

INTRODUCTORY

By the end of last century Textual Criticism of the Greek Testament had virtually completed its task: refinements and intricacies remained as the hunting-ground of specialists, but the foundations of a trustworthy text were securely laid, and interest passed decisively into the wider and more complex problems of the Higher Criticism, whose task it is to co-ordinate the various data—documentary, historical and religious—into an organic whole. The collection and sorting of materials may now be regarded as complete; it is little likely that much, if anything, of crucial importance will be added to the existing finds: they have been scrutinised and analysed, and subjected to the many-sided tests of the philologist, the exegete, the theologian and the historian. And the results at first blush look more like a chaos of conflicting and irreconcilable hypotheses than a body of ascertained and reasoned truth. But the Higher Criticism is not destined to end in self-confusion: each specialist has had his say, often approaching his subject with one-sided prepossessions, or in the interests of foregone conclusions: but the problems submitted are not insoluble, and sooner or later the exaggerations or vagaries of specialists are brought to book, and reduced to proportion and to unity.

The Higher Criticism of the Homeric Poems may serve as an example and encouragement; for a full century from the publication of Wolf's *Prolegomena* in 1795, the whole trend of criticism seemed destructive. Ballad and Lay and Saga theories of composition, Sun Myth and Nature Myth, all had their day: the separatist and the disintegrator careered at large. Not only literary unity, but the very possibility of literary transmission was scornfully denied. Historic truth or validity was a mere backwater of the pedant and the die-hard: scarped Ilium or Mycenæ rich-in-gold, long-haired Achæans or horse-taming Trojans, were but figments of late poetic fancy. But to-day, as the final outcome of piecemeal analysis and microscopic erudition, the successive

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phases of Ægean and Minoan civilisation, the place of Mycenæan culture, and of Achæan dominance in their development, the *raison d'être* of the leaguer of Ilium, the relation of the Homeric poems to these episodes in Ægean history, have gained their accepted place in the scheme of Mediterranean development, and become in turn trustworthy criteria for further determinations and research. In the field of New Testament study, one cannot indeed hope for revelations as dramatic and decisive as those which at Hissarlik, Mycenæ and Knossos the spade and the archæologist have contributed to Ægean history, but bit by bit exploration and topography, the papyri and epigraphy, are directing new rays of light upon the doings and the ways of thought in the Church of the first days: from time to time some document of first-rate importance is brought to light; and the more intensive sifting of known sources proves by no means barren of results. As an illustration in our chosen field, among English writers, the contributions of Charles, Fairweather, Thackeray, Lightley and others, and not less the searchlights turned upon the Synoptic records by Jewish experts and Hebraists such as Montefiore, Friedländer, Abrahams and Klausner, are invaluable for correct orientation of the Epistle of James, for appreciation of the lie of parties and principles, the atmosphere and the conditions under which the Epistle came into being.

Confusion still abounds. Just as in departments of theology, whole schemes of doctrine and discipline have been erected upon single texts or phrases torn from their literary context or their historic *milieu*, so too in Higher Criticism detached and isolated phrases, chance correspondences or even innocent omissions have been made the basis for specious but flimsy generalisations—scenic but unsubstantial—which cannot bear the impact of fuller data and more organic research. Meanwhile they cumber the ground and discredit the implements employed in their production. But over against them the sum of constructive results accumulates: *Tekel* has been written on not a few pretentious fabrics; hypotheses that once seemed plausible are passing to the limbo of the obsolete. 'Truth lies in the accord of all the con-

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stituent factors.¹ Not only in respect of the Pauline Epistles, but likewise of the Synoptists, and even of Johannine literature, the margins of variation are steadily decreasing, both in time and place. The products of Judaic Christianity stand in somewhat different case: the total output is small, the secular contacts much more restricted, and the documentary data for comparison scanty. A characteristic of Jewish thought—as evinced in the whole mass of Rabbinic literature—is a pervading stationariness and concentration of interest, that seems impervious to lapse of time, to change of surrounding and to the passage of events. Such factors militate against precise determinations of date or provenance. Yet the materials in my belief suffice to prove that the Epistle of James belongs to the middle of the first century², and the object of the present study is to gain a clear idea of its own values, and its relation to other books, canonical and extra-canonical.

