

ΙΑΚΩΒΟΥ ΕΠΙΣΤΟΛΗ.
OF JAMES AN EPISTLE.

* THE EPISTLE OF JAMES.

ΚΕΦ. α'. 1.

¹ Ιακωβος, θεου και κυριου Ιησου Χριστου
James, of God and of Lord Jesus Anointed
δουλος, ταις δωδεκα φυλαις ταις εν τη
a bond-servant, to the twelve tribes to those in the
διασπορα, χαιρειν. ² Πασαν χαραν ηγησασθε,
dispersion, health. All joy do you esteem,
αδελφοι μου, οταν πειρασμοις περιπεσητε ποι-
brethren of me, when temptations you may fall into va-
κιλοις. ³ γινωσκοντες, οτι το δοκιμιον υμων
rious; knowing, that the proof of you
της πιστεως κατεργαζεται υπομονην. ⁴ Η δε
of the faith works out patience. The but
υπομονη εργον τελειον εχεται, ινα ητε τελει-
patience work perfect let have, so that you may be perfect
οι και ολοκληροι, εν μηδενι λειπομενοι. ⁵ Ει
ones and complete ones, in nothing being destitute. If
δε τις υμων λειπεται σοφιας, αιτειτω παρα
but anyone of you is destitute of wisdom, let him ask from
του διδοντος θεου πασιν απλως, και μη ονειδι-
of the one giving of God to all liberally, and not censur-
ζοντος. και δοθησεται αυτω. ⁶ Αιτειτω δε εν
ing; and it will be given to him. Let him ask but in
πιστει, μηδεν διακρινομενος. ο γαρ διακρινομε-
faith, not hesitating; the for one hesitat-
νος εοικε κλυδωνι θαλασσης ανεμιζομενου και
ing is like to a wave of sea being wind-agitated and
ριπιζομενου. ⁷ Μη γαρ οισθω ο ανθρωπος εκει-
being tossed. Not for let think the man that,
νος, οτι ληψεται τι παρα του κυριου. ⁸ Ανηρ
that he shall receive anything from the Lord. A man
διψυχος, ακαταστατος εν πασαις ταις οδοις
of double-soul, unstable in all the ways
αυτου. ⁹ Καυχασθω δε ο αδελφος ο ταπεινος
of himself. I let boast but the brother the humble
εν τω υψει αυτου. ¹⁰ ο δε πλουσιος, εν τη
in the humiliation of himself; the but rich, in the
ταπεινωσι αυτου. οτι ως ανθος χορτου παρε-
humiliation of himself; because as a flower of grass he will
λευσεται. ¹¹ Ανετειλε γαρ ο ηλιος συν τω
pass away. Rose for the sun with the
καυσωνι, και εξηραν τον χορτον, και το ανθος
scorching heat, and withered the grass, and the flower
αυτου εξεπεσε, και η ευπρεπεια του προσωπου
of it fell off, and the beauty of the face
αυτου απωλετο. ουτω και ο πλουσιος εν ταις
of it perished; thus also the rich man in the
πορειαις αυτου μαρανθησεται. ¹² Μακαριος
ways of himself will fade away. Blessed

CHAPTER I.

1 † James, † a Bond-
servant of God and of the
Lord Jesus Christ, † to
THOSE TWELVE Tribes in
† the DISPERSION, greet-
ing.
2 † Esteem it All Joy,
my Brethren, † when you
fall into various Trials;
3 † knowing That the
PROOF of your FAITH pro-
duces Patience.
4 But let PATIENCE
have a perfect Work, so
that you may be perfect
and complete, deficient in
Nothing.
5 † And if any one of
you be deficient in Wis-
dom, let him † ask it from
GOD, who IMPARTS liber-
ally to all, and does not
censure; and † it will be
given to him.
6 † But let him ask in
Faith, not hesitating; for
HE who HESITATES is like
a Wave of the Sea, agitated
and tossed by the wind.
7 For let not that MAN
think That he shall receive
anything from the LORD,—
8 † a Man of two-souls,
unstable in All his WAYS.
9 But let the HUMBLE
BROTHER glory in his EX-
ALTATION;
10 and the RICH in his
HUMILIATION; Because
† as a Flower of Grass, he
will pass away.
11 For the SUN rose
with SCORCHING HEAT,
and withered the GRASS,
and its FLOWER fell off,
and the BEAUTY of its AP-
PEARANCE perished; thus
also will the RICH man
fade in his WAYS.

* VATICAN MANUSCRIPT - Title—THE EPISTLE OF JAMES.

† 1. Acts xii. 17; xv. 13; Gal. i. 19; ii. 9; Jude 1. † 1. Titus i. 1. † 1. Acts
xxvi. 7. † 1. Deut. x. 1; i. 23; John vii. 35; Acts ii. 5; 1 Pet. i. 1. † 2. Matt. v.
12; Acts v. 41; Heb. x. 34; 1 Pet. iv. 13, 16. † 2. 1 Pet. i. 6. † 3. Rom. v. 3.
† 5. 1 Kings iii. 9, 11, 12; Prov. ii. 3. † 5. Matt. vii. 7; xxi. 22; Mark xi. 24; Luke xi.
9; John xiv. 13; xv. 7; xvi. 28. † 5. 1 John v. 14. † 6. Mark xi. 24; 1 Tim. ii. 8.
† 8. James iv. 8. † 10. Job xiv. 2; Psa. xxxvii. 7. † 11. Job x. 5, 6; eii. 11; ciii. 15; Isa. xl. 6;
1 Cor. vii. 31; James iv. 14; 1 Pet. i. 24; 1 John ii. 17.

ανηρ, ὅς ὑπομενει πειρασμον· ὅτι δοκιμος γενο-
 man, who bears up under temptation; because approved having
 μενος ληψεται τον στεφανον της ζωης, ὃν
 become he will receive the crown of the life, which
 ἐπηγγειλατο ὁ κυριος τοις αγαπωσιν αυτου.
 promised the Lord to those loving him.

13 Μηδεις πειραζομενος λεγω· Ὅτι απο
 No one being tempted let say; That from
 θεου πειραζομαι· ὁ γαρ θεος απειραστος εστι
 of God I am tempted; the for God not tempted is
 κακων, πειραζει δε αυτος ουδενα. 14 Ἐκαστος
 of evils, tempts and he no one. Each one

δε πειραζεται, ὑπο της ιδιας επιθυμιας εξελκο-
 but is tempted, by the own inordinate desire being
 μενος και δελεαζομενος· 15 εἰτα ἡ επιθυμια
 drawn out and being entrapped; then the inordinate desire
 συλλαβουσα τικτει ἁμαρτιων· ἡ δε ἁμαρτια
 having conceived brings forth sin; the but sin

αποτελεσθαισα αποκνει θανατον. 16 Μη πλα-
 having been perfected brings forth death. Not be you

νασθε, αδελφοι μου αγαπητοι. 17 Πασα δοσις
 led astray, brethren of me beloved ones. Every gift

αγαθη, και παν δωρημα τελειον, ανωθεν εστι
 good, and every gift perfect, from above is

καταβαινον απο του πατρος των φωτων, παρ'
 coming down from of the father of the lights, with

ὃ ουκ ἐνι παραλλαγη, η τροπης αποσκιασμα·
 whom not one change, or of turning a shade;

18 βουληθεις απεκυησεν ἡμας λογω αληθειας,
 having willed he begot us by a word of truth,

εις το ειναι ἡμας απαρχην τινα των αυτου
 in order that to be us first-fruit a kind of the of himself

κτισματων. 19 Ὡστε, αδελφοι μου αγαπητοι,
 creatures. Therefore, brethren of me beloved ones,

εστω πας ανθρωπος ταχυς εις το ακουσαι,
 let be every man quick in order that to have heard,

βραδυσ εις το λαλησαι, βραδυσ εις οργην.
 slow in order that to have spoken, slow in order to wrath.

