

From the General Epistle of

JAMES

Christian tradition and most scholars ascribe to James, half-brother of Jesus, (Mt.13:55, Mk.6:3, Gal.1:19) the authorship of this epistle.

James was not one of the twelve apostles (Mt.10:2-4), not even one of the first to believe in Jesus (Jn.7:5). The Lord appeared to him, after He rose from the grave (1Cor. 15:7), and in the book of Acts (1:13-14) we find James in the upper room, to **"..continue with one accord in prayer and supplication.."** for the coming of the Holy Spirit.

Later on James became one of the "pillars" of the Christian congregation in Jerusalem (Acts 12:17, 15:13,19, Gal.1:18-19, 2:9), from about A.D. 45 until his martyrdom in A.D. 62.

Like Paul and Barnabas, James was given the title of an apostle (Gal.1:19), and was regarded as the leader of the Jewish Christians who remained zealots of the law (Gal.2:12).

The epistle is addressed to Jewish Christians, the descendants of the twelve tribes; but the fact that it was written in Greek, exhibits the author's desire to make it generally available to Christians.

Indeed the epistle of James is considered one of the most practical and concise New Testament books, for the successful implementation of a wholesome Christian life.

James 2:13: **"For he shall have judgment without mercy, that hath showed no mercy; and mercy rejoiceth against judgment"**.

James 3:14: **"But if ye have bitter envying and strife in your hearts, glory not, and lie not against the truth."**

In the Greek text, in both of the above verses, the verb "*katakauchaomai*" is used.

Katakauchaomai (κατακαυχᾶμαι) is a compound verb made out of the preposition **kata (κατά)**: against, and the verb **kauchaomai (καυχᾶμαι)**: to boast, and means: to boast against someone or something.

According to the above we read the previous verses as:

James 2:13: **"For he shall have judgment without mercy, that hath showed no mercy; and mercy boasts against judgment"**.

James 3:14: **"But if ye have bitter envying and strife in your hearts, boast not, and lie not against the truth."**

(For an analysis of the verb "*katakauchaomai*" see also Rom.5:2).

Also in James 4:16 we read: **"..But now ye rejoice in your boastings: all such rejoicing is evil."**

In the Greek text we read: **"..But now ye boast (**kauchasthe - καυχᾶσθε**) in your arrogances (**alazoneia - ἀλαζονεία** : pride, arrogance): all such boasting (**kauchesis - καύχησις**) is evil."**

(For the verb "*kauchaomai*" and "*kauchesis*" see also Rom.5:2).

James 3:11-12: "**Doth a fountain send forth at the same place sweet water and bitter? Can the fig tree, my brethren, bear olive berries? either a vine, figs? so can no fountain both yield salt water and fresh.**"

In the Greek text we read: "Doth a fountain send forth at the same place **gluku** (γλυκύ) and **pikron** (πικρόν)? Can the fig tree, my brethren, bear olive berries? either a vine, figs? so can no fountain both yield "*aluko*" water and "*gluku*".

"*Gluku*" : sweet.

"*Pikron*": bitter. In some translations also: "salted".

"**Alukon**" (ἄλυκον): salted from "**hals**" (ἅλς): salt.

All the above are qualities of the composition of the water, springing up from the fountain. The last one though: "fresh", obviously has nothing to do with it. Indeed in the Greek text the adjective "*gluku*": sweet is used.

So according to the above we read: "**Doth a fountain send forth at the same place sweet water and bitter (salt)? Can the fig tree, my brethren, bear olive berries? either a vine, figs? so can no fountain both yield salt water and sweet.**"