:11** μοιχευσεις φονευσεις **f**<sup>35</sup> [74%] RP,HE,OC,TR,CP | μοιχευεις φονευεις **κA,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 \* **2:13** ανηλεος **f**<sup>35</sup> [20%] | ανελεος **κA,B,C** [30%] RP,HE,OC,NU | ανιλεως [50%] CP,TR (That someone would have introduced an Attic form in the middle ages is scarcely credible, so **f**<sup>35</sup> is early.) † **2:13** κατακαυχатаι **f**<sup>35</sup> **κB,C** [85%] RP,HE,OC,CP,NU | 1 δε [10%] | και 1 [3%] TR | κατακαυχασθω [1%] | κατακαυχασθω δε A [1%] | two other variants ‡ **2:13** ελεον **f**<sup>35</sup> C [80%] RP,HE,CP | ελεος **κA,B** [20%] OC,TR,NU (I take ‘the law of liberty’ to be the subject of the verb, κατακαυχатаι, 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.) § **2:14** λεγη τις **f**<sup>35</sup> **κB** [70%] RP,HE,OC,TR,CP,NU | 21 A,C [1%] | λεγει 2 [28%] | three other variants \* **2:14** εχει **f**<sup>35</sup> [46%] | εχη **κA,B,C** [47%] RP,HE,OC,TR,CP,NU | εχειν [4.5%] | σχη [2.5%] (James is stating a fact; the person doesn’t have works.) † **2:15** δε **f**<sup>35</sup> A,C [84%] RP,HE,OC,TR,CP | — **κB** [15%] NU | two other variants ‡ **2:15** ωσιν **f**<sup>35</sup> A [95%] RP,HE,OC,TR,CP | — **κB,C** [5%] NU

δέ τις αὐτοῖς ἐξ ὑμῶν, «Ὑπάγετε ἐν εἰρήνῃ, θερμαίνεσθε καὶ χορτάζεσθε,» μὴ δῶτε δὲ αὐτοῖς τὰ ἐπιτήδεια τοῦ σώματος, τί τὸ ὄφελος; <sup>17</sup> Οὕτως καὶ ἡ πίστις, εἰ μὴ ἔργα ἔχη, § νεκρά ἐστίν, καθ' ἑαυτήν. <sup>18</sup> (Ἄλλ' ἔρεϊ τις· «Σὺ πίστιν ἔχεις κἀγὼ ἔργα ἔχω. Δειξόν μοι τὴν πίστιν σου ἐκ\* τῶν ἔργων σου, † κἀγὼ δεῖξω σοι ‡ ἐκ τῶν ἔργων μου τὴν πίστιν μου.») § <sup>19</sup> Σὺ πιστεύεις ὅτι ὁ Θεὸς εἷς ἐστίν.\* Καλῶς ποιεῖς. Καὶ τὰ δαιμόνια πιστεύουσιν—καὶ φρίσσουν.) <sup>20</sup> Θέλεις δὲ γνῶναι, ὧ ἄνθρωπε

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§ **2:17** ἐργα εχη **f**<sup>35</sup> [75%] RP,HE,OC,TR,CP | 21 κA,B,C [24%] NU | three other variants \* **2:18** ἐκ **f**<sup>35</sup> (88.2%) RP,HE,OC,TR,CP | χωρὶς κA,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.) † **2:18** σου **f**<sup>35</sup> C [92%] RP,HE,OC,TR,CP | — κA,B [8%] NU ‡ **2:18** δεῖξω σοι **f**<sup>35</sup> A,C [92%] RP,HE,OC,TR,CP | 21 κB [8%] NU § **2:18** μου **f**<sup>35</sup> A [93%] RP,HE,OC,TR,CP | — κB,C [7%] NU | one other variant \* **2:19** ο θεος εις εστιν **f**<sup>35</sup> (80.4%) RP,HE,OC,TR,CP | 234 (9.9%) | 324 B (4.2%) | 3124 C (1.6%) | 3412 κA (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.)