For just appraisal of Western, or of Alexandrine Christianity, right understanding of Judaic—its aims and its destinies—is essential. As in a puzzle, each piece fitted into its place assists the setting of the companion pieces and the effect of the *ensemble*. I have not aimed at detailed, still less complete, exegesis of the Epistle in all its parts. That ground has been covered by Mayor, by Spitta, by Zahn, by Hort, and by other exegetes among whom English commentators hold so commanding a place. Nor have I attempted any complete investigation of doctrine. Rather, my aim has been to concentrate on all points that bear on authorship and provenance and date, and to gather up the synthesis that results from the combined labours of students, with whose learning, range and industry my own cannot compare. I have not loaded my pages with references, but anyone who knows the ground will recognise that I have studied carefully the work of previous expositors. Full bibliographies will be found in Mayor *Ep. St James* and in Moffatt *Introduction to Lit. N. T.* Among later English expositions I may add R. St J. Parry *Discussion of Gen. Ep. of St James* (1903), Boyd Carpenter *Wisdom of James the Just* (1903), W. Patrick *James the Lord's Brother* (1906),

¹ τῷ ἀληθεί πάντα συνάδει τὰ ὑπάρχοντα Arist. *Nic. Eth.* i. 8.

² Cf. Knox *St Paul and the Church of Jerusalem* p. 21.

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Hort *Ep. St James* (1909), H. Maynard Smith *Ep. St James* (1914), Ropes in *Internat. Crit. Comm.* (1916), among whom in linguistic exegesis Hort stands supreme. For the better understanding of Judaic Christianity, Montefiore in *Synoptic Gospels, Bible for Home Reading, Old Test. and After*, Abrahams in *Studies of Pharisaism I and II* and smaller works, Klausner *Jesus of Nazareth*, supply invaluable helps, and on the historical side the recent volumes of Lightley on *Jewish Sects and Parties in the Time of Christ*, W. L. Knox *St Paul and the Church of Jerusalem*, abound in interest.

The Epistle does not occupy much space; and for convenience of reference I have reprinted, with the permission of the publishers, Messrs Macmillan and Co. Ltd, the Greek text as edited by Westcott and Hort¹. The uncials are a useful index to O.T. references, though they by no means exhaust that field of observation. But throughout I have borne in mind the English reader, and except in Chap. iv, devoted to diction and vocabulary, Chap. vii Appendix, and Chap. ix, which deals with parallel books, have so far as possible restricted Greek to brackets, Notes, or Appendices.

¹ At the end of v. 6 I omit the interrogation, which Ropes stands almost alone in approving. Reasons are given on p. 94.

ΙΑΚΩΒΟΥ ΕΠΙΣΤΟΛΗ

Ἰάκωβος θεοῦ καὶ κυρίου Ἰησοῦ Χριστοῦ δούλος ταῖς **I**
δώδεκα φυλαῖς ταῖς ἐν τῇ διασπορᾷ χαίρειν.

