The Epistle
of
James
part of
The Holy Bible

A new English translation from the Greek by David Robert Palmer
with translator's footnotes and Greek textual variant footnotes.
Containing author's eclectic Greek edition

November 2017 Edition
(First Edition was April, 2014)

freely available from:

http://bibletranslation.ws/tran.html

http://www.lulu.com/spotlight/bibletranslation

A list of abbreviations used herein is found at the end of this document.

You do not need anyone's permission to quote from, store, print, photocopy, re-format or publish this document. Just do not change the text. If you quote it, you might put (DRP) after your quotation if you like.
This page intentionally blank for printing purposes.
Chapter 1
Jas 1:1 Ἰακώβος θεοῦ καὶ κυρίου Ἰησοῦ Χριστοῦ δούλος ταῖς διδασκαλίαις ταῖς ἐν τῇ διασπορᾷ χαίρειν.

1James, a servant of God and the Lord Jesus Christ, to the twelve tribes that are in the Diaspora, Greetings.
Jas 1:2 Πάσαν χαρὰν ἠγάπασθε, ἀδελφοί μου, ὅταν πειρασμοὶ περιπέσῃτε ποικίλοις,

2Consider it pure joy, my brethren, when you fall into all sorts of trials,
Jas 1:3 γινώσκοντες ὅτι τὸ δόκιμον ὑμῶν τῆς πίστεως κατεργάζεται ὑπομονήν.

3because you know that the testing of your faith produces endurance.
Jas 1:4 ἥ δὲ ὑπομονή ἔργον τέλειον ἔχετο, ἵνα ὑπὲρ τελείων καὶ ὀλόκληρων, ἐν μηδενὶ λειτομένοι.

4But you must allow endurance its finished job to the end so you will be complete and faultless, deficient in nothing.

†
Jas 1:5 Εἰ δὲ τὸς ὑμῶν λείπεται σοφίας, αἰτεῖτο παρὰ τοῦ διδόντος θεοῦ πάσιν ἀπλῶς καὶ μη ὀνειδίζωντος, καὶ δοθήσεται αὐτῷ.

5And if any of you lacks wisdom, he should request it from God, who gives to everyone cheerfully without complication or lecturing, and it will be given to him.
Jas 1:6 αἰτεῖτο δὲ ἐν πίστει, μηδὲν διακρινόμενος, ὁ γὰρ διακρινόμενος ἐστιν κλύδωνι θαλάσσης ἀνεμιζομένῳ καὶ ῥητορικώμενῳ.

6Only he must ask with faith, not doubting at all. For he who doubts is like a wave of the sea driven back and forth by the wind.
Jas 1:7 μὴ γὰρ οἴεσθω ὁ ἄνθρωπος ἐκεῖνος ὃτι λήμπεται τι παρὰ τοῦ κυρίου

7That kind of person should most certainly stop thinking he will receive anything from the Lord.

---

1:3 txt δόκιμον ὑμῶν ὑμῶν 1:5 Τοῦ τοῦ 1:7 Τοῦ τοῦ
1:4 ὑπομονήν ὑπομονήν 1:6 διακρινόμενος διακρινόμενος 1:7 λήμπεται λήμπεται

Jas 1:1 Ἰακώβος θεοῦ καὶ κυρίου Ἰησοῦ Χριστοῦ δούλος ταῖς διδασκαλίαις ταῖς ἐν τῇ διασπορᾷ χαίρειν.

1James, a servant of God and the Lord Jesus Christ, to the twelve tribes that are in the Diaspora, Greetings.
Jas 1:2 Πάσαν χαρὰν ἠγάπασθε, ἀδελφοί μου, ὅταν πειρασμοὶ περιπέσῃτε ποικίλοις,

2Consider it pure joy, my brethren, when you fall into all sorts of trials,
Jas 1:3 γινώσκοντες ὅτι τὸ δόκιμον ὑμῶν τῆς πίστεως κατεργάζεται ὑπομονήν.

3because you know that the testing of your faith produces endurance.
Jas 1:4 ἥ δὲ ὑπομονὴ ἔργον τέλειον ἔχετο, ἵνα ὑπὲρ τελείων καὶ ὀλόκληρων, ἐν μηδενὶ λειτομένοι.

4But you must allow endurance its finished job to the end so you will be complete and faultless, deficient in nothing.