20 Οργη γαρ ανδρος δικαιοσυνην θεου ου κατερ-
 Wrath for of man righteousness of God not works

γαζεται. 21 Διο αποθεμενοι πασαν ρυπαριαν
 out. Therefore putting away all filthiness

και περισσειαν κακιας, εν πραυτητι δεξασθε
 and superabundance of badness, in meekness receive you

τον εμφυτον λογον, τον δυναμενον σωσαι τας
 the implanted word, that being able to save the

ψυχας υμων. 22 Γινεσθε δε ποιηται λογου, και
 lives of you. Become you but doers of word, and

μη μονον ακροαται, παραλογιζομενοι εαυτους.
 not only hearers, deceiving yourselves.

12 † Happy the Man who endures Trial; Be- cause having become an approved person, he will receive † the CROWN of LIFE, † which * the LORD promised to THOSE who LOVE him.

13 Let no one, when tempted, say, "I am tempted by God;" for God is incapable of being tempted by Evil things, and he tempts no one;

14 but each one is tempted by his OWN Inor- dinate desire, being drawn out and allured.

15 Then † INORDINATE DESIRE having conceived produces Sin; and SIN being perfected † brings forth Death.

16 Do not be led astray, my beloved Brethren.

17 † Every good Gift and Every perfect Gift is from above, coming down from the FATHER of LIGHTS, † with whom there is No Change, or the least Vari- ation.

18 † Having willed it, he begot us by the Word of Truth, † in order that we might BE a † First- fruit of HIS Creatures.

19 Therefore, my be- loved Brethren, † let Every Man be quick to HEAR, slow to SPEAK, slow to Anger;

20 for Man's Anger does not work out God's Righte- ousness.

21 Therefore, † discard- ing All Impurity and Over- flowing of Malice, embrace with Meekness THAT IM- PLANTED Word † which is ABLE to save your SOULS.

22 But † become Doers of the Word, and not Hearers only, deceiving yourselves.

* VATICAN MANUSCRIPT.—12. he promised.

† 12. Job v. 17; Prov. iii. 11, 12; Heb. xii. 5; Rev. iii. 19. † 12. 1 Cor. ix. 25; 2 Tim. iv. 8; James ii. 5; 1 Pet. v. 4; Rev. ii. 10. † 12. Matt. x. 22; xix. 28, 29; James ii. 5.
 † 15. Job xv. 35; Psa. vii. 14. † 15. Rom. vi. 21, 23. † 17. John iii. 27; 1 Cor. iv. 7.
 † 17. Num. xxiii. 19; 1 Sam. xv. 29; Mal. iii. 6; Rom. xi. 29. † 18. John i. 13; iii. 3;
 1 Cor. iv. 15; 1 Pet. i. 23. † 18. Eph. i. 12. † 18. Jer. ii. 3; Rev. xiv. 4. † 19.
 Eccl. v. 1, 2; Prov. x. 19; xvii. 27. † 21. Col. iii. 8; 1 Pet. ii. 1. † 21. Acts xiii.
 26; Rom. i. 16; 1 Cor. xv. 2; Eph. i. 13; Titus ii. 11; Heb. ii. 3; 1 Pet. i. 9. † 22. Matt.
 vii. 21; Luke vi. 46; Rom. ~~ii. 13~~

23 Ὅτι εἰ τις ακροατῆς λόγου ἐστὶ καὶ οὐ ποιη-
 Because if any one a hearer of word is and not a doer,
 τῆς, οὗτος εἰκεν ἀνδρὶ κατανοοῦντι τὸ προσω-
 this is like a man viewing the face
 πον τῆς γενεσεως αὐτοῦ ἐν ἐσοπτρῷ. 24 κατε-
 of the birth of himself in a mirror; he
 νοησε γὰρ ἑαυτόν, καὶ ἀπεληλυθε, καὶ εὐθεως
 viewed for himself, and went away, and immediately
 ἐπελαθετο ὅποιος ἦν. 25 Ὁ δὲ παρακυψας εἰς
 forgot what sort he was. He but having looked intently into
 νομον τελειον τῆς ἐλευθερίας καὶ παραμει-
 a law perfect that of the freedom and having con-
 νας, * [οὗτος] οὐκ ακροατῆς ἐπιλησμονῆς γενο-
 tinned, [this] not a hearer of forgetfulness having
 μένος, ἀλλὰ ποιητῆς ἐργου, οὗτος μακαριος ἐν
 become, but a doer of work, this blessed in
 τῇ ποιήσει αὐτοῦ ἐστὶ.
 the deed of himself shall be.

26 Εἰ τις δοκεῖ θρησκός εἶναι, μὴ χαλιναγω-
 If any one thinks religious to be, not bridling
 γων γλῶσσαν αὐτοῦ, ἀλλ' ἀπατῶν καρδίαν
 tongue of himself, but deceiving heart
 αὐτοῦ, τούτου ματαίος ἡ θρησκεία. 27 Θρησκεία
 of himself, of this vain the religion. Religion
 καθάραι καὶ ἀμιάνας παρὰ τῷ θεῷ καὶ πατρὶ,
 pure and undefiled with the God and father,
 αὕτη ἐστίν, ἐπισκεπτεσθαι ὀρφανούς καὶ χήρας
 this is, to oversee orphans and widows
 ἐν τῇ θλίψει αὐτῶν, ἀσπίλον ἑαυτόν τηρεῖν ἀπο
 in the affliction of them, unspotted himself to keep from
 τοῦ κόσμου. ΚΕΦ. Β'. 2. 1 Ἀδελφοί μου, μὴ
 the world. Brethren of me, not

ἐν προσωποληψίαις ἐχετε τὴν πίστιν τοῦ κυρίου
 with a respect of persons do you hold the faith of the Lord
 ἡμῶν Ἰησοῦ Χριστοῦ τῆς δόξης. 2 Ἐὰν γὰρ
 of us Jesus Anointed of the glory. If for
 εἰσελθῆ εἰς τὴν συναγωγὴν ὑμῶν ἀνὴρ χρυσο-
 may enter into the synagogue of you a man having gold
 δακτυλῖος ἐν ἐσθητί λαμπρῇ, εἰσελθῆ δὲ καὶ
 rings on his fingers in a robe splendid, may enter and also
 πτωχὸς ἐν ῥυπαρᾷ ἐσθητί, 3 καὶ ἐπιβλεψήτε ἐπὶ
 a poor man in dirty clothing, and you should look on
 τὸν φοροῦντα τὴν ἐσθητὰ τὴν λαμπράν, καὶ
 the one wearing the robe the splendid, and
 εἰπῆτε· Σὺ καθοῦ ὧδε καλῶς, καὶ τῷ πτωχῷ
 you should say; Thou sit here honorably, and to the poor man
 εἰπῆτε· Σὺ στήθι ἐκεῖ, ἢ καθοῦ * [ὧδε] ὑπο
 you should say; Thou stand there, or sit thou [here] under
 τὸ ὑπόποδιόν μου. 4 * [καὶ] οὐ διεκρίθητε
 the footstool of me; [and] not did you make a difference
 ἐν ἑαυτοῖς, καὶ ἐγενεσθε κριταὶ διαλογισμῶν
 among yourselves, and became judges reasonings

23 For † if any one be a Hearer of the Word, and not a Doer, he resembles a Man Viewing his NATURAL FACE in a Mirror;

24 for he viewed himself, and went away, and immediately forgot what kind of person he was.

