
Επιστολή του Ιακωβου † THE LETTER OF JAMES

INTRODUCTION

The *Letter of James* became accepted as New Testament canon only gradually; though accepted as inspired scripture in Egypt from a very early date, neither Clement of Rome nor the Shepherd of Hermas quote it, and it was likely not universally recognized in the Churches of East and West until the early 4th Century.

Although it begins with a greeting, the text is more in the form a sermon than a letter. Jesus is mentioned only twice and the letter, in large part, parallels Old Testament wisdom literature, such as speaking of tensions between the rich and the poor. Further, many of the sayings in James echo those of Jesus in the Synoptic Gospels, though the author does not invoke Jesus' authority.

Framing his letter within an overall theme of patient perseverance during trials and temptations, James writes in order to encourage his readers to live consistently with what they have learned in Christ. He condemns various sins, including pride, hypocrisy, favouritism, and slander. He encourages and implores believers to live humbly by godly, rather than by worldly wisdom; he encourages prayer in all situations.

The oldest extant manuscripts containing text of the letter are *Papyrus 20* (2:19 - 3:9) and *Papyrus 23* (1:10-12, 15-18), dating from the early 3rd Century. Most of the text (except 1:1-1:12) is preserved, in Coptic, in Papyrus 6, dating from the middle of the 4th Century.

AUTHORSHIP AND DATE

There are a number of early Christians named James and, when the early Church eventually accepted the canonical nature of the letter, they generally identified its author with 'James, the brother of the Lord' (Mt 13:55, 12:46), who played an important role in the early Jerusalem Church (Ac 12:17, 15:13-21, 21:18-26, 1Co 15:7, Ga 1:19, 2:9-12), and who was executed around 62 CE. This is not the Apostle, 'James the son of Zebedee' (Mt 10:2ff), who was martyred by Herod in 44 CE.

Many scholars today date the letter to the end of the 1st Century or the beginning of the 2nd and argue that it is pseudepigraphal (writing under the 'authority' of an established, historical figure was a common custom in the times of the OT & NT). Others advocate a two-stage composition theory, in which many sayings in the letter originate with James the brother of the Lord; these were then collected by James' disciples and redacted into the current form of the letter.

Ἰακωβου Ι

¹ Ἰακωβος θεοῦ καὶ κυρίου Ἰησοῦ Χριστοῦ δοῦλος ταῖς δώδεκα φυλαῖς ταῖς ἐν τῇ διασπορᾷ χαίρειν.

² Πᾶσαν χαρὰν ἠγάσασθε, ἀδελφοί μου, ὅταν πειρασμοῖς περιπέσητε ποικίλοις, ³ γινώσκοντες ὅτι τὸ δοκίμιον ὑμῶν τῆς πίστεως κατεργάζεται ὑπομονήν· ⁴ ἡ δὲ ὑπομονὴ ἔργον τέλειον ἐχέτω, ἵνα ᾗτε τέλειοι καὶ ὀλόκληροι, ἐν μηδενὶ λειπόμενοι.

⁵ Εἰ δέ τις ὑμῶν λείπεται σοφίας, αἰτείτω παρὰ τοῦ διδόντος θεοῦ πᾶσιν ἀπλῶς καὶ μὴ ὀνειδίζοντος, καὶ δοθήσεται αὐτῷ. ⁶ αἰτείτω δὲ ἐν πίστει, μηδὲν διακρινόμενος, ὁ γὰρ διακρινόμενος ἕοικεν κλύδωνι θαλάσσης ἀνεμιζομένῳ καὶ ῥιπιζομένῳ· ⁷ μὴ γὰρ οἶέσθω ὁ ἄνθρωπος ἐκεῖνος ὅτι λήμψεται τι παρὰ τοῦ κυρίου, ⁸ ἀνήρ διψυχος, ἀκατάστατος ἐν πάσαις ταῖς ὁδοῖς αὐτοῦ.

JAMES 1

¹ From James, slave of God and of the Lord Jesus Christ. Greetings to the twelve tribes of the Dispersion.

² My brothers, consider it a great joy when you face trials of many kinds; ³ for, you know well that the testing of your faith produces endurance ⁴ and endurance must complete its work so that you will become fully developed and complete, lacking in nothing.

⁵ Any of you who lacks wisdom must ask God, who gives to all generously and without scolding; it will be given. ⁶ But the prayer must be made with faith, and no trace of doubt, because a person who has doubts is like the waves thrown up in the sea by the buffeting of the wind. ⁷ That sort of person, being double-minded, ⁸ inconsistent in every activity, must not expect to receive anything from the Lord.

JAMES 1

¹ The literal translation of 'Greetings' is 'Rejoice', a normal Greek greeting; v. 2 makes a pun on the word. Undoubtedly, the background for the concept of being the Lord's 'slave' is to be found in the Old Testament; for a Jew, this concept did not connote drudgery but honour and privilege. It was used of Israel at times (Is 43:10) but was especially associated with famous OT personalities, including such great men as Moses (Jos 14:7), David (Ps 89:3; cf. 2S 7:5, 8), and Elijah (2K 10:10); all these men were 'servants (or slaves) of the Lord'.

² After 'brothers', the NRSV adds 'and sisters'.

³ The NJB has 'perseverance' in place of 'endurance' (as also in v. 4).

⁴ In place of 'lacking in nothing', the NJB has 'not deficient in any way'.

⁵ The NRSV has 'ungrudgingly' in place of 'without scolding'.

⁶ The NRSV [& WEBBE] end with 'and tossed [about] by the wind'.

⁷ The NRSV has the text of this verse as part of v. 8 and has an empty v. 7.

⁸ In place of 'inconsistent', the NRSV has 'unstable'.

⁹ Καυχάσθω δὲ ὁ ἀδελφὸς ὁ ταπεινὸς ἐν τῷ ὕψει αὐτοῦ, ¹⁰ ὁ δὲ πλούσιος ἐν τῇ ταπεινώσει αὐτοῦ, ὅτι ὡς ἄνθος χόρτου παρελεύσεται. ¹¹ ἀνέτειλεν γὰρ ὁ ἥλιος σὺν τῷ καύσωνι καὶ ἐξήρανε τὸν χόρτον, καὶ τὸ ἄνθος αὐτοῦ ἐξέπεσεν καὶ ἡ εὐπρέπεια τοῦ προσώπου αὐτοῦ ἀπώλετο· οὕτως καὶ ὁ πλούσιος ἐν ταῖς πορείαις αὐτοῦ μαρανθήσεται.

