

Ἡ ΚΑΙΝῆ ΔΙΑΘῆΚΗ

Ἡ Καινὴ Διαθήκη — THE NEW COVENANT IN
MY BLOOD

THE MASTER'S HAND UNVEILED

The Master stands; the veil is lifted.

Ἰακώβου

JAMES

The Letter of Iakōbos

The twentieth book of the rendering. The letter opens with the only name its writer gives himself — “Iakōbos, a slave of Elohim and of Elohim (Master) Yehoshua HaMashiach” — and greets “the twelve tribes in the dispersion” in the Greek letter-form, “Greetings” (χαίρειν). What stands here is the Greek text as the

oldest copies give it, rendered into English word by word: trials and the proving of faith; the sin of face-receiving in the assembly; faith proven, or left idle, by its works; the tongue no man can tame; the wisdom from above against the wisdom that is earthly; submission and the charge against swearing; the rich warned; and patience, confession, and the prayer of faith, to the letter's close.

The letter quotes the older writings sparingly and carries its Master-word, κύριος, fourteen times, and every standing was verified the same way as in the other volumes: the Father's Name prints only where a quoted Hebrew clause bears it and the quoted words reach it — and in this letter, as the layout page records in full, that place never comes, so the Name stands in no rendering here, and the absence is named as openly as any presence in the set. The commandments the letter quotes print in tekhelet blue; where the copies divide, the standing is given in the Standing Notes with the copies named; and the received rendering stands beside this one in the Cross-Check at the back.

To read the book: the English line stands first, large; beneath each verse, in smaller italic type, stands the Greek itself, as the base text gives it — so any reader can weigh the rendering against the words it renders.

Bracketed words are helpers the Greek does not carry, set in brackets so they can be seen.

Before the text begins, one page — Before You Read — sets out what can be known of this book: its writer as the letter names him and no further, what it is, where it belongs, when, and the oldest copies that carry it, each line resting on the record or on a named witness, and nothing dressed as fact that is only a guess.

BEFORE YOU READ — JAMES

Ἰακώβου

What can be known about this book — from the record itself, and from the oldest copies that carry it. What cannot be known is said plainly, and nothing is dressed as fact that is only a guess.

WHO

FACT. The letter names its writer once, in its first line, and no further: “Iakōbos, a slave of Elohim and of Elohim (Master) Yehoshua HaMashiach” (1:1, this book’s rendering). No father is named, no town, no office. The copies’ title is a single word — Ἰακώβου, “Of Iakōbos” — and no ancient copy adds a word to it.

FACT. The name is a shared one. The record carries a James who is the son of Zebedee and the brother of John, whom Herod “killed... with the sword” (Acts 12:2, received text); a James of Alphaeus in the list of the Twelve (Matthew 10:3); and a James who stands first among the Master’s brothers — “His brothers James, and Joses, and Simon, and Judas” (Matthew 13:55, received text) — the James Paulos names when he writes of seeing no other apostle “except James, the brother of the LORD” (Galatians 1:19, received text).

Which of these holds this letter's pen, the letter itself never says.

WHAT

FACT. A letter, in the Greek letter-form: a sender's greeting — χαίρειν, "Greetings", the greeting-word carried by the Jerusalem letter in Acts 15:23 — sent to a named company: "the twelve tribes [that are] in the dispersion" (1:1, this book's rendering). It is five chapters — 108 verses in the received numbering.

FACT. Its manner is the wisdom manner: short charges, proverb-shaped sayings, questions asked and pressed — "From where [are] wars and fightings among you?" (4:1, this book's rendering) — and pictures from field and sea: the ship steered by a very small rudder (3:4), the spring that cannot pour sweet and bitter from one opening (3:11), the farmer waiting for the early and the latter rain (5:7). Its subjects are named by its own words: the proving of faith (chapter 1); face-receiving condemned (2:1–13); faith with works and without (2:14–26); the tongue (chapter 3); the two wisdoms (3:13–18); and patience, confession, and the prayer of faith (5:7–20).

WHERE

FACT. To whom: to the twelve tribes in the dispersion. Διασπορά, the dispersion, is the older writings' word for Israel scattered among the nations;

the same address-form opens Peter's first letter, "to the chosen sojourners of the dispersion" (1 Peter 1:1, received text). The letter writes to its readers as men and women who know the Law, the prophets' standings, Job's endurance (5:11), and Elijah's prayer (5:17–18) from inside.

FACT. Where it was written, the letter does not say. No city is named in it, no journey, no companion, no greeting from a place — the bearings other letters give are absent here. No city is claimed on this page.

WHEN

FACT. No year is given — not in this letter, and nowhere in the writings. Its anchors are standings, not dates: the readers' gathering still carries the word synagogue (2:2); the rich who oppress them and drag them to judgment-seats are present facts (2:6; 5:1–6); and the coming of the Master is spoken of as drawn near (5:8).

FACT. Men commonly place this letter early among the writings of the New Covenant — some before the letters of Paulos — but those placements rest on reasoning about the letter's manner and its silences, not on any date the record gives. They are printed here as estimates, and only as estimates. The copies fix the letter's standing, not its year.

THE WRITER

FACT. Toward Yehoshua, the writer stands where his first line sets him — as a slave, his own word: “a slave of Elohim and of Elohim (Master) Yehoshua HaMashiach” (1:1, this book’s rendering). He names Him “our Master Yehoshua HaMashiach of glory” (2:1, this book’s rendering), confesses “Elohim is one” (2:19), and teaches his readers to wait “until the coming of Elohim (Master)” (5:7, this book’s rendering) and to say of tomorrow only, “If Elohim (Master) may will” (4:15, this book’s rendering).

FACT. Toward the readers he says “my brothers” twelve times in five chapters (1:2; 1:16; 1:19; 2:1; 2:5; 2:14; 3:1; 3:10; 3:12; 4:11; 5:12; 5:19), and “my beloved brothers” at 1:16, 1:19, and 2:5. He writes as one inside the family and never above it: the teachers’ greater judgment falls first on “we” — “we will receive greater judgment”, “we all make many stumbles” (3:1–2, received text).

THE OLDEST COPIES THAT CARRY IT

FACT. No copy from the writer’s own hand survives. What survives is a company of ancient copies, and the oldest of them in this project’s record are the three great codices:

Codex Sinaiticus (300s). The great copy that held the whole Bible — the older writings in Greek and the

complete New Covenant, with two writings of the early assemblies after it. This letter stands in it whole.

Codex Vaticanus (300s). The Vatican’s copy, held in that library for centuries; it holds most of the New Testament. This project’s record names its lost parts — the beginning of Genesis, the end of Hebrews, the letters to Timothy and Titus, and the Book of Revelation — and this letter is not among them: it stands within what survives.

Codex Alexandrinus (400s). Once it held the entire Bible, with two letters of Clement at its end. Some pages are lost — the first twenty-five chapters of Matthew are gone, among others — and what remains is one of the most complete ancient Bibles in the world. This letter stands among what survives of it.

FACT. Leaves of this letter written on papyrus are spoken of in the wider record, but no papyrus of this letter stands in this project’s sources, and none is named on this page on a guess. The letter’s most weighed standings — “idle” against “dead” at 2:20, and “you murder” against “you envy” at 4:2 — are weighed in full in this book’s Standing Notes, with the copies named.

The sacred names (nomina sacra). In these copies the set-apart names are not written out in full. The scribes keep the first letters and the last, fold the

middle away, and draw a line over the word: $\bar{K}\bar{\Sigma}$ for Kyrios, $\bar{\Theta}\bar{\Sigma}$ for Theos, $\bar{I}\bar{\Sigma}$ and $\bar{I}\bar{H}\bar{\Sigma}$ for Iēsous, $\bar{X}\bar{\Sigma}$ for Christos. So the names stand in copy after copy — shortened, overlined, and set apart from every common word around them.

JAMES THE BROTHER — A TESTIMONY

TESTIMONY. The letter has been received, in the ancient company and ever since, as the work of James the brother of the Master — the James who answers in Jerusalem when the apostles and elders gather (Acts 15:13), who stands with Cephas and John among those “esteemed to be pillars” (Galatians 2:9, received text), and to whom Paulos goes up with the elders present (Acts 21:18). The Jewish historian Josephus, writing in the 90s of the first century, records in the twentieth book of his Antiquities the death at Jerusalem of a James whom he identifies as the brother of Yehoshua who was called HaMashiach. This is the received testimony, reported as testimony.

FACT. What the surviving copies themselves show: the letter names its writer only “Iakōbos” (1:1); its title in the copies is the one word Ἰακώβου ; and no surviving copy names a father, a town, or “the brother” at its head or its close. On the copies’ own evidence the writer stands as he signed himself — a slave of Elohim and of the Master — and this page settles nothing beyond it.

*Everything on this page can be checked against the
record and the copies. What the record does not say,
this page does not claim.*

HOW THIS BOOK IS LAID OUT

THE RENDERING'S NAME. This rendering is called THE MASTER'S HAND UNVEILED — the name given to it on October 14, 2026 — and its motto, given with the name, stands on the title page beneath it: “The Master stands; the veil is lifted.” The Master's hand, unveiled — the veil taken away (2 Corinthians 3) — and the names standing exactly as the copies carry them.

The base text is the SBL Greek New Testament (SBLGNT), weighed throughout against the oldest copies and the published apparatus — Codex Sinaiticus, Codex Vaticanus, and Codex Alexandrinus, the three great copies of the 300s and 400s that carry this letter in the project's record. No papyrus of this letter stands in the project's record; the letter's oldest witnesses here are those codices. The Greek line under each verse is that base text exactly as it stands, fences and all, so the reader can see what the editors weighed.

Names as the Greek gives them: Ἰάκωβος prints Iakōbos — the Greek form of the name the corpus dresses “James”. It is the patriarch's name in its later Greek dress: the older writings carry Ἰακώβ, Jacob, and Ἰάκωβος is the same name with the Greek ending the later writings give it, as in the brothers' list at Matthew 13:55. Ἀβραάμ is Abraham; Ἰσαάκ is Isaac; Ραάβ is Rahab; Ἠλίας is Elijah; Ἰώβ is Job. Ἰησοῦς Χριστός is Yehoshua HaMashiach — Yehoshua, the

name the Greek Ἰησοῦς carries (it is how the older Greek Writings already carry Joshua’s name), HaMashiach, “the Anointed One”.

