

**The Epistle of James, Chapters 3, 4, & 5, Greek Text – Westcott-Hort,  
Interlinear English and Notes – G.T. Emery**

**The Epistle of James  
Chapter 3**

Restraining the Tongue

<sup>1</sup>Not many of you should become teachers, my brothers and sisters, for you know that we who teach will be judged with greater strictness.

<sup>2</sup>For all of us make many mistakes. Anyone who makes no mistakes in speaking is perfect, able to keep the whole body in check with a bridle.

<sup>3</sup>If we put bits into the mouths of horses to make them obey us, we guide their whole bodies.

<sup>4</sup>Or look at ships: though they are so large that it takes strong winds to drive them, yet they are guided by a very small rudder wherever the will of the pilot directs.

<sup>5</sup>So also the tongue is a small member, yet it boasts of great exploits.

*How great a forest is set ablaze by a small fire!*

<sup>6</sup>And the tongue is a fire. The tongue is placed among our members as a world of iniquity; it stains the whole body, sets on fire the cycle of nature, and is itself set on fire by hell.

<sup>7</sup>For every species of beast and bird, of reptile and sea creature, can be tamed and has been tamed by the human species,

<sup>8</sup>but no one can tame the tongue—a restless evil, full of deadly poison.

<sup>9</sup>With it we bless the Lord and Father, and with it we curse those who are made in the likeness of God.

<sup>10</sup>From the same mouth come blessing and cursing. My brothers and sisters, this ought not to be so.

<sup>11</sup>Does a spring pour forth from the same opening both fresh and brackish water?

<sup>12</sup>Can a fig tree, my brothers and sisters, yield olives, or a grapevine figs? No more can salt water yield fresh.

**3** Μὴ πολλοὶ διδάσκαλοι γίνεσθε, ἀδελφοί μου, εἰδότες ὅτι μεῖζον κρίμα

Not many teachers you become, brothers of me, having known that greater judgment  
λημψόμεθα.

we shall receive.

<sup>2</sup> πολλὰ γὰρ πταίομεν ἅπαντες. εἴ τις ἐν λόγῳ οὐ πταίει, οὗτος τέλειος ἀνὴρ, δυνατὸς

Many for we offend all. If anyone in word not offends, this one perfect man, able

χαλιναγωγῆσαι καὶ ὅλον τὸ σῶμα.

to hold in check also whole the body.

<sup>3</sup> εἰ δὲ τῶν ἵππων τοὺς χαλινοὺς εἰς τὰ στόματα βάλλομεν εἰς τὸ πείθεσθαι αὐτοὺς ἡμῖν,

If but the horses the bits into the mouths we put for the to obey them to us,

καὶ ὅλον τὸ σῶμα αὐτῶν μετάγομεν.

and whole the body of them we turn about.

<sup>4</sup> ἰδοὺ καὶ τὰ πλοῖα τηλικαῦτα ὄντα καὶ ὑπὸ ἀνέμων σκληρῶν ἐλαυνόμενα, μετάγεται

Behold and the ships so great being and by winds fierce being driven, is turned about

ὑπὸ ἐλαχίστου πηδαλίου ὅπου ἡ ὁρμὴ τοῦ εὐθύνοντος βούλεται,

by a very small rudder where the mind of the helmsman should purpose.

<sup>5</sup> οὕτως καὶ ἡ γλῶσσα μικρὸν μέλος ἐστὶν καὶ μεγάλα αὐχεῖ.

In this manner also the tongue a small member is and great things it boasts.

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Ἴδοῦ ἡλίκον πῦρ ἡλίκην ὕλην ἀνάπτει·

Behold how little a fire how great a forest can set alight;

<sup>6</sup> καὶ ἡ γλῶσσα πῦρ· ὁ κόσμος τῆς ἀδικίας, ἡ  
and the tongue a fire; the world of the of unrighteousness, the  
γλῶσσα καθίσταται ἐν τοῖς μέλεσιν ἡμῶν, ἡ σπιλοῦσα ὅλον τὸ σῶμα καὶ φλογίζουσα  
tongue is set among the members of us, the defiling whole the body and igniting  
τὸν τροχὸν τῆς γενέσεως καὶ φλογιζομένη ὑπὸ τῆς γεέννης.  
the cycle of the existence and being ignited by the Gehenna.

<sup>7</sup> πᾶσα γὰρ φύσις θηρίων τε καὶ πετεινῶν, ἐρπετῶν τε καὶ ἐναλίω  
Every for species of animal both and of birds, of creeping things both and of sea creatures  
δαμάζεται καὶ δεδάμασται τῇ φύσει τῇ ἀνθρωπίνῃ,  
is subdued and has been subdued by the species the human,

<sup>8</sup> τὴν δὲ γλῶσσαν οὐδεὶς δαμάσαι δύναται ἀνθρώπων, ἀκατάστατον κακόν, μεστή ἰοῦ  
the but tongue not one to subdue is able of mankind, an ungovernable evil, full of poison  
θανατηφόρου.  
deadly.