¹² Μακάριος ἀνὴρ ὃς ὑπομένει πειρασμόν, ὅτι δόκιμος γενόμενος λήμψεται τὸν στέφανον τῆς ζωῆς, ὃν ἐπηγγείλατο τοῖς ἀγαπῶσιν αὐτόν. ¹³ μηδεὶς πειραζόμενος λεγέτω ὅτι Ἄπο θεοῦ πειράζομαι· ὁ γὰρ θεὸς ἀπειραστός ἐστὶν κακῶν, πειράζει δὲ αὐτὸς οὐδένα. ¹⁴ ἕκαστος δὲ πειράζεται ὑπὸ τῆς ἰδίας ἐπιθυμίας ἐξελκόμενος καὶ δελεαζόμενος· ¹⁵ εἶτα ἡ ἐπιθυμία συλλαβοῦσα τίκτει ἁμαρτίαν, ἡ δὲ ἁμαρτία ἀποτελεσθεῖσα ἀποκύει θάνατον. ¹⁶ μὴ πλανᾶσθε, ἀδελφοί μου ἀγαπητοί.

¹⁷ Πᾶσα δόσις ἀγαθὴ καὶ πᾶν δῶρημα τέλειον ἄνωθεν ἐστὶν, καταβαῖνον ἀπὸ τοῦ πατρὸς τῶν φώτων, παρ' ᾧ οὐκ

⁹ It is right that the brother in humble circumstances should glory in being lifted up ¹⁰ and the rich in being brought low. For, the rich will last no longer than a flower in the field; ¹¹ the scorching sun comes up and the grass withers, its flower falls, its beauty is lost. It is the same with the rich: in the middle of a busy life, the rich will wither.

¹² Blessed is anyone who endures temptation; for, he is of proven worth and will win the crown of life that he has promised to those who love him. ¹³ Never, when tempted, say, "God is tempting me;" God cannot be tempted by evil and he does not tempt anybody. ¹⁴ Everyone is tempted by being attracted and seduced by that person's own wrong desire. ¹⁵ Then the desire conceives and gives birth to sin; and, when sin reaches full growth, it gives birth to death. ¹⁶ Make no mistake about this, my dear brothers.

¹⁷ All that is good, all that is perfect, is given us from above; it comes down from the Father of all light; with him, there is no

⁹ The NRSV has 'believer' in place of 'brother'.

¹⁰ The NJB has 'wild flower' in place of 'flower in the field'.

¹¹ Another reading for the opening is, "The sun comes up with a scorching wind."

¹² In place of 'he has promised', some MSS have 'God has promised' and others have 'the Lord has promised' (as does the NJB).

¹³ In place of 'tempted', the NJB has 'you are being put to the test'.

¹⁴ The NJB has 'put to the test' in place of 'tempted'.

¹⁵ The language here is highly reminiscent of that of Jewish wisdom literature.

¹⁶ In place of 'my dear brothers', the NRSV has 'my beloved'.

¹⁷ The *Vetus Latina* omits 'from above'. Some MSS ends with, "variation due to a shadow of turning."

ἐνὶ παραλλαγῇ ἢ τροπῆς ἀποσκίασμα. ¹⁸ βουληθεῖς ἀπεκύησεν ἡμᾶς λόγῳ ἀληθείας, εἰς τὸ εἶναι ἡμᾶς ἀπαρχὴν τινα τῶν αὐτοῦ κτισμάτων.

¹⁹ Ἴστε, ἀδελφοί μου ἀγαπητοί. ἔστω δὲ πᾶς ἄνθρωπος ταχύς εἰς τὸ ἀκοῦσαι, βραδύς εἰς τὸ λαλῆσαι, βραδύς εἰς ὀργὴν. ²⁰ ὀργὴ γὰρ ἀνδρὸς δικαιοσύνην θεοῦ οὐκ ἐργάζεται. ²¹ διὸ ἀποδέμενοι πᾶσαν ῥυπαρίαν καὶ περισσεῖαν κακίας ἐνπραῦτητι δέξασθε τὸν ἔμφυτον λόγον τὸν δυνάμενον σῶσαι τὰς ψυχὰς ὑμῶν.

²² Γίνεσθε δὲ ποιηταὶ λόγου καὶ μὴ ἀκροαταὶ μόνον παραλογιζόμενοι ἑαυτοῦς. ²³ ὅτι εἴ τις ἀκροατὴς λόγου ἐστὶν καὶ οὐ ποιητὴς, οὗτος ἔοικεν ἀνδρὶ κατανοοῦντι τὸ πρόσωπον τῆς γενέσεως αὐτοῦ ἐν ἐσόπτρῳ. ²⁴ κατενόησεν γὰρ ἑαυτὸν καὶ ἀπελήλυθεν καὶ εὐθέως ἐπελάθετο ὁποῖος ἦν. ²⁵ ὁ δὲ παρακύψας εἰς νόμον τέλειον τὸν τῆς ἐλευθερίας καὶ παραμείνας, οὐκ ἀκροατὴς ἐπιλησμονῆς γενόμενος ἀλλὰ ποιητὴς ἔργου, οὗτος μακάριος ἐν τῇ ποιήσει αὐτοῦ ἔσται.

variation, no shadow due to change. ¹⁸ By his own choice, he gave birth to us by the message of the truth, so that we should be a sort of first fruits of all his creation.

¹⁹ You must understand this, my dear brothers: let everyone be quick to listen but slow to speak and slow to anger; ²⁰ For, God's righteousness is never served by human anger. ²¹ So, do away with all sordidness and rank growth of wickedness; humbly welcome the Word that has been planted in you and can save your souls.

²² But you must do what the Word tells you and not just listen to it and deceive yourselves. ²³ For, anyone who listens to the Word and takes no action is like someone who looks at his own features in a mirror and, ²⁴ once he has seen what he looks like, goes off and immediately forgets it. ²⁵ But anyone who looks steadily at the perfect law of freedom and keeps to it – not being listeners who forget but putting it into practice – will be blessed in every undertaking.

¹⁸ For 'all his creation', the NRSV has 'his creatures'.

¹⁹ In place of 'my dear brothers', the NRSV has 'my beloved'.

