

## ΙΑΚΩΒΟΥ 4

f35

<sup>1</sup> Πόθεν πόλεμοι καὶ <sup>1</sup> μάχαι ἐν ὑμῖν; Οὐκ ἐντεῦθεν, ἐκ τῶν ἡδονῶν ὑμῶν τῶν στρατευομένων ἐν τοῖς μέλεσιν ὑμῶν;

<sup>2</sup> Ἐπιθυμεῖτε, καὶ οὐκ ἔχετε.

Φονεύετε καὶ ζηλοῦτε. Καὶ οὐ δύνασθε ἐπιτυχεῖν.

Μάχεσθε καὶ πολεμεῖτε.

Οὐκ ἔχετε διὰ τὸ μὴ αἰτεῖσθαι ὑμᾶς.

<sup>3</sup> Αἰτεῖτε καὶ οὐ λαμβάνετε, διότι κακῶς αἰτεῖσθε, ἵνα ἐν ταῖς ἡδοναῖς ὑμῶν δαπανήσητε.

<sup>4</sup> Μοιχαλίδες, οὐκ οἴδατε ὅτι ἡ φιλία τοῦ κόσμου ἔχθρα τοῦ Θεοῦ ἐστίν;

Ὅς ἂν<sup>2</sup> οὖν βουλευθῇ φίλος εἶναι τοῦ Κόσμου, ἐχθρὸς τοῦ Θεοῦ καθίσταται.

<sup>5</sup> Ἡ δοκεῖτε ὅτι κενῶς ἡ Γραφή λέγει· Πρὸς φθόνον ἐπιποθεῖ τὸ Πνεῦμα ὃ κατώκησεν<sup>3</sup> ἐν ἡμῖν;

<sup>6</sup> Μείζονα δὲ δίδωσιν χάριν. Διὸ λέγει· Ὁ Θεὸς ὑπερηφάνοις ἀντιτάσσεται ταπεινοῖς δὲ δίδωσιν χάριν.

<sup>7</sup> Ὑποτάγητε οὖν τῷ Θεῷ.

Ἀντίστητε δὲ τῷ Διαβόλῳ, καὶ φεύζεται ἅψ' ὑμῶν.

<sup>8</sup> Ἐγγίσατε τῷ Θεῷ. Καὶ ἐγγιεῖ ὑμῖν.

Καθαρίσατε χεῖρας, ἁμαρτωλοί.

Καὶ ἁγνίσατε καρδίας, δίψυχοι.

## JAMES 4

NLET

## JACOB DESCRIBES THE MORAL FAILURES AMONG HIS READERS

1 From where *are* fights and <sup>4</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>5</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>6</sup> in us”<sup>7</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>8</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.

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

<sup>2</sup> 93% of the Greek manuscripts, including the best line of transmission (f35), have ἂν here instead of ἐάν.

<sup>3</sup> 88% of the Greek manuscripts, including the best line of transmission (f35), have κατώκησεν (a form of κατοικέω) here instead of κατόκησεν (a form of κατοικίζω).

<sup>4</sup> 90% of the Greek manuscripts, including the best line of transmission (f35), do not include ‘from where’ here again.

<sup>5</sup> 93% of the Greek manuscripts, including the best line of transmission (f35), have ‘ever’ here instead of ‘if ever’.

<sup>6</sup> 88% of the Greek manuscripts, including the best line of transmission (f35), have ‘dwelled’ here instead of ‘made to dwell’.

<sup>7</sup> The source of this quotation is obscure.

<sup>8</sup> ‘Devil’ – an English transliteration of the Greek word Διαβόλω. It means ‘Adversary’.

<sup>9</sup> Ταλαιπωρήσατε, καὶ  
πενθήσατε, καὶ  
κλαύσατε.

Ὁ γέλως ὑμῶν εἰς πένθος **μεταστραφήτω**<sup>9</sup>  
καὶ ἡ χαρὰ εἰς κατήφειαν.

<sup>10</sup> Ταπεινώθητε ἐνώπιον **τοῦ**<sup>10</sup> Κυρίου, καὶ  
ὑψώσει ὑμᾶς.

<sup>11</sup> Μὴ καταλαλεῖτε ἀλλήλων, ἀδελφοί. ὁ  
καταλαλῶν ἀδελφοῦ **καὶ**<sup>11</sup> κρίνων τὸν  
ἀδελφὸν αὐτοῦ καταλαλεῖ νόμου καὶ κρίνει  
νόμον. Εἰ δὲ νόμον κρίνεις, οὐκ εἶ ποιητὴς  
νόμου ἀλλὰ κριτῆς.

<sup>12</sup> Εἷς ἐστὶν ὁ Νομοθέτης καὶ Κριτῆς, ὁ  
δυνάμενος σῶσαι καὶ ἀπολέσαι.

