

JAMES 5 NLET

JACOB DESCRIBES THE MORAL FAILURES OF THE WEALTHY AMONG HIS READERS

1 Come on now, *you – that is*, the wealthy ones. Weep, ones who keep on crying with a loud voice because of the hardships *that are* yours – *that is*, the ones that keep on coming upon *you*.

2 The wealth *that is* yours has lastingly rotted.

And, the outer garments *that are* yours have lastingly become moth-eaten.

3 The gold *that is* yours – and, the silver – has lastingly tarnished.

And, the tarnish *that is* theirs shall be toward a testimony with respect to you. And, it shall consume the flesh that is yours, even as you have stored up a fire in connection with the last days.

4 Look! The wage of the workmen – *that is*, the ones who reaped the land *that is* yours, the *wage* which has been withheld by you – keeps on crying out. And, the murmur of the ones who were reaping has lastingly entered into the ears of YaHWeH¹ Sabaoth²!

5 You have lived luxuriously upon the Earth. And, you have lived in excessive indulgence. You have provided food for the hearts *that are* yours as in the course of a day of *sacrificial* slaughter.

6 You have condemned *people*.

You have murdered the righteous *one*. He does not set himself in order against you *people*.

7 So then, be patient, brothers, until the Arrival of the Lord.

¹ 'YaHWeH' – The Greek has the word 'Lord' (Κυρίου) without a definite article here. Jacob and other New Testament writers often used this unarticulated word to indicate a reference to YaHWeH, the eternally existing God of the Old Testament. This is especially clear in New Testament quotations from the Old Testament where the name YaHWeH appears.

² 'Sabaoth' – In Greek Σαβαώθ, a transliteration of the Hebrew word עֲבָאֹת. This name for God refers to Him as the Commander of an angelic army.

³ 80% of the Greek manuscripts, including the best line of transmission (f35), have 'in regard to it' here instead of 'in reference to it'.

⁴ 'fruit' – Some translators have 'rain' here. The Liddell-Scott lexicon indicates that these adjectives refer to 'fruit'.

⁵ 79.6% of the Greek manuscripts, including the best line of transmission (f35), have the word order 'against one another, brothers,' here. On the basis 7.6% the NU has 'brothers, against one another'.

⁶ 'YaHWeH' – The Greek has the word 'Lord' (Κυρίου) without a

JACOB URGES HIS READERS TO BE PATIENT UNDER VARIOUS TRIALS

Look! The one who tills the ground waits for the precious produce of the Earth, waiting patiently in regard to it³ until ever he should receive an early fruit and a late fruit⁴.

8 You, *for your parts*, also be patient. Make the hearts *that are* yours steadfast; because the Arrival of the Lord is imminent.

9 Stop moaning against one another, brothers,⁵ in order that you might be judged.

Look! The Judge has lastingly stood in front of the doors!

10 Take as an example, brothers, the distress and the long-suffering of the Prophets, the *ones* who spoke in connection with Name of YaHWeH⁶

11 Look! We deem the ones who have endured patiently under *trials*⁷ to be blessed.

You have heard *about* the endurance of Job; and, you have seen the outcome concerning YaHWeH⁸ – *namely*, that He⁹ is characterized by deep, visceral affection and mercy.

JACOB EXHORTS HIS READERS TO STOP SWEARING

12 Now, above all *things*, brothers *that are* mine, stop swearing,

- by the Heaven, nor
- by the Earth, nor
- by any other oath.

Now, let the 'yes' *that is* yours keep on being 'yes'; and, *let* the 'no' *keep on being* 'no'; lest you might fall into hypocrisy¹⁰.

definite article here. Jacob and other New Testament writers often used this unarticulated word to indicate a reference to YaHWeH, the eternally existing God of the Old Testament. This is especially clear in New Testament quotations from the Old Testament where the name YaHWeH appears.

⁷ 86% of the Greek manuscripts, including the best line of transmission (f35), have 'ones who are enduring patiently under trials' (a present participle) here instead of 'ones who have endured patiently under trials' (an aorist participle).

⁸ 'YaHWeH' – The Greek has the word 'Lord' (Κυρίου) without a definite article here. Jacob and other New Testament writers often used this unarticulated word to indicate a reference to YaHWeH, the eternally existing God of the Old Testament. This is especially clear in New Testament quotations from the Old Testament where the name YaHWeH appears.