²⁰ The word translated 'human' here is ἀνδρὸς, which often means 'male' or 'man' (as opposed to 'woman' but it is sometimes used generically and, in this context, contrasted with 'God's righteousness', the point is human anger (not exclusively male).

²¹ In place of 'all sordidness and rank growth of wickedness', the NJB has 'all impurities and remnants of evil' and NETB has 'all filth and evil excess'. Another reading for 'save your souls' is 'preserve your life'.

²² The NRSV does not capitalise 'Word'.

²³ The literal translation of 'his own features' is 'the face of his birth'.

²⁴ Literally translated, this verse ends, "and he has gone out and immediately has forgotten."

²⁵ The NRSV & NETB have 'liberty' in place of 'freedom'.

²⁶ Εἴ τις δοκεῖ θρησκὸς εἶναι, μὴ χαλιναγωγῶν γλῶσσαν αὐτοῦ ἀλλὰ ἀπατῶν καρδίαν αὐτοῦ, τούτου μάταιος ἡ θρησκεία. ²⁷ Θρησκεία καθαρὰ καὶ ἀμίαντος παρὰ τῷ Θεῷ καὶ πατρὶ αὕτη ἐστίν, ἐπισκέπτεσθαι ὀρφανοὺς καὶ χήρας ἐν τῇ θλίψει αὐτῶν, ἄσπιλον ἑαυτὸν τηρεῖν ἀπὸ τοῦ κόσμου.

²⁶ Nobody who fails to bridle the tongue can claim to be religious; this is self-deception and their religion is worthless. ²⁷ Pure, unspoilt religion, in the eyes of God the Father, is this: coming to the help of orphans and widows in their hardships and keeping oneself uncontaminated by the world.

²⁶ In place of 'bridle', the NJB has 'keep a tight rein on'.

²⁷ The NJB has 'God our Father' in place of 'God the Father'; the literal translation is 'the God and Father' (τῷ Θεῷ καὶ πατρὶ).

Ἰακωβου 2

¹ Ἀδελφοί μου, μὴ ἐν προσωπολημψίαις ἔχετε τὴν πίστιν τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ τῆς δόξης. ² εἰάν γὰρ εἰσέλθῃ εἰς συναγωγὴν ὑμῶν ἀνὴρ χρυσοδακτύλιος ἐν ἐσθῆτι λαμπρᾷ, εἰσέλθῃ δὲ καὶ πτωχὸς ἐν ῥυπαρᾷ ἐσθῆτι, ³ ἐπιβλέψητε δὲ ἐπὶ τὸν φοροῦντα τὴν ἐσθῆτα τὴν λαμπρὰν καὶ εἶπητε, Σὺ κάθου ὧδε καλῶς, καὶ τῷ πτωχῷ εἶπητε, Σὺ στήθι ἢ κάθου ἐκεῖ ὑπὸ τὸ ὑποπόδιόν μου, ⁴ οὐ διεκρίθητε ἐν ἑαυτοῖς καὶ ἐγένεσθε κριταὶ διαλογισμῶν πονηρῶν; ⁵ Ἀκούσατε, ἀδελφοί μου ἀγαπητοί. οὐχ ὁ θεὸς ἐξελέξατο τοὺς πτωχοὺς τῷ κόσμῳ πλουσίους ἐν πίστει καὶ κληρονόμους τῆς βασιλείας ἧς ἐπηγγείλατο τοῖς ἀγαπῶσιν αὐτόν; ⁶ ὑμεῖς δὲ ἠτιμάσατε τὸν πτωχόν. οὐχ οἱ πλούσιοι καταδυναστεύουσιν ὑμῶν, καὶ αὐτοὶ ἔλκουσιν ὑμᾶς εἰς κριτήρια; ⁷ οὐκ αὐτοὶ βλασφημοῦσιν τὸ καλὸν ὄνομα τὸ ἐπικληθὲν ἐφ' ὑμᾶς;

JAMES 2

¹ My brothers, do not let partiality enter into your faith in Jesus Christ, our glorified Lord. ² For, if a man comes into your synagogue, well-dressed and gold rings, and a poor man, in shabby clothes, also comes in, ³ and you take notice of the well-dressed man and say, "Come this way to the best seats;" then you tell the poor man, "Stand over there, " or, "You can sit on the floor by my footrest." ⁴ In making this distinction among yourselves, are you not judges with evil thoughts? ⁵ Listen, my dear brothers: it was those who were poor according to the world that God chose, to be rich in faith and to be the heirs to the kingdom that he promised to those who love him. ⁶ You, on the other hand, have dishonoured the poor. Is it not the rich who lord it over you? Are they not the ones who drag you into court, ⁷ who blaspheme the honourable name that has been pronounced over you?

JAMES 2

- ¹ Literally translated, the verse ends, "Our Lord Jesus Christ of glory." In place of 'partiality', the NJB has 'class distinction' and the NRSV has 'acts of favouritism'.
- ² In place of 'synagogue', here following the Greek text (συναγωγὴν) and NJB, the NRSV & NETB have 'assembly'. The word usually means a Jewish place of worship but can be more general (another option is 'meeting').
- ³ The literal translation of 'by my footrest' is 'under my footstool'.
- ⁴ The NJB ends the verse with, "have you not used a corrupt standard?"
- ⁵ After 'brothers', the NRSV adds 'and sisters'.
- ⁶ In the Greek text, 'the poor' is singular (i.e. referring to the poor man of v. 2).
- ⁷ The NJB starts this verse earlier, at 'Are they not the ones'.

⁸ Εἰ μέντοι νόμον τελεῖτε βασιλικὸν κατὰ τὴν γραφήν, Ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτὸν, καλῶς ποιεῖτε· ⁹ εἰ δὲ προσωπολημπτεῖτε, ἁμαρτίαν ἐργάζεσθε, ἐλεγχόμενοι ὑπὸ τοῦ νόμου ὡς παραβάται. ¹⁰ ὅστις γὰρ ὅλον τὸν νόμον τηρήσῃ, πταισῆ δὲ ἐν ἐνί, γέγονεν πάντων ἔνοχος. ¹¹ ὁ γὰρ εἰπὼν, Μὴ μοιχεύσης, εἶπεν καὶ, Μὴ φονεύσης· εἰ δὲ οὐ μοιχεύεις, φονεύεις δέ, γέγονας παραβάτης νόμου. ¹² οὕτως λαλεῖτε καὶ οὕτως ποιεῖτε ὡς διὰ νόμου ἐλευθερίας μέλλοντες κρίνεσθαι. ¹³ ἢ γὰρ κρίσις ἀνέλεος τῷ μὴ ποιήσαντι ἔλεος· κατακαυχᾶται ἔλεος κρίσεως.

