

ΙΑΚΩΒΟΥ 3

f35

¹ Μὴ πολλοὶ διδάσκαλοι γίνεσθε, ἀδελφοί μου, εἰδότες ὅτι μεῖζον κρίμα ληψόμεθα. ² Πολλὰ γὰρ πταίομεν ἅπαντες. Εἴ τις ἐν λόγῳ οὐ πταίει, οὗτος τέλειος ἀνὴρ, δυνατὸς χαλιναγωγῆσαι καὶ ὅλον τὸ σῶμα.

³ Ἴδε¹. Εἰ δὲ τῶν ἵππων τοὺς χαλινούς εἰς τὰ στόματα βάλλομεν **πρὸς τὸ**² πείθεσθαι αὐτοὺς ἡμῖν, καὶ ὅλον τὸ σῶμα αὐτῶν μετάγομεν.

⁴ Ἴδου καὶ τὰ πλοῖα. Τηλικάῃτα ὄντα καὶ ὑπὸ ἀνέμων σκληρῶν ἐλαυνόμενα, μεταγεται ὑπὸ ἐλαχίστου πηδαλίου ὅπου ἂν³ ἡ ὁρμὴ τοῦ εὐθύνοντος βούλεται.

⁵ Οὕτως καὶ ἡ γλῶσσα μικρὸν μέλος ἐστὶν καὶ **μεγαλανυχεῖ**⁴.

Ἴδου. Ἡλικόν πυρ ἡλικὴν ὕλην ἀνάπτει.

⁶ Καὶ ἡ γλῶσσα πυρ, ὁ Κόσμος τῆς Ἀδικίας. **Οὕτως**⁵ ἡ γλῶσσα καθίσταται ἐν τοῖς μέλεσιν ἡμῶν, ἡ σπιλοῦσα ὅλον τὸ σῶμα καὶ φλογίζουσα τὸν τροχὸν τῆς γενέσεως καὶ φλογιζομένη ὑπὸ τῆς Γεέννης.

⁷ Πᾶσα γὰρ φύσις θηρίων τε καὶ πετεινῶν ἐρπετῶν τε καὶ ἐναλίων δαμάζεται καὶ δεδάμασται τῇ φύσει τῇ ἀνθρωπίνῃ.

JAMES 3

NLET

JACOB CAUTIONS THOSE MIGHT ASPIRE TO BE TEACHERS

1 Brothers, let there not be many teachers, brothers *that are* mine, having lastingly known that we shall receive a greater judgment. 2 For, we all keep on stumbling in many ways. If anyone does not stumble in connection with a word, this is a perfect man, able to bridle even the whole body!

JACOB EMPHASIZES THE GREAT INFLUENCE OF ONE'S TONGUE

3 Look⁶! Having put the bits into the mouths of the horses so that they are persuaded by us; also we divert the whole of the body *that is* theirs.

4 Also, look *at* the ships! Although being so large and being driven along by winds – *that is*, strong *winds*, they are diverted *from one place to another* by a very small rudder wherever⁷ the impulse of the one who is steering prefers.

5 In this way also, the tongue is a little member; and, it talks big⁸.

Look! How great a fire ignites how great a forest!

6 And, the tongue *is* a fire – *that is*, a *Created Order* of the Unrighteousness. In the same way⁹ the tongue is set in the members *that are* ours,

- the *thing* which stains the body in all its parts, and
- which sets the course of the formation on fire,
- and is that which is set on fire by the Gehenna¹⁰.

JACOB HIGHLIGHTS THE UNTAMEABLE NATURE OF ONE'S TONGUE

7 For, every temperament of wild animals – both of birds, reptiles, and *creatures* of the sea are being lastingly tamed and have been lastingly tamed by the kind – *that is*, by the mankind.

¹ 60% of the Greek manuscripts, including the best line of transmission (f35), have Ἴδε here instead of εἰ δέ.

² 97% of the Greek manuscripts, including the best line of transmission (f35), have πρὸς τὸ here instead of εἰς τὸ. (Both may introduce a final clause.)

³ 99.5% of the Greek manuscripts, including the best line of transmission (f35), include the particle ἂν here.