25 But † HE who LOOKS INTENTLY into THAT which is the perfect † Law of FREEDOM, and continues in it, not becoming a forgetful Hearer, but a Doer of its Work, † this man will be blessed in his DEED.

26 If any one think to be religious, who does not † restrain his Tongue, but deludes his own Heart, this man's RELIGION is vain.

27 Pure Religion and undefiled with the GOD and Father is this,—† To take the oversight of Orphans and Widows in their AFFLICTION, † and to keep Himself unspotted from the WORLD.

CHAPTER II.

1 My Brethren! do not hold the FAITH of Jesus Christ, our † GLORIOUS LORD, with † a Respect of persons.

2 For if a Man enter your SYNAGOGUE, having gold rings on his fingers, in a splendid Robe, and there enter also a Poor man in Dirty Clothing;

3 and you look on the one WEARING the SPLENDID ROBE, and say, "Sit thou here in an honorable place;" and say to the POOR man, "Stand * † thou; or sit there on my FOOTSTOOL;"

4 do you not make distinctions among yourselves, and become Judges from evil Reasonings?

* VATICAN MANUSCRIPT.—25. this—omit. there on my FOOTSTOOL. 4. and—omit.

3. here—omit.

3. † thou; or sit

† 23. Luke vi. 47. See James ii. 14. † 25. 2 Cor. iii. 18. † 25. James ii. 12.
 † 25. John xiii. 17. † 26. Psa. xxxiv. 13; xxxix. 1; 1 Pet. iii. 10. † 27. Isa. i. 16,
 17; lviii. 6, 7; Matt. xxv. 36. † 27. Rom. xii. 2; James iv. 4; 1 John v. 18. † 1.
 1 Cor. ii. 8. † 1. Lev. xix. 15; Deut. i. 17; xvi. 19; Prov. xxiv. 23; xxviii. 21; Matt. xxii.
 16; verse 9; Jude 16.

πονηρων; ⁵ Ακουσατε, αδελφοι μου αγαπητοι, of evil things; Hear you, brethren of me beloved ones, ουχ ο θεος εξελεξατο τους πτωχους του κοσμου not the God chose the poor of the world πλουσιους εν πιστει και κληρονομους της βασι- rich ones in faith and heirs of the king- dom, which he promised to those loving him? λειας, ης επηγγειλατο τοις αγαπωσιν αυτον; ⁶ Υμεις δε ητιμασατε τον πτωχον. Ουχ οι You but dishonored the poor. Not the πλουσιοι καταδυναστεουσιν υμων, και αυτοι rich ones domineer over you, and they ελκουσιν υμας εις κριτηρια; ⁷ Ουκ αυτοι βλασ- drag you into courts of justice? Not they revile φημουσι το καλον ονομα το επικληθεν εφ' the honorable name that having been named on υμας; ⁸ Ει μεντοι νομον τελειτε βασιλικον, you? If indeed a law you keep royal, κατα την γραφην. Αγαπησεις τον πλησιον according to the writing; Thou shalt love the neighbor σου ως σεαυτον, καλως ποιειτε. ⁹ ει δε προσω- of thee as thyself, well you do; if but you re- ποληπτειτε, αμαρτιαν εργαζεσθε, ελεγχομενοι spect persons, sin you work, being convicted υπο του νομου ως παραβαται. ¹⁰ Οστις γαρ under the law as transgressors. Whoever for ολον τον νομον τηρησει, πταισει δε εν ενι, whole the law keeps, shall fail but in one, γεγνε παντων ενοχος. ¹¹ Ο γαρ ειπων. Μη has become of all guilty. The for one having said; Not μοιχευσης, ειπε και. Μη φονευσης. thou mayest commit adultery, said also; Not thou mayest murder ει δε ου μοιχευσεις, φονευσεις δε, γεγο- if now not thou commit adultery, thou dost murder but, thou hast be- νας παραβατης νομου. ¹² Ουτω λαλειτε και come a transgressor of law. Thus speak you an ουτω ποιειτε, ως δια νομου ελευθεριας thus do you, as by means of a law of freedom μελλοντες κρινεσθαι. ¹³ Η γαρ κρισις ανιλεως being about to be judged. The for judgment merciless τω μη ποιησαντι ελεος. κατακαυχεται ελεος for him not having practised mercy; glories over mercy κρισεως. judgment. ¹⁴ Τι * [το] οφελος, αδελφοι μου, εαν πιστιν What [the] profit, brethren of me, if faith λεγη τις εχειν, εργα δε μη εχη; μη δυναται may say any one to have, works but not may have? not is able η πιστις σωσαι αυτον; ¹⁵ Εαν δε αδελφος η the faith to save him? If but a brother or

⁵ Harken, my beloved Brethren! † Has not GOD chosen the POOR of the WORLD, † rich in Faith, and Heirs of the KING- DOM † which he promised to THOSE who LOVE him?

⁶ But † you dishonored the POOR. Do not the RICH domineer over you, and † do they not drag you into Courts of Jus- tice?

⁷ Do they not revile THAT HONORABLE Name which has been NAMED ON you?

⁸ If indeed you keep a royal Law according to the SCRIPTURE, † "Thou shalt "love thy NEIGHBOR as "as thyself," you do well;

⁹ but if you respect persons, you commit Sin, being convicted under the LAW as Transgressors.

¹⁰ For whoever shall keep the Whole LAW, but shall fail in one point, has become † guilty of all.

¹¹ For HE who SAID, † "Thou shalt not com- mit adultery," said al- so, "Thou shalt do no "murder." Now if thou dost not commit adultery, but dost murder, thou hast become a Trans- gressor of Law.

¹² Thus speak, and thus act, as being about to be judged by † a Law of Free- dom;

¹³ for † JUDGMENT is merciless for him who has not PRACTISED Mercy; Mercy triumphs over Judgment.

¹⁴ † What Advantage, my Brethren, has any one, though he say he has Faith, but have not Works? This FAITH is not able to save him.

¹⁵ Now suppose a

* VATICAN MANUSCRIPT.—14. the—omit.

† 5. John vii. 48; 1 Cor. i. 26, 28. † 5. Luke xii. 21; 1 Tim. vi. 18; Rev. ii. 9.
 † 5. Exod. xx. 6; 1 Sam. ii. 30; Prov. viii. 17; Matt. v. 3; Luke vi. 20; xii. 32; 1 Cor. ii. 9;
 2 Tim. iv. 8; James i. 12. † 6. 1 Cor. xi. 22. † 6. Acts xiii. 50; xvii. 6; xviii. 12;
 James v. 6. † 8. Lev. xix. 18; Matt. xxii. 39; Rom. xiii. 8, 9; Gal. v. 14; vi. 2. † 10.
 Deut. xxvii. 26; Matt. v. 19; Gal. iii. 10. † 11. Exod. xx. 13, 14. † 12. James i. 25.
 † 13. Job. xxii. 6; Prov. xxi. 13; Matt. vi. 15; xviii. 35; xxv. 41, 42; Luke xvi. 25. † 14.
 Matt. vii. 28; James i. 23.

