

ΙΑΚΩΒΟΥ 5

f35

¹ Ἄγε νῦν οἱ πλούσιοι, κλαύσατε
ὀλολύζοντες ἐπὶ ταῖς ταλαιπωρίαις ὑμῶν
ταῖς ἐπερχομέναις.
² Ὁ πλοῦτος ὑμῶν σέσηπεν.
Καὶ τὰ ἱμάτια ὑμῶν σητόβρωτα γέγονεν.

³ Ὁ χρυσὸς ὑμῶν καὶ ὁ ἄργυρος κατίωται.
Καὶ ὁ ἰδὸς αὐτῶν εἰς μαρτύριον ὑμῖν ἔσται.
καὶ φάγεται τὰς σάρκας ὑμῶν· ὥς πῦρ
ἐθησαυρίσατε ἐν ἐσχάταις ἡμέραις.
⁴ Ἴδου ὁ μισθὸς τῶν ἐργατῶν τῶν
ἀμυσάντων τὰς χώρας ὑμῶν
ὁ ἀπεστερημένος ἀφ' ὑμῶν κράζει, καὶ αἱ
βοαὶ τῶν θερισάντων εἰς τὰ ὦτα Κυρίου
Σαβαώθ εισεληλύθασιν.
⁵ Ἐτρυφήσατε ἐπὶ τῆς Γῆς. Καὶ
ἐσπαταλήσατε. Ἐθρέψατε τὰς
καρδίας ὑμῶν ὥς¹ ἐν ἡμέρᾳ σφαγῆς.

⁶ Κατεδικάσατε.
Ἐφρονεύσατε τὸν δίκαιον. οὐκ ἀντιτάσσεται
ὑμῖν;
⁷ Μακροθυμήσατε οὖν, ἀδελφοί, ἕως τῆς
Παρουσίας τοῦ Κυρίου.
Ἴδου ὁ γεωργὸς ἐκδέχεται τὸν τίμιον καρπὸν
τῆς Γῆς, μακροθυμῶν ἐπ' αὐτόν² ἕως ἄν
λάβῃ πρόϊμον καὶ ὄψιμον.
⁸ Μακροθυμήσατε καὶ ὑμεῖς. Στηρίξατε
τὰς καρδίας ὑμῶν, ὅτι ἡ Παρουσία τοῦ
Κυρίου ἤγγικεν.

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 YaHWeH³
Sabaoth⁴!

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.

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 it⁵ until ever he
should receive an early fruit and a late *fruit*⁶.

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

¹ 98.5% of the Greek manuscripts, including the best
line of transmission (f35), include the adverb ὥς here.

² 80% of the Greek manuscripts, including the best
line of transmission (f35), have ἐπ' αὐτόν here instead
of ἐπ' αὐτῷ.

³ '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.

⁴ 'Sabaoth' – In Greek Σαβαώθ, a transliteration of the Hebrew word שַׁבְּאוֹת.
This name for God refers to Him as the Commander of an angelic army.

⁵ 80% of the Greek manuscripts, including the best line of transmission (f35),
have 'in regard to it' here instead of 'in reference to it'.

⁶ 'fruit' – Some translators have 'rain' here. The Liddell-Scott lexicon indicates
that these adjectives refer to 'fruit'.

⁹ Μὴ στενάζετε, κατ' ἀλλήλων, ἀδελφοί,⁷
ἵνα μὴ κριθῆτε.

Ἰδοὺ. ὁ Κριτὴς πρὸ τῶν θυρῶν ἔστηκεν.

¹⁰ Ὑπόδειγμα λάβετε, ἀδελφοί, τῆς
κακοπαθίας καὶ τῆς μακροθυμίας τοῦς
προφῆτας, οἱ ἐλάλησαν ἐν τῷ Ὄνόματι
Κυρίου.

¹¹ Ἰδοὺ μακαρίζομεν τοῦς ὑπομείνοντας⁸.

Τὴν ὑπομονὴν Ἰωβ ἠκούσατε, καὶ τὸ τέλος
Κυρίου εἶδετε, ὅτι πολὺσπλαγχνός ἐστιν ⁹
καὶ οἰκτίρμων.

¹² Πρὸ πάντων δέ, ἀδελφοί μου, μὴ ὀμνύετε,
μήτε
τὸν Οὐρανὸν μήτε
τὴν γῆν μήτε
ἄλλον τινὰ ὄρκον.

Ἦτω δὲ ὑμῶν τὸ Ναὶ ναὶ καὶ τὸ Οὐ οὐ, ἵνα
μὴ εἰς **ὑπόκρισιν**¹⁰ πέσητε.

¹³ Κακοπαθεῖ τις ἐν ὑμῖν; Προσευχέσθω.
Εὐθυμεῖ τις; ψαλλέτω.

