

**The Epistle of James, Chapter 1, Greek Text – Westcott-Hort, English – NRSV,
Interlinear English & Notes – G.T. Emery**

**The Epistle Of James
Chapter 1.**

Salutation

Ι Ἰάκωβος θεοῦ καὶ κυρίου Ἰησοῦ Χριστοῦ δοῦλος ταῖς δώδεκα φυλαῖς ταῖς ἐν τῇ
James of God and of Lord Jesus Christ a slave to the twelve tribes to the in the
διασπορᾷ χαίρειν.

dispersion a greeting.

(Gr. diaspora, "scattered," James 1:1; 1 Pet. 1:1) of the Jews. At various times, and from the operation of divers causes, the Jews were separated and scattered into foreign countries "to the outmost parts of heaven" (Deut. 30:4).

(1.) Many were dispersed over Assyria, Media, Babylonia, and Persia, descendants of those who had been transported thither by the Exile. The ten tribes, after existing as a separate kingdom for two hundred and fifty-five years, were carried captive (B.C. 721) by Shalmaneser (or Sargon), king of Assyria. They never returned to their own land as a distinct people, although many individuals from among these tribes, there can be no doubt, joined with the bands that returned from Babylon on the proclamation of Cyrus.

(2.) Many Jews migrated to Egypt and took up their abode there. This migration began in the days of Solomon (2 Kings 18:21, 24; Isa. 30:7). Alexander the Great placed a large number of Jews in Alexandria, which he had founded, and conferred on them equal rights with the Egyptians. Ptolemy Philadelphus, it is said, caused the Jewish Scriptures to be translated into Greek (the work began B.C. 284), for the use of the Alexandrian Jews. The Jews in Egypt continued for many ages to exercise a powerful influence on the public interests of that country. From Egypt they spread along the coast of Africa to Cyrene (Acts 2:10) and to Ethiopia (8:27).

(3.) After the time of Seleucus Nicator (B.C. 280), one of the captains of Alexander the Great, large numbers of Jews migrated into Syria, where they enjoyed equal rights with the Macedonians. From Syria they found their way into Asia Minor. Antiochus the Great, king of Syria and Asia, removed 3,000 families of Jews from Mesopotamia and Babylonia, and planted them in Phrygia and Lydia.

(4.) From Asia Minor many Jews moved into Greece and Macedonia, chiefly for purposes of commerce. In the apostles' time they were found in considerable numbers in all the principal cities.

From the time of Pompey the Great (B.C. 63) numbers of Jews from Palestine and Greece went to Rome, where they had a separate quarter of the city assigned to them. Here they enjoyed considerable freedom. Thus were the Jews everywhere scattered abroad. This, in the overruling providence of God, ultimately contributed in a great degree toward opening the way for the spread of the gospel into all lands. (Easton's Bible Dictionary)

Faith and Wisdom

2 My brothers and sisters, whenever you face trials of any kind, consider it nothing but joy,

³because you know that the testing of your faith produces endurance;

⁴and let endurance have its full effect, so that you may be mature and complete, lacking in nothing.

5 If any of you is lacking in wisdom, ask God, who gives to all generously and ungrudgingly, and it will be given you.

⁶But ask in faith, never doubting, for the one who doubts is like a wave of the sea, driven and tossed by the wind;

⁷⁻⁸for the doubter, being double-minded and unstable in every way, must not expect to receive anything from the Lord.

2 Πᾶσαν χαρὰν ἠγάσασθε, ἀδελφοί μου, ὅταν πειρασμοῖς περιπέσητε ποικίλοις,
All joy it esteem, brothers of me, whensoever trials you should fall divers,

3 γινώσκοντες ὅτι τὸ δοκίμιον ὑμῶν τῆς πίστεως κατεργάζεται ὑπομονήν.

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knowing that the trying of you the faith achieves steadfastness.
4 ἡ δὲ ὑπομονὴ ἔργον τέλειον ἔχεται, ἵνα ᾗτε τέλειοι καὶ ὀλόκληροι,
The and steadfastness work perfect let it have, so that you may be perfect and complete,
ἐν μηδενὶ λειπόμενοι.

in nothing being inferior.

5 Εἰ δὲ τις ὑμῶν λείπεται σοφίας, αἰτείτω παρὰ τοῦ διδόντος θεοῦ πᾶσιν
If but anyone of you lacks wisdom, let him ask from of the giving God to all people
ἀπλῶς καὶ μὴ ὀνειδίζοντος καὶ δοθήσεται αὐτῷ.
generously and not reproaching and it will be given to him.