αδελφη γυμνοὶ ὑπαρχώσι, καὶ λειπομένοι ὡσι
 a sister naked ones should be, and wanting may be
 τῆς ἐφημεροῦ τροφῆς, ¹⁶ εἶπη δὲ τῶς αὐτοῖς ἐξ
 of the daily food, may say and any one to them from
 ὑμῶν. Ὑπαγετε ἐν εἰρῆνῃ, θερμαινεσθε καὶ
 of you; Go you away in peace, be you warmed and
 χορταζέσθε· μὴ δώτε δὲ αὐτοῖς τὰ ἐπιτηδεῖα
 be you filled; not you may give but to them the things necessary
 τοῦ σώματος, τί * [το] ὀφελος; ¹⁷ Οὕτω καὶ ἡ
 of the body, what [the] profit? Thus also the
 πίστις, εἰ μὴ ἐχῆ ἔργα, νεκρὰ ἐστὶ καθ'
 faith, if not it may have works, dead it is by
 ἑαυτῆν. ¹⁸ Ἀλλ' εἶρει τις· Σὺ πίστιν ἔχεις,
 itself. But will say some one; Thou faith hast,
 καὶ ἔργα ἔχω· δείξον μοι τὴν πίστιν σου
 and I works have; show to me the faith of thee
 χωρὶς τῶν ἔργων * [σου,] καὶ ἔγωγε δείξω σοὶ ἐκ
 without the works [of thee,] and I will show to thee by
 τῶν ἔργων μου τὴν πίστιν * [μου.] ¹⁹ Σὺ πισ-
 the works of me the faith [of me.] Thou be-
 τεύεις, ὅτι ὁ θεὸς εἷς ἐστὶ· καλῶς ποιεῖς· καὶ
 lievest, that the God one is; well thou doest; even
 τὰ δαιμόνια πιστεύουσι, καὶ φρισσοῦσι. ²⁰ Θε-
 the demons believe, and shudder. Wishest
 λεις δὲ γινῶναι, ὦ ἀνθρώπε κενε, ὅτι ἡ πίστις
 thou but to know, O man vain, that the faith
 χωρὶς τῶν ἔργων νεκρὰ ἐστὶν; ²¹ Ἀβραὰμ ὁ πατὴρ
 without the works dead is? Abraam the father
 ἡμῶν οὐκ ἐξ ἔργων ἐδικαιώθη, ἀνενεγκας Ἰσαὰκ
 of us not by works was made righteous, having brought up Isaac
 τοῦ υἱοῦ αὐτοῦ ἐπὶ τὸ θυσιαστήριον; ²² Βλέπεις,
 the son of himself to the altar? Seest thou,
 ὅτι ἡ πίστις συνήργει τοῖς ἔργοις αὐτοῦ, καὶ
 that the faith worked with the works of him, and
 ἐκ τῶν ἔργων ἡ πίστις ἐτελείωθη; ²³ Καὶ
 by the works the faith was perfected? And
 ἐπληρώθη ἡ γραφή ἡ λεγούσα· Ἐπίστευσε δὲ
 was fulfilled the writing that saying; Believed but
 Ἀβραὰμ τῷ θεῷ, καὶ ἐλογίσθη αὐτῷ εἰς δικαιο-
 Abraam 'to the God, and it was counted to him for righte-
 συνην· καὶ φίλος θεοῦ ἐκλήθη. ²⁴ Ὁρατε, ὅτι
 ousness; and a friend of God he was called. Do you see, that
 ἐξ ἔργων δικαιούται ἄνθρωπος, καὶ οὐκ ἐκ πισ-
 by works is made righteous a man, and not by faith
 τews μόνον; ²⁵ Ὁμοίως δὲ καὶ Ρααβ ἡ πόρνη
 alone? In like manner and also Rahab the harlot
 οὐκ ἐξ ἔργων ἐδικαιώθη, ὑποδεξαμένη τοὺς ἀγ-
 not by works was justified, having received the mes-
 γέλους, καὶ ἕτερα ὁδῷ ἐκβαλοῦσα; ²⁶ Ὡσπερ
 sengers, and by another way having sent out? As
 * [γὰρ] τὸ σῶμα χωρὶς πνεύματος νεκρὸν
 [for] the body without breath dead
 ἐστὶν, οὕτω καὶ ἡ πίστις χωρὶς τῶν ἔργων
 is, so also the faith without no works
 νεκρὰ ἐστὶ.
 dead is.

Brother, or a Sister, be
 naked, and in want of
 DAILY Food,

16 and † any one of
 you should say to them,
 "Go in Peace; be warmed
 and be filled;" but do not
 give them the THINGS
 NECESSARY for the BODY,
 what Advantage is it?

17 Thus also the FAITH,
 if it has not Works, being
 by itself, is dead.

18 But some one will
 say, "Thou hast Faith,
 and I have Works; show
 me thy Faith, without
 Works, and I will show
 * Thee my FAITH by
 Works.

19 Thou believest That
 there is * One God; thou
 dost well; † the DEMONS
 also believe, and tremble.

20 But dost thou wish
 to know, O vain Man!
 That FAITH without
 WORKS is * dead?

21 Was not Abraham
 OUR FATHER justified by
 Works, † when he brought
 up Isaac his SON to the
 ALTAR?

22 Thou seest † That
 the FAITH co-operated
 with his WORKS; and that
 the FAITH was made com-
 plete by the WORKS;

23 and THAT SCRIPTURE
 was verified, which says,
 † 'And Abraham believed
 'God, and it was counted
 'to him for Righteous-
 'ness;' and he was called
 † 'a Friend of God.'

24 You see That a Man
 is justified by Works, and
 not by Faith alone.

25 And in like manner
 also † was not Rahab the
 HARLOT justified by Works,
 when she entertained the
 MESSENGERS, and sent
 them out by Another Road?

26 As the BODY without
 Breath is dead, so also the
 FAITH, without WORKS, is
 dead.

* VATICAN MANUSCRIPT.—16. the—omit. 18. of thee—omit. 18. Thee.
 18. of me—omit. 19. One God. 20. Unproductive? 26. For—omit.
 † 16. 1 John iii. 18. † 19. Matt. viii. 29; Mark i. 24; v. 7; Luke iv. 34; Acts xvi
 27; xix. 15. † 21. Gen. xxii. 9, 12. † 22. Heb. xi. 17. † 23. Gen. xv. 6;
 Rom. iv. 3; Gal. iii. 6. † 25. 2 Chron. xx. 7; Isa. xli. 8. † 25. Josh. ii. 1; Heb. xi. 31.

ΚΕΦ. γ'. 3.