Of the name YudHeyVavHey. The Greek of this letter carries κύριος, “Master”, fourteen times, and the standings were verified against the Hebrew one by one, exactly as in the other volumes: the Name is printed only where the Greek quotes a Hebrew clause that bears the Name and the quoted words reach it. In this letter that place never comes, and the Name stands in no rendering in this book — the verification is set out here in full, so the absence is as open as a presence would be. The letter quotes the older writings with a κύριος near at hand three times, and each time the carried words do not reach a Name: at 2:8 the carried words of Leviticus 19:18 hold no κύριος at all — the verse’s Hebrew close, “I [am] YudHeyVavHey”, is a part of the verse the letter does not carry (the same verification stands at Galatians 5:14, where the same clause is quoted); at 2:23 the carried clause of Genesis 15:6 reads τῷ θεῷ in the Greek, “believed Elohim”, not a κύριος word (so also at Romans 4:3); at 4:6 the carried clause of Proverbs 3:34 reads θεός, “Elohim resists proud ones”, again no κύριος. At 5:4 the title Κυρίου Σαβαώθ, “of hosts”, stands in the writer’s own sentence, echoing Isaiah 5:9’s Greek (“it was heard in the ears of Kyrios Sabaoth”) without quoting it: its twin stands at Romans 9:29 inside Isaiah’s own quoted oracle (Isaiah 1:9), whose Hebrew bears the Name in the

carried words, and there the Name prints; here, in the writer's own voice, the dress is Elohim (Master) of hosts — the call named again in the verse's Note. Every remaining κύριος stands in the writer's own voice: of the Son at 1:1 (“a slave of Elohim and of Elohim (Master) Yehoshua HaMashiach”), at 2:1 (“our Master Yehoshua HaMashiach of glory”), and of His coming at 5:7 and 5:8; of the Father at 1:7; 3:9; 4:10; 4:15 (“If Elohim (Master) may will”); 5:10; 5:11, twice, in the saying about Job; 5:14; and 5:15. At every standing the dress is Elohim (Master). YudHeyVavHey itself sounds in this book only on this page and in the Notes, wherever the verification had to name it.

Of Elohim and the Spirit. Θεός is printed “Elohim” at every one of its sixteen standings in this letter — “a slave of Elohim” (1:1), “the Father of lights” (1:17), “Elohim is one” (2:19), “an enemy of Elohim” (4:4), “Elohim resists proud ones” (4:6). “A word about God” is not a rendering of θεός anywhere here; the English word “God” is the topic of the sentence you are reading, and it stands in this set only there and inside the quoted lines of the received corpus, listed in the Cross-Check note. Πνεῦμα prints “the Spirit” at 4:5 — the Spirit He made to dwell in us — and “spirit” at 2:26, where it is a man's own breath-spirit set beside his body (“the body apart from spirit is dead”). Ἐκκλησία stands once, at 5:14 — “the elders of the Assembly” — and prints “Assembly” there, as everywhere in this set; the gathering-word at 2:2 is the letter's own συναγωγή —

“synagogue” — the word the letter itself chose for the meeting it pictures.

Of the words printed in tekhelet blue. This letter reports more speech than it quotes, and its blue is small; its two standings are named here in full. Both are commandments — words the letter itself sets in Elohim’s mouth. At 2:11, “You will not commit adultery... You will not murder”: the letter’s own frame attributes both sayings to the one Speaker (“He who said... also said”), and they print blue, as the commandments print at Romans 13:9. At 2:8, “You will love your neighbor as yourself” (Leviticus 19:18): the command prints blue as at Romans 13:9 and Galatians 5:14, where the commandments stand as Elohim’s spoken words (their frame is Exodus 20:1, “And Elohim speaks all these words, saying”; Leviticus 19 opens in the same frame, 19:1–2). Everything else prints black: the letter’s other carryings of the Writing — Genesis 15:6 at 2:23, a narration verse in its own place, as at Romans 4:3; Proverbs 3:34 at 4:6, spoken of Elohim in the third person, as Proverbs 3:11–12 prints black at Hebrews 12:5–6; and the “the Writing says” of 4:5, whose sentence stands in no single older verse and is opened in its Note; the promises the writer reports in his own words (1:5; 1:12; 2:5); the confession “Elohim is one” at 2:19, the writer’s own statement of the Shema’s standing; the oath-charge at 5:12, the Master’s own teaching given here as the letter’s instruction; the words of Job at no place quoted; and the

men's and demons' words the letter pictures in its examples (2:16; 2:18–19; 4:13).

Of words opened in the Notes. προσωποληψία prints “partiality” — face-receiving — at 2:1; its family runs through the letter (2:9, “favor by appearance”; 2:4, “made distinctions”; 3:17, “without partiality”). δίψυχος, “double-souled”, stands only at 1:8 and 4:8 in all the writings. δοκίμιον at 1:3 is “the proof” — the testing of metal. τροχὸς τῆς γενέσεως at 3:6 prints “the wheel of birth”. ἀργή at 2:20 prints “idle” — its divided standing is gathered in the Standing Notes. ἔλεος prints “mercy” throughout (2:13; 3:17); κακοπαθία and its family print “suffering of evil” (5:10; 5:13). σκηνή does not stand in this letter; neither does διαθήκη, covenant — the letter's own word for the law's claim is νόμος, “law”, and it prints so.

The accounting of the text. This letter carries 108 verses in the received numbering, and every one of them stands in this book — none rewritten, none softened: the sayings of faith and works stand as written (2:14–26), the rich men's warning as written (5:1–6), the charge against swearing as written (5:12), and “Elohim is one” as written (2:19). Where the copies divide, the rendering follows the base text, the division is named in the Cross-Check, and the two most weighed standings are gathered in the Standing Notes with the copies named — “idle” against “dead” at 2:20, and “you murder” against “you envy” at 4:2. Nothing is hidden, and nothing is settled that the record leaves open.

Each text page carries, for every verse: the chapter and verse number in gold, the rendering in large black type — with the quoted commandments in tekhelet blue, as the paragraphs above have named them verse by verse — and beneath it the Greek of the base text in smaller italic type. The Notes at the back open the words; the Cross-Check sets this rendering beside the received one, verse by verse; the Standing Notes gather the divided standings.

CHAPTER 1

ΙΑΚΩΒΟΥ

1 Iakōbos, a slave of Elohim and of Elohim (Master) Yehoshua HaMashiach, to the twelve tribes [that are] in the dispersion: Greetings.

1:1 *Ἰάκωβος θεοῦ καὶ κυρίου Ἰησοῦ Χριστοῦ δοῦλος ταῖς δώδεκα φυλαῖς ταῖς ἐν τῇ διασπορᾷ χαίρειν.*

2 Count [it] all joy, my brothers, when you fall into various temptations,

1:2 *Πᾶσαν χαρὰν ἡγήσασθε, ἀδελφοί μου, ὅταν πειρασμοῖς περιπέσητε ποικίλοις,*

3 knowing that the proof of your faith works endurance,

1:3 *γινώσκοντες ὅτι τὸ δοκίμιον ὑμῶν τῆς πίστεως κατεργάζεται ὑπομονήν·*

4 and let the endurance have a perfect work, that you may be perfect and complete, lacking in nothing.

1:4 *ἡ δὲ ὑπομονὴ ἔργον τέλειον ἐχέτω, ἵνα ᾗτε τέλειοι καὶ ὁλόκληροι, ἐν μηδενὶ λειπόμενοι.*

5 And if any of you lacks wisdom, let him ask from Elohim, who is giving to all generously, and not reproaching, and it will be given to him;

1:5 *Εἰ δέ τις ὑμῶν λείπεται σοφίας, αἰτείτω παρὰ τοῦ διδόντος θεοῦ πᾶσιν ἀπλῶς καὶ ἢ μὴ ὀνειδίζοντος, καὶ δοθήσεται αὐτῷ·*

6 but let him ask in faith, doubting nothing, for he who is doubting has been like a wave of the sea, driven by wind and tossed;

1:6 *αἰτείτω δὲ ἐν πίστει, μηδὲν διακρινόμενος, ὁ γὰρ διακρινόμενος ἔοικεν κλύδωνι θαλάσσης ἀνεμιζομένῳ καὶ ῥιπιζομένῳ·*

7 for do not let that man suppose that he will receive anything from Elohim (Master)

1:7 *μὴ γὰρ οἰέσθω ὁ ἄνθρωπος ἐκεῖνος ὅτι λήμψεται τι παρὰ τοῦ κυρίου*

8 a double-souled man [is] unstable in all his ways.

1:8 *ἀνὴρ δίψυχος, ἀκατάστατος ἐν πάσαις ταῖς ὁδοῖς αὐτοῦ.*

9 And let the brother who is low boast in his exaltation,

1:9 *Καυχάσθω δὲ ὁ ἀδελφὸς ὁ ταπεινὸς ἐν τῷ ὕψει αὐτοῦ,*

10 but the rich in his becoming low, because he will pass away as a flower of grass;

1:10 ὁ δὲ πλούσιος ἐν τῇ ταπεινώσει αὐτοῦ, ὅτι ὡς ἄνθος χόρτου παρελεύσεται.

11 for the sun rose with the burning heat, and withered the grass, and the flower of it fell, and the beauty of its appearance perished, so also the rich will fade away in his goings.

1:11 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 μαρανθήσεται.

12 Blessed [is] the man who endures temptation, because, becoming approved, he will receive the crown of life, which [He] promised to those loving Him.

1:12 Μακάριος ἀνὴρ ὃς ὑπομένει πειρασμόν, ὅτι δόκιμος γενόμενος λήμψεται τὸν στέφανον τῆς ζωῆς, ὃν ἔπηγγείλατο τοῖς ἀγαπῶσιν αὐτόν.

13 Let no one who is being tempted say, “I am tempted from Elohim,” for Elohim cannot be tempted by evils, and Himself tempts no one,

1:13 μηδεὶς πειραζόμενος λεγέτω ὅτι Ἀπὸ θεοῦ
πειράζομαι· ὁ γὰρ θεὸς ἀπείραστός ἐστιν κακῶν, πειράζει
δὲ αὐτὸς οὐδένα.

14 but each one is tempted, being led away and
enticed by his own desire;

1:14 ἕκαστος δὲ πειράζεται ὑπὸ τῆς ἰδίας ἐπιθυμίας
ἐξελκόμενος καὶ δελεαζόμενος·

15 afterward the desire having conceived, gives
birth to sin, and sin having been perfected, brings
forth death.

1:15 εἴτα ἡ ἐπιθυμία συλλαβοῦσα τίκτει ἁμαρτίαν, ἡ δὲ
ἁμαρτία ἀποτελεσθεῖσα ἀποκύει θάνατον.

16 Do not be led astray, my beloved brothers.

1:16 μὴ πλανᾶσθε, ἀδελφοί μου ἀγαπητοί.

17 Every good giving, and every perfect gift, is from
above, coming down from the Father of lights, with
whom is no variation, or shadow of turning;

1:17 Πᾶσα δόσις ἀγαθὴ καὶ πᾶν δῶρημα τέλειον ἄνωθεν
ἐστιν, καταβαῖνον ἀπὸ τοῦ πατρὸς τῶν φώτων, παρ' ᾧ
οὐκ ἔνι παραλλαγή ἢ τροπῆς ἀποσκίασμα.

18 having willed [it], He brought us forth with a word of truth, for our being a kind of first-fruit of His creatures.

1:18 βουληθεὶς ἀπεκύησεν ἡμᾶς λόγῳ ἀληθείας, εἰς τὸ εἶναι ἡμᾶς ἀπαρχὴν τινὰ τῶν αὐτοῦ κτισμάτων.