Πᾶσαν χαρὰν ἠγάσασθε, ἀδελφοί μου, ὅταν πειρασμοῖς **2**
περιπέσητε ποικίλοις, γινώσκοντες ὅτι τὸ δοκίμιον ὑμῶν τῆς **3**
πίστεως κατεργάζεται ὑπομονήν· ἡ δὲ ὑπομονὴ ἔργον τέλειον **4**
ἔχέτω, ἵνα ᾗτε τέλειοι καὶ ὀλόκληροι, ἐν μηδενὶ λειπόμενοι.
Εἰ δέ τις ὑμῶν λείπεται σοφίας, αἰτείτω παρὰ τοῦ διδόντος **5**
θεοῦ πᾶσιν ἀπλῶς καὶ μὴ ὀνειδίζοντος, καὶ δοθήσεται αὐτῷ·
αἰτείτω δὲ ἐν πίστει, μηδὲν διακρινόμενος, ὁ γὰρ διακρινόμενος **6**
ἔοικεν κλύδωνι θαλάσσης ἀνεμιζομένῳ καὶ ῥιπιζομένῳ· μὴ **7**
γὰρ οἶέσθω ὁ ἄνθρωπος ἐκεῖνος ὅτι λήμψεται τι παρὰ τοῦ
κυρίου ἀνὴρ δίψυχος, ἀκατάστατος ἐν πάσαις ταῖς ὁδοῖς **8**
αὐτοῦ. Καυχάσθω δὲ [ὁ] ἀδελφὸς ὁ ταπεινὸς ἐν τῷ ὕψει αὐτοῦ, **9**
ὁ δὲ πλούσιος ἐν τῇ ταπεινώσει αὐτοῦ, ὅτι ὡς ἄνθος χόρτου **10**
παρελεύσεται. ἀνέτειλεν γὰρ ὁ ἥλιος σὺν τῷ καύσωνι καὶ **11**
ἐζήρανεν τὸν χόρτον, καὶ τὸ ἄνθος αὐτοῦ ἐξέπεσεν καὶ ἡ εὐπρέπεια
τοῦ προσώπου αὐτοῦ ἀπόλετο· οὕτως καὶ ὁ πλούσιος ἐν ταῖς
πορείαις αὐτοῦ μαρανθήσεται. Μακάριος ἀνὴρ **12**
ἵπομένει πειρασμόν, ὅτι δόκιμος γενόμενος λήμψεται τὸν
στέφανον τῆς ζωῆς, ὃν ἐπηγγείλατο τοῖς ἀγαπῶσιν αὐτόν.
μηδεὶς πειραζόμενος λεγέτω ὅτι Ἐκ τοῦ θεοῦ πειράζομαι· ὁ γὰρ **13**
θεὸς ἀπείραστός ἐστιν κακῶν, πειράζει δὲ αὐτὸς οὐδένα. ἕκασ- **14**
τος δὲ πειράζεται ὑπὸ τῆς ἰδίας ἐπιθυμίας ἐξελεκόμενος καὶ
δελεαζόμενος· εἴτα ἡ ἐπιθυμία συλλαβοῦσα τίκει ἁμαρτίαν, **15**
ἡ δὲ ἁμαρτία ἀποτελεσθεῖσα ἀποκτείνει θάνατον. Μὴ πλανᾶσθε, **16**
ἀδελφοί μου ἀγαπητοί. πᾶσα δόσις ἀγαθὴ καὶ πᾶν δῶρημα **17**
τέλειον ἄνωθεν ἐστίν, καταβαίνον ἀπὸ τοῦ πατρὸς τῶν φώτων,
παρ' ᾧ οὐκ ἔστι παραλλαγή ἢ τροπῆς ἀποσκίασμα. βουληθεὶς **18**
ἀπεκύησεν ἡμᾶς λόγῳ ἀληθείας, εἰς τὸ εἶναι ἡμᾶς ἀπαρχὴν
τινα τῶν αὐτοῦ κτισμάτων.

Ἴστε, ἀδελφοί μου ἀγαπητοί. ἔστω δὲ πᾶς ἄνθρωπος ταχὺς **19**

20 εἰς τὸ ἀκοῦσαι, βραδὺς εἰς τὸ λαλῆσαι, βραδὺς εἰς ὀργήν, ὀργή
 21 γὰρ ἀνδρὸς δικαιοσύνην θεοῦ οὐκ ἐργάζεται. διὸ ἀποθέμενοι
 πᾶσαν ῥυπαρίαν καὶ περισσεΐαν κακίας ἐν πραύτητι δέξασθε
 τὸν ἔμφυτον λόγον τὸν δυνάμενον σῶσαι τὰς ψυχὰς ὑμῶν.
 22 Γίνεσθε δὲ ποιηταὶ λόγου καὶ μὴ ἀκροαταὶ μόνον παραλογι-
 23 ζόμενοι ἑαυτοῦς. ὅτι εἴ τις ἀκροατὴς λόγου ἐστὶν καὶ οὐ
 ποιητὴς, οὗτος ἔοικεν ἀνδρὶ κατανοοῦντι τὸ πρόσωπον τῆς
 24 γενέσεως αὐτοῦ ἐν ἐσόπτρῳ, κατενόησεν γὰρ ἑαυτὸν καὶ
 25 ἀπελήλυθεν καὶ εὐθέως ἐπελάθετο ὁποῖος ἦν. ὁ δὲ παρακύψας
 εἰς νόμον τέλειον τὸν τῆς ἐλευθερίας καὶ παραμείνας, οὐκ
 ἀκροατὴς ἐπιλησμονῆς γενόμενος ἀλλὰ ποιητὴς ἔργου, οὗτος
 26 μακάριος ἐν τῇ ποιήσει αὐτοῦ ἔσται. Εἴ τις δοκεῖ θρησκὸς
 εἶναι μὴ χαλιναγωγῶν γλῶσσαν ἑαυτοῦ ἀλλὰ ἀπατῶν καρδίαν
 27 ἑαυτοῦ, τούτου μάταιος ἢ θρησκεία. θρησκεία καθαρὰ καὶ
 ἀμίαντος παρὰ τῷ θεῷ καὶ πατρὶ αὕτη ἐστίν, ἐπισκέπτεσθαι
 ὀρφανούς καὶ χήρας ἐν τῇ θλίψει αὐτῶν, ἄσπιλον ἑαυτὸν
 τηρεῖν ἀπὸ τοῦ κόσμου.