¹ Μὴ πολλοὶ διδασκαλοὶ γινεσθε, ἀδελφοὶ μου, εἰδοτες, ὅτι μείζον κριμα ληψόμεθα. ² Πολλὰ γὰρ πταίωμεν ἅπαντες· εἰ τις ἐν λόγῳ οὐ πταίει, οὗτος τέλειος ἀνὴρ, δυνατὸς χαλιναγωγῆσαι καὶ ὅλον τὸ σῶμα. ³ Ἴδε, τῶν ἵππων τοὺς χαλίλους εἰς τὰ στόματα βαλλόμεν πρὸς τὸ πειθεσθαι αὐτοὺς ἡμῖν, καὶ ὅλον τὸ σῶμα αὐτῶν μεταγομεν. ⁴ Ἴδου, καὶ τὰ πλοῖα, τηλικαυτὰ οὗτα, καὶ ὑπὸ σκληρῶν ἀνεμῶν ἐλαυνομένα, μεταγεται ὑπὸ ἐλαχίστου πηδαλίου, ὅπου ἀν' ἣ δρμη τοῦ εὐθυνοῦτος βουληταί. ⁵ Οὕτω καὶ ἡ γλῶσσα μικρὸν μέλος ἐστὶ, καὶ μεγαλαυχέει. Ἴδου, ὀλίγον πῦρ ἥλικην ὕλην ἀναπτει. 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 γενεσεως, καὶ φλογίζομενη ὑπὸ τῆς γεεννης. ⁷ Πᾶσα γὰρ φύσις θηρίων τε καὶ πετεινῶν, ἐρπετῶν τε καὶ ἐναλίω, δαμάζεται καὶ δεδαμασται τῆ φύσει τῆ ἀνθρωπίνῃ. ⁸ Τὴν δὲ γλῶσσαν οὐδεὶς δυναταὶ ἀνθρώπων δάμασαι· ἀκατασχετὸν κακὸν, μεστήτου θανάτηφοροῦ. ⁹ Ἐν αὐτῇ εὐλογουμένον τὸν θεὸν καὶ πατέρα, καὶ ἐν αὐτῇ καταρωμέθα τοὺς ἀνθρώπους τοὺς καθ' ὁμοίωσιν θεοῦ γεγονότας. ¹⁰ Ἐκ τοῦ αὐτοῦ στόματος ἐξέρχεται

CHAPTER III.

1 † Do not Many of you become Teachers, my Brethren, † knowing That we shall receive a Severer Judgment. 2 For in many things we all are faulty. † If any one does not err in Word, † he is a Perfect Man, able to control the Whole BODY. 3 Behold! † we place BITS into the MOUTH of the HORSES to make them OBEДИENT to us, and we direct their Whole BODY. 4 Behold! the SHIPS also, though * so GREAT, and driven by violent Winds, yet they are directed by a very Small Rudder, wherever the WILL of the PILOT chooses. 5 Thus also † the TONGUE is a Small Member, and boasts † greatly. Behold! How Large a Mass of fuel * a Little Fire kindles! 6 (And † the TONGUE is a Fire,—the WORLD of WICKEDNESS;) thus is THAT TONGUE rendered among our MEMBERS, which † DEFILES the Whole BODY, and sets on fire the WHEEL of NATURE, and is set on fire by GEHENNA. 7 For Every Species both of Wild beasts and of Birds, both of Reptiles and of Fishes, is subdued, and has been subdued by the HUMAN RACE; 8 but the TONGUE of men No one is able to subdue—an Irrestrainable Evil, † full of death-producing Poison. 9 By it we * bless the GOD and Father; and by it we curse THOSE MEN † who have been MADE according to God's Likeness; 10 out of the SAME Mouth proceeds a Bless-

* VATICAN MANUSCRIPT.—4. SO GREAT. 5. How great a Fire it kindles. 9. bless the LORD and Father. † 1. Matt. xxiii. 8, 14; Rom. ii. 20, 21; 1 Pet. v. 3. † 1. Luke vi. 37. † 2. Psa. xxxiv. 13; James i. 26; 1 Pet. iii. 10. † 2. Matt. xii. 37. † 3. Psa. xxxii. 9. † 5. Prov. xii. 18; xv. 2. † 5. Psa. xii. 3; lxxiii. 8, 9. † 6. Prov. xvi. 27. † 6. Matt. xv. 11, 18—20; Mark vii. 15, 20, 23. † 8. Psa. cxl. 2. † 9. Gen. i. 26; v. 1; ix. 6.

ευλογία και καταρα. Ου χρη, αδελφοι μου, blessing and cursing. Not ought, brethren of me, ταυτα ούτω γινεσθαι. ¹¹ Μητι ή πηγη εκ της these things so to be. Not the fountain out of the αυτης όπης βρει το γλυκυ και το πικρον; same opening send forth the sweet and the bitter? ¹² Μη δυναται, αδελφοι μου, συκη ελαιας ποιη- Not is able, brethren of me, a fig tree olives to προ- γαι, η αμπελος συκα; ούτως ουτε άλυκον duce, or a vine figs? thus neither salt γλυκυ ποιησαι ύδωρ. ¹³ Τις σοφος και επιστη- sweet to make water. Any one wise and discreet μων εν ύμιν; δειξατω εκ της καλης αναστρο- among you? let him show out of the honorable conduct φης τα εργα αύτου εν πραυτητι σοφιας. ¹⁴ ει the works of himself with meekness of wisdom; if δε ζηλον πικρον εχετε και εριθειαν εν τη καρ- but rivalry bitter you have and strife in the heart δια ύμων, μη κατακαυχασθε και ψευδεσθε of you, not do you boast and do you speak falsely κατα της αληθειας; ¹⁵ Ουκ εστιν αύτη ή concerning the truth? Not is this the σοφια ανωθεν κατερχομενη, αλλ' επιγειος, wisdom from above coming down, but earthly, ψυχικη, δαιμονιωδης. ¹⁶ Όπου γαρ ζηλος και soulical, demoniacal. Where for rivalry and εριθεια, εκει ακαταστασια και παν φαυλον strife, there disorder and every foulπραγμα. ¹⁷ Η δε ανωθεν σοφια πρωτον μεν deed. The but from above wisdom first indeed άγνη εστιν, επειτα ειρηνικη, επιεικης, ευπει- pure it is, then peaceable, gentle, easily θης, μεστη ελεους και καρπων αγαθων, persuaded, full of mercy and offruits good, αδιακριτος * [και] ανυποκριτος. ¹⁸ Καρπος δε without partiality [and] without hypocrisy. Fruit and δικαιοσυνης εν ειρηνη σπειρεται τοις ποιουσιν of righteousness in peace is sown by those making ειρηνην. ΚΕΦ. δ'. 4. ¹ Ποθεν πολεμοι και peace. Whence wars and μαχαι εν ύμιν; Ουκ εντευθεν, εκ των ήδονων fightings among you? Not hence, from the pleasures ύμων των στρατευομενων εν τοις μελεσιν ύμων; of you of those warring in the members of you? ² Επιθυμειτε, και ουκ εχετε. φονευετε και ζη- You strongly desire, and not you have; you murder and are λουτε, και ου δυνασθε επιτυχειν. μαχεσθε και zealous, and not you are able to obtain; you fight and πολεμειτε, ουκ εχετε, δια το μη αιτεισθαι you war, not you have, because the not to ask

ing and a Curse. My Brethren, these things ought not so to be.

¹¹ Does a FOUNTAIN send forth from the SAME Opening SWEET and BITTER water?

¹² Can a Fig-tree, my Brethren, produce Olives; or a Vine, Figs? * Neither can a Salt spring produce Sweet Water.

¹³ † Is any one wise and discreet among you? let him show by HONORABLE Conduct his WORKS with Meekness of Wisdom.

¹⁴ But if you have † bitter Rivalry and Strife in your HEARTS, † do you not boast, and speak falsely concerning the TRUTH?

¹⁵ † THIS is not the WISDOM which comes down from above; but is earthly, animal, demoniacal,

¹⁶ For † where Rivalry and Strife are, there Disorder is, and Every Vile Deed.

¹⁷ But † the WISDOM from above, is indeed, first pure, then peaceable, gentle, easily persuaded, full of Mercy and of good Fruits, without partiality, † without hypocrisy.

¹⁸ † Now the Fruit of Righteousness is sown in Peace by THOSE who PRACTISE Peace.

CHAPTER IV.