19 You know [this], my beloved brothers. Let every man be swift to hear, slow to speak, slow to anger,

1:19 ὦστε, ἀδελφοί μου ἀγαπητοί. ἔστω ὁ δὲ πᾶς ἄνθρωπος ταχὺς εἰς τὸ ἀκοῦσαι, βραδὺς εἰς τὸ λαλῆσαι, βραδὺς εἰς ὀργήν,

20 for the wrath of a man does not work the righteousness of Elohim;

1:20 ὀργὴ γὰρ ἀνδρὸς δικαιοσύνην θεοῦ οὐκ ἐργάζεται.

21 for this reason, having put aside all filthiness and superabundance of evil, receive in meekness the implanted word, that is able to save your souls;

1:21 διὸ ἀποθέμενοι πᾶσαν ῥυπαρίαν καὶ περισσεΐαν κακίας ἐν πραύτητι δέξασθε τὸν ἔμφυτον λόγον τὸν δυνάμενον σῶσαι τὰς ψυχὰς ὑμῶν.

22 and become doers of the word, and not hearers only, deceiving yourselves,

1:22 *Γίνεσθε δὲ ποιηταὶ λόγου καὶ μὴ ᾿ἀκροαταὶ μόνον ᾿ παραλογιζόμενοι ἑαυτοὺς.*

23 because, if anyone is a hearer of the word and not a doer, this one has been like to a man viewing his natural face in a mirror,

1:23 *ὅτι εἴ τις ἀκροατὴς λόγου ἐστὶν καὶ οὐ ποιητὴς, οὗτος ἔοικεν ἀνδρὶ κατανοοῦντι τὸ πρόσωπον τῆς γενέσεως αὐτοῦ ἐν ἐσόπτρῳ,*

24 for he viewed himself, and has gone away, and immediately he forgot what kind of [man] he was;

1:24 *κατενόησεν γὰρ ἑαυτὸν καὶ ἀπελήλυθεν καὶ εὐθέως ἐπελάθετο ὅποῖος ἦν.*

25 but he who looked into [the] perfect law — that of liberty, and continued [there], not becoming a forgetful hearer, but a doer of work — this one will be blessed in his doing.

1:25 *ὁ δὲ παρακύψας εἰς νόμον τέλειον τὸν τῆς ἐλευθερίας καὶ παραμείνας, ᾿οὐκ ἀκροατὴς ἐπιλησμονῆς γενόμενος ἀλλὰ ποιητὴς ἔργου, οὗτος μακάριος ἐν τῇ ποιήσει αὐτοῦ ἔσται.*

26 If anyone thinks to be religious, not bridling his tongue, but deceiving his heart, the religion of this one [is] vain;

1:26 *Εἴ τις δοκεῖ θρησκὸς εἶναι μὴ χαλιναγωγῶν γλῶσσαν
ἑαυτοῦ ἀλλὰ ἀπατῶν καρδίαν ἑαυτοῦ, τούτου μάταιος ἡ
θρησκεία.*

27 religion pure and undefiled with Elohim and Father is this: to look after orphans and widows in their tribulation — to keep himself unspotted from the world.

1:27 *θρησκεία καθαρὰ καὶ ἀμίαντος παρὰ τῷ θεῷ καὶ
πατρὶ αὕτη ἐστίν, ἐπισκέπτεσθαι ὀρφανοὺς καὶ χήρας ἐν
τῇ θλίψει αὐτῶν, ἄσπιλον ἑαυτὸν τηρεῖν ἀπὸ τοῦ κόσμου.*

CHAPTER 2

ΙΑΚΩΒΟΥ

1 My brothers, do not hold the faith of our Master Yehoshua HaMashiach of glory in partiality,

2:1 Ἀδελφοί μου, μὴ ἐν προσωπολημψίαις ἔχετε τὴν πίστιν τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ τῆς δόξης;

2 for if there may come into your synagogue a man with gold ring, in radiant clothing, and there may also come in a poor man in vile clothing,

2:2 ἐὰν γὰρ εἰσέλθῃ ἑῖς συναγωγὴν ὑμῶν ἀνὴρ χρυσοδακτύλιος ἐν ἐσθῇτι λαμπρᾷ, εἰσέλθῃ δὲ καὶ πτωχὸς ἐν ῥυπαρᾷ ἐσθῇτι,

3 and you may look on him bearing the radiant clothing, and may say to him, “You — sit here well,” and may say to the poor man, “You — stand there,” or, “Sit there under my footstool,”

2:3 ἑπιβλέψετε δὲ ἐπὶ τὸν φοροῦντα τὴν ἐσθῆτα τὴν λαμπρὰν καὶ εἶπτε· Σὺ κάθου ὧδε καλῶς, καὶ τῷ πτωχῷ εἶπτε· Σὺ στῆθι ἢ κάθου ἐκεῖ ὑπὸ τὸ ὑποπόδιόν μου,

4 have you not made distinctions in yourselves, and become judges of evil reasonings?

2:4 Ἦ οὐ διεκρίθητε ἐν ἑαυτοῖς καὶ ἐγένεσθε κριταὶ
διαλογισμῶν πονηρῶν;

5 Listen, my beloved brothers, did Elohim not choose the poor as to the world, rich in faith, and heirs of the kingdom that He promised to those loving Him?

2:5 ἀκούσατε, ἀδελφοί μου ἀγαπητοί. οὐχ ὁ θεὸς ἐξελέξατο τοὺς πτωχοὺς ἢ τῷ κόσμῳ ἢ πλουσίους ἐν πίστει καὶ κληρονόμους τῆς βασιλείας ἧς ἐπηγγείλατο τοῖς ἀγαπῶσιν αὐτόν;

6 But you dishonored the poor one. Do the rich not oppress you and themselves draw you to judgment-seats?

2:6 ὑμεῖς δὲ ἡτιμάσατε τὸν πτωχόν. οὐχ οἱ πλούσιοι καταδυναστεύουσιν ὑμῶν, καὶ αὐτοὶ ἔλκουσιν ὑμᾶς εἰς κριτήρια;

7 Do they not themselves speak evil of the good Name having been called on you?

2:7 οὐκ αὐτοὶ βλασφημοῦσιν τὸ καλὸν ὄνομα τὸ ἐπικληθὲν ἐφ' ὑμᾶς;

8 If, indeed, you fulfill [the] royal law, according to the Writing: “**You will love your neighbor as yourself,**” you do well;

2:8 Εἰ μέντοι νόμον τελεῖτε βασιλικὸν κατὰ τὴν γραφὴν
Ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτόν, καλῶς ποιεῖτε·

9 but if you favor by appearance, you work sin,
being convicted by the Law as transgressors;

2:9 εἰ δὲ προσωπολημπτεῖτε, ἁμαρτίαν ἐργάζεσθε,
ἐλεγχόμενοι ὑπὸ τοῦ νόμου ὡς παραβάται.

10 for whoever will keep the whole Law, but will
stumble in one [point], he has become guilty of all;

2:10 ὅστις γὰρ ὅλον τὸν νόμον ἑτηρήσῃ, πταίσῃ δὲ ἐν ἐνί,
γέγονεν πάντων ἔνοχος.

11 for He who is saying, “**You will not commit adultery,**” also said, “**You will not murder**”; but if
you do not commit adultery, but do murder, you
have become a transgressor of law;

2:11 ὁ γὰρ εἰπὼν· Μὴ ἑμοιχεύσης εἶπεν καί· Μὴ
ἑφονεύσης· εἰ δὲ οὐ ἑμοιχεύεις φονεύεις δέ, γέγονας
παραβάτης νόμου.

12 thus, speak and so act as [those] about to be
judged by a law of liberty,

2:12 οὕτως λαλεῖτε καὶ οὕτως ποιεῖτε ὡς διὰ νόμου
ἐλευθερίας μέλλοντες κρίνεσθαι.

13 for the judgment without mercy [is] to him having not done mercy, and mercy triumphs over judgment.

2:13 ἡ γὰρ κρίσις ἀνέλεος τῷ μὴ ποιήσαντι ἔλεος· κατακαυχᾶται ἡ ἔλεος κρίσεως.

14 What [is] the profit, my brothers, if anyone may speak of having faith, but he may not have works? Is that faith able to save him?

2:14 Ὅτι ὄφελος, ἀδελφοί μου, ἐὰν πίστιν λέγῃ τις ἔχειν ἔργα δὲ μὴ ἔχῃ; μὴ δύναται ἡ πίστις σῶσαι αὐτόν;

15 And if a brother or sister may be naked, and may be destitute of daily food,

2:15 Ἐὰν ἀδελφὸς ἢ ἀδελφὴ γυμνοὶ ὑπάρχωσιν καὶ ἡλειπόμενοι τῆς ἐφημέρου τροφῆς,

16 and anyone of you may say to them, “Depart in peace, be warmed, and be filled,” but may not give to them the things necessary for the body, what [is] the profit?

2:16 εἶπη δὲ τις αὐτοῖς ἐξ ὑμῶν· Ὑπάγετε ἐν εἰρήνῃ, θερμαίνεσθε καὶ χορτάζεσθε, μὴ δῶτε δὲ αὐτοῖς τὰ ἐπιτήδεια τοῦ σώματος, τί ὄφελος;

17 So also faith, if it may not have works, is dead by itself.

2:17 οὕτως καὶ ἡ πίστις, ἐὰν μὴ ἔῃ ἔργα, νεκρά ἐστὶν καθ' αὐτήν.

18 But someone may say, “You have faith, and I have works.” Show me your faith apart from works, and I will show you my faith out of works.

2:18 Ἀλλ' ἐρεῖ τις· Σὺ πίστιν ἔχεις κἀγὼ ἔργα ἔχω. δεῖξόν μοι τὴν πίστιν σου ἢ χωρὶς τῶν ἔργων, κἀγὼ ἔσοι δείξω ἔκ τῶν ἔργων μου τὴν ἰστίαν.

19 You believe that Elohim is one; you do well! The demons also believe — and shudder!

2:19 σὺ πιστεύεις ὅτι ἑῖς ἐστὶν ὁ θεός;· καλῶς ποιεῖς· καὶ τὰ δαιμόνια πιστεύουσιν καὶ φρίσσουσιν.

20 And do you wish to know, O empty man, that faith apart from works is idle?

2:20 θέλεις δὲ γινῶναι, ὦ ἄνθρωπε κενέ, ὅτι ἡ πίστις χωρὶς τῶν ἔργων ἄργή ἐστιν;

21 Was not our father Abraham declared righteous out of works, having brought up his son Isaac on the altar?

2:21 Ἀβραὰμ ὁ πατὴρ ἡμῶν οὐκ ἐξ ἔργων ἐδικαιώθη, ἀνενέγκας Ἰσαὰκ τὸν υἱὸν αὐτοῦ ἐπὶ τὸ θυσιαστήριον;

22 Do you see that faith was working with his works, and faith was perfected out of the works?

2:22 βλέπεις ὅτι ἡ πίστις συνήργει τοῖς ἔργοις αὐτοῦ καὶ ἐκ τῶν ἔργων ἡ πίστις ἐτελειώθη,

23 And the Writing was fulfilled that is saying, “And Abraham believed Elohim, and it was reckoned to him for righteousness”; and, “Friend of Elohim” he was called.