¹⁴ Τί τὸ ὄφελος, ἀδελφοί μου, ἐὰν πίστιν λέγῃ τις ἔχειν, ἔργα δὲ μὴ ἔχῃ; μὴ δύναται ἡ πίστις σῶσαι αὐτόν; ¹⁵ ἐὰν ἀδελφὸς ἢ ἀδελφὴ γυμνοὶ ὑπάρχωσιν καὶ λειπόμενοι τῆς ἐφημέρου τροφῆς, ¹⁶ εἶπη δὲ τις αὐτοῖς ἐξ ὑμῶν, Ὑπάγετε ἐν εἰρήνῃ, θερμαίνεσθε καὶ χορτάζεσθε, μὴ δῶτε δὲ αὐτοῖς τὰ ἐπιτήδεια τοῦ σώματος, τί τὸ ὄφελος; ¹⁷ οὕτως καὶ ἡ πίστις, ἐὰν μὴ ἔχῃ ἔργα, νεκρά ἐστὶν καθ' ἑαυτήν.

⁸ You do well to keep the royal Law of scripture: You will love your neighbour as yourself; ⁹ but, as soon as you show prejudice, you commit sin and are convicted by the Law as sinners. ¹⁰ For, whoever keeps the whole Law but trips up on a single point is still guilty of it all. ¹¹ For, he who said, “You must not commit adultery” said also, “You must not kill.” Now if you do not commit adultery but do commit murder, you are a violator of the law. ¹² Speak and act as people who are to be judged by the law of freedom. ¹³ Whoever acts without mercy will be judged without mercy; but mercy triumphs over judgement.

¹⁴ What good is it, my brothers, if someone claims to have faith but does not have works? Can faith save you? ¹⁵ If a brother or sister needs clothes and lacks daily food, ¹⁶ and one of you says to them, “I wish you well; keep yourself warm and eat plenty,” without giving them these bare necessities of life, then what is the good of that? ¹⁷ In the same way faith: if good deeds do not go with it, it is quite dead.

⁸ The NJB has ‘supreme’ in place of ‘royal’. The verse quotes Lv 19:18.

⁹ The NJB has ‘class distinction’ in place of ‘prejudice’.

¹⁰ Before ‘it all’, the NJB adds ‘breaking’.

¹¹ This verse quotes Ex 20:13–14 or Dt 5:17–18.

¹² The NRSV has ‘freedom’ in place of ‘liberty’.

¹³ The NJB ends with, “but mercy can afford to laugh at judgement.”

¹⁴ After ‘brothers’, the NRSV adds ‘and sisters’.

¹⁵ Here, the term ‘brother or sister’ is explicit in the Greek text (ἀδελφὸς ἢ ἀδελφὴ).

¹⁶ A more literal translation of ‘bare necessities of life’ is ‘what is necessary for the body’.

¹⁷ The literal translation of ‘it is quite dead’ is ‘it is dead by itself’.

¹⁸ Ἄλλ' ἐρεῖ τις, Σὺ πίστιν ἔχεις καὶ γὰρ ἔργα ἔχω. δεῖξόν μοι τὴν πίστιν σου χωρὶς τῶν ἔργων, καὶ γὰρ σοὶ δεῖξω ἐκ τῶν ἔργων μου τὴν πίστιν. ¹⁹ σὺ πιστεύεις ὅτι εἷς θεὸς ἐστίν; καλῶς ποιεῖς· καὶ τὰ δαιμόνια πιστεύουσιν καὶ φόβουσι. ²⁰ θέλεις δὲ γινῶναι, ὡς ἄνθρωπε κενέ, ὅτι ἡ πίστις χωρὶς τῶν ἔργων ἀργή ἐστίν; ²¹ Ἀβραὰμ ὁ πατὴρ ἡμῶν οὐκ ἐξ ἔργων ἐδικαιώθη, ἀνεπέγκας Ἰσαὰκ τὸν υἱὸν αὐτοῦ ἐπὶ τὸ θυσιαστήριον; ²² βλέπεις ὅτι ἡ πίστις συνήργει τοῖς ἔργοις αὐτοῦ καὶ ἐκ τῶν ἔργων ἡ πίστις ἐτελειώθη, ²³ καὶ ἐπληρώθη ἡ γραφή ἢ λέγουσα, Ἐπίστευσεν δὲ Ἀβραὰμ τῷ θεῷ, καὶ ἐλογίσθη αὐτῷ εἰς δικαιοσύνην, καὶ φίλος θεοῦ ἐκλήθη. ²⁴ ὁρᾶτε ὅτι ἐξ ἔργων δικαιούται ἄνθρωπος καὶ οὐκ ἐκ πίστεως μόνον. ²⁵ ὁμοίως δὲ καὶ Ῥαὰβ ἡ πόρνη οὐκ ἐξ ἔργων ἐδικαιώθη, ὑποδεξαμένη τοὺς ἀγγέλους καὶ ἑτέρα ὁδῶ ἐκβαλοῦσα; ²⁶ ὥσπερ γὰρ τὸ σῶμα χωρὶς πνεύματος νεκρὸν ἐστίν, οὕτως καὶ ἡ πίστις χωρὶς ἔργων νεκρά ἐστίν.

¹⁸ But someone may say, “You have faith and I have deeds?” Show me your faith without deeds and, by my deeds, I will show you my faith. ¹⁹ You believe in the one God – you do well; but even the demons believe that and they tremble with fear. ²⁰ Fool! Would you not like to know that faith without deeds is useless? ²¹ Was not Abraham our father justified by his deed, when he offered his son Isaac on the altar? ²² So, you can see that his faith was working together with his deeds; his faith became perfect by what he did. ²³ Thus, the scripture was fulfilled: Abraham put his faith in God and this was considered as making him upright; and he received the name, ‘Friend of God’. ²⁴ You see now that it is by deeds, and not by faith alone, that someone is justified. ²⁵ There is another example of the same kind: Rahab the prostitute, was she not justified by her deeds because she welcomed the messengers and showed them a different way to leave? ²⁶ As a body without spirit is dead, so faith without deeds is dead.