II Ἄδελφοί μου, μὴ ἐν προσωπολημψίαις ἔχετε τὴν πίστιν
 2 τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ τῆς δόξης; ἐὰν γὰρ εἰσέλθῃ
 εἰς συναγωγὴν ὑμῶν ἀνὴρ χρυσοδακτύλιος ἐν ἐσθῆτι λαμπρᾷ,
 3 εἰσέλθῃ δὲ καὶ πτωχὸς ἐν ῥυπαρᾷ ἐσθῆτι, ἐπιβλέψῃτε δὲ ἐπὶ
 τὸν φοροῦντα τὴν ἐσθῆτα τὴν λαμπρὰν καὶ εἶπητε Σὺ κάθου
 ὠδε καλῶς, καὶ τῷ πτωχῷ εἶπητε Σὺ στήθι ἢ κάθου ἐκεῖ ὑπὸ
 4 τὸ ὑποπόδιόν μου, οὐ διεκρίθητε ἐν ἑαυτοῖς καὶ ἐγένεσθε
 5 κριταὶ διαλογισμῶν πονηρῶν; Ἀκούσατε, ἀδελφοί μου
 ἀγαπητοί. οὐχ ὁ θεὸς ἐξελέξατο τοὺς πτωχοὺς τῷ κόσμῳ
 πλουσίους ἐν πίστει καὶ κληρονόμους τῆς βασιλείας ἧς
 6 ἐπηγγείλατο τοῖς ἀγαπῶσιν αὐτόν; ὑμεῖς δὲ ἡτιμάσατε τὸν
 πτωχόν. οὐχ οἱ πλούσιοι καταδυναστεύουσιν ὑμῶν, καὶ αὐτοὶ
 7 ἔλκουσιν ὑμᾶς εἰς κριτήρια; οὐκ αὐτοὶ βλασφημοῦσιν τὸ
 8 καλὸν ὄνομα τὸ ἐπικληθὲν ἐφ' ὑμᾶς; εἰ μέντοι νόμον τελεῖτε
 βασιλικὸν κατὰ τὴν γραφὴν Ἄγαπήσεις τὸν πλησίον σου ὡς
 9 σεαυτὸν, καλῶς ποιεῖτε· εἰ δὲ προσωπολημπτεῖτε, ἀμαρτίαν
 10 ἐργάζεσθε, ἐλεγχόμενοι ὑπὸ τοῦ νόμου ὡς παραβάται. Ὅστις