κενέ, ὅτι ἡ πίστις χωρὶς τῶν ἔργων νεκρά†  
ἐστίν;

### Examples

21 Ἀβραὰμ‡ ὁ πατὴρ ἡμῶν οὐκ ἐξ ἔργων ἐδικαιώθη ἀνευέγκας 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 Ὅρατε τοίνυν ὅτι§ ἐξ ἔργων δικαιοῦται ἄνθρωπος, καὶ οὐκ ἐκ πίστεως μόνον. 25 Ὁμοίως δὲ καὶ Ῥαὰβ ἡ πόρνη οὐκ ἐξ ἔργων ἐδικαιώθη ὑποδεξαμένη τοὺς ἀγγέλους\* καὶ ἑτέρα ὁδῷ ἐκβαλοῦσα; 26 Ὅσπερ γὰρ τὸ σῶμα χωρὶς πνεύματος νεκρὸν ἐστίν, οὕτως καὶ ἡ πίστις χωρὶς τῶν† ἔργων νεκρά ἐστίν.

## Careful with your tongue!

† 2:20 νεκρά f<sup>35</sup> κA (98.2%) RP,HE,OC,TR,CP | αργη B,C (1.6%) NU | κενη (0.2%) ‡ 2:21 ἀβρααμ f<sup>35</sup> [50%] | ἄβρααμ κA,B,C [50%] RP,HE,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.] § 2:24 τοίνυν οτι f<sup>35</sup> (87.5%) RP,HE,OC,TR,CP | 2 κA,B,C (11.3%) NU | 2 ουτως (1.2%) \* 2:25 αγγελους *rell* | κατασκοπους C [10%] † 2:26 των f<sup>35</sup> A,C [92%] RP,HE,OC,TR,CP | — φ<sup>20</sup> κB [8%] NU

## 3

1 Μὴ πολλοὶ διδάσκαλοι γίνεσθε, ἀδελφοί μου, εἰδότες ὅτι μεῖζον κρῖμα ληψόμεθα.\*  
 2 Πολλὰ γὰρ πταίομεν ἅπαντες. Εἴ τις ἐν λόγῳ οὐ πταίει, οὗτος τέλειος ἀνὴρ, δυνάμενος † χαλιναγωγῆσαι καὶ ὅλον τὸ σῶμα. 3 Ἴδε, ‡ τῶν ἵππων τοὺς χαλινοὺς εἰς τὰ στόματα βάλλομεν πρὸς τὸ § πείθεσθαι αὐτοὺς ἡμῖν, καὶ ὅλον τὸ σῶμα αὐτῶν μετάγομεν. 4 Ἴδου καὶ τὰ πλοῖα· τηλικαῦτα ὄντα καὶ ὑπὸ ἀνέμων σκληρῶν\* ἐλαυνόμενα, μετάγεται ὑπὸ ἐλαχίστου πηδαλίου ὅπου ἀν† ἡ ὀρμὴ τοῦ

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\* **3:1** ληψομεθα **f**<sup>35</sup> [97.5%] RP,HE,OC,TR,CP | ληψομεθα κA,B,C [1%] NU | ληψεσθε [1.5%] † **3:2** δυναμενος **f**<sup>35</sup> κ [23%] | δυνατος A,B [76.5%] RP,HE,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.’) ‡ **3:3** ἰδε **f**<sup>35</sup> [60%] RP,HE,OC,CP | εἰ δε [38.5%] NU | ἰδου [0.5%] TR (ECM lists six uncials as ambiguous, including κA,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.) § **3:3** προς το **f**<sup>35</sup> A (97%) RP,HE,OC,TR,CP | εις 2 κB,C (2.4%) NU | τω (0.6%)  
 \* **3:4** ανεμων σκληρων **f**<sup>35</sup> κB,C [44%] NU | 21 A [56%] RP,HE,OC,TR,CP † **3:4** αν **f**<sup>35</sup> A,C [99.5%] RP,HE,OC,TR,CP | — κB [0.5%] NU

ιθύνοντος‡ βούληται. § 5 Οὕτως καὶ ἡ γλῶσσα μικρὸν μέρος ἐστὶν καὶ μεγαλαυχεῖ.\*

Ἴδού, ὀλίγον† πῦρ ἠλίκην ὕλην ἀνάπτει. 6 Καὶ ἡ γλῶσσα πῦρ, ὁ κόσμος τῆς ἀδικίας, οὕτως‡ 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 δαμάσαι§—ἀκατάσχετον\* κακόν, μεστὴ ἰοῦ θανατηφόρου. 9 Ἐν αὐτῇ εὐλογοῦμεν τὸν Θεὸν† καὶ Πατέρα, καὶ ἐν αὐτῇ καταρώμεθα τοὺς ἀνθρώπους τοὺς καθ’