¹⁴ Ἀσθενεῖ τις ἐν ὑμῖν; προσκαλεσάσθω τοῦς
Πρεσβυτέρους τῆς Ἐκκλησίας, καὶ
προσευξάσθωσαν ἐπ' αὐτὸν
ἀλείψαντες αὐτὸν ἐλαίῳ ἐν τῷ Ὄνόματι τοῦ
Κυρίου.

⁹ Stop moaning against one another, brothers,¹¹ 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 YaHWeH¹²

¹¹ Look! We deem the ones who have endured patiently under
*trials*¹³ to be blessed.

You have heard *about* the endurance of Job; and, you have
seen the outcome concerning YaHWeH¹⁴ - *namely*, that He¹⁵ 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,
neither

- 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 hypocrisy¹⁶.

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.

⁷ 79.6% of the Greek manuscripts, including the best line of transmission (f35), have the word order κατ' ἀλλήλων, ἀδελφοί here. On the basis 7.6% the NU has ἀδελφοί, κατ' ἀλλήλων.

⁸ 86% of the Greek manuscripts, including the best line of transmission (f35), have ὑπομείνοντας (a present participle) here instead of ὑπομείναντας (an aorist participle).

⁹ 88.2% of the Greek manuscripts, including the best line of transmission (f35), do not include the noun phrase ὁ Κύριος here.

¹⁰ 95% of the Greek manuscripts, including the best line of transmission (f35), have εἰς ὑπόκρισιν here instead of ὑπὸ κρίσιν.

¹¹ 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'.

¹² '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.

¹³ 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).

¹⁴ '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.

¹⁵ 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.

¹⁶ 95% of the Greek manuscripts, including the best line of transmission (f35), have 'into hypocrisy' here instead of 'under judgment'.

¹⁵ Καὶ ἡ εὐχὴ τῆς Πίστεως σώσει τὸν κάμνοντα, καὶ ἐγερεῖ αὐτὸν ὁ Κύριος. Καὶ ἁμαρτίας ἢ πεποιηκώς, ἀφεθήσεται αὐτῷ.

¹⁶ Ἐξομολογεῖσθε ¹⁷ ἀλλήλοις τὰ **παραπτώματα** ¹⁸.

Καὶ εὐχεσθε ὑπὲρ ἀλλήλων, ὅπως ἰαθῇτε.

Πολὺ ἰσχύει δέησις δικαίου ἐνεργουμένη.

¹⁷ Ἠλίας ἄνθρωπος ἦν ὁμοιοπαθὴς ἡμῖν. Καὶ προσευχῇ προσηύξατο τοῦ μὴ βρέξει. καὶ οὐκ ἔβρεξεν ἐπὶ τῆς Γῆς ἐνιαυτοὺς τρεῖς καὶ μῆνας ἕξ.

¹⁸ Καὶ πάλιν προσηύξατο. Καὶ ὁ Οὐρανὸς ὑετὸν ἔδωκεν καὶ ἡ Γῆ ἐβλάστησεν τὸν καρπὸν αὐτῆς.

¹⁹ Ἀδελφοί ¹⁹, ἐάν τις ἐν ὑμῖν πλανηθῇ ἀπὸ τῆς Ἀληθείας καὶ ἐπιστρέψῃ τις αὐτόν, ²⁰ γινωσκέτω ὅτι ὁ ἐπιστρέψας ἁμαρτωλὸν ἐκ πλάνης ὁδοῦ αὐτοῦ σώσει ψυχὴν **ἐκ θανάτου** ²⁰ καὶ καλύψει πλῆθος ἁμαρτιῶν.

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 ²¹ Keep on confessing the Fallings off *the Way* ²² 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 THE BROTHERS

TO HELP THOSE WHO HAVE BEEN LEAD ASTRAY

¹⁹ Brothers ²³, 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 death ²⁴ 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.

¹⁷ 89% of the Greek manuscripts, including the best line of transmission (f35), do not include the conjunction οὐν here.

¹⁸ 90.4% of the Greek manuscripts, including the best line of transmission (f35), have τὰ παραπτώματα here instead of τὰς ἁμαρτίας.

¹⁹ 72% of the Greek manuscripts, including the best line of transmission (f35), do not include the possessive pronoun αὐτοῦ here.

²⁰ 92.2% of the Greek manuscripts, including the best line of transmission (f35), have ἐκ θανάτου here. On

the basis of 6.4% the NU has αὐτοῦ ἐκ θανάτου.

²¹ 89% of the Greek manuscripts, including the best line of transmission (f35), do not include the conjunction translated as 'So then' here.

²² 90.4% of the Greek manuscripts, including the best line of transmission (f35), have 'the Fallings off the Way' here instead of 'Moral Failures'.

²³ 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.

²⁴ 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'.

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!