2:23 καὶ ἐπληρώθη ἡ γραφὴ ἡ λέγουσα· Ἐπίστευσεν δὲ Ἀβραὰμ τῷ θεῷ, καὶ ἐλογίσθη αὐτῷ εἰς δικαιοσύνην, καὶ φίλος θεοῦ ἐκλήθη.

24 You see, then, that man is declared righteous out of works, and not out of faith only;

2:24 Ὥρατε ὅτι ἐξ ἔργων δικαιοῦται ἄνθρωπος καὶ οὐκ ἐκ πίστεως μόνον.

25 and in like manner also Rahab the prostitute — was she not declared righteous out of works, having received the messengers, and having sent [them] forth by another way?

2:25 ὁμοίως δὲ καὶ Ραὰβ ἡ πόρνη οὐκ ἐξ ἔργων ἐδικαιώθη, ὑποδεξαμένη τοὺς ἀγγέλους καὶ ἐτέρα ὁδῷ ἐκβαλοῦσα;

26 For as the body apart from [the] spirit is dead, so also the faith apart from works is dead.

2:26 ὥσπερ Ἦ γὰρ τὸ σῶμα χωρὶς πνεύματος νεκρόν ἐστίν,
οὕτως καὶ ἡ πίστις Ἦ χωρὶς ἔργων νεκρά ἐστίν.

CHAPTER 3

ΙΑΚΩΒΟΥ

1 Do not let many be teachers, my brothers, having known that we will receive greater judgment,

3:1 *Μὴ πολλοὶ διδάσκαλοι γίνεσθε, ἀδελφοί μου, εἰδότες ὅτι μεῖζον κρίμα ληψόμεθα.*

2 for we all make many stumbles; if anyone does not stumble in word, this one [is] a perfect man, able to also bridle the whole body;

3:2 *πολλὰ γὰρ πταίομεν ἅπαντες. εἴ τις ἐν λόγῳ οὐ πταίει, οὗτος τέλειος ἀνὴρ, δυνατὸς χαλιναγωγῆσαι καὶ ὅλον τὸ σῶμα.*

3 And if we put the bits into the mouths of the horses for their obeying us, we also direct their whole body.

3:3 *Ἐὶ δὲ τῶν ἵππων τοὺς χαλινοὺς εἰς τὰ στόματα βάλλομεν ἵνα τοὺς αὐτοὺς ἡμῖν, καὶ ὅλον τὸ σῶμα αὐτῶν μετάγομεν.*

4 behold, also the ships, being so great, and being driven by fierce winds, are directed by a very small rudder, wherever the impulse of the [one] steering wills,

3:4 ἰδοὺ καὶ τὰ πλοῖα, τηλικοῦτα ὄντα καὶ ὑπὸ ῥάνέμων
σκληρῶν ἔλαυνόμενα, μετὰγεται ὑπὸ ἐλαχίστου
πηδαλίου ὅπου ῥῆ ὁρμὴ τοῦ εὐθύνοντος βούλεται·

5 so also the tongue is a little member, and boasts greatly; behold, how small a fire kindles how great a forest!

3:5 οὕτως καὶ ἡ γλῶσσα μικρὸν μέλος ἐστὶν καὶ ῥμεγάλα
αὐχεῖτ· Ἰδοὺ ῥῆλίκον πῦρ ῆλίικην ὕλην ἀνάπτει·

6 And the tongue [is] a fire, the world of the unrighteousness, so the tongue is set in our members, which is spotting our whole body, and is setting on fire the wheel of birth, and is set on fire by Gehenna.

3:6 καὶ ἡ γλῶσσα πῦρ, ὁ κόσμος τῆς ῥἀδικίας ἡ γλῶσσα
καθίσταται ἐν τοῖς μέλεσιν ῆμῶν, ἡ σπιλοῦσα ὅλον τὸ
σῶμα καὶ φλογίζουσα τὸν τροχὸν τῆς γενέσεως καὶ
φλογιζομένη ὑπὸ τῆς γεέννης.

7 For every nature, both of beasts and of birds, both of creeping things and things of the sea, is subdued, and has been subdued, by the human nature,

3:7 πᾶσα γὰρ φύσις θηρίων τε καὶ πετεινῶν ἔρπετῶν τε
καὶ ἐναλίων δαμάζεται καὶ δεδάμασται τῇ φύσει τῇ
ἀνθρωπίνῃ·

8 but no one of men is able to subdue the tongue —
[it is] a restless evil, full of deadly poison;

3:8 τὴν δὲ γλῶσσαν οὐδεὶς ἰδαμάσαι δύναται ἀνθρώπων·
ἰακατάστατον κακόν, μεστή ἰοῦ θανατηφόρου.

9 with it we bless Elohim (Master) and Father, and
with it we curse the men made according to [the]
likeness of Elohim;

3:9 ἐν αὐτῇ εὐλογοῦμεν τὸν ἰκύριον καὶ πατέρα, καὶ ἐν
αὐτῇ καταρώμεθα τοὺς ἀνθρώπους τοὺς καθ' ὁμοίωσιν
θεοῦ γεγονότας·

10 out of the same mouth comes forth blessing and
cursing; it does not need, my brothers, these things
to so happen;

3:10 ἐκ τοῦ αὐτοῦ στόματος ἐξέρχεται εὐλογία καὶ
κατάρα. οὐ χρή, ἀδελφοί μου, ταῦτα οὕτως γίνεσθαι.

11 does the fountain out of the same opening pour
forth the sweet and the bitter?

3:11 μήτι ἡ πηγὴ ἐκ τῆς αὐτῆς ὁπῆς βρῦει τὸ γλυκὺ καὶ τὸ
πικρόν;

12 Is a fig tree able, my brothers, to make olives? Or
a vine figs? Neither is salty [water able] to make
sweet water.

3:12 μὴ δύναται, ἀδελφοί μου, συκῇ ἐλαίας ποιῆσαι ἢ ἄμπελος σῦκα; ὁὔτε ἄλυκόν ᾗ γλυκὺ ποιῆσαι ὕδωρ.

13 Who [is] wise and intelligent among you? Let him show his works out of good behavior in meekness of wisdom,

3:13 Τίς σοφὸς καὶ ἐπιστήμων ἐν ὑμῖν; δειξάτω ἐκ τῆς καλῆς ἀναστροφῆς τὰ ἔργα αὐτοῦ ἐν πραύτητι σοφίας.

14 yet, if you have bitter zeal, and rivalry in your heart, do not glory, nor lie against the truth;

3:14 εἰ δὲ ζῆλον πικρὸν ἔχετε καὶ ἐριθείαν ἐν τῇ καρδίᾳ ὑμῶν, μὴ κατακαυχᾶσθε καὶ ψεύδεσθε κατὰ τῆς ἀληθείας.

15 this wisdom is not descending from above, but earthly, soulish, demon-like,

3:15 οὐκ ἔστιν αὕτη ἡ σοφία ἄνωθεν κατερχομένη, ἀλλὰ ἐπίγειος, ψυχικὴ, δαιμονιώδης.

16 for where zeal and rivalry [are], there is disorder and every evil matter;

3:16 ὅπου γὰρ ζῆλος καὶ ἐριθεία, ἐκεῖ ἀκαταστασία καὶ πᾶν φαῦλον πρᾶγμα.

17 but the wisdom from above, first, indeed, is pure, then peaceable, gentle, well-convinced, full of

mercy and good fruits, without partiality, and
unhypocritical —

3:17 ἡ δὲ ἄνωθεν σοφία πρῶτον μὲν ἀγνή ἐστίν, ἔπειτα
εἰρηνικὴ, ἐπιεικὴς, εὐπειθής, μεστὴ ἐλέους καὶ καρπῶν
ἀγαθῶν, ἁδιάκριτος, ἀνυπόκριτος·

18 and the fruit of righteousness in peace is sown to
those making peace.

3:18 καρπὸς ἡ δὲ δικαιοσύνης ἐν εἰρήνῃ σπείρεται τοῖς
ποιοῦσιν εἰρήνην.

CHAPTER 4

ΙΑΚΩΒΟΥ

1 From where [are] wars and fightings among you? [Is it] not from here, out of your passions warring in your members?

4:1 Πόθεν πόλεμοι καὶ ἴπόθεν μάχαι ἐν ὑμῖν; οὐκ ἐντεῦθεν, ἐκ τῶν ἡδονῶν ὑμῶν τῶν στρατευομένων ἐν τοῖς μέλεσιν ὑμῶν;

2 You desire, and do not have, [so] you murder; and you are zealous, and are not able to attain, [so] you fight and war; you do not have, because of your not asking;

4:2 ἐπιθυμεῖτε, καὶ οὐκ ἔχετε· φονεύετε καὶ ζηλοῦτε, καὶ οὐ δύνασθε ἐπιτυχεῖν· μάχεσθε καὶ πολεμεῖτε. οὐκ ἔχετε διὰ τὸ μὴ αἰτεῖσθαι ὑμᾶς·

3 you ask, and you do not receive, because you ask badly, that you may spend [it] in your pleasures.

4:3 αἰτεῖτε καὶ οὐ λαμβάνετε, διότι κακῶς αἰτεῖσθε, ἵνα ἐν ταῖς ἡδοναῖς ὑμῶν δαπανήσητε.

4 Adulteresses! Have you not known that friendship of the world is enmity with Elohim? Whoever, then,

may intend to be a friend of the world, he is designated [as] an enemy of Elohim.

4:4 Ἰμοιχαλίδες, οὐκ οἶδατε ὅτι ἡ φιλία τοῦ κόσμου ἔχθρα τοῦ θεοῦ ἐστίν; ὃς ἰάν οὖν βουληθῇ φίλος εἶναι τοῦ κόσμου, ἐχθρὸς τοῦ θεοῦ καθίσταται.

5 Or, do you think that the Writing says emptily, “The Spirit that He made to dwell in us yearns with envy,”

4:5 ἢ δοκεῖτε ὅτι κενῶς ἡ γραφή λέγει· Πρὸς φθόνον ἐπιποθεῖ τὸ πνεῦμα ὃ ἰκατόκισεν ἐν ἡμῖν;

6 but [He] gives greater grace, for this reason it says, “Elohim resists proud ones, and He gives grace to lowly ones.”

4:6 μεῖζονα δὲ δίδωσιν χάριν· διὸ λέγει· Ὁ θεὸς ὑπερηφάνοις ἀντιτάσσεται ταπεινοῖς δὲ δίδωσιν χάριν.

7 Be subject, then, to Elohim; stand up against the Devil, and he will flee from you;

4:7 ὑποτάγητε οὖν τῷ θεῷ· ἀντίστητε δὲ τῷ διαβόλῳ, καὶ φεύξεται ἀφ’ ὑμῶν·

8 draw near to Elohim, and He will draw near to you; cleanse hands, you sinners! And purify hearts, you double-souled!