¹⁸ There is considerable doubt about where the words of the ‘someone’ end and where James’ reply begins; some see the quotation running to the end of v. 18, others to the end of v. 19. However, most punctuate as shown here.

¹⁹ In place of ‘you do well’, the NJB has ‘that is credible enough’.

²⁰ The literal translation of ‘Fool’ is ‘O empty man’.

²¹ The NRSV has ‘ancestor’ in place of ‘father’.

²² In place of ‘working together with’, the NRSV has ‘active along with’.

²³ The quotation is from Gn 15:6.

²⁴ The NJB has ‘only by believing’ in place of ‘by faith alone’.

²⁵ In place of ‘messengers’, some MSS read ‘spies’.

²⁶ The NJB ends with, “so is faith without deeds.”

Ἰακωβου 3

¹ Μὴ πολλοὶ διδάσκαλοι γίνεσθε, ἀδελφοί μου, εἰδότες ὅτι μεῖζον κρίμα λημφόμεθα. ² πολλὰ γὰρ πταίομεν ἅπαντες. εἴ τις ἐν λόγῳ οὐ πταίει, οὗτος τέλειος ἄνθρωπος, δυνατὸς χαλιναγωγῆσαι καὶ ὅλον τὸ σῶμα. ³ εἰ δὲ τῶν ἵππων τοὺς χαλινοὺς εἰς τὰ στόματα βάλλομεν εἰς τὸ πείθεσθαι αὐτοὺς ἡμῖν, καὶ ὅλον τὸ σῶμα αὐτῶν μετάγομεν. ⁴ ἰδοὺ καὶ τὰ πλοῖα, τηλικαῦτα ὄντα καὶ ὑπὸ ἀνέμων σκληρῶν ἐλαυνόμενα, μέταγεται ὑπὸ ἐλαχίστου πηδαλίου ὅπου ἡ ὀρμὴ τοῦ εὐδύνοντος βούλεται. ⁵ οὕτως καὶ ἡ γλῶσσα μικρὸν μέλος ἐστὶν καὶ μεγάλα αὐχεῖ.

Ἴδοὺ ἡλίκον πῦρ ἡλίκην ὕλην ἀνάπτει. ⁶ καὶ ἡ γλῶσσα πῦρ, ὁ κόσμος τῆς ἀδικίας, ἡ γλῶσσα καδίσταται 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 ἐναλίω δαμάζεται καὶ δεδάμασται τῇ φύσει τῇ

JAMES 3

¹ Only a few of you, my brothers, should be teachers, knowing that we shall receive a stricter judgement. ² For, we all trip up in many ways. One who does not trip up in speech has reached perfection and is able to keep the whole body on a tight rein. ³ Once we put a bit in the horse's mouth, to make it do what we want, we have the whole animal under our control. ⁴ Behold the ships: no matter how big they are, even if a gale is driving them, they are directed by a tiny rudder wherever the whim of the pilot decides. ⁵ So, the tongue is only a tiny part of the body but its boasts are great.

Think how small a flame can set fire to a huge forest. ⁶ And the tongue is a flame, too. Among all the parts of the body, the tongue is a whole world of iniquity: it infects the whole body; catching fire itself from hell, it sets fire to the whole wheel of creation. ⁷ For, every kind of wild animal, and birds, and reptiles, and sea creatures, can all be tamed, and have been

JAMES 3

¹ After 'brothers', the NRSV & NETB add 'and sisters'.

² The literal translation of 'trip up' (as NJB) is 'fail'.

³ Some MSS open with 'Look!' in place of 'Once'.

⁴ 'Behold', from ἰδοὺ, means look at, take notice, observe, see, or gaze at; it is often used as an interjection.

⁵ The NRSV ends the 1st sentence with, "it boasts of great exploits."

⁶ An alternative reading for the opening is, "The tongue is a fire, a whole wicked world in itself." A more literal translation of 'hell' is 'Gehenna'.

⁷ The NJB has 'fish' in place of 'sea creatures' and 'humans' in place of 'the human species'.

ἀνθρωπίνῃ· ⁸ τὴν δὲ γλῶσσαν οὐδεὶς δαμάσαι δύναται ἀνθρώπων· ἀκατάστατον κακόν, μεστή ἰοῦ θανατηφόρου. ⁹ ἐν αὐτῇ εὐλογοῦμεν τὸν κύριον καὶ πατέρα, καὶ ἐν αὐτῇ καταρώμεθα τοὺς ἀνθρώπους τοὺς καθ' ὁμοίωσιν θεοῦ γεγονότας· ¹⁰ ἐκ τοῦ αὐτοῦ στόματος ἐξέρχεται εὐλογία καὶ κατάρα. οὐ χρεὴ, ἀδελφοί μου, ταῦτα οὕτως γίνεσθαι. ¹¹ μήτι ἢ πηγὴ ἐκ τῆς αὐτῆς ὀπῆς βρῦει τὸ γλυκὺ καὶ τὸ πικρόν; ¹² μὴ δύναται, ἀδελφοί μου, συκῆ ἐλαίας ποιῆσαι ἢ ἄμπελος σῦκα; οὔτε ἀλυκὸν γλυκὺ ποιῆσαι ὕδωρ. ¹³ Τίς σοφὸς καὶ ἐπιστήμων ἐν ὑμῖν; δεῖξάτω ἐκ τῆς καλῆς ἀναστροφῆς τὰ ἔργα αὐτοῦ ἐν πραύτητι σοφίας. ¹⁴ εἰ δὲ ζῆλον πικρὸν ἔχετε καὶ ἐριθείαν ἐν τῇ καρδίᾳ ὑμῶν, μὴ κατακαυχᾶσθε καὶ ψεύδεσθε κατὰ τῆς ἀληθείας. ¹⁵ οὐκ ἔστιν αὕτη ἢ σοφία ἄνωθεν κατερχομένη, ἀλλὰ ἐπίγειος, ψυχικὴ, δαιμονιώδης· ¹⁶ ὅπου γὰρ ζῆλος καὶ ἐριθεία, ἐκεῖ ἀκαταστασία καὶ πᾶν φαῦλον πρᾶγμα. ¹⁷ ἢ δὲ ἄνωθεν

tamed, by the human species; ⁸ but nobody can tame the tongue – it is a restless evil, full of deadly poison. ⁹ We use it to bless the Lord and Father but we also use it to curse people who are made in the image of God: ¹⁰ the blessing and the curse come out of the same mouth. My brothers, this must be wrong! ¹¹ Does any spring produce a flow of both fresh water and salt water out of the same opening? ¹² Can a fig tree yield olives, my brothers, or a grapevine yield figs? No more can sea water yield fresh water.

