

ΙΑΚΩΒΟΥ Ι
f35

¹ Ἰάκωβος
Θεοῦ καὶ
Κυρίου Ἰησοῦ Χριστοῦ δοῦλος.

Ταῖς Δώδεκα Φυλαῖς ταῖς ἐν τῇ Διασπορᾷ.

Χαίρειν.

² Πᾶσαν χαρὰν ἡγήσασθε, ἀδελφοί μου,
ὅταν πειρασμοῖς περιπέσητε
ποικίλοις, ³ γινώσκοντες ὅτι τὸ δοκίμιον
ὕμῶν τῆς Πίστεως κατεργάζεται ὑπομονήν.
⁴ Ἡ δὲ Ὑπομονὴ ἔργον τέλειον ἐχέτω, ἵνα
ᾗτε τέλειοι καὶ ὁλόκληροι, ἐν μηδενὶ
λειπόμενοι.

⁵ Εἰ δέ τις ὑμῶν λείπεται σοφίας, αἰτεῖτω
παρὰ τοῦ διδόντος Θεοῦ πᾶσιν ἀπλῶς
καὶ οὐκ¹ ὀνειδίζοντος, καὶ δοθήσεται αὐτῷ.

⁶ Αἰτεῖτω δὲ ἐν πίστει, μηδὲν διακρινόμενος.
Ὁ γὰρ διακρινόμενος ἔοικεν

κλύδωνι θαλάσσης,
ἀνεμιζομένῳ, καὶ
ρίπιζομένῳ.

⁷ Μὴ γὰρ οἰέσθω ὁ ἄνθρωπος ἐκεῖνος ὅτι
λήψεται² τι παρὰ τοῦ Κυρίου, ⁸ ἀνὴρ
δίψυχος, ἀκατάστατος ἐν πάσαις ταῖς ὁδοῖς
αὐτοῦ.

¹ 70.3% of the Greek manuscripts, including the best line of transmission (f35), have οὐκ here instead of μή.

² 98.5% of the Greek manuscripts, including the best line of transmission (f35), have the spelling λήψεται here instead of λήμμεται.

³ 'Jacob' – The Greek name is Ἰάκωβος. Although the book is commonly called 'James', clearly 'Jacob' is a better transliteration of the name.

JAMES 1
NLET

THE WRITER OF THIS LETTER

1 From:

- Jacob³, a slave
 - of God and
 - of YaHWeH⁴ – *namely*, Jesus the Anointed

THE ADDRESSEES

To:

- The Twelve Tribes – *namely*, the ones in the Diaspora⁵.

GREETING

Hail!

JACOB DISCUSSES HOW TO THINK ABOUT TRIALS

² Consider it all joy, brothers *that are* mine, whenever you might encounter variegated trials, being ones who keep on knowing that the means of testing the Faith *that is* yours keeps on achieving endurance.

⁴ Now, let the Endurance have an accomplishment – *that is*, a perfect *accomplishment*, in order that you might be perfected *ones* and complete *ones*, being ones who are left behind in connection with nothing.

JACOB DISCUSSES HOW TO OBTAIN WISDOM

⁵ Now, if anyone among you has been left without wisdom, let him ask from the One Who absolutely keeps on giving – *namely*, God – to all, not being one who keeps on reproaching. And, it shall be given to him.

JACOB DISCUSSES DOUBTING

⁶ Now, let him ask with faith, being one who keeps on doubting nothing. For, the one who keeps on doubting has been lastingly like

- a wave of a sea,
- one who keeps on being driven by wind, and
- one who keeps on being hurled about.

⁷ For, let the person – *that is*, that *one* – NOT expect that he shall receive for himself anything from the Lord, ⁸ *since he is* a double-minded man, unstable in all of the ways *that are* his.

⁴ 'YaHWeH' – The Greek has the word 'Lord' (Κυρίου) without a definite article here. Jacob and many other New Testament writers often use 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.

⁵ In the Old Testament era, because of their unfaithfulness, the Twelve Tribes of Israel were scattered among the nations. These scattered people were identified as 'the Diaspora'. Similarly, the Christians, God's people, are also scattered among the nations.

