

## JAMES 4 NLET

### JACOB DESCRIBES

#### THE MORAL FAILURES AMONG HIS READERS

1 From where *are* fights and <sup>1</sup> battles among you? *Is it* not from this – *that is*, from the pleasures *that are* yours, the ones who are waging war amongst the members *that are* yours?

2 You keep on lusting. And, you do not have.  
You keep on murdering; and, you keep on being jealous. And, you are not able to attain *your goal*.  
You keep on fighting; and, you keep on quarreling.  
You do not have because you do not ask.

3 You keep on asking; and, you do not keep on receiving; because, you keep on asking for yourselves wickedly, in order that you might spend in connection with the pleasures *that are* yours.

4 Adulteresses! Do you not know that the friendship of the *Created* Order is a hatred toward the God?

So then, whoever<sup>2</sup> might have been inclined to be a friend of the *Created* Order is being established as an enemy of the God.

5 Or, do you suppose that vainly the writing says, “**In consequence of jealousy He earnestly yearns for “the spirit which dwelled<sup>3</sup> in us”<sup>4</sup>?**

6 Now, He gives a greater grace. Therefore, He says, “The God sets Himself in opposition to arrogant *ones*; but, to humbled *ones* He keeps on giving grace.”

#### JACOB EXHORTS HIS READERS

7 So then, be set in order under the God.

Now, stand against the Devil<sup>5</sup>. And, he shall flee for himself from you.

8 Draw near to the God. And, He shall draw near to you.

Cleanse *your* hands, *you who are* moral failures.

And, make *your* hearts ritually clean, *you who are* double-minded.

- 9 Endure hardship; and,
- mourn; and,
- lament.

Let the laughter *that is* yours be turned around<sup>6</sup> to sorrow; and, *let* the joy *be turned around* to dejection.

10 Be humbled in the presence of the<sup>7</sup> Lord; and, He shall exalt you.

11 Stop talking one another down, brothers. The one who keeps talking a brother down and<sup>8</sup> who keeps on judging the brother *that is* his keeps on talking down a law; and, he judges a law. Now, if you are judging a law, you are not a doer of a law, rather a judge.

12 One is the Lawgiver and Judge – *that is*, the One who is able to save and to utterly destroy.

Now, who are You, *for your part*, you who are judging<sup>9</sup> the other<sup>10</sup>?

#### JACOB CHIDES PRESUMPTUOUS LIVING

13 Come now, the ones who keep on saying, “Today and<sup>11</sup> tomorrow we should go<sup>12</sup> to the nearer city and we should stay<sup>13</sup> there a year; and we should do *business*<sup>14</sup>, and, we should make profit<sup>15</sup>,” 14 which ones do not know the *thing* about the *thing* tomorrow.

For,<sup>16</sup> of what kind *is the* life *that is* yours?

For, it is<sup>17</sup> a vapor – *that is*, the one which appears

<sup>1</sup> 90% of the Greek manuscripts, including the best line of transmission (f35), do not include ‘from where’ here again.

<sup>2</sup> 93% of the Greek manuscripts, including the best line of transmission (f35), have ‘ever’ here instead of ‘if ever’.

<sup>3</sup> 88% of the Greek manuscripts, including the best line of transmission (f35), have ‘dwelled’ here instead of ‘made to dwell’.

<sup>4</sup> The source of this quotation is obscure.

<sup>5</sup> ‘Devil’ – an English transliteration of the Greek word Διαβόλος. It means ‘Adversary’.

<sup>6</sup> 93.5% of the Greek manuscripts, including the best line of transmission (f35), have ‘Let ... be turned around’ here instead of ‘Let ... be changed’.

<sup>7</sup> 92% of the Greek manuscripts, including the best line of transmission (f35), include the definite article ‘the’ here.

<sup>8</sup> 84.3% of the Greek manuscripts, including the best line of transmission (f35), have ‘and’ here instead of ‘or’.

<sup>9</sup> 85% of the Greek manuscripts, including the best line of transmission (f35), have ‘you who are judging’ here instead of ‘the one who is judging’.

<sup>10</sup> 88% of the Greek manuscripts, including the best line of

transmission (f35), have ‘other’ here instead of ‘neighbor’.

<sup>11</sup> 95% of the Greek manuscripts, including the best line of transmission (f35), have ‘and’ here instead of ‘or’.

<sup>12</sup> 76% of the Greek manuscripts, including the best line of transmission (f35), have ‘we should go’ (an aorist, subjunctive verb) here instead of πορευσόμεθα (a future, indicative verb).

<sup>13</sup> 76% of the Greek manuscripts, including the best line of transmission (f35), have ‘should we stay’ (an aorist, subjunctive verb) here instead of ‘we shall stay’ (a future, indicative verb).

<sup>14</sup> 76% of the Greek manuscripts, including the best line of transmission (f35), have ‘we should do business’ (an aorist, subjunctive verb) here instead of ‘we shall do business’ (a future, indicative verb).

<sup>15</sup> 88% of the Greek manuscripts, including the best line of transmission (f35), have ‘we should make profit’ (an aorist, subjunctive verb) here instead of ‘we shall make profit’ (a future, indicative verb).

<sup>16</sup> 97.4% of the Greek manuscripts, including the best line of transmission (f35), include the conjunction ‘For’ here again.

<sup>17</sup> 52% of the Greek manuscripts, including the best line of transmission (f35), have ‘it is’ (a third person, present tense verb)

for a little while, then also being a *vapor* which disappears.

15 Instead, *let it be* that you are saying, “If ever the Lord might want *it*, both we should live<sup>18</sup>; and, we should do this or that.”

16 But, now you vaunt yourselves in connection with the false pretention *that is* yours.

All such boasting is wicked.

17 So then, being one who has lastingly known to keep on doing a beautiful *thing* and being one who is not doing *it*, to him it is a moral failure.

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here. 41% have ‘it shall be’ (a third person, future tense verb).  
On the basis of 7% the NU has ‘you are’ (a second person, present tense verb).

<sup>18</sup> 90% of the Greek manuscripts, including the best line of

transmission (f35), have ‘we should live’ (an aorist, subjunctive verb) here instead of ‘we shall live’ (a future, indicative verb).