¹³ Whoever is wise or understanding among you should, by a good life, show deeds done in the gentleness of wisdom. ¹⁴ But if, at heart, you have bitter envy or selfish ambition, do not be boastful or hide the truth with lies; ¹⁵ this is not the wisdom that comes from above but earthly, mortal, and devilish. ¹⁶ For, where there is envy and ambition, there is also disorder and wickedness of every kind; ¹⁷ but the wisdom from above is first

⁸ In place of 'restless', many MSS read 'uncontrollable' (ἀκατασχετόν), while most of the more significant MSS have ἀκατάστατον. Externally, the latter reading should be preferred but, internally, things are more complex.

⁹ The NRSV has 'likeness' in place of 'image'.

¹⁰ After 'brothers', the NRSV & NETB add 'and sisters'.

¹¹ In place of 'spring ... opening', the NJB has 'water supply ... pipe'.

¹² After 'brothers', the NRSV & NETB add 'and sisters'.

¹³ The NJB has 'give evidence of' in place of 'show'.

¹⁴ In place of 'bitter envy', the NJB has 'the bitterness of jealousy'.

¹⁵ For 'mortal', the NJB has 'human', the NRSV has 'unspiritual', and NETB has 'natural'.

¹⁶ The NJB has 'disharmony' in place of 'disorder'.

¹⁷ Before 'from above', the NJB adds 'that comes down'.

σοφία πρῶτον μὲν ἀγνή ἐστίν, ἔπειτα εἰρηνική, ἐπιεικής, εὐπειθή, μεστή ἐλέους καὶ καρπῶν ἀγαθῶν, ἀδιάκριτος, ἀνυπόκριτος.¹⁸ καρπὸς δὲ δικαιοσύνης ἐν εἰρήνῃ σπείρεται τοῖς ποιοῦσιν εἰρήνην.

pure, then peaceable, kindly, and considerate; it is full of mercy and shows itself by doing good; there is no trace of partiality or hypocrisy in it.¹⁸ The peace sown by peacemakers brings a harvest of justice.

¹⁸ Other readings for 'by' are 'for' and 'among'.

Ἰακωβου 4

¹ Πόθεν πόλεμοι καὶ πόθεν μάχαι ἐν ὑμῖν; οὐκ ἐντεῦθεν, ἐκ τῶν ἡδονῶν ὑμῶν τῶν στρατευομένων ἐν τοῖς μέλεσιν ὑμῶν; ² ἐπιθυμεῖτε, καὶ οὐκ ἔχετε· φονεύετε καὶ ζηλοῦτε, καὶ οὐ δύνασθε ἐπιτυχεῖν· μάχεσθε καὶ πολεμεῖτε. οὐκ ἔχετε διὰ τὸ μὴ αἰτεῖσθαι ὑμᾶς· ³ αἰτεῖτε καὶ οὐ λαμβάνετε, διότι κακῶς αἰτεῖσθε, ἵνα ἐν ταῖς ἡδοναῖς ὑμῶν δαπανήσητε. ⁴ μοιχαλίδες, οὐκ οἴδατε ὅτι ἡ φιλία τοῦ κόσμου ἔχθρα τοῦ θεοῦ ἐστίν; ὃς ἐὰν οὖν βουλευθῆ φίλος εἶναι τοῦ κόσμου, ἐχθρὸς τοῦ θεοῦ καθίσταται. ⁵ ἢ δοκεῖτε ὅτι κενῶς ἡ γραφή λέγει, Πρὸς φθόνον ἐπιποθεῖ τὸ πνεῦμα ὃ κατώκισεν ἐν ἡμῖν; ⁶ μείζονα δὲ δίδωσιν χάριν· διὸ λέγει, Ὁ θεὸς ὑπερηφάνοις ἀντιτάσσεται, ταπεινοῖς δὲ δίδωσιν χάριν. ⁷ ὑποτάγητε οὖν τῷ θεῷ· ἀντίστητε δὲ τῷ διαβόλῳ, καὶ φεύξεται ἀπ' ὑμῶν· ⁸ ἐγγίσατε τῷ θεῷ, καὶ ἐγγίει ὑμῖν. καθαρίσατε χεῖρας, ἀμαρτωλοί, καὶ ἀγνίσατε

JAMES 4

¹ Where do the wars and battles among you first start? Is it not from the desires that fight within you? ² You want something and you lack it; so, you will kill. You covet what you cannot obtain; so, you fight to get your way by force. You do not have because you do not ask; ³ if you do ask and do not receive, you asked wrongly, to indulge your passions. ⁴ Adulterers! Do you not realize that love for the world is hatred for God? Anyone who chooses the world for a friend is constituted an enemy of God. ⁵ Can you not see the point of the saying in scripture, "He years jealously for the spirit he made to dwell in us?" ⁶ But he has given us an even greater grace, as scripture says: God opposes the proud but he accords his favour to the humble. ⁷ Give in to God, then; resist the devil and he will flee from you. ⁸ The nearer you go to God, the nearer God will come to you. Clean your hands, you sinners, and clear your minds, you

JAMES 4

¹ For the 2nd question, the NJB reads, "Is it not precisely in the desires fighting inside your own selves?"

² Some emend the text of this verse to read, "You want something and you lack it; you are envious and jealous and you cannot get it; you fight to get your way by force."

³ The NJB has 'pray[ed]' in place of 'ask[ed]'.

⁴ The word translated 'Adulterers' is feminine and recalls the imagery of Israel as the unfaithful wife of Yahweh (cf. Ho 1:2, Is 1:21, Jr 3:6-10).

⁵ The quotation here is hard to identify.

⁶ The quotation here is from Pr 3:34 (LXX).

⁷ The NJB has 'run away' in place of 'flee'.

⁸ In place of 'double-minded', the NJB has 'waverers'.

καρδίας, δίψυχοι. ⁹ ταλαιπωρήσατε καὶ πενθήσατε καὶ κλαύσατε· ὁ γέλως ὑμῶν εἰς πένθος μετατραπήτω καὶ ἡ χαρὰ εἰς κατήφειαν. ¹⁰ ταπεινώθητε ἐνώπιον κυρίου, καὶ ὑψώσει ὑμᾶς.