6 αἰτείτω δὲ ἐν πίστει μηδὲν διακρινόμενος· ὁ γὰρ διακρινόμενος ἕοικεν κλύδωνι
Let him ask but in faith nothing doubting; the for doubting is like a wave
θαλάσσης ἀνεμιζομένῳ καὶ ῥιπιζομένῳ.
of sea by wind being driven and being tossed.

7 μὴ γὰρ οἰέσθω ὁ ἄνθρωπος ἐκεῖνος ὅτι λήμψεται τι παρὰ τοῦ κυρίου,
Not for let suppose the man that that he will receive anything from of the Lord,

8 ἀνὴρ δίψυχος ἀκατάστατος ἐν πάσαις ταῖς ὁδοῖς αὐτοῦ.
a man of divided interests inconstant in all the ways of him.

#2 'trying' – only here and 1 Pet. 1:7 – a word from the greater Greek world and one of the reasons commentators think that the author must have been a natural Greek speaker and aware of Greek literature.

#5 ἀπλῶς - generously, liberally, simply - only here in the NT but found in Proverbs 10:9 – "Ὁς πορεύεται ἀπλῶς, πορεύεται πεποιθῶς 'Who walks simply, walks confidently' and in Philo.

#6 ἕοικεν – be like, resemble – here and Jas. 1:23; in the LXX Job 6:3 ἀλλ' ὡς ἕοικε τὰ ῥήματά μου ἐστὶ φαῦλα. 'but it appears the words of me is worthless'

κλύδωνι – a wave, rough water – here & Luke 8:24 also found in Josephus & Philo.

ἀνεμιζομένῳ – surf moved and tossed by the wind – found nowhere else in the NT nor in any related biblical literature.

ῥιπιζομένῳ. - blown about, tossed randomly (by the wind) – only here in the NT but found in Philo – a Classical Greek word found as early as Aristophanes.

#7 οἰέσθω – think, suppose, expect (if followed by accusative & infinitive) In the NT also John 21:25; Phil. 1:16. Occurs frequently in the LXX and the Maccabees.

#8 δίψυχος - double minded, doubting, hesitating, wavering, uncertain – here and Jas. 4:8, but not found in secular literature nor the LXX. At one time it was thought that James had invented the word, but it has been found in the writings of Clement of Rome and elsewhere.

ἀκατάστατος – unstable, restless, inconstant – only here in the NT.

Poverty and Riches

9 Let the believer who is lowly boast in being raised up,

10 and the rich in being brought low, because the rich will disappear like a flower in the field.

11 For the sun rises with its scorching heat and withers the field; its flower falls, and its beauty perishes. It is the same way with the rich; in the midst of a busy life, they will wither away.

9 Καυχάσθω δὲ [ὁ] ἀδελφὸς ὁ ταπεινὸς ἐν τῷ ὕψει αὐτοῦ,
Let glory but [the] brother the lowly in the high position of him,

10 ὁ δὲ πλούσιος ἐν τῇ ταπεινώσει αὐτοῦ, ὅτι ὡς ἄνθος χόρτου παρελεύσεται.
the and rich person in the low esteem of him, because as a flower of grass he will perish.

11 ἀνέτειλεν γὰρ ὁ ἥλιος σὺν τῷ καύσωνι καὶ ἐξήρανε τὸν χόρτον καὶ τὸ ἄνθος αὐτοῦ
Rose up for the sun with the burning heat and dried up the grass and the flower of it
ἐξέπεσεν καὶ ἡ εὐπρέπεια τοῦ προσώπου αὐτοῦ ἀπόλετο· οὕτως καὶ ὁ
fell off and the beauty of the appearance of it perished; after this manner also the

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πλούσιος ἐν ταῖς πορείαις αὐτοῦ μαρανθήσεται.
rich person in the undertakings of him will be extinguished.