‡ 3:4 ιθυνοντος f<sup>35</sup> [21%] | ευθυνοντος κA,B,C [79%] RP,HE,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].) § 3:4 βουληται f<sup>35</sup> A,C [89%] RP,HE,OC,TR,CP | βουλεται κB [10%] NU | βουλοιτο [1%] \* 3:5 μεγαλαυχει f<sup>35</sup> ϖ<sup>20</sup>κ [95%] RP,HE,OC,TR,CP | μεγαλα αυχει A,B,C [5%] NU † 3:5 ολιγον f<sup>35</sup> A<sup>V</sup>,C [95%] RP,HE,OC,TR,CP | ηλικικον κB [3%] NU | ολιγων [2%] (The Alexandrian variant goes against James' argument.) ‡ 3:6 ουτως f<sup>35</sup> [83%] RP,HE,OC,TR,CP | 1 και [8%] | — ϖ<sup>20</sup>κA,B,C [9%] NU § 3:8 δυναται ανθρωπων δαμασαι f<sup>35</sup> (84.1%) RP,HE,OC,TR,CP | 132 κA (11.9%) | 312 B,C (1%) NU | 13 (1.4%) | 1 (0.8%) | three other variants plus an ambiguity \* 3:8 ακατασχετον f<sup>35</sup> C (97.4%) RP,HE,OC,TR,CP | ακαταστατον κA,B (2.6%) NU † 3:9 θεον f<sup>35</sup> [96%] RP,HE,OC,TR,CP | κυριον ϖ<sup>20</sup>κA,B,C [4%] NU (The title used in 1:27 is repeated, and being a repetition it comes with the article.)

ὁμοίωσιν Θεοῦ γεγονότας. <sup>10</sup> Ἐκ τοῦ αὐτοῦ στόματος ἐξέρχεται εὐλογία καὶ κατάρα. Οὐ κρί, ἀδελφοί μου, † ταῦτα οὕτως γίνεσθαι. <sup>11</sup> Μήτι ἡ πηγὴ ἐκ τῆς αὐτῆς ὀπῆς βρῦει τὸ γλυκὸν καὶ τὸ πικρὸν; § <sup>12</sup> Μὴ δύναται, ἀδελφοί μου, συκῆ ἐλαίας ποιῆσαι, ἢ ἄμπελος σῦκα; Οὕτως\* οὐδεμία πηγὴ ἀλυκὸν καὶ † γλυκὸν ποιῆσαι ὕδωρ.

## True wisdom

### *True contrasted with demonic*

<sup>13</sup> Τίς † σοφὸς καὶ ἐπιστήμων ἐν ὑμῖν; Δειξάτω ἐκ τῆς καλῆς ἀναστροφῆς τὰ ἔργα αὐτοῦ ἐν πράττητι σοφίας. <sup>14</sup> Εἰ δὲ ζῆλον πικρὸν ἔχετε καὶ ἐριθείαν ἐν τῇ καρδίᾳ ὑμῶν, μὴ κατακαυχᾶσθε § καὶ ψεύδεσθε κατὰ τῆς ἀληθείας— <sup>15</sup> οὐκ ἔστιν αὕτη ἡ σοφία\* Ἄνωθεν κατερχομένη, ἀλλ' † ἐπίγειος, ψυχικὴ, δαιμονιώδης. <sup>16</sup> Ὅπου γὰρ ζῆλος καὶ ἐριθεία, ἐκεῖ ἀκαταστασία καὶ πᾶν φαῦλον πρᾶγμα. <sup>17</sup> Ἡ δὲ Ἄνωθεν σοφία πρῶτον μὲν ἀγνή ἐστιν,