¹ Whence Wars and * Contentions among you? Do they not come hence, from THOSE LUSTS of yours † which WAR in your MEMBERS?

² You strongly desire, and have not; you kill, and are envious, and are not able to obtain; you fight and war. You have not, because you do not ASK;

* VATICAN MANUSCRIPT.—12. Neither can Salt Water yield Sweet. 17. and—omit.

1. whence Contentions. † 13. Gal. vi. 4. † 14. Rom. xiii. 13. † 14. Rom. ii. 17, 23. † 15. James i. 17; Phil. iii. 19. † 16. 1 Cor. iii. 3; Gal. 5, 20. † 17. 1 Cor. ii. 6, 7. † 17. Rom. xii. 9; 1 Pet. i. 22; ii. 1; 1 John iii. 18. † 18. Prov. xi. 18; Hoshea x. 12; Matt. v. 9; Phil. i. 11; Heb. xii. 11. † 1. Rom. vii. 23; Gal. v. 17; 1 Pet. ii. 11.

ὑμας· ³ αἰτεῖτε, καὶ οὐ λαμβανετε, διότι κακῶς
 you; you ask, and not you receive, because wickedly
 αἰτεῖσθε, ἵνα ἐν ταῖς ἡδοναῖς ὑμῶν δαπανηση-
 you ask, so that in the pleasures of you you may waste.
 τε. ⁴ * [Μοιχοὶ καὶ] μοιχαλίδες, οὐκ οἴδατε,
 [Adulterers and] adulteresses, not know you.
 ὅτι ἡ φιλία τοῦ κόσμου ἐχθρὰ τοῦ θεοῦ ἐστίν;
 that the friendship of the world enmity of the God is?
 ὃς ἂν οὖν βουληθῆ φιλος εἶναι τοῦ κόσμου,
 whoever therefore may wish a friend to be of the world,
 ἐχθρὸς τοῦ θεοῦ καθίσταται. ⁵ Ἡ δοκεῖτε, ὅτι
 an enemy of the God is rendered. Or think you, that
 κενῶς ἡ γραφή λέγει; Πρὸς φθόνον ἐπιποθεῖ
 vainly the writing speaks? To envy strongly inclines
 τὸ πνεῦμα ὃ κατώκησεν ἐν ἡμῖν; ⁶ Μείζονα δὲ
 the spirit which dwelt in us? Greater but
 δίδωσι χάριν· διὸ λέγει· Ὁ θεὸς ὑπερηφάνοις
 it gives favor; therefore it says; The God to haughty ones
 ἀντιτάσσεται, ταπεινὸς δὲ δίδωσι χάριν.
 sets himself in opposition, to lowly ones but he gives favor.
⁷ Ὑποταγητέ οὖν τῷ θεῷ· ἀντιστήτε τῷ
 Be you subject therefore to the God; be opposed to the
 διαβόλῳ, καὶ φευξεται ἀφ' ὑμῶν· ⁸ ἐγγίσατε
 accuser, and he will flee from you; draw you near
 τῷ θεῷ, καὶ ἐγγίει ὑμῖν· καθαρῖσατε χεῖρας,
 to the God, and he will draw near to you; cleanse you hands,
 ἁμαρτωλοὶ, καὶ ἁγνίσατε καρδίας, διψυχοὶ.
 sinners, and purify you hearts, two-souled ones.
⁹ Ταλαίπωρησατε καὶ πενθήσατε καὶ κλαύσατε·
 Lament you and mourn you and weep you;
 ὃ γέλωσ ὑμῶν εἰς πένθος μεταστραφητέ, καὶ ἡ
 the laughter of you into mourning let be turned, and the
 χάρα εἰς κατηφείαν. ¹⁰ Ταπεινωθήτε ἐνώπιον
 joy into sadness. Be you humbled in presence
 τοῦ κυρίου, καὶ ὑψώσει ὑμας. ¹¹ Μὴ καταλα-
 of the Lord, and he will lift up you. Not speak you
 λείτε ἀλλήλων, ἀδελφοὶ· ὁ καταλαλῶν ἀδελ-
 evl of each other, brethren; The one speaking evil of
 φου, καὶ κρινῶν τὸν ἀδελφὸν αὐτοῦ, καταλαλεῖ
 ther, and judging the brother of himself, speaks evil
 νομοῦ, καὶ κρίνει νομὸν, εἰ δὲ νομὸν κρίνεις,
 of law, and judges law, if but law thou judgest
 οὐκ εἰ ποιητῆς νομοῦ, οὐκ ἄρα κριτῆς. ¹² Εἰς
 not thou art a doer of law, at a judge. One
 ἐστίν * [ὁ] νομοθετῆς καὶ κριτῆς, ὁ δυναμὸς
 is [the] lawgiver and judge, the one being able
 σωσαι καὶ ἀπολεσαι· σὺ δὲ τις εἰ ὃς κρίνεις
 to save and to destroy; thou but who art thou who judgest

3 † you ask and do not receive, † because you ask wickedly, so that you may waste it on your LUSTS.

4 Adulteresses! do you not know That † the FRIENDSHIP of the WORLD is Enmity against God? † Whoever, therefore, wishes to be a Friend of the WORLD, is rendered an Enemy of GOD.

5 Or do you suppose That the SCRIPTURE speaks falsely? Does the SPIRIT that dwells in us strongly incline to Envy?

6 Indeed, it bestows Superior Favor; therefore it is said, † "GOD sets himself in opposition to the "Haughty, but gives Favor "to the Lowly."

7 Be you subject, therefore, to GOD. † Stand opposed to the ENEMY, and he will flee from you.

8 † Draw near to GOD, and he will draw near to you. † Cleanse your hands, Sinners! and † purify your Hearts, † men of Two-souls!

9 † Lament, and mourn, and weep; let your LAUGHTER be turned into Mourning, and your JOY into Sadness.

10 Be humbled in the presence of the LORD, and he will lift you up.

11 † Speak not against each other, Brethren. HE WHO SPEAKS AGAINST a Brother, * or † judges his BROTHER, speaks against the Law, and judges the LAW. But if thou judgest the Law, thou art not a Doer of the Law, but a Judge.

12 There is One Law-giver and Judge, † HE who is ABLE to save and to destroy; † but who art thou,

* VATICAN MANUSCRIPT.—4. Adulterers and—omit. 11. or judges. 12. the—omit.

† 3. Job xxvii. 9; xxxv. 12; Psa. xviii. 41; Prov. i. 28; Isa. i. 15; Jer. xi. 1; Micah iii. 4; Zech. vii. 13. † 3. Psa. lxxvi. 18; 1 John iii. 22; v. 14. † 4. 1 John ii. 15. † 4. John xv. 19; xvii. 15; Gal. i. 10. † 6. Job xxii. 29; Psa. cxxxviii. 6; Prov. iii. 34; xxix. 23; Matt. xxiii. 11; Luke i. 52; xiv. 11; xviii. 14; 1 Pet. v. 5. † 7. Eph. iv. 27; vi. 11; 1 Pet. v. 9. † 8. 2 Chron. xv. 2. † 8. Isa. i. 16. † 8. 1 Pet. i. 22; 1 John iii. 3. † 8. James i. 8. † 9. Matt. v. 4. † 11. Eph. iv. 31; 1 Pet. ii. 1. † 11. Matt. vii. 1; Luke vi. 37; Rom. ii. 1, 1 Cor. iv. 5. † 12. Matt. x. 28. † 12. Rom. xiv. 4. 13.