#11. καύσωνι – burning heat – here and Matthew 20:12; Luke 12:55. In the OT the 'burning sun' is often associated with a scorching east wind which is why καύσωνι is often translated as 'hot wind'
εὐπρέπεια – fine appearance, beauty – only here in the NT but known in the LXX, Philo and Josephus.
πορείαις - 1. lit. trip or journey 2. conduct, way of life (it is possible to interpret in both ways in this instance). In the NT here and Luke 13:22.
μαρανθήσεται. - die out, disappear, quench, destroy. Only here in the NT. But a number of occurrences in the LXX & Aposcyrpha. Job 15:30b τὸν βλαστὸν αὐτοῦ μαράναι ἄνεμος, 'let his buds be destroyed by the wind' Wisdom 2:8 Στεψόμεθα ῥόδων κάλυξι πρὶν ἢ μαρανθῆναι. 'Let us crown ourselves with rose buds before they be withered'. The verse seems to have its base in **Isaiah 40:6-8** 40:6 A voice is saying, 'Call,' And he said, 'What do I call?' All flesh [is] grass, and all its goodness [is] As a flower of the field: 40:7 Withered hath grass, faded the flower, For the Spirit of Jehovah blew upon it, Surely the people [is] grass; 40:8 Withered hath grass, faded the flower, But a word of our God riseth for ever.

Trial and Temptation

12 Blessed is anyone who endures temptation. Such a one has stood the test and will receive the crown of life that the Lord has promised to those who love him.

¹³No one, when tempted, should say, "I am being tempted by God"; for God cannot be tempted by evil and he himself tempts no one.

¹⁴But one is tempted by one's own desire, being lured and enticed by it;

¹⁵then, when that desire has conceived, it gives birth to sin, and that sin, when it is fully grown, gives birth to death.

¹⁶Do not be deceived, my beloved.

17 Every generous act of giving, with every perfect gift, is from above, coming down from the Father of lights, with whom there is no variation or shadow due to change.

¹⁸In fulfilment of his own purpose he gave us birth by the word of truth, so that we would become a kind of first fruits of his creatures.

¹² Μακάριος ἀνὴρ ὃς ὑπομένει πειρασμόν, ὅτι δόκιμος γενόμενος λήμψεται
Fortunate a man who endures trial, because approved having become he will receive
τὸν στέφανον τῆς ζωῆς, ὃν ἐπηγγείλατο τοῖς ἀγαπῶσιν αὐτόν.
the crown of the of life, which he promised to the loving him.

¹³ Μηδεὶς πειραζόμενος λεγέτω ὅτι ἀπὸ θεοῦ πειράζομαι· ὁ γὰρ θεὸς
No one being tested let say that from God I am being tested; the for God
ἀπείραστος ἐστὶν κακῶν, πειράζει δὲ αὐτὸς οὐδένα.
not tried is of evil things, tests and he no one (with evil things).

¹⁴ ἕκαστος δὲ πειράζεται ὑπὸ τῆς ἰδίας ἐπιθυμίας ἐξελκόμενος καὶ δελεαζόμενος·
Each one but is tested by of the own cravings being lured away and being enticed;

¹⁵ εἶτα ἡ ἐπιθυμία συλλαβοῦσα τίκτει ἁμαρτίαν, ἡ δὲ ἁμαρτία
after that the craving having taken hold produces sin, the and sin
ἀποτελεσθεῖσα ἀποκύει θάνατον.
having been perfected brings forth death.

¹⁶ Μὴ πλανᾶσθε, ἀδελφοί μου ἀγαπητοί.
Not be led astray, brothers of me beloved.

¹⁷ Πᾶσα δόσις ἀγαθὴ καὶ πᾶν δῶρημα τέλειον ἄνωθεν ἐστὶν καταβαῖνον ἀπὸ τοῦ
Every giving good and every gift perfect from above is coming down from of the

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πατρός τῶν φώτων, παρ' ᾧ οὐκ ἔστι παραλλαγή ἢ τροπῆς ἀποσκίασμα.
Father of the lights, from whom not there is variation or of a turning a shadow.
18 βουληθεὶς ἀπεκύησεν ἡμᾶς λόγῳ ἀληθείας εἰς τὸ εἶναι ἡμᾶς ἀπαρχήν
Having been minded he brought forth us by a word of truth for the to be us first fruit
τινα τῶν αὐτοῦ κτισμάτων.
a certain of the of him creatures.

#12 Μακάριος does not mean 'Blessed of God' ie 'sanctified', there is an entirely separate word for that definition – εὐλογητός – 'blessed' or 'praised' and in Christian literature – only of God or Christ. Μακάριος was originally a description of the Greek upper classes who were considered to be fortunate, blessed and happy because of their wealth and position in society. Those conditions pertain to the citizens of the kingdom of heaven (Matthew 5) who are fortunate, blessed and happy because they have faith in Christ, and are not as the citizens of the world, faithless and devoid of hope.