4:8 ἐγγίσατε τῷ θεῷ, καὶ ἔγγιεῖ ὑμῖν. καθαρίσατε χεῖρας, ἁμαρτωλοί, καὶ ἀγνίσατε καρδίας, δίψυχοι.

9 Be exceedingly afflicted, and mourn, and weep, let your laughter be turned to mourning, and the joy to heaviness;

4:9 ταλαιπωρήσατε καὶ πενθήσατε καὶ κλαύσατε· ὁ γέλως ὑμῶν εἰς πένθος ἑμετατραπήτω καὶ ἡ χαρὰ εἰς κατήφειαν·

10 be made low before Elohim (Master), and He will exalt you.

4:10 ταπεινώθητε ἐνώπιον ἑκυρίου, καὶ ὑψώσει ὑμᾶς.

11 Do not speak against one another, brothers; he who is speaking against a brother, and is judging his brother, speaks against law, and judges law, and if you judge law, you are not a doer of law but a judge.

4:11 Μὴ καταλαλεῖτε ἀλλήλων, ἀδελφοί· ὁ καταλαλῶν ἀδελφοῦ ἢ κρίνων τὸν ἀδελφὸν αὐτοῦ καταλαλεῖ νόμου καὶ κρίνει νόμον· εἰ δὲ νόμον κρίνεις, οὐκ εἶ ποιητὴς νόμου ἀλλὰ κριτής.

12 One is the Lawgiver and Judge, who is able to save and to destroy; you — who are you that judges the neighbor?

4:12 εἷς ἔστιν νομοθέτης ἰκαὶ κριτής, ὁ δυνάμενος σῶσαι
καὶ ἀπολέσαι· σὺ δὲ τίς εἶ, ὁ κρίνων τὸν πλησίον;

13 Go, now, you who are saying, “Today and tomorrow we will go on to such a city, and will pass there one year, and trade, and make gain,”

4:13 Ἄγε νῦν οἱ λέγοντες· Σήμερον ἢ αὔριον
ἴπορευσόμεθα εἰς τήνδε τὴν πόλιν καὶ ἴποιήσομεν ἐκεῖ
ἐνιαυτὸν καὶ ἴμπορευσόμεθα καὶ ἴκερδήσομεν·

14 who do not know the thing of tomorrow; for what is your life? For you are a vapor that is appearing for a little [while], and then is vanishing;

4:14 οἵτινες οὐκ ἐπίστασθε τὸ τῆς αὔριον ἴποία ἡ ζωὴ
ὑμῶν· ἀτμὶς γάρ ἐστε ἢ πρὸς ὀλίγον φαινομένη, ἔπειτα
καὶ ἀφανιζομένη·

15 instead, you [ought] to say, “If Elohim (Master) may will, we will live, and do this or that”;

4:15 ἀντὶ τοῦ λέγειν ὑμᾶς· Ἐὰν ὁ κύριος ἴθελῇ, καὶ
ἴζήσομεν καὶ ἴποιήσομεν τοῦτο ἢ ἐκεῖνο.

16 but now you glory in your pride; all such glorying is evil;

4:16 νῦν δὲ καυχᾶσθε ἐν ταῖς ἀλαζονείαις ὑμῶν· πᾶσα
καύχησις τοιαύτη πονηρά ἐστιν.

17 to him, then, knowing to do good, and not doing [it], it is sin to him.

4:17 εἰδóτι οὖν καλὸν ποιεῖν καὶ μὴ ποιοῦντι, ἁμαρτία αὐτῷ ἐστίν.

CHAPTER 5

ΙΑΚΩΒΟΥ

1 Go, now, you rich! Weep, howling over your miseries that are coming on [you];

5:1 Ἄγε νῦν οἱ πλούσιοι, κλαύσατε ὁλολύζοντες ἐπὶ ταῖς
ταλαιπωρίαις ὑμῶν ταῖς ἐπερχομέναις.

2 your riches have rotted, and your garments have become moth-eaten;

5:2 ὁ πλοῦτος ὑμῶν σέσηπεν, καὶ τὰ ἱμάτια ὑμῶν
σητόβρωτα γέγονεν,

3 your gold and silver have rotted, and the rust of them will be to you for a testimony, and will eat your flesh; as fire you have stored up in the last days!

5:3 ὁ χρυσὸς ὑμῶν καὶ ὁ ἄργυρος κατίωται, καὶ ὁ ἰὸς
αὐτῶν εἰς μαρτύριον ὑμῖν ἔσται καὶ φάγεται τὰς σάρκας
ὑμῶν· ὥς πῦρ ἐθησαυρίσατε ἐν ἐσχάταις ἡμέραις.

4 Behold, the reward of the workmen cries out, of those who in-gathered your fields, which has been kept back by you, and the exclamations of those who reaped have entered into the ears of Elohim (Master) of hosts;

5:4 ἰδοὺ ὁ μισθὸς τῶν ἐργατῶν τῶν ἀμησάντων τὰς χώρας
ὕμῶν ὁ ἄφυστερημένος ἀφ' ὑμῶν κρᾶζει, καὶ αἱ βοαὶ τῶν
θερισάντων εἰς τὰ ὦτα Κυρίου Σαβαὼθ ἵεῖσεληλύθασιν·

5 you lived in luxury on the earth, and were
wanton; you nourished your hearts in a day of
slaughter;

5:5 ἐτρυφήσατε ἐπὶ τῆς γῆς καὶ ἐσπαταλήσατε, ἐθρέψατε
τὰς καρδίας ὑμῶν ἐν ἡμέρᾳ σφαγῆς.

6 you condemned — you murdered the righteous;
he does not resist you.

5:6 κατεδικάσατε, ἐφονεύσατε τὸν δίκαιον. οὐκ
ἀντιτάσσεται ὑμῖν;

7 Be patient, then, brothers, until the coming of
Elohim (Master); behold, the farmer expects the
precious fruit of the earth, being patient for it, until
he may receive the early and the latter [rain];

5:7 Μακροθυμήσατε οὖν, ἀδελφοί, ἕως τῆς παρουσίας τοῦ
κυρίου. ἰδοὺ ὁ γεωργὸς ἐκδέχεται τὸν τίμιον καρπὸν τῆς
γῆς, μακροθυμῶν ἐπ' αὐτῷ ἕως ἁλάβῃ προϊῶμον καὶ
ὄψιμον.

8 you also be patient; establish your hearts, because
the coming of Elohim (Master) has drawn near;

5:8 μακροθυμήσατε καὶ ὑμεῖς, στηρίζατε τὰς καρδίας ὑμῶν, ὅτι ἡ παρουσία τοῦ κυρίου ἤγγικεν.

9 do not murmur against one another, brothers, that you may not be condemned; behold, the Judge has stood before the door.

5:9 μὴ στενάζετε, ᾿ἀδελφοί, κατ' ἀλλήλων, ἵνα μὴ κριθῇτε· ἰδοὺ ὁ κριτὴς πρὸ τῶν θυρῶν ἔστηκεν.

10 Brothers, [as] an example of the suffering of evil and of patience, take the prophets who spoke in the name of Elohim (Master);

5:10 ὑπόδειγμα λάβετε, ᾿ἀδελφοί, τῆς κακοπαθίας καὶ τῆς μακροθυμίας τοὺς προφήτας, οἳ ἐλάλησαν ᾿έν τῷ ὀνόματι κυρίου.

11 behold, we call those who are enduring blessed; you heard of the endurance of Job, and you have seen the end of Elohim (Master), that Elohim (Master) is very compassionate, and pitying.

5:11 ἰδοὺ μακαρίζομεν τοὺς ᾿υπομείναντας· τὴν ὑπομονὴν Ἰὼβ ἠκούσατε, καὶ τὸ τέλος κυρίου ᾿εἶδετε, ὅτι πολὺσπλαγχνός ἐστιν ᾿ὁ κύριος ᾿ καὶ οἰκτίρμων.

12 And before all things, my brothers, do not swear, neither by Heaven, neither by the earth, neither by

any other oath, but let your “Yes” be yes, and the “No,” no, that you may not fall under judgment.

5:12 *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 ᾿ὕπὸ κρίσιν ᾿πέσητε.*

13 Does anyone suffer evil among you? Let him pray; is anyone of good cheer? Let him sing psalms;

5:13 *Κακοπαθεῖ τις ἐν ὑμῖν; προσευχέσθω· εὐθυμεῖ τις; ψαλλέτω.*

14 is anyone sick among you? Let him call for the elders of the Assembly, and let them pray over him, having anointed him with oil, in the name of Elohim (Master),

5:14 *ἀσθενεῖ τις ἐν ὑμῖν; προσκαλεσάσθω τοὺς πρεσβυτέρους τῆς ἐκκλησίας, καὶ προσευξάσθωσαν ἐπ’ αὐτὸν ἀλείψαντες ᾿αὐτὸν ἐλαίῳ ἐν τῷ ὀνόματι τοῦ κυρίου·*

15 and the prayer of faith will save the distressed one, and Elohim (Master) will raise him up, and if he may have committed sins, they will be forgiven to him.

5:15 καὶ ἡ εὐχὴ τῆς πίστεως σώσει τὸν κάμνοντα, καὶ ἐγερεῖ αὐτὸν ὁ κύριος· καὶ ἁμαρτίας ἥ πεποιηκώς, ἀφεθήσεται αὐτῷ.

16 Be confessing therefore to one another the sins, and be praying for one another, that you may be healed; very strong is a working supplication of a righteous man;

5:16 ἐξομολογεῖσθε ἑαυτοῖς ἀλλήλοις τὰς ἁμαρτίας καὶ ἑυχέσθε ὑπὲρ ἀλλήλων, ὅπως ἰαθῇτε. πολὺ ἰσχύει δέησις δικαίου ἐνεργουμένη.

17 Elijah was a similar-feeling man as us, and with prayer he prayed — not to rain, and it did not rain on the land three years and six months;

5:17 Ἠλίας ἄνθρωπος ἦν ὁμοιοπαθὴς ἡμῖν, καὶ προσευχῇ προσηύξατο τοῦ μὴ βρέξαι, καὶ οὐκ ἔβρεξεν ἐπὶ τῆς γῆς ἐνιαυτοὺς τρεῖς καὶ μῆνας ἕξ.

18 and again he prayed, and the sky gave rain, and the land brought forth her fruit.

5:18 καὶ πάλιν προσηύξατο, καὶ ὁ οὐρανὸς ὑέτον ἔδωκεν καὶ ἡ γῆ ἐβλάστησεν τὸν καρπὸν αὐτῆς.

19 Brothers, if anyone among you may go astray from the truth, and anyone may turn him back,

5:19 Ἀδελφοί Ἰμου, ἐάν τις ἐν ὑμῖν πλανηθῇ ἀπὸ τῆς ἀληθείας καὶ ἐπιστρέψῃ τις αὐτόν,

20 let him know that he who turned back a sinner from the straying of his way will save his soul from death, and will cover a multitude of sins.