¹¹ Μὴ καταλαλεῖτε ἀλλήλων, ἀδελφοί· ὁ καταλαλῶν ἀδελφοῦ ἢ κρίνων τὸν ἀδελφὸν αὐτοῦ καταλαλεῖ νόμου καὶ κρίνει νόμον· εἰ δὲ νόμον κρίνεις, οὐκ εἶ ποιητὴς νόμου ἀλλὰ κριτὴς. ¹² εἷς ἐστὶν νομοθέτης καὶ κριτὴς, ὁ δυνάμενος σῶσαι καὶ ἀπολέσαι· σὺ δὲ τίς εἶ, ὁ κρίνων τὸν πλησίον;

¹³ Ἄγε νῦν οἱ λέγοντες, Σήμερον ἢ αὔριον πορευσόμεθα εἰς τήνδε τὴν πόλιν καὶ ποιήσομεν ἐκεῖ ἐνιαυτὸν καὶ ἐμπορευσόμεθα καὶ κερδήσομεν. ¹⁴ οἵτινες οὐκ ἐπίστασθε τῆς αὔριον ποία ἢ ζωὴ ὑμῶν. ἀτμίς γάρ ἐστε πρὸς ὀλίγον φαινόμενη, ἔπειτα καὶ ἀφανιζομένη. ¹⁵ ἀντὶ τοῦ λέγειν ὑμᾶς, Ἐὰν ὁ κύριος θέλη, καὶ ζήσομεν καὶ ποιήσομεν τοῦτο ἢ ἐκεῖνο. ¹⁶ νῦν δὲ καυχᾶσθε ἐν ταῖς ἀλαζονείαις ὑμῶν· πᾶσα καύχησις τοιαύτη πονηρὰ ἐστίν. ¹⁷ εἰδότε οὖν καλὸν ποιεῖν καὶ μὴ ποιοῦντι, ἁμαρτία αὐτῶ ἐστίν.

double-minded. ⁹ Lament and mourn and weep. Your laughter must be turned into mourning, your happiness into dejection. ¹⁰ Humble yourselves before the Lord and he will exalt you.

¹¹ Brothers, do not slander one another. Whoever slanders a brother, or condemns one, speaks against the Law and judges the Law. But, if you judge the Law, you are not subject to it but a judge. ¹² There is only one lawgiver and judge, who is able to save or to destroy. So, who are you to judge your neighbour?

¹³ Well now, you who say, "Today or tomorrow, we are off to this or that town and spend a year there, doing business, and make money." ¹⁴ You do not know what your life will be tomorrow; for, you are a mist that appears for a little while and then vanishes. ¹⁵ Instead of this, you should say, "If it is the Lord's will, we shall still be alive to do this or that." ¹⁶ But, as it is, how boastful and loud-mouthed you are! All such boasting is evil. ¹⁷ Anyone, then, who knows the right thing to do and fails to do it commits a sin.

⁹ For the 1st sentence, here following the NRSV, the NJB has, "Appreciate your wretchedness and weep for it in misery."

¹⁰ The NJB has 'lift you up' in place of 'exalt you'.

¹¹ After 'brothers', the NRSV adds 'and sisters'.

¹² Some MSS open with, "There is only one – the lawgiver."

¹³ In place of 'doing business', the NJB has 'trading'.

¹⁴ The NRSV opens, "You do not know what tomorrow will bring. What is your life?"

¹⁵ Literally translated, the verse opens, "Instead of your saying."

¹⁶ Another option for 'loud-mouthed' is 'arrogant'.

¹⁷ Literally translated, the verse ends, "to him it is sin."

Ἰακωβου 5

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 ἰὸς αὐτῶν εἰς μαρτύριον ὑμῶν ἔσται καὶ φάγεται τὰς σάρκας ὑμῶν ὡς πῦρ· ἐθησαυρίσατε ἐν ἐσχάταις ἡμέραις. ⁴ Ἴδού ὁ μισθὸς τῶν ἐργατῶν τῶν ἀμησάντων τὰς χώρας ὑμῶν ὁ ἀφυστερημένος ἀφ' ὑμῶν κράζει, καὶ αἱ βοαὶ τῶν θεισάντων εἰς τὰ ὦτα κυρίου Σαβαώθ εἰσελήλυθαν. ⁵ ἔτρουφήσατε ἐπὶ τῆς γῆς καὶ ἐσπαταλήσατε, ἐθρέψατε τὰς καρδίας ὑμῶν ἐν ἡμέρᾳ σφαγῆς. ⁶ κατεδικάσατε, ἐφονεύσατε τὸν δίκαιον. οὐκ ἀντιτάσσεται ὑμῖν. ⁷ Μακροθυμήσατε οὖν, ἀδελφοί, ἕως τῆς παρουσίας τοῦ κυρίου. Ἴδού ὁ γεωργὸς ἐκδέχεται τὸν τίμιον καρπὸν τῆς γῆς, μακροθυμῶν ἐπ' αὐτῷ ἕως λάβῃ προίμιον καὶ ὄψιμον. ⁸ μακροθυμήσατε καὶ ὑμεῖς, στηρίξατε τὰς καρδίας ὑμῶν,

JAMES 5

¹ Well now, you rich! Weep and wail for the miseries that are coming to you. ² Your wealth has rotted; your clothes are all moth-eaten. ³ All your gold and your silver are rusting away, and the same rust will be a witness against you and eat into your flesh like a fire. You have stored up treasure for the final days. ⁴ Can you hear, crying out against you, the wages that you kept back from the labourers mowing your fields? The cries of the reapers have reached the ears of the Lord Sabaoth. ⁵ On earth, you have had a life of comfort and luxury; in the time of slaughter, you went on eating to your heart's content. ⁶ It was you who condemned the upright and killed them; they offered you no resistance. ⁷ So, be patient, brothers, until the Lord's coming. See: The farmer waits patiently for the precious fruit of the ground until it has had the early and late rains! ⁸ You, too, must be patient; do not lose heart, because the coming of the Lord is at hand.