<sup>9</sup> ἐν αὐτῇ εὐλογοῦμεν τὸν κύριον καὶ πατέρα καὶ ἐν αὐτῇ καταρώμεθα τοὺς ἀνθρώπους  
By this we bless the Lord and Father and by this we curse the mankind  
τοὺς καθ' ὁμοίωσιν θεοῦ γεγονότας,  
the according to likeness of God having become,<sup>1</sup>

<sup>10</sup> ἐκ τοῦ αὐτοῦ στόματος ἐξέρχεται εὐλογία καὶ κατάρα. οὐ χρὴ,  
out of the same mouth comes forth blessing and cursing. Not is it necessary,  
ἀδελφοί μου, ταῦτα οὕτως γίνεσθαι.  
brothers of me, these things so to happen.

<sup>11</sup> μήτι ἡ πηγὴ ἐκ τῆς αὐτῆς ὀπῆς βρῦει τὸ γλυκὺ καὶ τὸ πικρὸν;  
Not the spring out of the same opening gush out the sweet and the bitter:

<sup>12</sup> μὴ δύναται, ἀδελφοί μου, συκῆ ἐλαίας ποιῆσαι ἢ ἄμπελος σῦκα; οὔτε ἀλυκὸν γλυκὺ  
Not it is able, brothers of me, a fig tree olives to make or a vine figs ? Neither salt sweet  
ποιῆσαι ὕδωρ.  
to make water.

#3 χαλινούς – bit, bridle – here and Rev. 14:20, also in LXX & Josephus  
μετάγομεν. - lit. of horses – 'steer in another direction'; in a variant of Acts 7:16 – 'bring back a corpse'. fig. 'to force  
someone out of office. In James 3:3,4 also LXX & Josephus.

#4 τηλικαῦτα – so great, so large, so important – here 2 Cor. 1:10; Heb. 2:3; Rev. 16:18. Also LXX & Josephus.  
πηδαλίου – steering paddle, rudder – here & Acts 27:40 also known in Plutarch (1<sup>st</sup>/2<sup>nd</sup> cs AD) and the Oxyrhynchus  
Papyri.

ὄρμη – impulse, inclination, desire here & Acts 27:40 in the NT, also found in the Homeric legends, LXX, Philo,  
Sibylene Oracles etc.

εὐθύνοτος – 1. straighten, make straight – John 1:23; 2. guide straight – here. In LXX; Philo; Josephus, also Sir. 2:6b  
εὐθυνον τὰς ὁδοὺς σου καὶ ἐλπισον ἐπ' αὐτόν. 'make straight your way, and trust upon him'.

#5 ἡλίκον, ἡλίκην - how small, how great – here & Col. 2:1; A word of great antiquity from the Hellenistic world –  
Aristophanes (5<sup>th</sup> - 4<sup>th</sup> cs BC), Plato (4<sup>th</sup> c BC), Josephus, Hermas (1<sup>st</sup> - 2<sup>nd</sup> cs AD) etc.

ὕλην – forest and wood standing and felled for firewood - here only in the NT. Homeric, LXX, Philo, Sir. 28:10 –  
Κατὰ τὴν ὕλην πυρὸς οὕτως ἐκκαυθήσεται, 'Fitting as wood for fire so as this burned.'. It also has the connotation of  
'perishable'; 'earthly'; and 'non-divine' and has extensive use in post-Christian writing esp. Gnostic.

ἀνάπτει – kindle, set alight; here & Lk. 12:49; Acts 28:2. In Euripides (5<sup>th</sup> c BC); Herodotus (5<sup>th</sup> c BC); Philo &  
Josephus.

#6 σπιλοῦσα – stain, defile – not used lit. in the NT – here & Jude 1:23. Wisdom 15:4b εἶδος σπιλωθὲν χρώμασι '  
'nor an image stained with colours' Known from Dionysius of Halicarnassus (1<sup>st</sup> c BC); Testaments of the 12  
Patriarchs, Dositheus (c 4<sup>th</sup> c AD).

φλογίζουσα – set on fire, ignite. Only here in the NT. As old as Sophocles and in the LXX.

1 2<sup>nd</sup> Perfect, Active, Participle.

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τροχὸν – wheel, but in this verse to indicate the cycle of life or existence – only here in the NT but appears in the LXX. Its interpretation has been the subject of much debate in German NT literature.

#7 ἐναλίω – sea creatures, belonging to the sea – only here in the NT . Known from as early as Pindar (5<sup>th</sup> c BC) and in the variant form εἰνάλιος in Homer and in Philo but not found in literature usually considered to relate to biblical texts.

#8 ἀκατάστατον – uncontrollable, ungovernable – only here in the NT – common in Hellenistic literature – Diodorus (1<sup>st</sup> c BC); Plutarch; Philo; 3 Macc. 6:17b – ἀκατάσχετον οἰμωγὴν ποιῆσαι πῶντι τῷ στρατοπέδῳ. 'an uncontrollable wailing was made throughout the army' .

ιοῦ – ἰ. poison lit. Romans 3:13; fig. James 3:8; 2. rust – James 5:3. In Pindar, LXX, Philo & Hermas.