5:20 Ἰγινωσκέτω ὅτι ὁ ἐπιστρέψας ἁμαρτωλὸν ἐκ πλάνης ὁδοῦ αὐτοῦ σώσει ψυχὴν Ἰαυτοῦ ἐκ θανάτου καὶ καλύψει πλῆθος ἁμαρτιῶν.

NOTES ON WORDS AND NAMES

The notes below are tied to the verse whose number they carry. They open the Greek words from their own face and their standings in the writings; where the manuscripts divide, the note says which copies carry which reading. Nothing here settles what the record leaves open.

1:8 διψυχος, “double-souled” — a word that stands only here and at 4:8 in all the writings: δις, twice, and ψυχή, the soul. The man of 1:7, asking and doubting, is its picture.

1:12 The promise stands in the writer's own narration — no voice is quoted — and the verse prints black, as every promise this letter reports in its own words does (so 1:5; 2:5).

1:17 παραλλαγή and τροπῆς ἀποσκίασμα are the sky-watchers' words: παραλλαγή, a shifting-alongside — the small change in a light's place or brightness; ἀποσκίασμα, a shadow cast by a turning. The Father of the lights has neither: no shift in Him, and no turning throws a shadow across Him.

2:1 προσωποληψία, “partiality”, is a word the writings coin from πρόσωπον, the face, and λαμβάνω, to receive — “face-receiving”: receiving a man by the face he shows. It stands at Romans 2:11, Ephesians 6:9, and Colossians 3:25, and here — in each place of the One with whom there is no face-receiving. The κύριος standing here is the writer's own name for the Son — “our Master Yehoshua HaMashiach of glory” — and the dress is Elohim (Master), named on the layout page with the letter's other standings.

2:2 The gathering-word here is συναγωγή, synagogue — the letter's word for the assembly's meeting-place in this chapter. The letter's own assembly-word, ἐκκλησία, stands once, at 5:14, and there it prints “Assembly”, as everywhere in this set.

2:8 The quotation is Leviticus 19:18, and two standings are named, as this set's rule requires. (1) THE NAME: the carried words carry no κύριος in the Greek, and the Hebrew verse they quote closes with words the letter does not carry — “I [am] YudHeyVavHey” — so no Name is supplied into the letter's sentence. The same verification stands at Galatians 5:14, where the same clause is quoted. (2) THE BLUE: the command prints blue as at Romans 13:9 and Galatians 5:14, where the commandments stand as Elohim's spoken words (their frame is Exodus 20:1, “And Elohim speaks all these words, saying”; Leviticus 19 opens in the same frame, 19:1–2).

2:11 The two commandments stand as Elohim's spoken words — the letter's own frame says so: “He who said... also said”. They print blue, as the commandments print at Romans 13:9, and in this set's commandment dress, “You will not...”. The words are Exodus 20:14 and 20:13 (Deuteronomy 5:17–18 carries them again).

2:19 The confession is the Shema's — Deuteronomy 6:4, “Hear, O Israel: YudHeyVavHey our Elohim — YudHeyVavHey [is] one” — the standing the letter assumes and does not argue. It is printed as the letter gives it, in the writer's own words, black.

2:20 The standing is gathered in the Standing Notes: the base text reads ἀργή, “idle” — ἀ-εργός, without-work — the one word in the letter that names faith-without-works by the works it lacks. A company reads νεκρά, “dead”, the word the letter itself uses at 2:17 and 2:26.

2:23 The quotation is Genesis 15:6. In the Greek the clause carries τῷ θεῷ — “Abraham believed Elohim” — and the dress follows the Greek as written (θεός prints “Elohim”), exactly as at Romans 4:3; the Hebrew of Genesis 15:6 reads “believed in YudHeyVavHey”, and it is the Greek clause, not the Hebrew, that the letter carries — the standing is named, and nothing is supplied. The second saying, “Friend of Elohim”, stands at Isaiah 41:8 and 2 Chronicles 20:7. The verse prints black: the Writing is quoted, but no voice is speaking — as at Romans 4:3.

3:6 τροχὸς τῆς γενέσεως — “the wheel of birth”: τροχός, a wheel, and γένεσις, origin, birth — the word that opens Matthew's account (βίβλος γενέσεως, “an account of the origin”, Matthew 1:1). What the tongue sets on fire is the whole turning wheel of a life's coming-to-be.

4:2 The standing is gathered in the Standing Notes: φονεύετε and φθονεῖτε differ by one letter (φον-, kill; φθον-, envy), and whichever word stands, the next words in every copy are “and you envy” (ζηλοῦτε) — the divided word sits inside an envy-sentence either way. The base text's φονεύετε is printed.

4:5 The letter cites this as the Writing's own saying — “the Writing says” — but the sentence as it stands stands in no single older verse: no verse of the older writings carries these

words whole. Its sense lives near Genesis 6:5 and the jealousy-sayings (Exodus 20:5; 34:14), but the letter's sentence is its own, and it is printed exactly as the letter gives it, black. Two standings inside it are divided, and both are named. (1) κατώκισεν, “made to dwell”, stands within the editors' fences; a company reads κατώκησεν, “has dwelt” — the verb's subject then is the Spirit itself. (2) The sentence's bending: as printed here, the Spirit is the one who yearns, and φθόνος, envy, the manner of the yearning; in the other bending, Elohim is the yearner and the Spirit what He yearns over. The Greek order of the base text is followed, and the divide is named, not settled.

4:6 The quotation is Proverbs 3:34 in its Greek form — the form the letter cites (“therefore it says”). The Greek clause carries θεός, no κύριος, and the dress is Elohim; the Hebrew of the proverb reads “He scoffs at the scoffers, and gives grace to the lowly”, where the Greek reads “resists the proud”. The saying speaks of Elohim in the third person, and prints black — as Proverbs 3:11–12 prints black at Hebrews 12:5–6, though the Name stands inside that quotation there by verification.

4:15 The standing is the letter's own rule for speech about tomorrow, and the κύριος in it is the Father in the writer's own words — no clause quoted — so the dress is Elohim (Master), as at 1:7; 3:9; 4:10, and named on the layout page.

5:4 Κυρίου Σαβαώθ — “of Elohim (Master) of hosts”. Σαβαώθ is a Hebrew word the Greek copies leave untranslated: šeba'oth, “hosts, armies” — the title of the older writings

(“YudHeyVavHey of hosts” stands through Isaiah and the prophets). THE CALL, NAMED: James's sentence is his own — no “as it is written” stands over it — but its words echo Isaiah 5:9 in the older Greek (“it was heard in the ears of Kyrios Sabaoth”). At Romans 9:29 the same title stands inside Isaiah's own quoted oracle (Isaiah 1:9), and there the Name prints, because the quoted Hebrew clause carries יהוה צבאות and the quoted words reach it. Here no clause is quoted — the writer speaks, echoing the prophet — and under this set's rule (the Name only inside a quoted Name-bearing clause whose words reach it: so ruled at 2 Thessalonians 1:9, an Isaiah echo in the writer's own sentence, and at Hebrews 10:30's first saying) the dress is Elohim (Master), with Σαβαώθ printed “of hosts” exactly as at Romans 9:29. The echo and the call are both named, here and on the layout page, so no reader has to guess which word stands underneath.

5:11 Two κύριος standings, both of the Father in the writer's own prose, and both dressed Elohim (Master) under the rule. (1) τὸ τέλος κυρίου, “the end of Elohim (Master)” — the end He brought for Job: the record's own end of Job stands at Job 42, the double restored. The corpus's “the end from the LORD” supplies the “from”; the Greek reads “the end of”. (2) πολὺσπλαγχνός, “very compassionate”, and οἰκτίρμων, “pitying” — the words of the Father's own proclamation of His name (Exodus 34:6) as the psalms carry them (Psalms 103:8; 111:4; 145:8). The writer speaks them of the Father; he quotes no clause, and the dress follows the rule. The Job standing itself: “you heard of the endurance of Job” — the

letter treats Job as the record gives him, and prints nothing about him the record does not carry.

5:12 The charge is the Master's own, given in His teaching (Matthew 5:34–37, where the same “your Yes, yes; your No, no” stands, and Matthew 23:16–22 beside it). The letter gives the charge as its own instruction, in its own words, and it prints black — the letter is speaking, as at 5:10–11 the writer speaks of the prophets and of Job.

5:14 ἐκκλησία stands once in this letter — here — and prints “Assembly”, the set's locked dress for the Father's word (the corpus prints “assembly” here too). The standing beside it, ἐν τῷ ὀνόματι τοῦ κυρίου, “in the name of Elohim (Master)”, is the writer's own phrase, no clause quoted, and is named on the layout page with the letter's other Master-standings.

STANDING NOTES — WHERE THE COPIES DIVIDE

At a handful of standings in this letter the copies divide so deeply that a rendering must say openly what it prints, what it does not, and which copies stand where. The divisions are named in the Cross-Check at each verse; they are gathered here so the whole weight of them can be seen at once.

2:20 ἀργή ἐστιν — “faith apart from works is idle” — stands in the base text, following the oldest copies: Sinaiticus, Alexandrinus, and Vaticanus among them. ἀργός is ἀ- (without) and ἔργον (work): without-work, the one word in the letter that names faith-without-works by the very works it lacks, standing in a sentence built on ἔργα from its first word to its last. A later company reads νεκρά ἐστιν — “is dead” — the word the letter itself uses at 2:17 and 2:26, and the corpus’s line follows that company. Both standings are printed openly: the text prints ἀργή; the company’s νεκρά is named here; and the letter’s own “dead” sayings at 2:17 and 2:26 are untouched by the division.

4:2 φονεύετε — “you murder” — stands in the base text, in Sinaiticus, in Alexandrinus, and in the great company of copies. φθονεῖτε — “you envy” — stands in Vaticanus and a smaller company. The two words differ by one letter, φον- against φθον-, and the words that follow in every copy are “and you envy” (καὶ ζηλοῦτε), so the sentence carries envy on either reading: “you murder, and you envy”, or “you envy, and you envy”. The base text’s φονεύετε is what stands in the

text; the division is named; nothing is settled beyond the printing.

CROSS-CHECK AGAINST THE RECEIVED RENDERING

Beside this rendering stands the received corpus — the Literal Standard Version, the set's received text, quoted here by leave of its public-domain standing — set out so a reader can weigh this book's dress against it. Its "God" stands as the corpus prints it, inside its own quoted lines; its "the LORD" likewise. Where this rendering agrees in sense, the entry reads "Agrees." Where it differs, the entry begins "Differ —" and names the standing in a line.