†
Jas 1:5 Εἰ δὲ τὸς ὑμῶν λείπεται σοφίας, αἰτεῖτο παρὰ τοῦ διδόντος θεοῦ πάσιν ἀπλῶς καὶ μη ὀνειδίζωντος, καὶ δοθήσεται αὐτῷ.

5And if any of you lacks wisdom, he should request it from God, who gives to everyone cheerfully without complication or lecturing, and it will be given to him.
Jas 1:6 αἰτεῖτο δὲ ἐν πίστει, μηδὲν διακρινόμενος, ὁ γὰρ διακρινόμενος ἐστιν κλύδωνι θαλάσσης ἀνεμιζομένῳ καὶ ῥητορικώμενῳ.

6Only he must ask with faith, not doubting at all. For he who doubts is like a wave of the sea driven back and forth by the wind.
Jas 1:7 μὴ γὰρ οἴεσθω ὁ ἄνθρωπος ἐκεῖνος ὃτι λήμπεται τι παρὰ τοῦ κυρίου

7That kind of person should most certainly stop thinking he will receive anything from the Lord.

---

http://bibletranslation.ws/palmer-translation/
Jas 1:8 ἀνὴρ δίψυχος ἀκατάστατος ἐν πᾶσι ὑμῖν τὰς ὁδοὺς αὐτοῦ.
8 A double-minded man is unstable in all his ways.

Jas 1:9 Καυχάσθω δὲ ὁ ἀδελφὸς ὁ ταπεινὸς ἐν τῷ ψευτὶ αὐτοῦ,
9 And the brother of the lower class should boast about his lifting up,

Jas 1:10 ὁ δὲ πλούσιος ἐν τῇ ταπεινώσει αὐτοῦ, ὅτι ὃς ἀνθὸς χώρτου παρελεύσεται.
10 and the rich one about his lowering, how like a flower of the grass he will drop.

Jas 1:11 ἀνέτειλεν γὰρ ὁ ἡλίος σὺν τῷ καύσῳ καὶ ἐξήρανεν τὸν χώρτον, καὶ τὸ ἀνθὸς αὐτοῦ ἔξετεσεν καὶ ἡ ἐυπρέπεια τοῦ προσώπου αὐτοῦ ἀπώλετο· οὕτως καὶ ὁ πλούσιος ἐν ταῖς πορείαις αὐτοῦ μαρανθήσεται.
11 For the sun has come up, with scorching heat to dry the grass, and the flower of it has fallen off, and the glory of its face has perished. So also the rich in their goings will be faded in importance.

Jas 1:12 Μακάριος ἄνηρ ὁ ὑπομένει πειρασμὸν, ὅτι δόκιμος γενόμενος λήμψεται τὸν στέφανον τῆς ζωῆς, δὲν ἐπηγγείλατο ὁ κύριος τοῖς ἀγαπώσιν αὐτῶν.
12 The man is blessed who withstands temptation, for when he has stood the test, he will receive the crown of life, which the Lord has promised to those who love Him.

Jas 1:13 μηδεὶς πειρατζόμενος λεγέτω ὅτι ἂποθεοῦ πειράζομαι· ὁ γὰρ θεὸς ἀπείραστός ἐστιν κακὸν, πειράζει δὲ αὐτοῦ οὐδένα.
13 No one who is being tempted should say, "I am being tempted by God." For God is unskilled in the bad and he does not tempt anyone.

---

4:18 1 John N A B C K L P Ψ 049 056 0142 33 81 93 307 323 945 1175 1241 1243 1448 1505 1611 1678 1735 1739 1852 2138 2298 2344 2492 2805 596 cyr dam did ps-oces lat-f v copṣarm,bosν syrθ Γ Λ Ψ L Π 049 056 0142 33 81 93 323 945 1241 1243 1448 1505 1611 1735 1739 1852 2138 2298 2344 2492 2805 596 TR AT VS RP lac Ψ 108 100 048 0166 0173 0246
5:10 See endnote about lowering.
6:11 That is, personage. As also "face" in the phrase "respecting of faces" means personages, treating important people better than unimportant people. The meaning here is that while in the Old Testament, it used to be if you were rich, you were a personage, now in the New Testament, James is saying that will fade in importance. To the point that, according to Jesus, the rich in this world will be poor in the next, and the poor in this world will be rich in the next. Another reason not to want to be rich.