θανατηφόρου. - deadly, death bringing – only here in the NT. As early as Aeschylus (5<sup>th</sup> c BC) and Hippocrates also appears in LXX.

#10 χρῆ, - it is necessary, it ought, - in this verse only in the NT Proverbs 25:27b – τιμᾶν δὲ χρῆ λόγους ἐνδόξους. 'but it is necessary to honour respected sayings.' 4 Macc.8:25b παρὸν μετὰ ἀταραξίας χρῆ τῷ βασιλεῖ πεισθέντας; 'for presence with lack of anxiety it is necessary to be acquiescent to the king.' Also in Philo & Josephus

#11 ὀπήσ – hole, opening – here and Hebrews 11:38; Exodus 33:22b – καὶ θήσω σε εἰς ὀπήν τῆς πέτρας, 'and I will put you into a hole in the rock' , also in Philo & Josephus.

βρῦει - gush out, pour forth – only here in the NT – in Josephus

πικρὸν – lit. bitter, water non-potable (Jas. 3:11,14); fig. embittered, harsh (Rom. 3:14) also Exodus 15:23 where the water at Μερρᾶ was too bitter to drink and that place was called Πικρία. Also in Philo & Josephus.

#12 ἄλυκὸν – salty, salt spring – here only in the NT . Known in Aristophanes, Hippocrates, LXX and Strabo (1<sup>st</sup> c BC-1<sup>st</sup> c AD).

### Wisdom From Above

*13 Who is wise and understanding among you? Show by your good life that your works are done with gentleness born of wisdom.*

*14 But if you have bitter envy and selfish ambition in your hearts, do not be boastful and false to the truth.*

*15 Such wisdom does not come down from above, but is earthly, unspiritual, devilish.*

*16 For where there is envy and selfish ambition, there will also be disorder and wickedness of every kind.*

*17 But the wisdom from above is first pure, then peaceable, gentle, willing to yield, full of mercy and good fruits, without a trace of partiality or hypocrisy.*

*18 And a harvest of righteousness is sown in peace for those who make peace.*

13 Τίς σοφὸς καὶ ἐπιστήμων ἐν ὑμῖν; δεῖξάτω ἐκ τῆς καλῆς ἀναστροφῆς  
Who wise and with expert knowledge among you? Let him show out of the good conduct  
τὰ ἔργα αὐτοῦ ἐν πραύτητι σοφίας.

the works of him in meekness of wisdom.

14 εἰ δὲ ζῆλον πικρὸν ἔχετε καὶ ἐριθείαν ἐν τῇ καρδίᾳ ὑμῶν, μὴ κατακαυχᾶσθε καὶ  
If but envy bitter you have and strife in the heart of you, not do glory over and  
ψεύδεσθε κατὰ τῆς ἀληθείας.

lie against the truth.

15 οὐκ ἔστιν αὕτη ἡ σοφία ἄνωθεν κατερχομένη ἀλλὰ ἐπίγειος, ψυχικὴ, δαιμονιώδης.

Not is this the wisdom from above descending but earthly, sensual, demon-like.

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

Where for envy and strife, there disorder and every evil practice.

17 ἡ δὲ ἄνωθεν σοφία, πρῶτον, μὲν, ἀγνή ἐστιν, ἔπειτα εἰρηνικὴ, ἐπιεικής,

The but from above wisdom, first, indeed, pure is, then peaceable, gentle,

εὐπειθής, μεστή ἐλέους καὶ καρπῶν ἀγαθῶν, ἀδιάκριτος, ἀνυπόκριτος.

easily obeying, full of mercy and of fruits good, without dubiousness, without hypocrisy.

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<sup>18</sup> καρπὸς δὲ δικαιοσύνης ἐν εἰρήνῃ σπείρεται τοῖς ποιοῦσιν εἰρήνην.

Fruit and of righteousness in peace is sown to the making peace.

#13 ἐπιστήμων expert, learned, understanding – here only in the NT but occurs a number of times in the LXX also Philo.

#14 ἐριθείαν – strife, contentiousness, selfish ambition – here and in Paul's epistles. Arndt & Gingrich say that this word is not known in literature after Aristotle until NT writing. In Aristotle it denotes selfish political ambition in pursuing office by illicit means.

#17 εὐπειθής, - obedient, compliant – here only in the NT but in 4 Macc. 12:6c εὐπειθῆ ποιῆσαι τὸν περιλειπόμενον. 'to make obedient the survivor' also Philo & Plutarch.

ἀδιάκριτος, - no discord or uncertainty - Jas. 1:6, 3:17 also LXX, Philo.

### Chapter 4

#### Friendship with the World

<sup>1</sup>Those conflicts and disputes among you, where do they come from? Do they not come from your cravings that are at war within you?

<sup>2</sup>You want something and do not have it; so you commit murder. And you covet something and cannot obtain it; so you engage in disputes and conflicts. You do not have, because you do not ask.

<sup>3</sup>You ask and do not receive, because you ask wrongly, in order to spend what you get on your pleasures.

<sup>4</sup>Adulterers! Do you not know that friendship with the world is enmity with God? Therefore whoever wishes to be a friend of the world becomes an enemy of God.