1:1 *Received: "James, a servant of God and of the Lord Jesus Christ, to the twelve tribes who are in the dispersion: Greetings!" Differ —* Ἰάκωβος *prints in its Greek form, Iakōbos; the corpus dresses the name "James". δοῦλος prints "slave"; the corpus "servant". The standing of κύριος here — of the Son, in the writer's own first line — is named on the layout page.*

1:2 *Received: "Count [it] all joy, my brothers, when you may fall into manifold temptations," Differ —* ποικίλοις *prints "various"; the corpus "manifold". πειρασμοῖς is the trial-word of this chapter — at 1:13–14 its own verb prints "tempt", and the family stands together.*

1:3 *Received: "knowing that the proof of your faith works endurance," Agrees.*

1:4 *Received: "and let the endurance have a perfect work, that you may be perfect and complete, lacking in nothing." Agrees.*

1:5 Received: *“And if any of you lacks wisdom, let him ask from God, who is giving to all generously, and not reproaching, and it will be given to him;”* Differ — the μή of “not reproaching” stands within the editors' fences; the word stands in the oldest copies and the corpus's line carries it too — the fence is named so the reader sees where the editors weighed a word, here and wherever Ϛ stands in the Greek lines of this book.

1:6 Received: *“but let him ask in faith, doubting nothing, for he who is doubting has been like a wave of the sea, driven by wind and tossed;”* Agrees.

1:7 Received: *“for do not let that man suppose that he will receive anything from the LORD—”* Differ — παρὰ τοῦ κυρίου: the Father, in the writer's own prose, no clause quoted; the dress is Elohim (Master) under this set's rule, and the standing is named on the layout page. The corpus prints “from the LORD”.

1:8 Received: *“a soul-split man [is] unstable in all his ways.”* Differ — δίψυχος prints “double-souled”; the corpus dresses it “soul-split”.

1:9 Received: *“And let the brother who is low rejoice in his exaltation,”* Differ — καυχάσθω prints “boast”; the corpus dresses it “rejoice”.

1:10 Received: *“but the rich in his becoming low, because he will pass away as a flower of grass;”* Agrees.

1:11 Received: *“for the sun rose with the burning heat, and withered the grass, and the flower of it fell, and the beauty of its appearance perished, so also the rich in his way will fade*

away!” Differ — πορείαις is plural, “his goings”; the corpus prints the singular, “in his way”.

1:12 Received: *“Blessed [is] the man who endures temptation, because, becoming approved, he will receive the garland of life, which the LORD promised to those loving Him.”* Differ — the Greek names no subject for “promised”: a company supplies κύριος, “the Master”, another ὁ θεός, “Elohim”, and the corpus's line carries the filled form, “which the LORD promised”. The base text leaves the promiser unnamed in the word and fences the place; the helper [He] is bracketed.

1:13 Received: *“Let no one who is being tempted say, “I am tempted from God,” for God is not tempted by evils, and Himself tempts no one,”* Differ — ἀπείραστός prints “cannot be tempted” (the word's own face: not-able-to-be-tempted); the corpus “is not tempted”.

1:14 Received: *“but each one is tempted, being led away and enticed by his own desires;”* Differ — ἐπιθυμίας is singular, “his own desire”; the corpus pluralizes, “his own desires”.

1:15 Received: *“afterward the desire having conceived, gives birth to sin, and sin having been perfected, brings forth death.”* Agrees.

1:16 Received: *“Do not be led astray, my beloved brothers.”* Agrees.

1:17 Received: *“Every good giving, and every perfect gift, is from above, coming down from the Father of lights, with whom is no variation, or shadow of turning;”* Agrees.

1:18 Received: *“having willed [it], He begot us with a word of truth, for our being a certain first-fruit of His creatures.”* Differ — ἀπεκύησεν prints “brought forth” — the birth-word of 1:15 (ἀποκύει) turned to Elohim’s own act; the corpus dresses it “He begot us”. ἀπαρχήν τινα prints “a kind of first-fruit”; the corpus “a certain first-fruit”.

1:19 Received: *“So then, my beloved brothers, let every man be swift to hear, slow to speak, slow to anger,”* Differ — Ἰστε stands in the base text, “You know”, and stands within the editors’ fences; a company reads ὥστε, “so then”, and the corpus’s line opens with that company’s word. The base text’s reading is printed.

1:20 Received: *“for the wrath of a man does not work the righteousness of God;”* Agrees.

1:21 Received: *“for this reason, having put aside all filthiness and superabundance of evil, receive the implanted word in meekness, that is able to save your souls;”* Agrees.

1:22 Received: *“and become doers of the word, and not hearers only, deceiving yourselves,”* Agrees.

1:23 Received: *“because, if anyone is a hearer of the word and not a doer, this one has been like to a man viewing his natural face in a mirror,”* Agrees.

1:24 Received: *“for he viewed himself, and has gone away, and immediately he forgot what kind of [man] he was;”* Agrees.

1:25 Received: *“but he who looked into [the] perfect law—that of liberty, and continued there, not becoming a forgetful*

hearer, but a doer of work—this one will be blessed in his doing.” Agrees.

1:26 Received: *“If anyone thinks to be religious among you, not bridling his tongue, but deceiving his heart, the religion of this one [is] vain;”* Differ — the base text carries no “among you”: the corpus's line carries the later copies' ἐν ὑμῖν (“If anyone thinks to be religious among you”).

1:27 Received: *“religion pure and undefiled with the God and Father is this: to look after orphans and widows in their tribulation—to keep himself unspotted from the world.”* Agrees.

2:1 Received: *“My brothers, do not hold the faith of the glory of our Lord Jesus Christ in favor by appearance,”* Differ — προσωπολημψίαις prints “partiality”; the corpus dresses it “favor by appearance”, and carries the verse's words in its own order (“the faith of the glory of our Lord Jesus Christ”).

2:2 Received: *“for if there may come into your synagogue a man with gold ring, in radiant clothing, and there may also come in a poor man in vile clothing,”* Agrees.

2:3 Received: *“and you may look on him bearing the radiant clothing, and may say to him, “You—sit here well,” and may say to the poor man, “You—stand there,” or, “Sit here under my footstool,””* Differ — ἐκεῖ, “there”, stands within the editors' fences at the second seat-word (“Sit there under my footstool”); a company omits it, and the corpus's line reads “Sit here under my footstool”. The fenced reading is printed.

2:4 Received: *“you did not judge fully in yourselves, and became ill-reasoning judges.”* Differ — οὐ διεκρίθητε prints as the question the Greek asks, “have you not made distinctions” — διεκρίθητε is the διακρίνω family of 1:6 (“doubting”) and 3:17 (“without partiality”): to divide, to make a distinction. The corpus dresses the sentence as a statement, “you did not judge fully in yourselves, and became ill-reasoning judges.”

2:5 Received: *“Listen, my beloved brothers, did God not choose the poor of this world, rich in faith, and heirs of the kingdom that He promised to those loving Him?”* Differ — τῷ κόσμῳ stands within the editors' fences, “as to the world” (poor in the world's regard); a company reads τοῦ κόσμου, “of this world”, and the corpus's line follows that company. The fenced reading is printed.

2:6 Received: *“But you dishonored the poor one. Do the rich not oppress you and themselves draw you to judgment-seats?”* Agrees.

2:7 Received: *“Do they not themselves speak evil of the good Name having been called on you?”* Agrees.

2:8 Received: *“If, indeed, you fulfill royal law, according to the Writing: “You will love your neighbor as yourself,” you do well,”* Agrees.

2:9 Received: *“but if you favor by appearance, you work sin, being convicted by the Law as transgressors;”* Agrees.

2:10 Received: *“for whoever will keep the whole Law, but will stumble in one [point], he has become guilty of all;”* Agrees.

2:11 Received: *“for He who is saying, “You may not commit adultery,” also said, “You may not murder”; but if you will not commit adultery, but will commit murder, you have become a transgressor of law;”* Differ — the commandments print in this set's dress, “You will not commit adultery... You will not murder”, as at Romans 13:9; the corpus dresses them “You may not commit adultery... You may not murder”.

2:12 Received: *“thus, speak and so act as [one] about to be judged by a law of liberty,”* Agrees.

2:13 Received: *“for the judgment without mercy [is] to him having not done mercy, and mercy exults over judgment.”* Differ — κατακαυχᾶται prints “triumphs over”; the corpus dresses it “exults over”.

2:14 Received: *“What [is] the profit, my brothers, if anyone may speak of having faith, but he may not have works? Is that faith able to save him?”* Agrees.

2:15 Received: *“And if a brother or sister may be naked, and may be destitute of daily food,”* Agrees.

2:16 Received: *“and anyone of you may say to them, “Depart in peace, be warmed, and be filled,” but may not give to them the things necessary for the body, what [is] the profit?”* Agrees.

2:17 Received: *“So also faith, if it may not have works, is dead by itself.”* Agrees.

2:18 Received: *“But someone may say, “You have faith, and I have works.” Show me your faith without works, and I will show you my faith out of works.”* Differ — χωρὶς τῶν ἔργων, “apart from works”, stands within the editors' fences: a

company reads ἐκ τῶν ἔργων, “by your works” (“Show me your faith by your works”). The base text’s fenced reading is printed; the corpus’s line carries it too.

2:19 *Received: “You believe that God is one; you do well! The demons also believe—and shudder!”* Agrees.

2:20 *Received: “And do you wish to know, O vain man, that faith apart from works is dead?”* Differ — ἀργή ἐστιν stands in the base text: faith apart from works is “idle”; a company reads νεκρά, “dead”, and the corpus’s line follows that company. See the Standing Notes.

2:21 *Received: “Was not our father Abraham considered righteous out of works, having brought up his son Isaac on the altar?”* Differ — δικαιώω prints “declared righteous” throughout this set; the corpus’s line for this letter dresses it “considered righteous” (so also at 2:24 and 2:25).

2:22 *Received: “Do you see that faith was working with his works, and faith was perfected out of the works?”* Agrees.

2:23 *Received: “And the Writing was fulfilled that is saying, “And Abraham believed God, and it was reckoned to him for righteousness”; and, “Friend of God” he was called.”* Agrees.

2:24 *Received: “You see, then, that man is considered righteous out of works, and not out of faith only;”* Differ — δικαιώω prints “declared righteous”, as at 2:21; the corpus’s line dresses it “considered righteous”.

2:25 *Received: “and in like manner also Rahab the prostitute—was she not considered righteous out of works, having received the messengers, and having sent [them] forth by another way?”*

Differ — δικαιώω prints “declared righteous”, as at 2:21; the corpus's line dresses it “considered righteous”.

2:26 Received: *“For as the body apart from [the] spirit is dead, so also the faith apart from works is dead.”* Agrees.

3:1 Received: *“Do not let many be teachers, my brothers, having known that we will receive greater judgment,”* Agrees.

3:2 Received: *“for we all make many stumbles; if anyone does not stumble in word, this one [is] a perfect man, able to also bridle the whole body;”* Agrees.

3:3 Received: *“behold, the bits we put into the mouths of the horses for their obeying us, and we direct their whole body;”*
Differ — the base text opens εἰ δέ, “And if”; the corpus's line follows the company that reads ἰδοῦ, “behold”, and opens “behold, the bits we put...”.

3:4 Received: *“behold, also the ships, being so great, and being driven by fierce winds, are directed by a very small rudder, wherever the impulse of the [one] steering wills,”* Agrees.