1:12a txt λήμψεται Ψ 23 Ψ4vid N A B Ψ 1175⁎ 0246 TG WH SBL NA28 Ψ λήμψεται B C Κ L P Ψ 049 056 0142 33 81 93 323 945 1241 1243 1448 1505 1611 1735 1739 1852 2138 2298 2344 2492 2805 596 TR AT VS RP lac Ψ 23 Ψ 400 048 0166 0173. Since this variant is only a difference in Greek spelling, and not in meaning, the lat, syr, cop and other translations are indeterminate. This issue appears in James 5 times: in 1:7,12; 2:1; 3:1.

1:12b txt ἐπηγγειλάτο ὁ κύριος Κ L Ψ 0246 1802 1448 1505 1611 1738 2138 ὑπηρῆς pp-oces TR AT VS RP τῇ ἐπηγγειλατό κύριος C 1807 459 ὑπηρῆς anast-s τῇ ἐπηγγειλατό ὁ θεὸς 323 945 1175 1241 1243 1735 1739 1852 2298 2492 2805 lat-v syrθ ath cgrtxt dam did ἐπηγγειλατό ὁ ἀφελός θεὸς 2805 ἐπηγγειλατό ὁ ... 33 ἐπηγγειλατό ... eth ms τῇ ἐπηγγειλατό Π 74 N A B Ψ 81 2344 lat-f kopsa,bos eth ms cyrms did TG WH SBL NA28 lac ὑπηρῆς Ψ 23 Ψ 400 048 0166 0173. Yes, Didymus is cited for two different readings. He used two different forms of the text.

9:1:2c This blessedness is set off in contrast to the Old Testament concept that if you were rich you were blessed by God, as treated in the verses just previous.

10:1:13 "unskilled," The Greek word means "inexperienced," thus, unskilled. God has never experienced being tempted by the bad, so thus has no skill in tempting others with the bad. But this is set off in contrast to "all good giving" in v. 17.

http://bibletranslation.ws/palmer-translation/
14 Rather each person is tempted through his own desires, which get lured out and enticed;

15 and then after the desire is fertilized, it gives birth to a sin, and the sin when finished developing produces death.

16 Do not be deceived, my beloved brethren.

17 All good giving is from God.  

18 According to his will he gave birth to us through the word of truth, planning for us to be of his creations a kind of firstfruits.

---

http://bibletranslation.ws/palmer-translation/
Jas 1:19  "Ιστε, ἄδελφοι μου ἀγαπητοί, ἔστω δὲ τὰς ἀνθρώπους ταχὺς εἰς τὸ ἀκοῦσαι, βραδὺς εἰς τὸ λαλῆσαι, βραδὺς εἰς ὁργήν.

19 You know this, my beloved brethren, but all persons should be quick to listen, slow to speak, and slow to anger.

Jas 1:20 ὅργῃ γὰρ ἄνδρός δικαιοσύνην θεοῦ οὐ κατεργάζεται.

20 For the anger of a man does not accomplish the righteousness of God.

Jas 1:21 διὸ ἀποθέμενοι πᾶσαν ῥυπαρίαν καὶ περισσεύων κακίας ἐν πραύτητι δέξασθε τὸν ἐμφυτὸν λόγον τὸν δυνάμενον σώσαι τὰς ψυχὰς ὑμῶν.

21 Therefore, having put away all the moral uncleanness and bad things that are prevalent, you must welcome with humility the implanted word, which is able to save your souls.

Jas 1:22 Γίνεσθε δὲ ποιηταί λόγου καὶ μὴ μόνον ἀκροαταὶ παραλογιζόμενοι ἑαυτοὺς.

22 Only be doers of the word and not hearers only, deceiving your own selves.

Jas 1:23 ὅτι εἰ τὶς ἀκροατὴς λόγου ἔστιν καὶ οὐ ποιητής, οὗτὸς ἑαυτὸν ἀνδρὶ κατανοοῦντι τὸ πρόσωπον τῆς γενέσεως αὐτοῦ ἐν ἑσόπτρῳ,

23 For if someone is a hearer of the word and not a doer, he is like a man who was contemplating his born face in the mirror:
Jas 1:24 κατενόησεν γὰρ ἑαυτὸν καὶ ἀπελήλυθεν καὶ εὐθέως ἐπελάθετο ὑπόθεσιν ὑπὲρ ἑαυτοῦ.  