<sup>5</sup>Or do you suppose that it is for nothing that the scripture says, "God yearns jealously for the spirit that he has made to dwell in us"?

<sup>6</sup>But he gives all the more grace; therefore it says,

"God opposes the proud,  
but gives grace to the humble."

<sup>7</sup>Submit yourselves therefore to God. Resist the devil, and he will flee from you.

<sup>8</sup>Draw near to God, and he will draw near to you. Cleanse your hands, you sinners, and purify your hearts, you double-minded.

<sup>9</sup>Lament and mourn and weep. Let your laughter be turned into mourning and your joy into dejection.

<sup>10</sup>Humble yourselves before the Lord, and he will exalt you.

**4** Πόθεν πόλεμοι καὶ πόθεν μάχαι ἐν ὑμῖν· οὐκ ἐντεῦθεν ἐκ τῶν ἡδονῶν

From where wars and from where fights among you? Not thence out of the desires for pleasure ὑμῶν τῶν στρατευομένων ἐν τοῖς μέλεσιν ὑμῶν;

of you the warring in the members of you?

<sup>2</sup> ἐπιθυμεῖτε καὶ οὐκ ἔχετε, φονεύετε καὶ ζηλοῦτε καὶ οὐ δύνασθε ἐπιτυχεῖν, μάχεσθε καὶ

πολεμεῖτε, οὐκ ἔχετε διὰ τὸ μὴ αἰτεῖσθαι ὑμᾶς,

you war, not you have because the not to request you,

<sup>3</sup> αἰτεῖτε καὶ οὐ λαμβάνετε, διότι κακῶς αἰτεῖσθε, ἵνα ἐν ταῖς ἡδοναῖς

you request and not you receive, because improperly you request, in order that in the pleasures ὑμῶν δαπανήσητε.

of you you may squander.

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<sup>4</sup> μοιχαλίδες, οὐκ οἶδατε ὅτι ἡ φιλία τοῦ κόσμου ἔχθρα τοῦ θεοῦ ἐστίν;  
Adulteresses, not have you known that the friendship of the world hatred of the God is?  
ὅς ἂν οὖν βουλευθῆ φίλος εἶναι τοῦ κόσμου, ἐχθρὸς τοῦ θεοῦ  
Whoever if therefore should be minded a friend to be of the world, opposer of the God  
καθίσταται.  
he is proved to be.

<sup>5</sup> ἢ δοκεῖτε ὅτι κενῶς ἡ γραφή λέγει, Πρὸς φθόνον ἐπιποθεῖ τὸ πνεῦμα ὁ κατῶκισεν ἐν  
Or you think that vainly the Scripture says, Unto envy desires the spirit the dwelt in  
ἡμῖν;  
us?<sup>2</sup>

<sup>6</sup> μείζονα δὲ δίδωσιν χάριν, διὸ λέγει,  
Greater and he gives grace, for which cause he says,  
**Ὁ θεὸς ὑπερηφάνοις ἀντιτάσσεται,**  
**The God proud he resists,**  
**ταπεινοῖς δὲ δίδωσιν χάριν.**  
**to humble but he gives grace.<sup>3</sup>**

<sup>7</sup> ὑποτάγητε οὖν τῷ θεῷ· ἀντίστητε δὲ τῷ διαβόλῳ, καὶ φεύξεται ἀφ' ὑμῶν,  
Be subordinate therefore to the God; withstand but the devil, and he will flee away from you,  
<sup>8</sup> ἐγγίσατε τῷ θεῷ, καὶ ἐγγίσει ὑμῖν. καθάρισατε χεῖρας, ἁμαρτωλοί,  
draw near to the God, and he will draw near to you. Cleanse you hands, sinners,  
καὶ ἀγνίσατε καρδίας, δίψυχοι.  
and purify hearts, you double minded!

<sup>9</sup> ταλαιπωρήσατε καὶ πενήθησατε καὶ κλαύσατε. ὁ γέλως ὑμῶν εἰς πένθος  
Be sorrowful and lament and weep. The laughter of you into sorrow  
μετατραπήτω καὶ ἡ χαρὰ εἰς κατήφειαν.  
be turned around and the joy into dejection.

<sup>10</sup> ταπεινώθητε ἐνώπιον κυρίου, καὶ ὑψώσει ὑμᾶς.  
Be you made low in sight of Lord, and he will lift you up.

# 5 κενῶς – in an empty manner, purposeless, in vain,- only here in the NT and rare in other literature. Aristotle, Epictetus (1<sup>st</sup> - 2<sup>nd</sup> c AD) & Plutarch.

#9 ταλαιπωρήσατε – 1. intrans. a. endure sorrow, b. be wretched, - James 4:9; 2. trans. torment or afflict. - Psalm 17:9b – ἀπὸ προσώπου ἀσεβῶν τῶν ταλαιπωρησάντων με· 'from the face of the profane that have tormented me;'. Also in Philo & Josephus.

γέλως – laughter – only here in the NT also in LXX, Philo, Josephus.