JACOB GIVES THE RICH AND THE POOR PERSPECTIVE
ABOUT THEIR STATUS

⁹ Καυχάσθω δὲ ὁ Ἀδελφὸς ὁ ταπεινὸς ἐν τῷ ὕψει αὐτοῦ. ¹⁰ Ὁ δὲ πλούσιος ἐν τῇ ταπεινώσει αὐτοῦ, ὅτι ὡς ἄνθος χόρτου παρελεύσεται.

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 Μακάριος ἀνὴρ ὃς ὑπομένει πειρασμόν, ὅτι δόκιμος γενόμενος **λήψεται**⁶ τὸν Στέφανον τῆς Ζωῆς, ὃν ὁ Κύριος⁷ ἐπηγγέλατο τοῖς ἀγαπῶσιν αὐτόν.

¹³ Μηδεὶς πειραζόμενος λεγέτω ὅτι Ἀπὸ Θεοῦ πειράζομαι. Ὁ γὰρ Θεὸς ἀπειραστός ἐστιν κακῶν. Πειράζει δὲ αὐτὸς οὐδένα.

¹⁴ Ἐκαστος δὲ πειράζεται ὑπὸ τῆς ἰδίας ἐπιθυμίας ἐξελκόμενος καὶ δελεαζόμενος.

¹⁵ Εἴτα ἡ Ἐπιθυμία συλλαβοῦσα τίκτει ἁμαρτίαν.

Ἡ δὲ Ἁμαρτία ἀποτελεσθεῖσα ἀποκύει θάνατον.

¹⁶ Μὴ πλανᾶσθε, ἀδελφοί μου ἀγαπητοί.

¹⁷ Πᾶσα δόσις ἀγαθὴ καὶ πᾶν δῶρημα τέλειον ἄνωθεν ἐστίν, καταβαῖνον ἀπὸ τοῦ Πατρὸς τῶν φώτων, παρ' ᾧ οὐκ ἔστι παραλλαγὴ ἢ τροπὴ ἀποσκίασμα.

⁹ Now, let the Brother – *that is*, the poor *brother* – boast in connection with the height *that is* his. ¹⁰ Now, let the rich *brother boast* in connection with lowliness *that is* his; because, as a blossom of a field he shall pass away.

¹¹ For, the sun appeared above the horizon together with scorching heat. And, it dried out the pasturage. And, the flower *that was* its fell off. And, the goodness of the appearance *that was* its was utterly destroyed. In this way also the wealthy *one* shall waste away.

JACOB WARNS THE DIASPORA ABOUT THE DANGER OF SEDUCTION

¹² Blessed *is* a man who keeps on being patient under a seduction; because, having come to be proven, he shall receive the Crown of the Life which the Lord⁸ has promised to the ones who keep on loving Him.

¹³ Let no one who is being seduced say, “From God I am being seduced!” For, the God is incapable of being seduced by evil *ones*. Now, He, *for His part*, seduces no one.

¹⁴ Now, each keeps on being seduced by the Coveting *that is* his own, being one who keeps on being drawn away and one who keeps on being enticed *with a bait*.

¹⁵ Then, the Coveting, having conceived, keeps on giving birth to moral failure.

Now, the Moral Failure, having completed *its* work, keeps on bringing forth death.

¹⁶ Stop being led astray, brothers of mine, beloved *ones*!

JACOB INDICATES WHAT SHOULD RESULT

FROM THE FATHER'S GIFT OF REGENERATION

¹⁷ Every gift – *that is*, good *one* – and every present – that is, perfected *one* – is from above, coming down from the Father of the Lights, alongside Whom *there is* not one variation or shifting shadow.

⁶ 98.5% of the Greek manuscripts, including the best line of transmission (f35), have the spelling *λήψεται* here instead of *λήμψεται*.

⁷ 89% of the Greek manuscripts, including the best line of transmission (f35), include the words ὁ Κύριος

here instead of *μὴ*. On the basis of 2% the NU omits them.

⁸ 89% of the Greek manuscripts, including the best line of transmission (f35), include the words ‘the Lord’ here instead of *μὴ*. On the basis of 2% the NU omits them.