JAMES 5

- ¹ In place of 'Weep and wail', the NJB has 'Lament, weep'.
- ² The NJB has 'is rotting' in place of 'has rotted'. The Coptic Text omits much of this verse and all of v. 3.
- ³ The NJB interprets the end of this verse rather differently, reading, "...eat into your body. It is like a fire that you have stored up for the final days."
- ⁴ This is a very rare use of the term, 'Lord Sabaoth' (or 'Lord of Hosts') in the New Testament.
- ⁵ For 'went on eating to your heart's content', the NRSV has 'fattened your hearts'.
- ⁶ The Greek text of this verse is a list of verbs without connectives.
- ⁷ In place of 'rains', some MSS have 'fruits'.
- ⁸ For 'is at hand', the NJB has 'will be soon'.

ὅτι ἡ παρουσία τοῦ κυρίου ἤγγικεν. ⁹ μὴ στενάζετε, ἀδελφοί, κατ' ἀλλήλων, ἵνα μὴ κριθῆτε· ἰδοὺ ὁ κριτὴς πρὸ τῶν θυρῶν ἔστηκεν. ¹⁰ ὑπόδειγμα λάβετε, ἀδελφοί, τῆς κακοπαθείας καὶ τῆς μακροθυμίας τοῦς προφήτας, οἱ ἐλάλησαν ἐν τῷ ὀνόματι κυρίου. ¹¹ ἰδοὺ μακαρίζομεν τοὺς ὑπομείναντας· τὴν ὑπομονὴν Ἰὼβ ἠκούσατε, καὶ τὸ τέλος κυρίου εἶδετε, ὅτι πολὺσπλαγχνός ἐστιν ὁ κύριος καὶ οἰκτίμων.

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 ὑπὸ κρίσιν πέσητε.

¹³ Κακοπαθεῖ τις ἐν ὑμῖν; προσευχέσθω· εὐθυμεῖ τις; ψαλλέτω. ¹⁴ ἀσθενεῖ τις ἐν ὑμῖν; προσκαλεσάσθω τοὺς πρεσβυτέρους τῆς ἐκκλησίας, καὶ προσευξάσθωσαν ἐπ' αὐτὸν ἀλείψαντες ἐλαίῳ ἐν τῷ ὀνόματι [τοῦ] κυρίου. ¹⁵ καὶ ἡ εὐχὴ τῆς πίστεως σώσει τὸν κάμνοντα, καὶ ἐγερεῖ αὐτὸν ὁ κύριος· καὶ ἁμαρτίας ἢ πεποιηκώς, ἀφεθήσεται αὐτῷ. ¹⁶ ἐξομολογεῖσθε οὖν ἀλλήλοις τὰς ἁμαρτίας καὶ εὐχεσθε

⁹ Do not grumble against one another, brothers, so that you may not be judged. See, the Judge is waiting at the gates. ¹⁰ For your example, brothers, in suffering and patience, take the prophets who spoke in the Lord's name; ¹¹ remember it is those who had perseverance that we say are the blessed ones. You have heard of the perseverance of Job and understood the Lord's purpose, realising that the Lord is merciful and compassionate.

¹² Above all, my brothers, do not swear by heaven or by the earth, or by any oath at all. Let your 'yes', be 'yes' and your 'no' be 'no', lest you fall into hypocrisy.

¹³ Is any among you suffering? He should pray. Is any cheerful? He should sing psalms. ¹⁴ Any one of you who is ill should send for the elders of the church, and they must anoint the sick person with oil in the name of the Lord and pray over him. ¹⁵ The prayer of faith will save the sick and the Lord will raise him up; and, if he has committed sins, he will be forgiven.

¹⁶ So, confess your sins to one another and pray for one another

⁹ After 'brothers', NETB adds 'and sisters' (as also in v. 10).

¹⁰ The NRSV has 'beloved' in place of 'brothers' (as also in v. 9).

¹¹ The NJB has 'kind' in place of 'merciful'.

¹² In place of 'fall into hypocrisy' (as the WEBBE), the NJB, following the *Textus Receptus*, has 'make yourselves liable to judgement'.

¹³ The NJB does not use the question-answer structure of the Greek text, reading, "Anyone one among you ... should pray."

¹⁴ Some MSS omit 'of the Lord'.

¹⁵ Literally translated, the verse ends, "it will be forgiven him."

¹⁶ For 'works very powerfully', the NRSV has 'is powerful and effective'.

ὑπὲρ ἀλλήλων, ὅπως ἰαθῆτε. πολὺ ἰσχύει δέησις δικαίου ἐνεργουμένη.

¹⁷ Ἰλίας ἄνθρωπος ἦν ὁμοιοπαθῆς ἡμῖν, καὶ προσευχῆ προσηύξατο τοῦ μὴ βρέξαι, καὶ οὐκ ἔβρεξεν ἐπὶ τῆς γῆς ἔνιαυτοὺς τρεῖς καὶ μῆνας ἕξ. ¹⁸ καὶ πάλιν προσηύξατο, καὶ ὁ οὐρανὸς ὑετὸν ἔδωκεν καὶ ἡ γῆ ἐβλάστησεν τὸν καρπὸν αὐτῆς.

¹⁹ Ἀδελφοί μου, ἐάν τις ἐν ὑμῖν πλανηθῆ ἀπὸ τῆς ἀληθείας καὶ ἐπιστρέψῃ τις αὐτόν, ²⁰ γινώσκετε ὅτι ὁ ἐπιστρέψας ἀμαρτωλὸν ἐκ πλάνης ὁδοῦ αὐτοῦ σώσει ψυχὴν [αὐτοῦ] ἐκ θανάτου καὶ καλύψει πλῆθος ἀμαρτιῶν.

to be cured; the heartfelt prayer of someone upright works very powerfully.

¹⁷ Elijah was a human being and frail, just like us – and he prayed earnestly that it would not rain and, for three years and six months, no rain fell; ¹⁸ and then he prayed again and the heavens gave rain and the earth yielded its harvest.

¹⁹ My brothers, if one of you strays away from the truth and another brings him back to it, ²⁰ he may be sure that anyone who can bring back a sinner from his erring ways will be saving his soul from death and covering over many sins.

¹⁷ Although it is certainly true that Elijah was a ‘man’, ἄνθρωπος has here been translated as ‘human being’ because the emphasis in context is not on Elijah’s masculine gender but on the common humanity he shared with the author and the readers.

¹⁸ NETB ends with ‘and the land sprouted a harvest’.

¹⁹ After ‘brothers’, the NRSV & NETB add ‘and sisters’.

²⁰ Some MSS open with ‘you can be sure’ in place of ‘he may be sure’.