Σὺ δὲ τίς εἶ, **ὃς κρίνεις**<sup>12</sup> τὸν **ἕτερον**<sup>13</sup>;

<sup>13</sup> Ἄγε νῦν οἱ λέγοντες· Σήμερον **καὶ**<sup>14</sup>  
αὔριον **ἐμπορευσόμεθα**<sup>15</sup> εἰς τήνδε τὴν  
πόλιν καὶ **ποιησόμεν**<sup>16</sup> ἐκεῖ ἐνιαυτὸν  
καὶ **ἐμπορευσόμεθα**<sup>17</sup> καὶ **κερδήσωμεν**<sup>18</sup>,

<sup>14</sup> οἵτινες οὐκ ἐπίστασθε τὸ τῆς αὔριον.

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

Let the laughter *that is yours* be turned around<sup>19</sup> to sorrow; and,  
*let the joy be turned around* to dejection.

<sup>10</sup> Be humbled in the presence of the<sup>20</sup> Lord; and, He shall exalt  
you.

<sup>11</sup> Stop talking one another down, brothers. The one who  
keeps talking a brother down and<sup>21</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.

<sup>12</sup> 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>22</sup> the  
other<sup>23</sup>?

#### JACOB CHIDES PRESUMPTUOUS LIVING

<sup>13</sup> Come now, the ones who keep on saying, “Today and<sup>24</sup>  
tomorrow we should go<sup>25</sup> to the nearer city and we should stay<sup>26</sup>  
there a year; and we should do *business*<sup>27</sup>, and, we should make  
profit<sup>28</sup>,” <sup>14</sup> which ones do not know the *thing* about the *thing*  
tomorrow.

<sup>9</sup> 93.5% of the Greek manuscripts, including the best line of transmission (f35), have *εταστραφήτω* here instead of *μεταστραφήτω*.

<sup>10</sup> 82% of the Greek manuscripts, including the best line of transmission (f35), include the definite article *τοῦ* here.

<sup>11</sup> 84.3% of the Greek manuscripts, including the best line of transmission (f35), have *καὶ* here instead of *ἡ*.

<sup>12</sup> 85% of the Greek manuscripts, including the best line of transmission (f35), have *ὃς κρίνεις* here instead of *ὁ κρίνων*.

<sup>13</sup> 88% of the Greek manuscripts, including the best line of transmission (f35), have *ἕτερον* here instead of *πλησίον*.

<sup>14</sup> 95% of the Greek manuscripts, including the best line of transmission (f35), have *καὶ* here instead of *ἡ*.

<sup>15</sup> 76% of the Greek manuscripts, including the best line of transmission (f35), have *ἐμπορευσόμεθα* (an aorist, subjunctive verb) here instead of *πορευσόμεθα* (a future, indicative verb).

<sup>16</sup> 76% of the Greek manuscripts, including the best line of transmission (f35), have *ποιησόμεν* (an aorist, subjunctive verb) here instead of *ποιήσομεν* (a future, indicative verb).

<sup>17</sup> 84% of the Greek manuscripts, including the best line of transmission (f35), have *ἐμπορευσόμεθα* (an aorist, subjunctive verb) here instead of

*ἐμπορευσόμεθα* (a future, indicative verb).

<sup>18</sup> 88% of the Greek manuscripts, including the best line of transmission (f35), have *κερδήσωμεν* (an aorist, subjunctive verb) here instead of *κερδήσομεν* (a future, indicative verb).

<sup>19</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>20</sup> 92% of the Greek manuscripts, including the best line of transmission (f35), include the definite article ‘the’ here.

<sup>21</sup> 84.3% of the Greek manuscripts, including the best line of transmission (f35), have ‘and’ here instead of ‘or’.

<sup>22</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>23</sup> 88% of the Greek manuscripts, including the best line of transmission (f35), have ‘other’ here instead of ‘neighbor’.

<sup>24</sup> 95% of the Greek manuscripts, including the best line of transmission (f35), have ‘and’ here instead of ‘or’.

<sup>25</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>26</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>27</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>28</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).

Ποία γὰρ<sup>29</sup> ἡ ζωὴ ὑμῶν;  
 Ἀτμὶς γάρ ἐστιν<sup>30</sup> ἡ πρὸς ὀλίγον φαινομένη.  
 ἔπειτα καὶ ἀφανιζομένη.

<sup>15</sup> Ἀντὶ τοῦ λέγειν ὑμᾶς· Ἐὰν ὁ  
 Κύριος θελήσῃ, καὶ ζήσωμεν<sup>31</sup>  
 καὶ ποιήσωμεν<sup>32</sup> τοῦτο ἢ ἐκεῖνο.

<sup>16</sup> Νῦν δὲ καυχᾶσθε ἐν ταῖς ἀλαζονείαις  
 ὑμῶν.

Πᾶσα καύχησις τοιαύτη πονηρὰ ἐστίν.

<sup>17</sup> Εἰδότι οὖν καλὸν ποιεῖν καὶ μὴ ποιοῦντι,  
 ἁμαρτία αὐτῷ ἐστίν.