¹⁸ Βουληθεὶς ἀπεκύησεν ἡμᾶς λόγῳ
ἀληθείας, εἰς τὸ εἶναι ἡμᾶς ἀπαρχὴν τινα
τῶν αὐτοῦ κτισμάτων, ¹⁹ ὥστε⁹, ἀδελφοί μου
ἀγαπητοί. ἔστω δὲ πᾶς ἄνθρωπος
ταχὺς εἰς τὸ ἀκοῦσαι,
βραδὺς εἰς τὸ λαλῆσαι,
βραδὺς εἰς ὀργήν.

²⁰ Ὅργη γὰρ ἀνδρὸς δικαιοσύνην Θεοῦ οὐ
κατεργάζεται¹⁰.

²¹ Διὸ ἀποθέμενοι πᾶσαν

ρύπαρίαν καὶ

περιρροίαν

κακίας,

ἐν πραΰτητι δέξασθε τὸν ἔμφυτον Λόγον τὸν
δυνάμενον σῶσαι τὰς ψυχὰς ὑμῶν.

²² Γίνεσθε δὲ ποιηταὶ λόγου καὶ μὴ μόνον
ἀκροαταὶ, παραλογιζόμενοι ἑαυτοὺς. ²³ Ὅτι
εἴ τις ἀκροατὴς λόγου ἐστὶν καὶ οὐ ποιητής,
οὗτος ἔοικεν ἀνδρὶ κατανοοῦντι τὸ
πρόσωπον τῆς γενέσεως αὐτοῦ ἐν
ἐσόπτρῳ. ²⁴ Κατενόησεν γὰρ ἑαυτὸν. Καὶ
ἀπελήλυθεν καὶ εὐθέως ἐπελάθετο ὅποιος
ἦν.

²⁵ Ὁ δὲ παρακύψας εἰς Νόμον τέλειον τὸν
τῆς ἐλευθερίας καὶ παραμείνας, **οὗτος**¹¹ οὐκ
ἀκροατὴς ἐπιλησμονῆς γενόμενος ἀλλὰ
ποιητὴς ἔργου, οὗτος μακάριος ἐν τῇ
ποιήσῃ αὐτοῦ ἔσται.

¹⁸ Having been so willed, He brought us forth by a word of truth,
so that we are a primal sacrifice among the creatures *that are* His,
¹⁹ with the result¹², beloved brothers *that are* mine, let every man
be

- quick to hear,
- slow to speak,
- slow in regard to wrath.

²⁰ For, wrath from a man does not achieve¹³ a righteousness
from God.

²¹ On which account, being ones who put away all

- filth, and
- excessiveness,
- moral badness,

in connection with gentleness accept the implanted Word, the one
which is able to save the psyche *that is* yours.

JACOB DISCUSSES THE IMPORTANCE

OF BEING AN ACTUAL DOER OF THE WORD

²² Now, come to be doers of a word and not only hearers who
are misleading themselves by fallacious reasoning. ²³
Because, if anyone is a hearer of a word and not a doer, this *one*
is like a man who observes well the face of the originator – *namely*,
him - in a mirror. ²⁴ For, he observes himself well. And, he
lastingly goes away. And, immediately he has forgotten what
sort of person he is.

²⁵ Now, the one who stoops for the purpose of looking at a law
– *that is*, a perfect *law* – the *Law* of the Freedom, and being one
who abides by *it*, this *one*¹⁴, not having become a hearer
characterized by forgetfulness but rather a doer characterized by
work, this *one* shall be a blessed one in connection with the deeds
that are his.

⁹ 95% of the Greek manuscripts, including the best line of transmission (f35), have ὥστε (a conjunction) here instead of ἵστε (a perfect, active, imperative verb).

¹⁰ 82.9% of the Greek manuscripts, including the best line of transmission (f35), have οὐ κατεργάζεται here instead of οὐκ ἐργάζεται.

¹¹ 87.6% of the Greek manuscripts, including the best line of transmission (f35), include the demonstrative

pronoun οὗτος here. 8.6% have οὕτως. On the basis of 5.2% the NU omits it.