μετατραπήτω – change, alter, pervert, change something into something else – Jas 4:9; Acts 2:20; Gal. 1:7. In LXX Psalm 78:44 – Καὶ μετέστρεψεν εἰς αἷμα τοὺς ποταμοὺς αὐτῶν. 'And turned into blood their rivers'. Sirach 11:31a – Τὰ γὰρ ἀγαθὰ εἰς κακὰ μεταστρέφων ἐνεδρεύει, - 'For he ambushes, turning good into evil,' 1 Macc. 9:41 – Καὶ μετεστράφη ὁ γάμος εἰς πένθος, - 'And was changed the marriage into mourning;'.  
κατήφειαν. - gloominess, dejection – here only in the NT. Not a biblical word – Homer, Dionysius, Plutarch, Philo, Josephus.

### Judging a Brother

*11 Do not speak evil against one another, brothers and sisters. Whoever speaks evil against another or judges another, speaks evil against the law and judges the law; but if you judge the law, you are not a doer of the law but a judge.*

*<sup>12</sup>There is one lawgiver and judge who is able to save and to destroy. So who, then, are you to*

2 Exodus 20:5

3 Proverbs 3:34 in the LXX

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*judge your neighbour?*

<sup>11</sup> Μὴ καταλαλεῖτε ἀλλήλων, ἀδελφοί. ὁ καταλαλῶν ἀδελφοῦ ἢ κρίνων τὸν ἀδελφὸν  
Not speak against one another, brethren. He speaking against a brother or judging the brother  
αὐτοῦ καταλαλεῖ νόμου καὶ κρίνει νόμον· εἰ δὲ νόμον κρίνεις, οὐκ εἶ ποιητὴς νόμου ἀλλὰ  
of him he speaks against law and judges law; id and law you judge, not are a doer of law but  
κριτῆς.

a judge.

<sup>12</sup> εἷς ἐστὶν νομοθέτης καὶ κριτῆς, ὁ δυνάμενος σῶσαι καὶ ἀπολέσαι· σὺ δὲ τίς εἶ  
One is lawgiver and judge, the being able to save and to destroy; you and who are  
ὁ κρίνων τὸν πλησίον;  
the judging the neighbour?

# 12 νομοθέτης – lawgiver (of God) – only here in the NT – in LXX Psalm 9:20a – Κύριε, νομοθέτην ἐπ’ αὐτούς,  
'Lord, lawgiver over them,'. Also in Philo & Josephus.

### A Warning Against Boasting about Tomorrow

*13 Come now, you who say, “Today or tomorrow we will go to such and such a town and spend a year there, doing business and making money.”*

*14 Yet you do not even know what tomorrow will bring. What is your life? For you are a mist that appears for a little while and then vanishes.*

*15 Instead you ought to say, “If the Lord wishes, we will live and do this or that.”*

*16 As it is, you boast in your arrogance; all such boasting is evil.*

*17 Anyone, then, who knows the right thing to do and fails to do it, commits sin.*

<sup>13</sup> Ἄγε νῦν οἱ λέγοντες, Σήμερον ἢ αὔριον πορευσόμεθα εἰς τήνδε τὴν πόλιν καὶ  
Come now the saying, To-day or to-morrow we will go into this one here the city and  
ποιήσομεν ἐκεῖ ἐνιαυτὸν καὶ ἐμπορευσόμεθα καὶ κερδήσομεν·  
we will do there a year and we will trade and we will make gain;

<sup>14</sup> οἵτινες οὐκ ἐπίστασθε τῆς αὔριον ποία ἢ ζωὴ ὑμῶν·  
who not you know of the tomorrow what kind the life of you;

ἀτμὶς γὰρ ἐστε πρὸς ὀλίγον φαινομένη ἔπειτα καὶ ἀφανιζομένη.

vapour for you are for a little appearing after that and vanishing away.

<sup>15</sup> ἀντὶ τοῦ λέγειν ὑμᾶς, Ἐὰν ὁ κύριος θελήσῃ, καὶ ζήσομεν καὶ ποιήσομεν τοῦτο ἢ ἐκεῖνο.  
Instead of the to say you, If the Lord wishes, both we will live and we will do this or that.

<sup>16</sup> νῦν δὲ καυχᾶσθε ἐν ταῖς ἀλαζονείαις ὑμῶν· πᾶσα καύχησις τοιαύτη πονηρὰ ἐστίν.  
Now but you glory in of the braggart talk of you; all boasting of this kind evil is.

<sup>17</sup> εἰδότες οὖν καλὸν ποιεῖν καὶ μὴ ποιῶντι, ἁμαρτία αὐτῷ ἐστίν.  
To knowing therefore good to do and not doing, sin to him it is.

# 13 Ἄγε – come – present imperative of ἄγω used as an exclamation – here & Jas. 5:1 in the NT, also LXX & Sybilene Oracles.

# 14 ἀτμὶς – mist vapour – here & Acts 2:19 in the NT, also LXX.

# 16 ἀλαζονείαις – pretension, arrogance in word and practice. Here and 1 John 16 in the NT. Wisdom 5:8b – καὶ τὶ πλοῦτος μετὰ ἀλαζονείας συνβέβληται ἡμῖν; 'and what good riches with our pretensions brought us?' Also 4 Macc 1:26; LXX; Philo & Josephus.