τον ετερον; ¹³ Αγε νυν οι λεγοντες Σημερον
 the other Come now those saying; To-day
 και αυριον πορευσωμεθα εις τηνδε την πολιν,
 and to-morrow we may go into this the city,
 και ποιησωμεν εκει ενιαυτον ενα, και εμπορευ-
 and we may stay there a year one, and may trade,
 σωμεθα, και κερδησωμεν. ¹⁴ οιτινες ουκ επισ-
 and may acquire gain; who not are ac-
 τασθε το της αυριου. (ποια * [γαρ η] ζωη
 acquainted with that of the morrow; (what [for the] life
 υμων; ατμης γαρ εστιν * [η] προς λεγον φαινο-
 of you? a vapor for it is [that] for a little appearing,
 μενη, επειτα δε αφανιζομενη.) ¹⁵ αντι του
 then and not appearing;) instead of the
 λεγειν υμας. Εαν ο κυριος θεληση και ζησωμεν,
 to say you; If the Lord may be willing and we may live,
 και ποιησωμεν τουτο η εκεινο. ¹⁶ νυν δε καυ-
 and we may do this or that; now but you
 χασθε εν ταις αλαζονειαις υμων. Πασα καυχη-
 boast in the proud speeches of you. All boasting
 σις τοιαυτη πονηρα εστιν. ¹⁷ Ειδοτι ουν καλον
 such evil is. Knowing therefore right
 ποιειν, και μη ποιουντι αμαρτια αυτω εστιν.
 to do, and not doing sin to him it is.

ΚΕΦ. ε'. 5.

¹ Αγε νυν οι πλουσιοι, κλαυσατε ολολυζον-
 Come now the rich ones, weep you crying aloud
 τες επι ταις ταλαιπωριαις υμων ταις επερχο-
 over the miseries of you those coming.
 μεναις. ² Ο πλουτος υμων σεσηπε, και τα
 The wealth of you has decayed, and the
 ιματια υμων σητοβρωτα γεγονεν. ³ ο χρυσος
 garments of you moth-eaten have become; the gold
 υμων και ο αργυρος κατιωται, και ο ιος αυτων
 of you and the silver have become rusty, and the rust of them
 εις μαρτυριον υμιν εσται, και φαγεται τας σαρ-
 for a witness to you will be, and will eat the bo-
 κας υμων ως πυρ. εθησαυρισατε εν εσχαταις
 dies of you as fire; you laid up treasure in last
 ημεραις. ⁴ Ιδου, ο μισθος των εργατων των
 days. Lo, the reward of the laborers of those
 αμησαντων τας χωρας υμων, ο απεστερημενος
 having reaped the fields of you, that having been withheld
 αφ' υμων, κραζει και αι βοαι των θερισαντων
 by you, cries out; and the loud cries of the reapers
 εις τα ωτα κυριου σαβαωθ εισεληλυθασι.
 into the ears of Lord of armies have entered.

* THOU who art JUDGING thy NEIGHBOR?

¹³ † Come now, YOU who SAY, "To-day and To-morrow let us go into Such a CITY, and continue there one Year, and Trade, and make gain!"

¹⁴ (who know NOT WHAT will become of your Life on the MORROW; † for * you are a Vapor, for a little while APPEARING, and then disappearing;)

¹⁵ instead of which you ought to SAY, † "If the LORD be willing, we * shall both live and do this or that."

¹⁶ But now you boast in your PROUD SPEECHES. † All such Boasting is evil.

¹⁷ † He therefore who knows how to do Right, and does not perform it, to him it is Sin.

CHAPTER V.

¹ † Come now, you RICH, weep and lament over THOSE MISERIES of yours which are AP- PROACHING.

² Your RICH stores have decayed, and † your GAR- MENTS have become moth-eaten.

³ Your GOLD and SIL- VER have become rusted; and the RUST of them will be for a Testimony against you, and consume your BODIES like Fire. † You have laid up treasures for the Last Days.

⁴ Behold! † THAT HIRE, which you FRAUDULENT- LY WITHHELD from THOSE LABORERS who HARVEST- ED your FIELDS, cries out; and † the LOUD CRIES of the REAPERS have entered the EARS of the Lord of Armies.

* VATICAN MANUSCRIPT.—12. THOU who art JUDGING thy NEIGHBOR? 14. for the —omit. 14. you are. 14. that—omit. 15. shall both live.

† 13. Prov. xxvii. 1; Luke xii. 18. † 14. Job vii. 7; Psa. cii. 3; James i. 10; 1 Pet. i. 24; 1 John ii. 17. † 15. Acts xviii. 21; 1 Cor. iv. 19; xvi. 7; Heb. vi. 3. † 16. 1 Cor. v. 6. † 17. Luke xii. 47; John ix. 41; xv. 22; Rom. i. 20, 21, 32; i. 17, 18, 23. † 1. Prov. xi. 28; Luke vi. 24; 1 Tim. vi. 9. † 2. Job. xiii. 28; Matt. vi. 20; James i. 2. † 3. Rom. ii. 5. † 4. Lev. xix. 13; Job xxiv. 10, 11; Jer. xxii. 13; Mal. iii. 5. † 4. Deut. xxiv. 15.

⁵ **Ετρυφήσατε ἐπὶ τῆς γῆς, καὶ ἐσπατάλησατε.**
You lived luxuriously on the earth, and were wanton;

ἐθρέψατε τὰς καρδίας ὑμῶν * [ὡς] ἐν ἡμέρᾳ
you nourished the hearts of you [as] in a day

σφαγῆς. ⁶ Κατεδικάσατε, ἐφονεύσατε τὸν δι-
of slaughter. You condemned, you murdered the just

καίου· οὐκ ἀντιτάσσεται ὑμῖν.
one; not he opposes you.

⁷ **Μακροθυμήσατε οὖν, ἀδελφοὶ ἕως τῆς**
Be you patient then, brethren, till the

παρουσίας τοῦ κυρίου. Ἴδου, ὁ γενηγὸς ἐκδε-
presence of the Lord. Lo, the husbandman ex-

χεται τὸν τίμιον καρπὸν τῆς γῆς, μακροθυμῶν
pects the precious fruit of the earth, having patience

ἐπ' αὐτῷ ἕως ἀνλαβῆ * [ὑέτον] πρῶτον καὶ
for it till he may receive [rain] early and

ὀψιμον. ⁸ μακροθυμήσατε καὶ ὑμεῖς, στηριξάτε
latter; be patient also you, establish

τὰς καρδίας ὑμῶν, ὅτι ἡ παρουσία τοῦ κυρίου
the hearts of you, because the presence of the Lord

ἤγγικε. ⁹ Μὴ στεναζέτε κατ' ἀλλήλων, ἀδελ-
has approached. Not murmur you against each other, brethren,

φοὶ, ἵνα μὴ κριθῆτε· ἴδου, ὁ κριτὴς πρὸ τῶν
men, so that not you may be judged; lo, the judge before the

θύρων ἔστηκεν. ¹⁰ Ὑποδείγμα λαβετε, ἀδελφοὶ
doors has been standing. An example take you, brethren

*** [μου,] τῆς κακοπαθείας καὶ τῆς μακροθυμίας,**
[of me,] of the suffering evil and of the patience,

τοὺς προφῆτας, οἱ ἐλάλησαν τῷ ὀνόματι κυρίου
the prophets, who spoke in the name of Lord

¹¹ **Ἴδου, μακαρίζομεν τοὺς ὑπομονούσας· τὴν**
Lo, we call happy those patiently enduring; the

ὑπομονὴν Ἰωβ ἠκούσατε, καὶ τὸ τέλος κυρίου
patience of Job you heard, and the end of Lord

εἶδετε, ὅτι πολυσπλαγχνὸς ἐστὶν ὁ κύριος καὶ
you saw, because very compassionate is the Lord and

οἰκτιρῶν. ¹² Πρὸ πάντων δε, ἀδελφοὶ μου,
merciful. Above all things but, brethren of me,

μὴ ὀμνυέτε μήτε τὸν οὐρανόν, μήτε τὴν γῆν,
not do you swear neither the heaven, nor the earth,

μήτε ἄλλον τινα ὄρκον· ἢ τῶν ὑμῶν τὸ ναὶ,
nor other any oath; let be but of you the yes,

ναὶ, καὶ τὸ οὐ, οὐ· ἵνα μὴ ὑποκριθῆτε περὶ τῆς
yes, and the no, no; so that not under judgment you may fall.