For,<sup>33</sup> of what kind *is the* life *that is* yours?

For, it is<sup>34</sup> a vapor – *that is*, the one which appears for a little while, then also being *a vapor* which disappears.

<sup>15</sup> Instead, *let it be* that you are saying, “If ever the Lord might want *it*, both we should live<sup>35</sup>; and, we should do this or that.”

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

All such boasting is wicked.

<sup>17</sup> 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.

<sup>29</sup> 97.4% of the Greek manuscripts, including the best line of transmission (f35), include the conjunction γὰρ here again.

<sup>30</sup> 52% of the Greek manuscripts, including the best line of transmission (f35), have ἐστίν (a third person, present tense verb) here. 41% have ἔσται. On the basis of 7% the NU has ἐστε (a second person, present tense verb).

<sup>31</sup> 90% of the Greek manuscripts, including the best line of transmission (f35), have ζήσωμεν (an aorist, subjunctive verb) here instead of ζήσομεν (a future, indicative verb).

<sup>32</sup> 89% of the Greek manuscripts, including the best line of transmission (f35), have ποιήσωμεν (an aorist, subjunctive verb) here instead of ποιήσομεν (a future, indicative verb).

<sup>33</sup> 97.4% of the Greek manuscripts, including the best line of transmission (f35), include the conjunction ‘For’ here again.

<sup>34</sup> 52% of the Greek manuscripts, including the best line of transmission (f35), have ‘it is’ (a third person, present tense verb) 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>35</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).

## Footnotes

- a. ΙΑΚΩΒΟΥ 4:1 πόθεν WH Treg  
NIV | – RP
- b. ΙΑΚΩΒΟΥ 4:4 μοιχαλίδες WH  
Treg NIV | Μοιχοὶ καὶ μοιχαλίδες  
RP
- c. ΙΑΚΩΒΟΥ 4:4 ἐὰν WH NIV | ἂν  
Treg RP
- d. ΙΑΚΩΒΟΥ 4:5 κατώκισεν WH  
Treg NIV | κατώκησεν RP
- e. ΙΑΚΩΒΟΥ 4:8 ἐγγιεῖ Treg NIV  
RP | ἐγγίσει WH
- f. ΙΑΚΩΒΟΥ 4:9 μετατραπήτω WH  
NIV | μεταστραφήτω Treg RP
- g. ΙΑΚΩΒΟΥ 4:10 κυρίου WH Treg  
NIV | τοῦ κυρίου RP
- h. ΙΑΚΩΒΟΥ 4:11 ἡ WH Treg NIV |  
καὶ RP
- i. ΙΑΚΩΒΟΥ 4:12 ἐστὶν WH | + ὁ  
Treg NIV RP
- j. ΙΑΚΩΒΟΥ 4:12 καὶ κριτῆς WH  
Treg NIV | – RP
- k. ΙΑΚΩΒΟΥ 4:12 ὁ κρίνων WH  
Treg NIV | ὃς κρίνεις RP
- l. ΙΑΚΩΒΟΥ 4:12 πλησίον WH Treg  
NIV | ἕτερον RP
- m. ΙΑΚΩΒΟΥ 4:13 ἡ WH Treg NIV |  
καὶ RP
- n. ΙΑΚΩΒΟΥ 4:13 πορευσόμεθα WH  
Treg NIV | πορευσώμεθα RP
- o. ΙΑΚΩΒΟΥ 4:13 ποιήσομεν WH  
NIV | ποιήσωμεν Treg RP
- p. ΙΑΚΩΒΟΥ 4:13 ἐνιαυτὸν WH  
Treg NIV | + ἔνα RP
- q. ΙΑΚΩΒΟΥ  
4:13 ἐμπορευσόμεθα WH Treg  
NIV | ἐμπορευσώμεθα RP
- r. ΙΑΚΩΒΟΥ 4:13 κερδήσομεν WH  
Treg NIV | κερδήσωμεν RP
- s. ΙΑΚΩΒΟΥ 4:14 τὸ Treg NIV RP |  
– WH
- t. ΙΑΚΩΒΟΥ 4:14 ποία WH NIV | +  
γὰρ Treg RP
- u. ΙΑΚΩΒΟΥ 4:14 ἐστε WH Treg

NIV | ἔσται RP

- v. ΙΑΚΩΒΟΥ 4:14 ἡ Treg NIV RP | – WH
- w. ΙΑΚΩΒΟΥ 4:14 ἔπειτα WH Treg NIV | + δὲ RP
- x. ΙΑΚΩΒΟΥ 4:15 θελήσῃ Treg NIV RP | θέλῃ WH
- y. ΙΑΚΩΒΟΥ 4:15 ζήσομεν WH Treg NIV | ζήσωμεν RP
- z. ΙΑΚΩΒΟΥ 4:15 ποιήσομεν WH Treg NIV | ποιήσωμεν  
RP