#13 ἀπίραστος – without temptation – active 'one who does not tempt (test)' or passive 'one who cannot be tempted (tried or tested)'. Only here in our literature – not a Biblical word.

#14 ἐξελκόμενος – drag away, lured away, only here in the NT and a very rare word.

δელεαζόμενος – entice, lure, - here & 2 Pet. 2:14, 18 also in Philo.

#17 παραλλαγή - change, variation, - only here in the NT - found in Aeschylus c. 5th century BC, Epistle of Aristeas c 2nd century BC. Considered to be an astronomical term in Catalogus Codicum Astrologorum Graecorum 1898. Does not appear in any literature related to Scripture.

τροπῆς – shadow, darkening – here only in NT. Again it is an astronomical term relating to darkening and shadows caused by the movement of heavenly bodies. Figuratively it concerns a darkening or dimming as a result of change. Has been observed in Plato 4th century BC, Plutarch 1st-2nd centuries AD, Philo 1st century AD and Aristotle - 4th century BC. ἀποσκίασμα. - shadow – but one cast by the movement of a heavenly body – the only occurrence in the NT – seen in Plutarch 1st-2nd centuries AD.

Hearing and Doing the Word

19 *You must understand this, my beloved: let everyone be quick to listen, slow to speak, slow to anger;*

²⁰*for your anger does not produce God's righteousness.*

²¹*Therefore rid yourselves of all sordidness and rank growth of wickedness, and welcome with meekness the implanted word that has the power to save your souls.*

22 *But be doers of the word, and not merely hearers who deceive themselves.*

²³*For if any are hearers of the word and not doers, they are like those who look at themselves in a mirror;*

²⁴*for they look at themselves and, on going away, immediately forget what they were like.*

²⁵*But those who look into the perfect law, the law of liberty, and persevere, being not hearers who forget but doers who act—they will be blessed in their doing.*

26 *If any think they are religious, and do not bridle their tongues but deceive their hearts, their religion is worthless.*

²⁷*Religion that is pure and undefiled before God, the Father, is this: to care for orphans and widows in their distress, and to keep oneself unstained by the world.*

19 Ἰστε, ἀδελφοί μου ἀγαπητοί· ἔστω δὲ πᾶς ἄνθρωπος ταχύς εἰς τὸ
You know it, brothers of me beloved;¹ let be but every man swift to the

ἀκοῦσαι, βραδύς εἰς τὸ λαλῆσαι, βραδύς εἰς ὀργήν·
to hear, slow to the speak, slow to wrath;

²⁰ ὀργὴ γὰρ ἀνδρὸς δικαιοσύνην θεοῦ οὐκ ἐργάζεται.
wrath for of a man righteousness of God not works.

1 There are a number of variants of this part of the verse in the MSS.

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²¹ διὸ ἀποθέμενοι πᾶσαν ῥυπαρίαν καὶ περισσεῖαν κακίας ἐν πραύτητι, δέξασθε τὸν
Therefore put aside all filthiness and residue of evil in meekness, receive the
ἔμφυτον λόγον τὸν δυνάμενον σῶσαι τὰς ψυχὰς ὑμῶν.
implanted word the being able to save the souls of you.

²² Γίνεσθε δὲ ποιηταὶ λόγου, καὶ μὴ ἀκροαταὶ μόνον παραλογιζόμενοι ἑαυτοῦς.
Become and doers of word, and not hearers only deceiving yourselves.

²³ ὅτι εἴ τις ἀκροατὴς λόγου ἐστὶν καὶ οὐ ποιητής, οὗτος ἔοικεν ἀνδρὶ
Because if anyone a hearer of word is and not a doer, this one is like a man
κατανοοῦντι τὸ πρόσωπον τῆς γενέσεως αὐτοῦ ἐν ἐσόπτρῳ·
considering the face of the birth of him in a mirror;

²⁴ κατενόησεν γὰρ ἑαυτὸν καὶ ἀπελήλυθεν, καὶ εὐθέως ἐπελάθετο ὅποιος ἦν.
He considered for himself and has gone away, and immediately forgot of what sort he was.