ΙΑΚΩΒΟΥ ΕΠΙΣΤΟΛΗ

7

γὰρ ὅλον τὸν νόμον τηρήσῃ, πταίσις δὲ ἐν ἐνί, γέγονεν πάντων
 ἔνοχος. ὁ γὰρ εἰπὼν Μὴ μοιχεύῃς εἶπεν καὶ Μὴ φονεύῃς· 11
 εἰ δὲ οὐ μοιχεύεις φονεύεις δέ, γέγονας παραβάτης νόμου.
 οὕτως λαλεῖτε καὶ οὕτως ποιεῖτε ὡς διὰ νόμου ἐλευθερίας 12
 μέλλοντες κρίνεσθαι. ἡ γὰρ κρίσις ἀνέλεος τῷ μὴ ποιήσαντι 13
 ἔλεος· κατακαυχᾶται ἔλεος κρίσεως. Τί ὄφελος, ἀδελ- 14
 φοί μου, ἐὰν πίστιν λέγῃ τις ἔχειν ἔργα δὲ μὴ ἔχῃ; μὴ δύναται
 ἡ πίστις σώσαι αὐτόν; ἐὰν ἀδελφὸς ἢ ἀδελφὴ γυμνοὶ ὑπάρ- 15
 χωσιν καὶ λειπόμενοι τῆς ἐφημέρου τροφῆς, εἴπῃ δέ τις αὐτοῖς 16
 ἐξ ὑμῶν Ὑπάγετε ἐν εἰρήνῃ, θερμαίνεσθε καὶ χορτάζεσθε, μὴ
 δῶτε δὲ αὐτοῖς τὰ ἐπιτήδεια τοῦ σώματος, τί ὄφελος; οὕτως 17
 καὶ ἡ πίστις, ἐὰν μὴ ἔχῃ ἔργα, νεκρά ἐστίν καθ' ἑαυτήν.
 ἀλλ' ἐρεῖ τις Σὺ πίστιν ἔχεις καὶ γὰρ ἔργα ἔχω. δεῖξον μοι τὴν 18
 πίστιν σου χωρὶς τῶν ἔργων, καὶ γὰρ σοὶ δεῖξω ἐκ τῶν ἔργων
 μου τὴν πίστιν. σὺ πιστεύεις ὅτι εἰς θεὸς ἔστιν; καλῶς 19
 ποιεῖς· καὶ τὰ δαιμόνια πιστεύουσιν καὶ φρίσσουν. θέλεις 20
 δὲ γινῶναι, ὦ ἄνθρωπε κενέ, ὅτι ἡ πίστις χωρὶς τῶν ἔργων
 ἀργή ἐστίν; Ἀβραὰμ ὁ πατὴρ ἡμῶν οὐκ ἐξ ἔργων ἐδικαιώθη, 21
 ἀνενεγκας Ἰσαὰκ τὸν γιόν αὐτοῦ ἐπὶ τὸ θυσιαστήριον; βλέπεις ὅτι 22
 ἡ πίστις συνήργει τοῖς ἔργοις αὐτοῦ καὶ ἐκ τῶν ἔργων ἡ πίστις
 ἐτελειώθη, καὶ ἐπληρώθη ἡ γραφὴ ἡ λέγουσα Ἐπίστευσεν 23
 δὲ Ἀβραὰμ τῷ θεῷ, καὶ ἐλογίσθη αὐτῷ εἰς δικαιοσύνην, καὶ φίλος
 θεοῦ ἐκλήθη. ὁρᾶτε ὅτι ἐξ ἔργων δικαιούται ἄνθρωπος καὶ 24
 οὐκ ἐκ πίστεως μόνου. ὁμοίως δὲ καὶ Ῥαὰβ ἡ πόρνη οὐκ ἐξ 25
 ἔργων ἐδικαιώθη, ὑποδεξαμένη τοὺς ἀγγέλους καὶ ἑτέρα ὁδῶ
 ἐκβαλοῦσα; ὡς περ τὸ σῶμα χωρὶς πνεύματος νεκρὸν ἐστίν, 26
 οὕτως καὶ ἡ πίστις χωρὶς ἔργων νεκρά ἐστίν.

Μὴ πολλοὶ διδάσκαλοι γίνεσθε, ἀδελφοί μου, εἰδότες ὅτι ἸΙ
 μεῖζον κρίμα λημψόμεθα· πολλὰ γὰρ πταίομεν ἅπαντες. εἴ 2
 τις ἐν λόγῳ οὐ πταίει, οὗτος τέλειος ἀνὴρ, δυνατὸς χαλινα-
 γωγήσαι καὶ ὅλον τὸ σῶμα. εἰ δὲ τῶν ἵππων τοὺς χαλινοὺς 3
 εἰς τὰ στόματα βάλλομεν εἰς τὸ πείθεσθαι αὐτοὺς ἡμῖν,
 καὶ ὅλον τὸ σῶμα αὐτῶν μετάγομεν. ἰδοὺ καὶ τὰ πλοῖα, 4
 τηλικαῦτα ὄντα καὶ ὑπὸ ἀνέμων σκληρῶν ἐλαυνόμενα, μετά-
 γεται ὑπὸ ἐλαχίστου πηδαλίου ὅπου ἡ ὁρμὴ τοῦ εὐθύνουτος