⁹ 88.2% of the Greek manuscripts, including the best line of transmission (f35), do not include the noun phrase 'the Lord' here as the subject of this clause.

¹⁰ 95% of the Greek manuscripts, including the best line of

13 Is anyone amongst you suffering? Let him keep on praying.

Is anyone cheerful? Let him sing *as though to stringed instruments*.

JACOB DESCRIBES WHAT SICK DISCIPLES SHOULD DO

14 Is anyone amongst you sick? Let him summon the Elders of the Ekklesia; and, let them offer prayers for him, while anointing him with olive oil in the Name of the Lord.

15 And, the prayer from the Faith shall save the one who is suffering. And, the Lord shall raise him up.

And, *if* ever he might be one who has lastingly committed moral failures, it shall be forgiven for him.

JACOB URGES

THE CONFESSION OF FALLINGS OFF THE WAY

16 ¹¹ Keep on confessing the Fallings off *the Way*¹² to one another.

JACOB URGES PRAYER

And, keep on praying in behalf of one another in such a manner that you might be healed.

A prayer of a righteous *person*, being efficacious, is powerful to accomplish MUCH!

17 Elijah, a man, was one having similar feelings as us. And, he prayed a prayer that it not rain. And, it did not rain upon the Earth three years and six months!

18 And, again he prayed. And, the Heaven gave rain. And, the Earth grew the fruit *that was* its.

JACOB URGES THE BROTHERS

TO HELP THOSE WHO HAVE BEEN LEAD ASTRAY

19 Brothers ¹³, if ever anyone amongst you might be led astray from the Truth and anyone might turn him around, ²⁰ let him know that the one who turns a moral failure around from a wandering - – *that is*, a way *that* is his – shall save a psyche from death¹⁴ and shall veil a multitude of moral failures.

CONCERNING THE CITATION OF f35 IN THE FOOTNOTES

The citation of f35 (that is, Family 35 – a set of manuscripts which clearly and thoroughly have unified characteristics) in the footnotes of James is based on forty-four manuscripts.

These manuscripts are identified by the following numbers: 18, 35, 141, 149, 201, 204, 328, 386, 394, 432, 604, 664, 757, 824, 928, 986, 1072, 1075, 1100, 1248, 1249, 1503, 1548, 1637, 1725, 1732, 1754, 1761, 1768, 1855, 1864, 1865, 1876, 1892, 1897, 2221, 2303, 2352, 2431, 2466, 2554, 2587, 2626, and 2723.

Dr. Wilbur Pickering collated all of these manuscripts himself.

There are many more manuscripts which ought to be collated. Nonetheless, these forty-six manuscripts represent a significant sample of the existing manuscripts.

18, 1864, 2554, and 2723 are PERFECT representatives of f35 in James just as they are. The exemplars (that is, the manuscript from which another manuscript was copied) of 35, 1503, 1865, 2221, and 2303 were also perfect.

For 18, 1864, 2554, and 2723 to have NO variants after so many centuries of transmission is surely an eloquent demonstration of the faithfulness and accuracy of the transmission,

These manuscripts come from all over the Mediterranean world – Sinai, Jerusalem, Patmos, Constantinople, Bucharest, Aegean, Trikala, Meteora, Athens, Sparta, Ochrida, Mt. Athos (nine different monasteries!), Vatican, etc. they are certainly representative of the family, giving us the precise family profile for this letter. The family profile of f35 is reflected in the text of James in these manuscripts without exception!

transmission (f35), have 'into hypocrisy' here instead of 'under judgment'.

¹¹ 89% of the Greek manuscripts, including the best line of transmission (f35), do not include the conjunction translated as 'So then' here.

¹² 90.4% of the Greek manuscripts, including the best line of transmission (f35), have 'the Fallings off the Way' here instead of

'Moral Failures'.

¹³ 72% of the Greek manuscripts, including the best line of transmission (f35), do not include the possessive pronoun that would be translated 'that are mine' here.

¹⁴ 92.2% of the Greek manuscripts, including the best line of transmission (f35), have 'from death' here. On the basis of 6.4% the NU has 'that is his from death'.