† **3:10** μου **f**<sup>35</sup>  $\kappa$ A,B,C [84%] RP,HE,OC,TR,NU | 1 αγαπητοι [16%] CP § **3:11** γλυκυ και το πικρον **f**<sup>35</sup>  $\kappa$ A,B,C [85%] RP,HE,OC,TR,CP,NU | 124 [4%] | 1234 υδωρ [3%] | 4231 [8%] \* **3:12** ουτως **f**<sup>35</sup>  $\kappa$  [97%] RP,HE,OC,TR,CP | — A,B,C [3%] NU † **3:12** ουδεμα πηγη αλυκον και **f**<sup>35</sup> [96%] RP,HE,OC,TR(CP) | ουδε αλυκον  $\kappa$  [1.6%] | ουτε αλυκον A,B,C [1.8%] NU | three other variants (Who knows what got into the Alexandrians here.) † **3:13** τις **f**<sup>35</sup>  $\kappa$ A,B,C [90%] RP,HE,OC,TR,NU | ει 1 [4%] CP | — [6%] § **3:14** κατακαυχασθε *rell* | καυχασθε A [15%] \* **3:15** αυτη η σοφια **f**<sup>35</sup>  $\kappa$ A,B [84%] RP,HE,OC,TR,CP,NU | 231 C [10%] | 23 [6%] † **3:15** αλλ **f**<sup>35</sup>  $\wp$ <sup>100</sup> A,C [99.4%] RP,HE,OC,TR,CP | αλλα  $\kappa$ B [0.6%] NU

ἔπειτα εἰρηνική, ἐπεικής, εὐπειθής, μεστή ἐλέους καὶ καρπῶν ἀγαθῶν, ἀδιάκριτος καὶ<sup>‡</sup> ἀνυπόκριτος. <sup>18</sup> Καρπὸς δὲ<sup>§</sup> δικαιοσύνης ἐν εἰρήνῃ σπεύρεται τοῖς ποιοῦσιν εἰρήνην.

## 4

### *Is not worldliness*

<sup>1</sup> Πόθεν πόλεμοι καὶ\* μάχαι ἐν ὑμῖν; Οὐκ ἐντεῦθεν, ἐκ τῶν ἡδονῶν ὑμῶν τῶν στρατευομένων ἐν τοῖς μέλεσιν ὑμῶν; <sup>2</sup> Ἐπιθυμεῖτε καὶ οὐκ ἔχετε· φονεύετε καὶ ζηλοῦτε καὶ οὐ δύνασθε ἐπιτυχεῖν· μάχεσθε καὶ πολεμεῖτε. Οὐκ ἔχετε<sup>†</sup> διὰ τὸ μὴ αἰτεῖσθαι ὑμᾶς. <sup>3</sup> Αἰτεῖτε καὶ οὐ λαμβάνετε διότι κακῶς αἰτεῖσθε, ἵνα ἐν ταῖς ἡδοναῖς ὑμῶν δαπανήσητε. <sup>4</sup> Μοιχοὶ καὶ<sup>‡</sup> μοιχαλίδες, οὐκ οἶδατε ὅτι ἡ φιλία τοῦ κόσμου ἔχθρα τοῦ

<sup>‡</sup> **3:17** καὶ **f**<sup>35</sup> **ϣ**<sup>100</sup> [90%] RP,HE,OC,TR,CP | —  $\kappa$ A,B,C [10%] NU

**§ 3:18** δε **f**<sup>35</sup> A,B,C [56.6%] NU | δε της [42%] RP,HE,OC,TR,CP | δε ο  $\times$  [0.4%] | — [1%] (The article is inappropriate here. Who knows what motivated whoever added it, but it is a mistake.)

\* **4:1** καὶ **f**<sup>35</sup> [90%] RP,HE,OC,TR,CP | καὶ ποθεν  $\kappa$ (A)B(C) [10%] NU (The unnecessary repetition of the adverb is not characteristic of the Alexandrians, but that doesn't make it right.) <sup>†</sup> **4:2** ουκ εχετε **f**<sup>35</sup> **ϣ**<sup>100</sup> A,B [64%] RP,HE,NU | καὶ 12  $\times$  [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.”)

<sup>‡</sup> **4:4** μοιχοι καὶ **f**<sup>35</sup> (97.6%) RP,HE,OC,TR,CP | — **ϣ**<sup>100</sup>  $\kappa$ A,B (2%) NU | 1 (0.4%) (The Alexandrian variant is an easy case of homoioarcton: MOIX ... MOIX.)

Θεοῦ ἐστίν; Ὅς ἂν<sup>§</sup> οὖν\* βουληθῆ φίλος εἶναι τοῦ κόσμου ἐχθρὸς τοῦ Θεοῦ καθίσταται. <sup>5</sup> Ἡ δοκεῖτε ὅτι κενῶς ἡ Γραφή λέγει, πρὸς φθόνον ἐπιποθεῖ τὸ Πνεῦμα ὃ κατώκησεν<sup>†</sup> ἐν ἡμῖν; <sup>6</sup> Μείζονα δὲ δίδωσιν χάριν· διὸ λέγει, «Ὁ Θεὸς<sup>‡</sup> ὑπερηφάνοις ἀντιτάσσεται, ταπεινοῖς δὲ δίδωσιν χάριν.»