¹² 95% of the Greek manuscripts, including the best line of transmission (f35), have 'with the result that' (a conjunction) here instead of 'Lastingly know' (a perfect, active, imperative verb).

¹³ 82.9% of the Greek manuscripts, including the best line of transmission (f35), have 'does not achieve' here instead of 'does not work'.

¹⁴ 87.6% of the Greek manuscripts, including the best line of transmission (f35), include the demonstrative pronoun 'this one' here. 8.6% have 'in this way'. On the basis of 5.2% the NU omits it.

²⁶ Εἴ τις δοκεῖ θρησκὸς εἶναι ἐν ὑμῖν¹⁵ μὴ
χαλιναγωγῶν γλῶσσαν αὐτοῦ ἀλλ’¹⁶
ἀπατῶν καρδίαν αὐτοῦ, τούτου μάταιος ἡ
θρησκεία.

²⁷ Θρησκεία καθαρὰ καὶ ἀμίαντος παρὰ ¹⁷
Θεῷ καὶ Πατρὶ αὕτη ἐστίν,
ἐπισκέπτεσθαι ὀρφανοὺς καὶ χήρας ἐν τῇ
Ολίψει αὐτῶν,
ἄσπιλον ἑαυτὸν τηρεῖν ἀπὸ τοῦ Κόσμου.

JACOB DESCRIBES THE PERSON WITH AN EMPTY RELIGION

26 If anyone pretends to be religious amongst you¹⁸, being one
who is not guiding his tongue as with bit and bridle, rather being
one who is deceiving his heart, the religion of THIS one is empty.

JACOB DESCRIBES THE PERSON

WITH A PURE AND UNDEFILED RELIGION

27 A pure and undefiled religion before ¹⁹ God and Father is this:

- to visit orphans and widows in the tribulations *that are* theirs,
- to keep oneself unstained by the *Created* Order.

¹⁵ 80.3% of the Greek manuscripts, including the best
line of transmission (f35), have εἶναι ἐν ὑμῖν here.
8.2% have ἐν ὑμῖν εἶναι, On the basis of 9.4% the
NU has εἶναι only.

¹⁶ 35% of the Greek manuscripts, including the best
line of transmission (f35), have the contraction ἀλλ’
here instead of ἀλλὰ.

¹⁷ 80% of the Greek manuscripts, including the best line of transmission (f35),
do not include the definite article τῇ here.

¹⁸ 80.3% of the Greek manuscripts, including the best line of transmission
(f35), have ‘to be ... amongst you’ here. 8.2% have ‘amongst you to be’. On
the basis of 9.4% the NU has ‘to be’ only.

¹⁹ 80% of the Greek manuscripts, including the best line of transmission (f35),
do not include the definite article ‘the’ here.

Footnotes

- a. ΙΑΚΩΒΟΥ 1:5 μὴ WH Treg NIV]
οὐκ RP
- b. ΙΑΚΩΒΟΥ 1:12 ἐπηγγείλατο WH
Treg NIV] + ὁ κύριος RP
- c. ΙΑΚΩΒΟΥ 1:19 ἴστε WH Treg
NIV] ὦστε RP
- d. ΙΑΚΩΒΟΥ 1:19 δὲ WH Treg NIV]
– RP
- e. ΙΑΚΩΒΟΥ 1:20 οὐκ ἐργάζεται WH
Treg NIV] οὐ κατεργάζεται RP
- f. ΙΑΚΩΒΟΥ 1:22 ἀκροαταὶ
μόνον WH Treg] μόνον ἀκροαταὶ
NIV RP
- g. ΙΑΚΩΒΟΥ 1:25 οὐκ WH Treg NIV]
οὗτος οὐκ RP
- h. ΙΑΚΩΒΟΥ 1:26 εἶναι WH Treg
NIV] + ἐν ὑμῖν RP
- i. ΙΑΚΩΒΟΥ 1:26 αὐτοῦ Treg NIV
RP] ἑαυτοῦ WH
- j. ΙΑΚΩΒΟΥ 1:26 αὐτοῦ Treg NIV
RP] ἑαυτοῦ WH
- k. ΙΑΚΩΒΟΥ 1:27 τῷ WH Treg NIV]
– RP