¹³ **Κακοπαθεὶ τις ἐν ὑμῖν, προσευχέσθω, εὐθυμεί**
Suffers evil any one among you, let him pray, is cheerful

τις, ψάλλετω. ¹⁴ Ἀσθενεὶ τις ἐν ὑμῖν,
any one, let him sing. Is sick any one among you,

5 † You have lived luxuriously on the LAND, and been licentious; you have nourished your HEARTS in a Day of Slaughter.

6 † You have condemned,—you have murdered the RIGHTEOUS one; he does not oppose you.

7 Wait patiently, therefore, Brethren, till the COMING of the LORD. Behold! the HUSBANDMAN expects the PRECIOUS Fruit of the EARTH, waiting patiently for it, till he receive the early and latter harvest.

8 Be you also patient; establish your HEARTS, † Because the COMING of the LORD has approached.

9 † Murmur not against each other, Brethren, that you be not judged; behold! † the JUDGE is standing before the DOORS.

10 † As an Example of SUFFERING EVIL and of PATIENCE, my Brethren, take the PROPHETS who spoke in the NAME of the Lord.

11 Behold! † we call THOSE happy who PATIENTLY ENDURE. You have heard of † the PATIENCE of Job, and you have seen the † END of the Lord; Because † the LORD is very compassionate and merciful.

12 But above all things, my Brethren, † swear not; neither by the HEAVEN, nor the EARTH, nor any other Oath; but let your YES be Yes, and your NO, No; so that you may not fall under Judgment.

13 If any one among you suffers evil, let him pray; if any one is cheerful, † let him sing praises;

14 if any one among you

* VATICAN MANUSCRIPT.—5. as—omit. 7. rain—omit. 10. of me—omit.

† 5. Job xxi. 13; Amos vi. 1, 4; Luke xvi. 19, 25; 1 Tim. v. 6. † 6. Acts iii. 14, 1 v. 30. † 8. Phil. iv. 5; Heb. x. 25, 37; 1 Pet. iv. 7. † 9. James iv. 11. † 10. Matt. v. 12; Heb. xi. 35. † 11. Matt. v. 11. Job i. 21, 22; ii. 10. † 11. Job xlii. 10. † 11. Num. xiv. 18; Psa. ciii. 12. Matt. v. 34. † 13. Eph. v. 19; Col. iii. 10.

προσκαλεσασθω τους πρεσβυτερους της εκκλη-
let him call for the elders of the congre-
 σιας, και προσευξασθωσαν επ' αυτον, αλειψαν-
gation, and let them pray over him, having anointed
 τες * [αυτον] ελαιω, εν τω ονοματι του κυριου.
[him] with oil, in the name of the Lord,

15 Και η ευχη της πιστεως σωσει τον καμνοντα,
And the prayer of the faith shall save the one being sick,
 και εγερει αυτον ο κυριος· και αμαρτιας η
and will raise up him the Lord; and if sins may be
 πεποιηκως, αφεθησεται αυτω. 16 Εξομολο-
having been done, they shall be forgiven him. Confess

γεισθε αλληλοις τα παραπτωματα, και ευχεσ-
you to each other the faults, and pray
 θε υπερ αλληλων, οπως ιαθητε· πολυισχυει
you on behalf of each other, so that you may be healed; greatly prevails
 δεησις δικαιου ενεργουμενη. 17 Ηλιας ανθρωπος
a prayer of a just being operative. Elias a man

ην ομοιοπαθης ημιν, και προσευχη προσηξατο
was of like infirmities with us, and a prayer he prayed
 του μη βρεξαι· και ουκ εβρεξεν επι της γης
of the not to rain; and not it rained on the earth

ενιαυτους τρεις και μηνas εξ· 18 και παλιν
years three and months six; and again
 προσηξατο, και ο ουρανος υετον εδωκε, και η
he prayed, and the heaven rain gave, and the

γη εβλαστησε τον καρπον αυτης. 19 Αδελφοι,
earth put forth the fruit of herself. Brethren,

εαν τις εν υμιν πλανηθη απο της αληθειας, και
If any one among you may wander from the truth, and

επιστρεψη τις αυτον, 20 γινωσκετω, οτι ο
may turn back any one him, let him know, that the

επιστρεψας αμαρτωλον εκ πλανης οδου αυτου,
one having turned a sinner out of a wandering way of him,

σωσει ψυχην εκ θανατου, και καλυψει πληθος
will save a soul from death, and will hide a multitude
 αμαρτιων.
of sins.

is sick, let him call for the
 ELDERS of the CONGREGA-
 TION, and let them pray
 over him, † having anointed
 him with Oil in the NAME
 of the LORD;

15 and the PRAYER of
 FAITH shall save the 'sick
 person, and the LORD will
 raise him up, † and if he
 have committed Sins, they
 shall be forgiven him.

16 Confess * therefore
 your SINS to each other,
 and pray for each other,
 so that you may be healed.
 † The Earnest Supplication
 of a Righteous man is very
 powerful.

17 Elijah was a Man of
 † like infirmity with us;
 and † he prayed in Prayer
 that it might not RAIN;
 † and it did not rain on
 that LAND for three Years
 and six Months.

18 And again † he
 prayed, and the HEAVEN
 gave Rain, and the EARTH
 put forth her FRUIT.

19 * My Brethren, † if
 any one among you wan-
 der from the TRUTH, and
 some one turn him back;

20 * know you, That HE
 who TURNS BACK a Sinner
 from his Path of Error,
 † will save * his Soul from
 Death, and † will cover a
 Multitude of Sins. *

* VATICAN MANUSCRIPT.—14. him—omit. Brethren. 16. therefore your sins. 19. my Brethren. 20. know you, That. 20. a Soul from its Death. Subscription—OF JAMES.

† 14. Mark vi. 12; xvi. 18. † 15. Matt. ix. 2. † 16. Gen. xx. 17; Num. xi. 2; Deut. ix. 18—20; Josh. x. 12; 1 Sam. xii. 18; 1 Kings xiii. 6; 2 Kings iv. 33; xix. 15, 20; xx. 2, 4; Psa. x. 17; xxiv. 15; cxlv. 18; Prov. xv. 29; xxviii. 9; John ix. 31; 1 John iii. 22. † 17. Acts xiv. 15. † 17. 1 Kings xvii. 1. † 17. Luke iv. 25. † 18. 1 Kings xviii. 42, 45. † 19. Matt. xviii. 15. † 20. Rom. xi. 14; 1 Cor. ix. 22; 1 Tim. iv. 10, † 20. Prov. x. 12; 1 Pet. iv. 8.