### *Is submitting to God*

<sup>7</sup> Ὑποτάγητε οὖν τῷ Θεῷ· ἀντίστητε<sup>§</sup> τῷ διαβόλῳ καὶ φεύξεται ἀφ' ὑμῶν. <sup>8</sup> Ἐγγίσατε τῷ Θεῷ καὶ ἐγγιεῖ ὑμῖν. Καθαρίσατε χεῖρας, ἁμαρτωλοί, καὶ ἀγνίστατε καρδίας, δίψυχοι. <sup>9</sup> Ταλαιπωρήσατε καὶ πενθήσατε καὶ κλαύσατε· ὁ γέλως ὑμῶν εἰς πένθος μεταστραφήτω\* καὶ ἡ χαρὰ εἰς κατήφειαν. <sup>10</sup> Ταπεινώθητε ἐνώπιον τοῦ Κυρίου<sup>†</sup> καὶ ὑψώσει ὑμᾶς.

§ 4:4 αν f<sup>35</sup> A [93%] RP,HE,OC,TR,CP | εαν κB [7%] NU

\* 4:4 ουν f<sup>35</sup> κA,B [58%] RP,HE,OC,TR,CP,NU | — [42%] (The omission would be an easy case of homoioteleuton.) † 4:5

κατωκησεν f<sup>35</sup> [88%] RP,HE,OC,TR,CP | κατωκισεν κB [10%]

NU | κατωκεισεν A [2%] ‡ 4:6 ο θεος f<sup>35</sup> κA,B [94%]

RP,HE,OC,TR,NU | κυριος [6%] CP § 4:7 αντιστητε f<sup>35</sup> [47.5%]

OC,TR,CP | 1 δε κA,B [50%] RP,HE,NU | 1 ουν [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.) \* 4:9 μεταστραφητω f<sup>35</sup> κA [93.5%]

RP,HE,OC,TR,CP | μετατραπητω ϑ<sup>100</sup>B [6%] NU | two other

variants † 4:10 του κυριου f<sup>35</sup> ϑ<sup>100</sup> [82%] RP,HE,OC,TR,CP

| 2 κA,B [16%] NU | 1 θεου [2%] (The article is correct.)

*Does not judge the different brother*

11 Μὴ καταλαλεῖτε ἀλλήλων, ἀδελφοί. Ὁ γὰρ‡ καταλαλῶν ἀδελφοῦ καὶ§ κρίνων τὸν ἀδελφὸν αὐτοῦ καταλαλεῖ νόμου καὶ κρίνει νόμον. Εἰ δὲ νόμον κρίνεις, οὐκ εἶ ποιητῆς νόμου ἀλλὰ κριτῆς. 12 Εἷς ἔστιν ὁ \* Νομοθέτης καὶ Κριτής,† ὁ δυνάμενος σῶσαι καὶ ἀπολέσαι. Σὺ δὲ‡ τίς εἶ ὃς κρίνεις§ τὸν ἕτερον;\*

*Does not boast about tomorrow*

13 Ἄγε νῦν, οἱ λέγοντες, «Σήμερον καὶ† αὔριον πορευσώμεθα‡ εἰς τήνδε τὴν πόλιν

‡ 4:11 γαρ f<sup>35</sup> [26%] | — κA,B [74%] RP,HE,OC,TR,CP,NU (The conjunction makes the reason for the exhortation overt; without it that semantic connection is not clear.) § 4:11 καὶ f<sup>35</sup> (84.3%) RP,HE,OC,TR,CP | η p<sup>100</sup>κA,B (15.3%) NU | — (0.4%) \* 4:12 ο f<sup>35</sup> κA [96.5%] RP,HE,OC,TR,CP[NU] | — p<sup>100</sup>B [3.5%] † 4:12 καὶ κριτῆς f<sup>35</sup> κA,B [62%] OC,NU | — [38%] RP,HE,TR,CP (The omission could be the result of homoioteleuton: -THC ... -THC.) ‡ 4:12 δε f<sup>35</sup> p<sup>100</sup>κA,B [94%] RP,HE,OC,CP,NU | — [6%] TR § 4:12 ος κρινεις f<sup>35</sup> [85%] RP,HE,OC,TR,CP | ο κρινων p<sup>100</sup>κA,B [15%] NU \* 4:12 ετερον f<sup>35</sup> [88%] RP,HE,OC,TR,CP | πλησιον κA,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'.] † 4:13 καὶ f<sup>35</sup> A [95%] RP,HE,OC,TR,CP | η κB [5%] NU ‡ 4:13 πορευσωμεθα f<sup>35</sup> A [76%] RP,HE,TR,CP | πορευσομεθα p<sup>100v</sup>κB [24%] OC,NU | one other variant