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**Chapter 5**

A Warning to Rich Oppressors

<sup>1</sup>*Come now, you rich people, weep and wail for the miseries that are coming to you.*

<sup>2</sup>*Your riches have rotted, and your clothes are moth-eaten.*

<sup>3</sup>*Your gold and silver have rusted, and their rust will be evidence against you, and it will eat your flesh like fire. You have laid up treasure for the last days.*

<sup>4</sup>*Listen! The wages of the labourers who mowed your fields, which you kept back by fraud, cry out, and the cries of the harvesters have reached the ears of the Lord of hosts.*

<sup>5</sup>*You have lived on the earth in luxury and in pleasure; you have fattened your hearts in a day of slaughter.*

<sup>6</sup>*You have condemned and murdered the righteous one, who does not resist you.*

**5** Ἄγε νῦν οἱ πλούσιοι, κλαύσατε ὀλολύζοντες ἐπὶ ταῖς ταλαιπωρίαις ὑμῶν ταῖς

Come now the rich people, you weep howling over the miseries of you the ἐπερχομένας.

coming upon.

<sup>2</sup> ὁ πλοῦτος ὑμῶν σέσηπεν, καὶ τὰ ἱμάτια ὑμῶν σητόβρωτα γέγονεν,

The riches of you have rotted, and the garments of you moth-eaten have become,

<sup>3</sup> ὁ χρυσοῦς ὑμῶν καὶ ὁ ἄργυρος κατίωται, καὶ ὁ ἰὸς αὐτῶν εἰς μαρτύριον

the gold of you and the silver has been cankered, and the rust of them for a testimony

ὑμῖν ἔσται καὶ φάγεται τὰς σάρκας ὑμῶν ὡς πῦρ. ἔθησαυρίσατε ἐν ἐσχάταις ἡμέραις.

to you will be and will eat the flesh of you as fire. You laid up riches in last days.

<sup>4</sup> ἰδοὺ ὁ μισθὸς τῶν ἐργατῶν τῶν ἀμησάντων τὰς χώρας ὑμῶν ὁ ἀφυστερημένος

Behold the wages of the labourers of the having reaped the fields of you the having been kept back<sup>4</sup>

ἀφ' ὑμῶν κράζει, καὶ αἱ βοαὶ τῶν θερισάντων εἰς τὰ ὦτα κυρίου

from them cries out, and the shout of the having reaped into the ears of Lord

σαβαώθ εἰσελήλυθαν.

of Sabaoth have entered.

<sup>5</sup> ἔτρυφήσατε ἐπὶ τῆς γῆς καὶ ἐσπαταλήσατε, ἐθρέψατε τὰς καρδίας

You live luxuriously upon the earth and you lived wantonly, you nourished the hearts

ὑμῶν ἐν ἡμέρᾳ σφαγῆς,

of you in a day of slaughter,

<sup>6</sup> κατεδικάσατε, ἐφονεύσατε τὸν δίκαιον, οὐκ ἀντιτάσσεται ὑμῖν.

you condemned, you murdered the righteous, not he resists you.

#1 ὀλολύζοντες – howl, cry out in joy or distress. Only here in the NT. In LXX .

ταλαιπωρίαις – wretchedness, trouble, distress, misery – here and Romans 3:16. In LXX – Isaiah 59:7c – σύντριμμα καὶ ταλαιπωρία ἐν ταῖς, ὁδοῖς αὐτῶν, 'destruction and wretchedness are in the ways of them'. Psalm 12:5a Ἐκ τῆς ταλαιπωρίας τῶν πτωχῶν, 'From of the miseries of the poor,' also in Philo & Josephus.

#2 σέσηπεν – to cause to rot or decay – only here in the NT. In LXX, Philo, Josephus.

σητόβρωτα – only here in the NT. In LXX Job 18:28b – ἢ ὡσπερ ἱμάτιον σητόβρωτον. - 'or even as a moth-eaten garment.' Also Philo & Josephus.

#3 κατίωται, - become rusted, tarnished corroded, cankered. Here only in NT also Sir. 12:11c - καὶ γνώσῃ ὅτι οὐκ εἰς τέλος κατίωσεν. - 'you will know that not in end his rust.' Nowhere else in ancient sources of biblical words.

4 Perfect, Passive, Participle.

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#4 ἀμψάντων – mow, reap – here only in the NT but in LXX & Josephus.

βοαὶ – shout, cry – here only in NT; in LXX; 2 Macc. 4:22b – μετὰ δαδουχίας καὶ βοῶν εἰσπεπόρευται, - 'with torch lights and great shoutings was brought in,' - also Josephus.

σαβαώθ – Sabaoth – here & Romans 9:29 – applied to God as 'Lord of the Armies' or 'Lord of Hosts'. In LXX – a Greek transcription of Hebrew word.