⁴ 95% of the Greek manuscripts, including the best line of transmission (f35), have μεγαλανυχεῖ here instead of μεγάλη αὐχεῖ.

⁵ 83% of the Greek manuscripts, including the best line of transmission (f35), include the adverb οὕτως here. 8% add the conjunction καὶ. On the basis of 9% the NU omits the adverb.

⁶ 60% of the Greek manuscripts, including the best

line of transmission (f35), have 'Look' here instead of 'Now, if'.

⁷ 99.5% of the Greek manuscripts, including the best line of transmission (f35), include the particle translated as 'ever' here.

⁸ 95% of the Greek manuscripts, including the best line of transmission (f35), have 'talks big' (in Greek one verb) here instead of 'boasts big things' (in Greek a verb and a direct object).

⁹ 83% of the Greek manuscripts, including the best line of transmission (f35), include the adverb translated as 'in the same way' here. 8% add the conjunction 'and'. On the basis of 9% the NU omits the adverb.

¹⁰ 'Gehenna' – the transliteration of the Hebrew word גֵּהֶנְנִים which means 'Valley (of the Sons) of Hinnom'. It refers to a valley south of Jerusalem where Israelites at one time sacrificed their children to the pagan god Moloch. Later it as turned into a garbage dump where dead bodies were dumped and refuse from the city was thrown, featuring constant fires and maggots – a place despicable for several reasons. It came to be used as reference to 'hell'.

⁸ Τὴν δὲ γλῶσσαν οὐδεὶς δύνатаι
ἀνθρώπων δαμάσαι¹¹.

ἀκατάσχετον¹²,

κακόν,

μεστή ἰοῦ θανατηφόρου.

⁹ Ἐν αὐτῇ εὐλογοῦμεν τὸν Θεόν¹³ καὶ
Πατέρα, καὶ ἐν αὐτῇ καταρώμεθα τοὺς
ἀνθρώπους τοὺς καθ' ὁμοίωσιν Θεοῦ
γεγονότας. ¹⁰ Ἐκ τοῦ αὐτοῦ στόματος
ἐξέρχεται εὐλογία καὶ κατάρα. Οὐ χρή,
ἀδελφοί μου, ταῦτα οὕτως γίνεσθαι.

¹¹ Μῆτι ἡ πηγὴ ἐκ τῆς αὐτῆς ὁπῆς βρῦει τὸ
γλυκὺ καὶ τὸ πικρὸν;

¹² Μὴ δύνатаι, ἀδελφοί μου, συκὴ ἐλαίας
ποιῆσαι ἢ ἄμπελος σῦκα;

Οὕτως¹⁴ οὐδεμία πηγὴ ἄλυκόν καὶ¹⁵
γλυκὺ ποιῆσαι ὕδωρ.

¹³ Τίς σοφὸς καὶ ἐπιστήμων ἐν ὑμῖν;
Δειξάτω ἐκ τῆς καλῆς ἀναστροφῆς τὰ ἔργα
αὐτοῦ ἐν πραῢτητι σοφίας.

¹⁴ Εἰ δὲ ζῆλον πικρὸν ἔχετε καὶ ἐριθείαν ἐν
τῇ καρδίᾳ ὑμῶν, μὴ κατακαυχᾶσθε καὶ
ψεύδεσθε κατὰ τῆς Ἀληθείας.

¹⁵ Οὐκ ἔστιν αὕτη ἡ Σοφία ἄνωθεν
κατερχομένη. Ἀλλὰ
ἐπίγειος,
ψυχική,
δαιμονιώδης.

¹⁶ Ὅπου γὰρ ζῆλος καὶ ἐριθεία, ἐκεῖ
ἀκαταστασία καὶ πᾶν φαῦλον πρᾶγμα.

⁸ Now, no one is able to tame the tongue of people –

➤ an uncheckable *thing*¹⁶,

➤ a bad *thing*, and

➤ full of poison – *that is*, deadly *poison*.

⁹ With it we keep on praising the God¹⁷ and Father; and, with it
we keep on cursing the people – *that is*, the ones who have
lastingly come to be in a likeness of God. ¹⁰ From the same
mouth praising and cursing come out. It is not necessary, my
brothers, that these things come to be in this way.