καὶ ποιήσωμεν<sup>§</sup> ἐκεῖ ἐνιαυτὸν ἕνα\* καὶ ἐμπορευσώμεθα<sup>†</sup> καὶ κερδήσωμεν»<sup>‡</sup> 14 οἵτινες οὐκ ἐπίστασθε τὸ τῆς αὔριον. Ποία γὰρ<sup>§</sup> ἡ ζωὴ ἡμῶν;\* Ἀτις γὰρ ἐστίν<sup>†</sup> ἡ πρὸς ὀλίγον φαινομένη, ἔπειτα<sup>‡</sup> ἀφανιζομένη. 15 Ἄντι τοῦ λέγειν ὑμᾶς, «Ἐὰν ὁ Κύριος θελήσῃ,<sup>§</sup> καὶ ζήσωμεν\* καὶ ποιήσωμεν<sup>†</sup> 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 αὐτῶ ἐστίν.

## The coming of the Lord

### 5

#### *Rich oppressors will be judged*

§ 4:13 ποιησωμεν **f**<sup>35</sup>  $\kappa\lambda$  [89%] RP,HE,TR,CP | ποιησωμεν **ϕ**<sup>100B</sup> [11%] OC,NU \* 4:13 ενα **f**<sup>35</sup> A [96%] RP,HE,OC,TR,CP | —  $\kappa\beta$  [4%] NU † 4:13 εμπορευσωμεθα **f**<sup>35</sup> [84%] RP,HE,TR,CP | εμπορευσομεθα **ϕ**<sup>100v</sup>  $\kappa\lambda, B$  [16%] OC,NU ‡ 4:13 κερδησωμεν **f**<sup>35</sup> [88%] RP,HE,TR,CP | κερδησωμεν  $\kappa\lambda, B$  [12%] OC,NU | one other variant § 4:14 γαρ **f**<sup>35</sup> **ϕ**<sup>100A</sup> [97.4%] RP,HE,OC,TR,CP | —  $\kappa\beta$  [2.6%] NU \* 4:14 ημων **f**<sup>35</sup> [26%] | υμων (**ϕ**<sup>100</sup>)  $\kappa\lambda(B)$  [74%] RP,HE,OC,TR,CP,NU (The question is properly inclusive, 1<sup>st</sup> person.) † 4:14 εστιν **f**<sup>35</sup> [52%] TR | εσται (A) [41%] RP,HE,OC,CP | εστε B [7%] NU | —  $\kappa$  (James answers the question with a statement of fact, not a prophecy.) ‡ 4:14 επειτα **f**<sup>35</sup> [29.5%] | 1 δε και [46%] RP,HE,OC,CP | 1 δε [15%] TR | 1 και  $\kappa\lambda, B$  [9.5%] NU (OC has δε in small print.) § 4:15 θεληση **f**<sup>35</sup> **ϕ**<sup>100v</sup>  $\kappa\lambda$  [81%] RP,HE,OC,TR,CP,NU | θελησει [12%] | θελη B [7%] \* 4:15 ζησωμεν **f**<sup>35</sup> [90%] RP,HE,TR,CP | ζησωμεν  $\kappa\lambda, B$  [10%] OC,NU † 4:15 ποιησωμεν **f**<sup>35</sup> [89%] RP,HE,TR,CP | ποιησωμεν **ϕ**<sup>100v</sup>  $\kappa\lambda, B$  [11%] OC,NU | one other variant