5 βούλεται· οὕτως καὶ ἡ γλῶσσα μικρὸν μέλος ἐστὶν καὶ
6 μεγάλα ἀνχεῖ. ἰδοὺ ἡλίκον πῦρ ἡλίκεν ὕλην ἀνάπτει· καὶ ἡ
γλῶσσα πῦρ, ὁ κόσμος τῆς ἀδικίας ἡ γλῶσσα καθίσταται ἐν
τοῖς μέλεσιν ἡμῶν, ἡ σπιλοῦσα ὅλον τὸ σῶμα καὶ φλογίζουσα
τὸν τροχὸν τῆς γενέσεως καὶ φλογιζομένη ὑπὸ τῆς γενένης.
7 πᾶσα γὰρ φύσις θηρίων τε καὶ πετεινῶν ἐρπετῶν τε καὶ
ἐναλίων δαμάζεται καὶ δεδάμασται τῇ φύσει τῇ ἀνθρωπίνῃ·
8 τὴν δὲ γλῶσσαν οὐδεὶς δαμάσαι δύναται ἀνθρώπων· ἀκατά-
9 στατον κακόν, μεστὴ ἰοῦ θανατηφόρου. ἐν αὐτῇ εὐλογοῦμεν
τὸν κύριον καὶ πατέρα, καὶ ἐν αὐτῇ καταρώμεθα τοὺς ἀνθρώ-
10 πους τοὺς καθ' ὁμοίωσιν θεοῦ γεγονότας· ἐκ τοῦ αὐτοῦ στόματος
ἐξέρχεται εὐλογία καὶ κατάρρα. οὐ χρῆ, ἀδελφοί μου, ταῦτα
11 οὕτως γίνεσθαι. μήτι ἡ πηγὴ ἐκ τῆς αὐτῆς ὀπῆς βρῦει τὸ
12 γλυκὺ καὶ τὸ πικρὸν; μὴ δύναται, ἀδελφοί μου, συκὴ ἐλαίας
ποιῆσαι ἢ ἄμπελος σῦκα; οὔτε ἄλυκον γλυκὺ ποιῆσαι ὕδωρ.
13 Τίς σοφὸς καὶ ἐπιστήμων ἐν ὑμῖν; δειξάτω ἐκ τῆς καλῆς
14 ἀναστροφῆς τὰ ἔργα αὐτοῦ ἐν πραύτητι σοφίας. εἰ δὲ ζῆλον
πικρὸν ἔχετε καὶ ἐριθίαν ἐν τῇ καρδίᾳ ὑμῶν, μὴ κατακαυ-
15 χᾶσθε καὶ ψεύδεσθε κατὰ τῆς ἀληθείας. οὐκ ἔστιν αὕτη ἡ
σοφία ἄνωθεν κατερχομένη, ἀλλὰ ἐπίγειος, ψυχικὴ, δαι-
16 μονιώδης· ὅπου γὰρ ζῆλος καὶ ἐριθία, ἐκεῖ ἀκαταστασία καὶ
17 πᾶν φαῦλον πρᾶγμα. ἡ δὲ ἄνωθεν σοφία πρῶτον μὲν ἀγνή
ἐστίν, ἔπειτα εἰρηνικὴ, ἐπεικὴς, εὐπειθής, μεστὴ ἐλέους
18 καὶ καρπῶν ἀγαθῶν, ἀδιάκριτος, ἀνυπόκριτος· καρπὸς δὲ
δικαιοσύνης ἐν εἰρήνῃ σπείρεται τοῖς ποιούσιν εἰρήνην.

IV Πόθεν πόλεμοι καὶ πόθεν μάχαι ἐν ὑμῖν; οὐκ ἐντεῦθεν, ἐκ
τῶν ἡδονῶν ὑμῶν τῶν στρατενομένων ἐν τοῖς μέλεσιν ὑμῶν;
2 ἐπιθυμεῖτε, καὶ οὐκ ἔχετε· φονεύετε καὶ ζηλοῦτε, καὶ οὐ
δύνασθε ἐπιτυχεῖν· μάχεσθε καὶ πολεμεῖτε. οὐκ ἔχετε διὰ
3 τὸ μὴ αἰτεῖσθαι ὑμᾶς· αἰτεῖτε καὶ οὐ λαμβάνετε, διότι κακῶς
4 αἰτεῖσθε, ἵνα ἐν ταῖς ἡδοναῖς ὑμῶν δαπανήσητε. μοιχαλίδες,
οὐκ οἴδατε ὅτι ἡ φιλία τοῦ κόσμου ἔχθρα τοῦ θεοῦ ἐστίν; ὃς
ἐὰν οὖν βουληθῆ φίλος εἶναι τοῦ κόσμου, ἐχθρὸς τοῦ θεοῦ
5 καθίσταται. ἡ δοκεῖτε ὅτι κενῶς ἡ γραφὴ λέγει Πρὸς φθόνον
6 ἐπιποθεῖ τὸ πνεῦμα ὃ κατώκισεν ἐν ἡμῖν; μείζονα δὲ δίδωσιν