²⁵ ὁ δὲ παρακύψας εἰς νόμον τέλειον τὸν τῆς ἐλευθερίας καὶ παραμείνας, οὐκ ἀκροατὴς
The but having peered into law perfect the of the liberty and having stayed, not a hearer
ἐπιλησμονῆς γενόμενος ἀλλὰ ποιητὴς ἔργου, οὗτος μακάριος ἐν τῇ ποιήσει αὐτοῦ ἔσται.
of forgetfulness becoming but a doer of work, this one happy in the doing of him will be.

²⁶ Εἴ τις δοκεῖ θρησκὸς εἶναι, μὴ χαλιναγωγῶν γλῶσσαν ἑαυτοῦ ἀλλὰ ἀπατῶν καρδίαν
If anyone thinks religious to be, not is restraining tongue of himself but deceiving heart
ἑαυτοῦ, τούτου μάταιος ἡ θρησκεία.
of himself, this one devoid of force the religion.

²⁷ θρησκεία καθαρὰ καὶ ἀμίαντος παρὰ τῷ θεῷ καὶ πατρὶ αὕτη ἐστίν, ἐπισκέπτεσθαι
Religion pure and unsoiled near the God and Father this is, to look after
ὄρφανούς καὶ χήρας ἐν τῇ θλίψει αὐτῶν ἄσπιλον ἑαυτὸν τηρεῖν ἀπὸ τοῦ κόσμου.
orphans and widows in the affliction of them unspotted himself to reserve from of the world.

#19 ταχύς – quick, speedy, swift. is known from apocryphal literature Sir. 5:11 Γίνου ταχύς ἐν ἀκροάσει σου, καὶ
ἐν μακροθυμίᾳ φθέγγου ἀπόκρισιν – 'Be quick you to listen, and in long suffering (patience) answer'
βραδύς – slow – here & Luke 24:25 – a very commonly used word in Classical Greek.

#21 ῥυπαρίαν – filth – nowhere else in the NT – means filth and dirt in the literal sense and figuratively – moral
uncleanliness, vulgarity, greediness and sordid avarice.

πραύτητι – gentleness, humility, meekness, courtesy,

ἔμφυτον – implanted - only here in the NT but known in the apocrypha Wisdom 12:10 But executing thy judgments
upon them by little and little, thou gavest them place of repentance, not being ignorant that they were a naughty
generation, and that their malice was bred in them (καὶ ἔμφυτος ἡ κακία αὐτῶν), and that their cogitation would
never be changed.

#22 παραλογιζόμενοι – deceive, delude – here and Col. 2:4

#23 γενέσεως – 1. birth; 2. existence; 3. history of the beginning – Mt. 1:1 ; 4. course of human life as in Jas. 3:6 – was
used originally in the Orphic Mysteries 'wheel of human origin'

ἐσόπτρῳ – mirror – here & 1 Cor. 13:12 also known in the apocrypha **Wisdom 7:26** For she is the brightness of the
everlasting light, the unspotted mirror of the power of God (καὶ ἔσοτρον ἀκηλίδωτον τῆς τοῦ Θεοῦ ἐνεργείας),
and the image of his goodness. **Sirach 12:11** Though he humble himself, and go crouching, yet take good heed and
beware of him, and thou shalt be unto him as if thou hadst wiped a looking glass (καὶ ἔση αὐτῷ ὡς ἐκμεμαχῶς
ἔσοπτρον), and thou shalt know that his rust hath not been altogether wiped away.

#26 θρησκὸς – religious, pious, careful to observe the rites of religion. Only here in the NT and does appear to occur
in any related literature.

χαλιναγωγῶν – hold in check, bridle, restrain – here only in the NT but is used by Philo.

θρησκεία. - religion, religious observances, religious worship – here & Acts; Col. 2:18; Rev. 22:8,9. Occurs often in
LXX, Philo and the Apocrypha (Wisdom)

#27 ὄρφανούς - deprived of parents, orphans – here & John 14:18, in early Christian literature and Classical Greek.
In the LXX **Exodus 22:22** – Πᾶσαν χήραν καὶ ὄρφανόν οὐ κακώσετε. 'All widows and orphans not shall you ill-treat.'
Isaiah 1:17 learn to do well; diligently seek judgment, deliver him that is suffering wrong, plead for the orphan, and
obtain justice for the widow (κρίνατε ὄρφανῶν, καὶ δικαιοῦσατε χήραν)