1 Ἄγε νῦν, οἱ πλούσιοι, κλαύσατε ὀλολύζοντες ἐπὶ ταῖς ταλαιπωρίαις ὑμῶν ταῖς ἐπερχομέναις. 2 Ὁ πλοῦτος ὑμῶν σέσηπεν καὶ τὰ ἱμάτια ὑμῶν σητόβρωτα γέγονεν. 3 Ὁ χρυσοῦς 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 Ἴδού, ὁ μισθὸς τῶν ἐργατῶν τῶν ἀμησάντων τὰς χώρας ὑμῶν, ὁ ἀπεστερημένος ἀφ’\* ὑμῶν, κράζει, καὶ αἱ βοαὶ τῶν θερισάντων εἰς τὰ ὄψα Κυρίου Σαβαῶθ εἰσεληλύθασιν. 5 Ἐτρυφήσατε ἐπὶ τῆς γῆς καὶ ἐσπαταλήσατε, ἐθρέψατε τὰς καρδίας ὑμῶν ὡς† 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‡ ἕως ἂν§ λάβῃ υἱετὸν\* πρῶϊμον† καὶ ὄψιμον. 8 Μακροθυμήσατε

\* 5:4 αφ f<sup>35</sup> NA,B [95%] RP,HE,OC,TR,NU | υφ [5%] CP † 5:5 ὡς f<sup>35</sup> 048<sup>v</sup> [98.5%] RP,HE,OC,TR,CP | —κ(A)B [1.5%] NU ‡ 5:7 αὐτον f<sup>35</sup> [80%] RP,HE,CP | αὐτω NA,B,048 [20%] OC,TR,NU § 5:7 αν f<sup>35</sup> κ [53%] TR,CP | —A,B,048 [45.5%] RP,HE,OC,NU | ου [1.5%] (The farmer doesn’t really know if it’s going to rain, or not.) \* 5:7 λαβη υετον f<sup>35</sup> A (96.8%) RP,HE,OC,TR,CP | 1 B,048 (1.8%) NU | 1 καρπον (1%) | 1 καρπον τον κ | one other variant † 5:7 πρωιμον f<sup>35</sup> (92.7%) RP,HE,OC,TR,CP | προιμον NA,B (7.3%) NU

καὶ ὑμεῖς. Στηρίξατε τὰς καρδίας ὑμῶν, ὅτι ἡ παρουσία τοῦ Κυρίου ἤγγικεν. <sup>9</sup> Μὴ στενάζετε κατ' ἀλλήλων, ἀδελφοί, † ἵνα μὴ κριθῆτε. § Ἴδού, ὁ Κριτῆς πρὸ τῶν θυρῶν ἔστηκεν. <sup>10</sup> Ὑπόδειγμα λάβετε, ἀδελφοί,\* τῆς κακοπαθείας καὶ τῆς μακροθυμίας τοῦς προφήτας οἱ ἐλάλησαν ἐν τῷ† ὀνόματι Κυρίου. <sup>11</sup> Ἴδού, μακαρίζομεν τοῦς ὑπομένοντας †— τὴν ὑπομονὴν Ἰὼβ ἠκούσατε, καὶ τὸ τέλος Κυρίου εἶδετε, § ὅτι πολὺσπλαγχνός\* ἐστίν† καὶ οἰκτίρμων.

<sup>12</sup> Πρὸ πάντων δέ, ἀδελφοί μου, μὴ ὀμνύετε, μήτε τὸν οὐρανὸν μήτε τὴν γῆν μήτε ἄλλον τινα ὄρκον. Ἦτω δὲ ὑμῶν τὸ Ναὶ ναὶ καὶ τὸ

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† **5:9** κατ ἀλλήλων ἀδελφοί **f**<sup>35</sup> (κ) (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%)  
 § **5:9** κριθητε **f**<sup>35</sup> κA, B [98%] RP, HF, OC, CP, NU | κατακριθητε [1%] TR | two other variants \* **5:10** ἀδελφοί **f**<sup>35</sup> (A)B [35%] NU | 1 μου (κ) [62%] RP, HF, OC (TR) CP | — [3%] (The possessive pronoun would be a natural addition.) † **5:10** ἐν τῷ **f**<sup>35</sup> B [40%] NU | 2 A [58%] RP, HF, OC, TR, CP | 1 κ [0.6%] | ἐπ 2 [1.4%] (The preposition makes the semantic connection overt, which we would expect of a Jewish author.) † **5:11** υπομενοντας **f**<sup>35</sup> [86%] RP, HF, OC, TR, CP | υπομειναντας κA, B [14%] NU § **5:11** ειδετε **f**<sup>35</sup> κB [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.) \* **5:11** πολυσπλαγχνος **f**<sup>35</sup> κA, B [65%] RP, HF, OC, TR, NU | πολυευσπλαγχνος [35%] CP † **5:11** ἐστιν **f**<sup>35</sup> (88.2%) RP, HF, CP | 1 ο κυριος κA (B) (11.8%) OC, TR, NU

Οὐ οὖ, ἵνα μὴ εἰς ὑπόκρισιν<sup>‡</sup> πέσητε.