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ΙΑΚΩΒΟΥ ΕΠΙΣΤΟΛΗ

9

χάριν· διὸ λέγει Ὁ θεὸς ὑπερῆφάνοις ἀντιτάσσεται ταπεινοῖς
 δὲ δίδωσιν χάριν. Ὑποτάγητε οὖν τῷ θεῷ· ἀντίστητε δὲ τῷ 7
 διαβόλῳ, καὶ φεύξεται ἀφ' ὑμῶν· ἐγγίσατε τῷ θεῷ, καὶ 8
 ἐγγίσει ὑμῖν. καθарίσατε χεῖρας, ἁμαρτωλοὶ, καὶ ἀγνίσσατε
 καρδίας, δίψυχοι. ταλαιπωρήσατε καὶ πενήθησατε καὶ κλαύ- 9
 σατε· ὁ γέλως ὑμῶν εἰς πένθος μετατραπήτω καὶ ἡ χαρὰ εἰς
 κατήφειαν· ταπεινώθητε ἐνώπιον Κυρίου, καὶ ὑψώσει ὑμᾶς. 10
 Μὴ καταλαλεῖτε ἀλλήλων, ἀδελφοί· ὁ καταλαλῶν ἀδελφοῦ 11
 ἢ κρίνων τὸν ἀδελφὸν αὐτοῦ καταλαλεῖ νόμου καὶ κρίνει
 νόμον· εἰ δὲ νόμον κρίνεις, οὐκ εἶ ποιητὴς νόμου ἀλλὰ κριτῆς.
 εἰς ἔστιν νομοθέτης καὶ κριτῆς, ὁ δυνάμενος σῶσαι καὶ ἀπο- 12
 λέσαι· σὺ δὲ τίς εἶ, ὁ κρίνων τὸν πλησίον;

Ἄγε νῦν οἱ λέγοντες Σήμερον ἢ αὔριον πορευσόμεθα εἰς 13
 τῆνδε τὴν πόλιν καὶ ποιήσομεν ἐκεῖ ἐνιαυτὸν καὶ ἐμπορευσό-
 μεθα καὶ κερδήσομεν· οὔτινες οὐκ ἐπίστασθε τῆς αὔριον ποία 14
 ἢ ζωὴ ὑμῶν· ἀτμὶς γάρ ἐστε πρὸς ὀλίγον φαινομένη, ἔπειτα
 καὶ ἀφανιζομένη· ἀντὶ τοῦ λέγειν ὑμᾶς Ἐὰν ὁ κύριος θέλῃ, 15
 καὶ ζήσομεν καὶ ποιήσομεν τοῦτο ἢ ἐκεῖνο. νῦν δὲ καυχᾶσθε 16
 ἐν ταῖς ἀλαζονίαις ὑμῶν· πᾶσα καύχησις τοιαύτη πονηρά
 ἐστίν. εἰδοῦτι οὖν καλὸν ποιεῖν καὶ μὴ ποιοῦντι, ἁμαρτία 17
 αὐτῷ ἐστίν. Ἄγε νῦν οἱ πλούσιοι, κλαύσατε ὀλολύζοντες V
 ἐπὶ ταῖς ταλαιπωρίαις ὑμῶν ταῖς ἐπερχομέναις. ὁ πλοῦτος 2
 ὑμῶν σέσηπεν, καὶ τὰ ἱμάτια ὑμῶν σητόβρωτα γέγονεν, ὁ 3
 χρυσὸς ὑμῶν καὶ ὁ ἄργυρος κατίωται, καὶ ὁ ἰὸς αὐτῶν εἰς
 μαρτύριον ὑμῖν ἔσται καὶ φάγεται τὰς σάρκας ὑμῶν· ὡς
 πῆρ ἐθησαγρίσατε ἐν ἐσχάταις ἡμέραις. ἰδοὺ ὁ μισθὸς τῶν 4
 ἐργατῶν τῶν ἀμησάντων τὰς χώρας ὑμῶν ὁ ἀφυστερημένος
 ἀφ' ἡμῶν κράζει, καὶ αἱ βοαὶ τῶν θερισάντων εἰς τὰ ὄψα Κυρίου
 Σαβωῶθ εἰσελήλυθαν· ἐτρυφήσατε ἐπὶ τῆς γῆς καὶ ἐσπατα- 5
 λήσατε, ἐθρέψατε τὰς καρδίας ὑμῶν ἐν ἡμέρᾳ σφαγῆς. κατε- 6
 δικάσατε, ἐφονεύσατε τὸν δίκαιον. οὐκ ἀντιτάσσεται ὑμῖν;