JAMES URGES DISCIPLE TO PAY ATTENTION

TO WHAT THEY ARE PRODUCING

¹¹ The spring does not burst forth from the same opening both
the sweet-tasting *water* and the bitter-tasting *water*, *does it?*

¹² My brothers, a fig tree is not able to produce olives, or a
grape-vine figs, *are they?*

In the same way¹⁸ no spring *is able* to produce salt water and¹⁹
sweet-tasting water.

¹³ Who *is* wise and prudent amongst you? Let him show the
works *that are* his by the fine behavior in connection with
gentleness *and* wisdom.

JACOB WARNS HIS READERS CONCERNING JEALOUSY

¹⁴ Now, if you have jealousy – *that is*, bitter *jealousy* – and
selfish ambition in the heart *that is* yours, do not boast against
others and speak falsely against the Truth.

¹⁵ This – *that is*, “the Wisdom” IS NOT a *wisdom* which is
coming down from above. Rather, *it is*

➤ of the earth,

➤ psychical,

➤ demonic.

¹⁶ For, where *there is* jealousy and selfish ambition, there *is*
instability and every mean practice.

¹¹ 84.1% of the Greek manuscripts, including the best
line of transmission (f35), have the word order
δύνатаι ἀνθρώπων δαμάσαι here. 11.9% have
δύνатаι δαμάσαι ἀνθρώπων. On the basis of 1%
(two manuscripts – B and C) the NU has δαμάσαι
δύνатаι ἀνθρώπων.

¹² 97.4% of the Greek manuscripts, including the best
line of transmission (f35), have ἀκατάσχετον here
instead of ἀκατάστατον.

¹³ 96% of the Greek manuscripts, including the best
line of transmission (f35), have Θεὸν here instead of
Κύριον.

¹⁴ 97% of the Greek manuscripts, including the best

line of transmission (f35), include the adverb οὕτως here.

¹⁵ 96% of the Greek manuscripts, including the best line of transmission (f35),
have οὐδεμία πηγὴ ἄλυκόν καὶ here. On the basis of 1.8% the NU has οὔτε
ἄλυκόν.

¹⁶ 97.4% of the Greek manuscripts, including the best line of transmission
(f35), have ‘uncheckable’ here instead of ‘unstable’.

¹⁷ 96% of the Greek manuscripts, including the best line of transmission (f35),
have ‘God’ here instead of ‘Lord’.

¹⁸ 97% of the Greek manuscripts, including the best line of transmission (f35),
include the adverb translated as ‘in the same way’ here.

¹⁹ 96% of the Greek manuscripts, including the best line of transmission (f35),
have ‘no spring is able to produce salt water and’ here. On the basis of 1.8%
the NU has ‘neither salt water’.

JAMES DESCRIBES THE NATURE AND FRUIT OF WISDOM FROM ABOVE

¹⁷ Ἡ δὲ ἄνωθεν Σοφία πρῶτον μὲν

ἀγνή ἐστίν, ἔπειτα

εἰρηνική,

ἐπιεικής,

εὐπειθής,

μεστή

ἐλέους καὶ

καρπῶν

ἀγαθῶν,

ἀδιάκριτος, καὶ²⁰

ἀνυπόκριτος.

¹⁸ Καρπὸς δὲ ²¹ δικαιοσύνης ἐν εἰρήνῃ

σπείρεται τοῖς ποιοῦσιν εἰρήνην.

¹⁷ Now, the Wisdom is

- first holy, then
- full of peace,
- fair,
- persuasive,
- full
 - of mercy and
 - of fruits – *that is*,
 - ✦ *morally* good ones,
 - ✦ mixed ones, and²²
 - ✦ without the ability to make dissimilarities.

¹⁸ Now, a fruit of ²³ righteousness is being sown in connection with the outward state of peace by the ones who keep on making peace.

²⁰ 90% of the Greek manuscripts, including the best line of transmission (f35), include the conjunction καὶ here.

²¹ 56.6% of the Greek manuscripts, including the best line of transmission (f35) and the NU, do not include

the definite article τῆς here.

²² 90% of the Greek manuscripts, including the best line of transmission (f35), include the conjunction 'and' here.

²³ 56.6% of the Greek manuscripts, including the best line of transmission (f35) and the NU, do not include the definite article 'the' here.