*Righteous prayer is powerful*

<sup>13</sup> Κακοπαθεῖ τις ἐν ὑμῖν; Προσευχέσθω. Εὐθυμεῖ τις; Ψαλλέτω. <sup>14</sup> Ἀσθενεῖ τις ἐν ὑμῖν; Προσκαλεσάσθω τοὺς πρεσβυτέρους τῆς ἐκκλησίας, καὶ προσευξάσθωσαν ἐπ' αὐτόν, ἀλείψαντες αὐτὸν<sup>§</sup> ἐλαίῳ ἐν τῷ ὀνόματι τοῦ Κυρίου. <sup>15</sup> Καὶ ἡ εὐχὴ τῆς πίστεως σώσει τὸν κάμνοντα, καὶ ἐγερεῖ αὐτὸν ὁ Κύριος· κὰν ἁμαρτίας ἢ πεπονηκώς, ἀφεθήσεται αὐτῷ. <sup>16</sup> Ἐξομολογεῖσθε\* ἀλλήλοις τὰ παραπτώματα<sup>†</sup> καὶ εὐχεσθε ὑπὲρ ἀλλήλων, ὅπως ἰαθῆτε. Πολὺ ἰσχύει δέησις δικαίου, ἐνεργουμένη. <sup>17</sup> Ἥλιος ἄνθρωπος ἦν ὁμοιοπαθῆς ἡμῖν, καὶ προσευχῆ προσηύξατο τοῦ μὴ βρέξαι· καὶ οὐκ ἔβρεξεν ἐπὶ τῆς γῆς ἐνιαυτοὺς τρεῖς καὶ μῆνας ἕξ. <sup>18</sup> Καὶ πάλιν προσηύξατο καὶ ὁ οὐρανὸς ὑετὸν ἔδωκεν καὶ ἡ γῆ ἐβλάστησεν τὸν καρπὸν αὐτῆς.

*Help the wanderer*

<sup>19</sup> Ἀδελφοί,<sup>‡</sup> ἐάν τις ἐν ὑμῖν πλανηθῆ ἀπὸ<sup>§</sup> τῆς ἀληθείας, καὶ ἐπιστρέψῃ τις αὐτόν,

<sup>‡</sup> **5:12** εἰς υποκρισιν **f**<sup>35</sup> [95%] RP,HE,OC,TR,CP | υπο κρισιν κA,B [5%] NU (The more one talks, the more he pretends; the Alexandrian variant is inferior.) **§ 5:14** αυτον **f**<sup>35</sup> κA [95.5%] RP,HE,OC,TR,CP[NU] | — B [4.5%] \* **5:16** εξομολογεισθε **f**<sup>35</sup> [89%] RP,HE,OC,TR,CP | 1 ουν κA,B,048<sup>V</sup> [11%] NU † **5:16** τα παραπτωματα **f**<sup>35</sup> (90.4%) RP,HE,OC,TR,CP | τας αμαρτιας κA,B,048<sup>V</sup> (9.6%) NU ‡ **5:19** αδελφοι **f**<sup>35</sup> [72%] RP,HE,OC,TR,CP | 1 μου κA,B,048 [28%] NU (Again, a natural addition.) **§ 5:19** απο *rell* | 1 της οδου κ [18%]

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

\* **5:20** εκ θανάτου **f**<sup>35</sup> (92.2%) RP,HE,OC,TR,CP | αὐτοῦ 12  
κ(A)048<sup>V</sup> (6.4%) NU | 12 αὐτοῦ B (1.4%) (The Alexandrian  
addition is unwarranted.) † **5:20** The citation of **f**<sup>35</sup> is based  
on forty-four 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, 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**<sup>35</sup> 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.

**Η Καινή Διαθήκη**  
**The Greek New Testament According to Family 35,**  
**Wilbur Pickering**

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