#5 ἐτρυφήσατε – lead a life of self-indulgence and luxury, well fed, – here only in the NT but in LXX and many occurrences in the Apocrypha, also Philo & Josephus.

ἐσπατάλησατε – live wantonly, in indulgence – here & 1 Tim. 5:6 Ezekiel 16:49b καὶ ἐν εὐθηνίᾳ ἐσπατάλων αὐτή – 'and in abundance she lived wantonly' also in Sirach 21:15.

ἐθρέψατε – slaughter – here & Acts 8:32; Romans 8:36 in the NT. In LXX & Josephus

### Patience in Suffering

*7 Be patient, therefore, beloved, until the coming of the Lord. The farmer waits for the precious crop from the earth, being patient with it until it receives the early and the late rains.*

*<sup>8</sup>You also must be patient. Strengthen your hearts, for the coming of the Lord is near.*

*<sup>9</sup>Beloved, do not grumble against one another, so that you may not be judged. See, the Judge is standing at the doors!*

*<sup>10</sup>As an example of suffering and patience, beloved, take the prophets who spoke in the name of the Lord.*

*<sup>11</sup>Indeed we call blessed those who showed endurance. You have heard of the endurance of Job, and you have seen the purpose of the Lord, how the Lord is compassionate and merciful.*

*12 Above all, my beloved, do not swear, either by heaven or by earth or by any other oath, but let your "Yes" be yes and your "No" be no, so that you may not fall under condemnation.*

7 Μακροθυμήσατε οὖν, ἀδελφοί, ἕως τῆς παρουσίας τοῦ κυρίου. ἰδοὺ ὁ γεωργὸς  
Be patient therefore, brothers, until the Advent of the Lord. Behold the farmer  
ἐκδέχεται τὸν τίμιον καρπὸν τῆς γῆς, μακροθυμῶν ἐπ' αὐτῷ ἕως λάβῃ  
waits for the precious fruits of the earth, being patient over it until he should receive  
πρόϊμον καὶ ὄψιμον.  
early and later.

<sup>8</sup> μακροθυμήσατε καὶ ὑμεῖς, στηρίξατε τὰς καρδίας ὑμῶν, ὅτι ἡ παρουσία τοῦ κυρίου  
Be patient also you, strengthen the hearts of you, because the Advent of the Lord  
ἤγγικεν.  
is at hand.

<sup>9</sup> μὴ στενάζετε, ἀδελφοί, κατ' ἀλλήλων ἵνα μὴ κριθῆτε·  
Not grudge, brothers, against one another that not you should be judged;  
ἰδοὺ ὁ κριτὴς πρὸ τῶν θυρῶν ἔστηκεν.  
behold the Judge before the doors has stood.

<sup>10</sup> ὑπόδειγμα λάβετε, ἀδελφοί, τῆς κακοπαθίας καὶ τῆς μακροθυμίας  
An example take you, brothers, of the suffering affliction and of the patience  
τοῦς προφήτας, οἱ ἐλάλησαν ἐν τῷ ὀνόματι κυρίου.  
of the prophets, who spoke in the name of Lord.

<sup>11</sup> ἰδοὺ μακαρίζομεν τοὺς ὑπομείναντας τὴν ὑπομονὴν Ἰωβ ἠκούσατε, καὶ τὸ τέλος  
Behold we count fortunate the enduring the endurance of Job you heard, and the end  
κυρίου εἶδετε, ὅτι πολὺσπλαγχνος ἐστὶν ὁ κύριος καὶ οἰκτίρμων.  
of Lord you saw, that very pitiful is the Lord and of tender mercy.

<sup>12</sup> Πρὸ πάντων, δὲ, ἀδελφοί μου, μὴ ὀμνύετε, μήτε τὸν οὐρανὸν μήτε τὴν γῆν  
Before all things, but, brothers of me, not swear you, neither by the heaven nor by the earth

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μήτε ἄλλον τινὰ ὄρκον· ἦτω δὲ ὑμῶν τὸ ναὶ ναὶ καὶ τὸ οὐ οὐ, ἵνα μὴ ὑπὸ κρίσει  
nor other any oath; let be but of you the Yes Yes and the No No, that not under judgment  
πέσητε.  
you fall.

#7 πρόϊμον – early – here only in the NT but has a number of occurrences in the LXX.  
ὄψιμον. - late - here only in the NT. LXX – Deuteronomy 11:14a -καὶ δώσει τὸν ὑετὸν τῇ γῆ σου καθ' ὥραν  
πρώϊμον καὶ ὄψιμον, - 'he will give the rainy season to your land as a period early and later (or latter being the second  
of two)'. Note the variant spelling - πρώϊμον.  
#10 κακοπαθίας – misfortune, suffering, misery – only here in the NT and has the added connotation that suffering  
makes a person more able to persevere. Occurs in the LXX, Apocrypha, Philo, Plutarch.  
#11 μακαρίζομεν – fortunate, happy, blessed – here and Luke 1:48. In LXX, Apocrypha, Philo & Josephus.  
πολύσπλαγχνος – sympathetic, compassionate, merciful – here only and a rare word – appears a number of times in  
Hermas.  
οἰκτίρων. - merciful, compassionate (of God) – here & Luke 6:36 also in Sibylline Oracles - 4<sup>th</sup> c AD.  
#12 ἦτω – let be – 3<sup>rd</sup> singular imperative of εἶμι – to be – here & 1 Cor. 16:2