3:5 Received: *“so also the tongue is a little member, and boasts greatly; behold, how much forest a little fire kindles!”* Differ — ἡλίκον πῦρ, ἡλίκην ὕλην: “how small a fire — how great a forest”; the corpus reverses the pair, “how much forest a little fire kindles”.

3:6 Received: *“And the tongue [is] a fire, the world of the unrighteousness, so the tongue is set in our members, which is spotting our whole body, and is setting on fire the course of nature, and is set on fire by Gehenna.”* Differ — τροχὸν τῆς

γενέσεως prints “the wheel of birth”; the corpus dresses it “the course of nature”.

3:7 *Received: “For every nature, both of beasts and of birds, both of creeping things and things of the sea, is subdued, and has been subdued, by the human nature,”* Agrees.

3:8 *Received: “but no one of men is able to subdue the tongue— [it is] an unruly evil, full of deadly poison,”* Differ — ἀκατάστατον stands in the base text, “restless” (the ἀκατάστατος family of 1:8, “unstable”); a company reads ἀκατάσχετον, “unruly”, and the corpus's line follows that company.

3:9 *Received: “with it we bless the God and Father, and with it we curse the men made according to [the] likeness of God;”* Differ — τὸν κύριον stands within the editors' fences: a company reads τὸν θεόν, “the God and Father”, and the corpus's line follows that company. The base text prints κύριον — the Father so named in the writer's own words, no clause quoted — and the dress is Elohim (Master), named on the layout page.

3:10 *Received: “out of the same mouth comes forth blessing and cursing; it does not need, my brothers, these things to so happen;”* Agrees.

3:11 *Received: “does the fountain out of the same opening pour forth the sweet and the bitter?”* Agrees.

3:12 *Received: “Is a fig tree able, my brothers, to make olives? Or a vine figs? Neither is salty [water able] to have made sweet water.”* Agrees.

3:13 Received: *“Who [is] wise and intelligent among you? Let him show his works out of good behavior in meekness of wisdom,”* Agrees.

3:14 Received: *“yet, if you have bitter zeal, and rivalry in your heart, do not glory, nor lie against the truth;”* Agrees.

3:15 Received: *“this wisdom is not descending from above, but earthly, physical, demon-like,”* Differ — ψυχική prints “soulish” — the word of ψυχή, the soul; the corpus dresses it “physical”.

3:16 Received: *“for where zeal and rivalry [are], there is insurrection and every evil matter;”* Differ — ἀκαταστασία prints “disorder” — the ἀκατάστατος family of 1:8 and 3:8 (unstable, restless); the corpus dresses it “insurrection”.

3:17 Received: *“but the wisdom from above, first, indeed, is pure, then peaceable, gentle, well-convicted, full of kindness and good fruits, uncontentious, and unhypocritical—”* Differ — ἀδιάκριτος prints “without partiality” — making no distinctions, the διακρίνω family of 1:6 and 2:4; the corpus dresses it “uncontentious”. ἔλεος prints “mercy”, as at 2:13; the corpus dresses it “kindness” here.

3:18 Received: *“and the fruit of righteousness in peace is sown to those making peace.”* Agrees.

4:1 Received: *“From where [are] wars and fightings among you? [Is it] not from here, out of your passions warring in your members?”* Agrees.

4:2 Received: *“You desire, and do not have, [so] you murder; and you are zealous, and are not able to attain, [so] you fight*

and war; and you do not have, because of your not asking;”
Differ — φονεύετε stands in the base text, “you murder”; a company reads φθονεῖτε, “you envy”. See the Standing Notes, where both standings are set out with the copies named.

4:3 *Received: “you ask, and you do not receive, because you ask badly, that you may spend [it] in your pleasures.”* Agrees.

4:4 *Received: “Adulterers and adulteresses! Have you not known that friendship of the world is enmity with God? Whoever, then, may intend to be a friend of the world, he is designated [as] an enemy of God.”* Differ — the base text opens with μοιχαλίδες alone, “Adulteresses!”; the corpus's line carries the filled address of the later copies, “Adulterers and adulteresses!” (μοιχοὶ καὶ μοιχαλίδες).

4:5 *Received: “Or, do you think that the Writing says empty, “The Spirit that has dwelt in us yearns with envy,””* Differ — κατώκισεν, “that He made to dwell in us”, stands within the editors' fences; the corpus follows the company that reads κατώκησεν, “that has dwelt in us.”

4:6 *Received: “but [God] gives greater grace, for this reason it says, “God sets Himself up against proud ones, and He gives grace to lowly ones.””* Differ — ἀντιτάσσεται prints “resists”; the corpus dresses it “sets Himself up against”.

4:7 *Received: “Be subject, then, to God; stand up against the Devil, and he will flee from you;”* Agrees.

4:8 *Received: “draw near to God, and He will draw near to you; cleanse hands, you sinners! And purify hearts, you split-*

souled!” Differ — διψυχοι prints “double-souled”, as at 1:8; the corpus dresses it “split-souled”.

4:9 Received: *“Be exceedingly afflicted, and mourn, and weep, let your laughter be turned to mourning, and the joy to heaviness;”* Agrees.

4:10 Received: *“be made low before the LORD, and He will exalt you.”* Agrees.

4:11 Received: *“Do not speak against one another, brothers; he who is speaking against a brother, and is judging his brother, speaks against law, and judges law, and if you judge law, you are not a doer of law but a judge.”* Agrees.

4:12 Received: *“One is the lawgiver, who is able to save and to destroy; you—who are you that judges the other?”* Agrees.

4:13 Received: *“Go, now, you who are saying, “Today and tomorrow we will go on to such a city, and will pass there one year, and traffic, and make gain,””* Agrees.

4:14 Received: *“who does not know the thing of tomorrow; for what is your life? For it is a vapor that is appearing for a little [while], and then is vanishing;”* Differ — ἐστε stands in the base text, “you are a vapor”; a company reads ἐστιν, making the life itself the vapor (“it is a vapor”), and the corpus's line follows that company.

4:15 Received: *“instead, you [ought] to say, “If the LORD may will, we will live, and do this or that;”* Agrees.

4:16 Received: *“but now you glory in your pride; all such glorying is evil;”* Agrees.

4:17 Received: *“to him, then, knowing to do good, and not doing [it], it is sin to him.”* Agrees.

5:1 Received: *“Go, now, you rich! Weep, howling over your miseries that are coming on [you];”* Agrees.

5:2 Received: *“your riches have rotted, and your garments have become moth-eaten;”* Agrees.

5:3 Received: *“your gold and silver have rotted, and the rust of them will be to you for a testimony, and will eat your flesh as fire. You have stored up treasure in the last days!”* Differ — the base text's pointing sets “as fire” with “you have stored up” (ὥς πῦρ ἐθησαυρίσατε); the corpus's line sets it with “will eat your flesh as fire”, and fills the treasure's name (“You have stored up treasure”).

5:4 Received: *“Behold, the reward of the workmen cries out, of those who in-gathered your fields, which has been fraudulently kept back by you, and the exclamations of those who reaped have entered into the ears of the LORD of Hosts;”* Differ — ἀφυστερημένος prints “kept back”; a company reads ἀπεστερημένος, “defrauded”, and the corpus's line follows it (“fraudulently kept back”). The κύριος standing — Κυρίου Σαβαώθ — is weighed in the verse's Note and on the layout page.

5:5 Received: *“you lived in luxury on the earth, and were wanton; you nourished your hearts, as in a day of slaughter;”* Differ — the base text carries no “as” before “a day of slaughter”; the corpus's line carries the later copies' ὥς, “as in a day of slaughter”.

5:6 Received: *“you condemned—you murdered the righteous; he does not resist you.”* Agrees.

5:7 Received: *“Be patient, then, brothers, until the coming of the LORD; behold, the farmer expects the precious fruit of the earth, being patient for it, until he may receive rain—early and latter;”* Differ — “rain” (ὕετόν) does not stand in the base text's words: the farmer waits “until he may receive the early and the latter” — the rains named by their seasons, as at Deuteronomy 11:14. The helper [rain] is bracketed; the corpus's line names the rain plainly.

5:8 Received: *“you also be patient; establish your hearts, because the coming of the LORD has drawn near;”* Agrees.

5:9 Received: *“do not murmur against one another, brothers, that you may not be condemned; behold, the Judge has stood before the door.”* Agrees.

5:10 Received: *“Brothers, [as] an example of the suffering of evil and of patience, take the prophets who spoke in the Name of the LORD;”* Agrees.

5:11 Received: *“behold, we call those who are enduring blessed; you heard of the endurance of Job, and you have seen the end from the LORD, that the LORD is very compassionate, and pitying.”* Differ — τὸ τέλος κυρίου prints “the end of Elohim (Master)”; the corpus's line reads “the end from the LORD”. Both κύριος standings of this verse are weighed in the verse's Note.

5:12 Received: *“And before all things, my brothers, do not swear, neither by Heaven, neither by the earth, neither by any*

other oath, but let your “Yes” be yes, and the “No,” no, that you may not fall under judgment.” Differ — ὑπὸ κρίσιν stands in the base text, “under judgment”; a later company reads εἰς ὑπόκρισιν, “into hypocrisy”.

5:13 *Received: “Does anyone suffer evil among you? Let him pray; is anyone of good cheer? Let him sing psalms;” Agrees.*

5:14 *Received: “is anyone sick among you? Let him call for the elders of the assembly, and let them pray over him, having anointed him with oil, in the Name of the LORD,” Differ — the corpus dresses the standing “in the Name of the LORD”; the set's dress for κύριος in the writer's own words is Elohim (Master), as everywhere in this book.*

5:15 *Received: “and the prayer of faith will save the distressed one, and the LORD will raise him up, and if he may have committed sins, they will be forgiven to him.” Agrees.*

5:16 *Received: “Be confessing to one another the trespasses, and be praying for one another, that you may be healed; very strong is a working supplication of a righteous man;” Differ — τὰς ἁμαρτίας stands in the base text, “the sins”; a company reads τὰ παραπτώματα, “the trespasses”, and the corpus's line follows that company.*

5:17 *Received: “Elijah was a similar-feeling man as us, and with prayer he prayed—not to rain, and it did not rain on the land three years and six months;” Agrees.*

5:18 *Received: “and again he prayed, and the sky gave rain, and the land brought forth her fruit.” Agrees.*

5:19 Received: *“Brothers, if anyone among you may go astray from the truth, and anyone may turn him back,”* Agrees.

5:20 Received: *“let him know that he who turned back a sinner from the straying of his way will save a soul from death, and will cover a multitude of sins.”* Differ — αὐτοῦ stands within the editors' fences after ψυχὴν, “his soul”; a company reads the line without it, “will save a soul from death”, and the corpus's line follows that company.

Ἡ ΚΑΙΝῆ ΔΙΑΘῆΚΗ

Ἡ Καινὴ Διαθήκη — THE NEW COVENANT IN MY
BLOOD

*“Every good giving, and every perfect gift, is
from above, coming down from the Father of
lights, with whom is no variation, or shadow of
turning.”*

James 1:17

Ἡ Καινὴ Διαθήκη — rendered from the Greek, book by book.