Μακροθυμήσατε οὖν, ἀδελφοί, ἕως τῆς παρουσίας τοῦ 7
 κυρίου. ἰδοὺ ὁ γεωργὸς ἐκδέχεται τὸν τίμιον καρπὸν τῆς

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10

ΙΑΚΩΒΟΥ ΕΠΙΣΤΟΛΗ

γῆς, μακροθυμῶν ἐπ' αὐτῷ ἕως λάβῃ προΐμον καὶ ὄψιμον.
 8 μακροθυμήσατε καὶ ὑμεῖς, στηρίξατε τὰς καρδίας ὑμῶν, ὅτι
 9 ἡ παρουσία τοῦ κυρίου ἤγγικεν. μὴ στενάζετε, ἀδελφοί, κατ'
 ἀλλήλων, ἵνα μὴ κριθήτε· ἰδοὺ ὁ κριτὴς πρὸ τῶν θυρῶν
 10 ἕστηκεν. ὑπόδειγμα λάβετε, ἀδελφοί, τῆς κακοπαθίας καὶ
 τῆς μακροθυμίας τοῦ προφήτου, οὗ ἐλάλησαν ἐν τῷ ὀνόματι
 11 Κυρίου. ἰδοὺ μακαρίζομεν τοὺς ὑπομειναντας· τὴν ὑπομονὴν
 Ἰωβ ἠκούσατε, καὶ τὸ τέλος Κυρίου εἶδετε, ὅτι πολὺ-
 12 σπλαγχνὸς ἐστὶν ὁ κύριος καὶ οἰκτίρμων. Πρὸ πάντων
 δέ, ἀδελφοί μου, μὴ ὀμνύετε, μήτε τὸν οὐρανὸν μήτε τὴν γῆν
 μήτε ἄλλον τινὰ ὄρκον· ἦτω δὲ ὑμῶν τό Ναὶ ναὶ καὶ τό Οὐ
 13 οὐ, ἵνα μὴ ὑπὸ κρίσιν πέσητε. Κακοπαθεὶ τις ἐν ὑμῖν;
 14 προσευχέσθω· εὐθυμεῖ τις; ψαλλέτω. ἀσθενεῖ τις ἐν ὑμῖν;
 προσκαλεσάσθω τοὺς πρεσβυτέρους τῆς ἐκκλησίας, καὶ
 προσευξάσθωσαν ἐπ' αὐτὸν ἀλείψαντες ἐλαίῳ ἐν τῷ ὀνόματι
 15 [τοῦ κυρίου]· καὶ ἡ εὐχὴ τῆς πίστεως σώσει τὸν κάμνοντα,
 καὶ ἐγερεῖ αὐτὸν ὁ κύριος· καὶ ἁμαρτίας ἢ πεπονηκώς, ἀφε-
 16 θήσεται αὐτῷ. ἐξομολογεῖσθε οὖν ἀλλήλοις τὰς ἁμαρτίας
 καὶ προσεύχεσθε ὑπὲρ ἀλλήλων, ὅπως ἰαθῆτε. πολὺ ἰσχύει
 17 δέησις δικαίου ἐνεργουμένη. Ἡλείας ἄνθρωπος ἦν ὁμοιοπαθὴς
 ἡμῖν, καὶ προσευχῇ προσηύξατο τοῦ μὴ βρέξαι, καὶ οὐκ
 18 ἔβρεξεν ἐπὶ τῆς γῆς ἐνιαυτοὺς τρεῖς καὶ μῆνας ἕξ· καὶ πάλιν
 προσηύξατο, καὶ ὁ οὐρανὸς ὑετὸν ἔδωκεν καὶ ἡ γῆ ἐβλάστησεν
 19 τὸν καρπὸν αὐτῆς. Ἀδελφοί μου, εἴαν τις ἐν ὑμῖν πλανηθῇ
 20 ἀπὸ τῆς ἀληθείας καὶ ἐπιστρέψῃ τις αὐτόν, γινώσκετε ὅτι ὁ
 ἐπιστρέψας ἁμαρτωλὸν ἐκ πλάνης ὁδοῦ αὐτοῦ σώσει ψυχὴν
 αὐτοῦ ἐκ θανάτου καὶ καλύψει πλῆθος ἁμαρτιῶν.