### The Prayer of Faith

*13 Are any among you suffering? They should pray. Are any cheerful? They should sing songs of praise.*

*14 Are any among you sick? They should call for the elders of the church and have them pray over them, anointing them with oil in the name of the Lord.*

*15 The prayer of faith will save the sick, and the Lord will raise them up; and anyone who has committed sins will be forgiven.*

*16 Therefore confess your sins to one another, and pray for one another, so that you may be healed. The prayer of the righteous is powerful and effective.*

*17 Elijah was a human being like us, and he prayed fervently that it might not rain, and for three years and six months it did not rain on the earth.*

*18 Then he prayed again, and the heaven gave rain and the earth yielded its harvest.*

*19 My brothers and sisters, if anyone among you wanders from the truth and is brought back by another,*

*20 you should know that whoever brings back a sinner from wandering will save the sinner's soul from death and will cover a multitude of sins.*

**13** Κακοπαθεῖ τις ἐν ὑμῖν; προσευχέσθω· εὐθυμεῖ τις; ψαλλέτω.  
Suffers affliction anyone among you? Let him pray; is cheerful anyone? Let him sing psalms;

**14** ἀσθενεῖ τις ἐν ὑμῖν; προσκαλεσάσθω τοὺς πρεσβυτέρους τῆς ἐκκλησίας, καὶ  
Is feeble anyone amongst you? Let him call the elders the assembly, and  
προσευξάσθωσαν ἐπ' αὐτὸν ἀλείψαντες ἐλαίῳ ἐν τῷ ὀνόματι [τοῦ κυρίου].  
let them pray over him having anointed with oil in the name of the Lord.<sup>5</sup>

**15** καὶ ἡ εὐχή τῆς πίστεως σώσει τὸν κάμνοντα, καὶ ἐγερεῖ αὐτὸν ὁ κύριος· κὰν ἁμαρτίας  
And the prayer of the faith will save the being sick, and will raise him the Lord; and if sins  
ἧ πεποιηκώς, ἀφεθήσεται αὐτῷ.  
he may be having committed,<sup>6</sup> it will be forgiven him.

**16** ἐξομολογεῖσθε οὓν ἀλλήλοις τὰς ἁμαρτίας, καὶ προσεύχεσθε ὑπὲρ ἀλλήλων, ὅπως  
Confess therefore to one another the sins, and pray on behalf of one another, so as  
ἰαθῆτε. πολὺ ἰσχύει δέησις δικαίου ἐνεργουμένη,  
you may be healed. Much is strong entreating of a righteous person effectively working,

5 In most important early MSS.

6 Perfect, Active, Participle.

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<sup>17</sup> Ἠλίας ἄνθρωπος ἦν ὁμοιοπαθῆς ἡμῖν, καὶ προσευχῆ προσήξατο  
Elijah a man was subject of like passions to us, and a prayer he prayed  
τοῦ μη βρέξαι, καὶ οὐκ ἔβρεξεν ἐπὶ τῆς γῆς ἑνιαυτοὺς τρεῖς καὶ μῆνας ἕξ.  
of the not to rain, and not it rained upon the earth years three and months six;  
<sup>18</sup> καὶ πάλιν προσήξατο, καὶ ὁ οὐρανὸς ὑετὸν ἔδωκεν καὶ ἡ γῆ ἐβλάστησεν τὸν καρπὸν  
and again he prayed, and the heaven rain gave and the earth brought forth the fruit  
αὐτῆς.  
of her.

<sup>19</sup> Ἀδελφοί μου, ἐάν τις ἐν ὑμῖν πλανηθῆ ἀπὸ τῆς ἀληθείας καὶ ἐπιστρέψῃ  
Brothers of me, if anyone among you should stray from the truth and should turn back  
τις αὐτὸν,  
anyone him,

<sup>20</sup> γινωσκέτε ὅτι ὁ ἐπιστρέψας ἀμαρτωλὸν ἐκ πλάνης ὁδοῦ αὐτοῦ  
know you that the having turned back a sinner out of straying about of way of him  
σώσει ψυχὴν αὐτοῦ ἐκ θανάτου καὶ καλύψει πλῆθος ἀμαρτιῶν.  
will save soul of him out of death and will hide a multitude of sins.

#13 εὐθυμεῖ – cheer up, be cheerful – here & Acts 27:22,25. - in Josephus.

#15 εὐχῆ – prayer (n.) - Jas. 5:15; oath – Acts 18:18, 21:23. LXX, Philo, Josephus.

κάμνοντα – 1. be weary, fatigued – Hebrews 12:3; 2. - be ill – here; 3 die. Also in Wisdom, Sibyline Oracles, Philo & Josephus.

#17 ὁμοιοπαθῆς – of similar feelings, having similar experiences to someone – Here & Acts 14:15. Also Apocrypha & Philo.