24 It is the face he was born with, and what he had always been looking at, but he still forgot what kind of man he was.

Jas 1:25 ὅ δὲ παρακώπας εἰς νόμον τέλειον τὸν τῆς ἐλευθερίας καὶ παραμείνας, 21 οὐκ ἀκροατῆς ἐπιληπτικῶν γεγονόμενος ἄλλα ποιητῆς ἐργοῦ, οὕτως μακάριος ἐν τῇ ποιήσει αὐτοῦ ἦσται.

25 But he who focuses intently into the perfect law, the law of liberty, and stays with it, not being a forgetful hearer but a doer of the deed, this person will be blessed in his deed that he will do. 22

∥

Jas 1:26 Εἰ τις δοκεῖ θρησκὸς εἶναι, 23 μὴ χαλιναγωγῶν γλῶσσαν αὐτοῦ ἄλλα, ἀπατῶν καρδίαν αὐτοῦ. 25 Τοῦτοι μάταιοι ἦν θρησκεία.

26 If anyone considers himself to be religious but does not bridle his tongue, he is fooling his own heart. Such religion is worthless.
Jas 1:27 θησαυρία καθαρὰ καὶ ἀμήντως παρὰ τῷ θεῷ καὶ πατρὶ αὐτῆς ἐστίν, ἐπισκέπτεσθαι ὄρφανος καὶ χήρας ἐν τῇ θλίψει αὐτῶν, ἀστικὸν ἐαυτὸν τηρεῖν ἀπὸ τοῦ κόσμου.

27 Here is a religiousness from our God and Father that is pure and simple: to look after the orphan and the widow during their hard times, and to keep oneself unspotted from the world.

Chapter 2

Jas 2:1 Ἀδελφοί μου, μή ἐν προσωποληψίαις ἔχετε τὴν πίστιν τοῦ κυρίου ἴμμον Ἡσυχία Χριστοῦ τῆς δόξης:

1 My brethren, you should not hold the faith of our glorious Lord Jesus Christ with partiality to personages.

Jas 2:2 ἐὰν γὰρ εἰσέλθῃ εἰς τὴν συναγωγὴν ὑμῶν ἁρμόνχρυσοδακτυλίου ἐν ἐσθήτη λαμπρῇ, εἰσέλθη δὲ καὶ πτωχὸς ἐν ῥυπαρᾷ ἐσθήτη,

2 For if a man with gold rings on his fingers enters your meeting, dressed in bright clothes, and a poor man also enters, dressed in dirty clothes,

---

26 ¹:27 txt τῷ θεῷ Φ²⁴ Π² 𤙾 33 35°vid 81 945 1241 1243 1448 1505 1611 1735 1739 1852 2080 2138 2298 2344 2492 antioch cyr epiph ps-oec TR TG SCR WH AT VS SBL NA28 ᾿τὸ θεῷ Κ² C K L 049 056 0142 35° 93 307 323 1175 1678 2464 2805 1596 cyr did RP indeterminate lac cop syr lac Φ²⁰ Φ²³ Φ²⁴ Φ¹⁰⁰ 048 0166 0173 0246. The Robinson-Pierpont text here is just as old a reading, and also is the more difficult reading which might lead scribes to try to clarify. The phrase τῷ θεῷ καὶ πατρὶ, "our God and Father" is easier to translate than θεῷ καὶ πατρὶ. On the other hand the Greek manuscript evidence for inclusion of the article is very impressive. The two words τῷ θεῷ end similarly, and so homoioteleuton could explain the dropping of the article. Especially similar would be the Nomina Sacra abbreviation for θεῷ to the article τῷ, and also very similar might be the oral dictation of the two words by the reader thereof to the scribe. Here is Dr. Maurice A. Robinson's commentary on this variant: "First of all, the phrase PARA TW QEW is not all that common (only 9x in the entire NT, 5x of these in Paul, and none in the General Epistles (assuming the Byz reading in Jas 1:27). Similarly, even PARA QEW is rare, occurring only 10x in the entire NT, with 3 other General Epistle occurrences (1Pe 2:20; 2Pe 1:17; 2Jn 1:3), 2 occurrences in Paul (1Co 7:24; 2Th 1:6), and the remainder in Mk, Lk, and Jn. Further, and more importantly: in Jas, QEW only occurs here as the object of a preposition; the other 3 occurrences of QEW in Jas occur as objects of finite verb forms (Jas 2:23; 4:7; 4:8). In fact, nowhere else in James does occur QEOS with the article as the object of any preposition. On the other hand, in James 1:13 we find the only other instance of QEOS as object of a preposition in that book, and guess what? -- it is APO QEOU without an article, just as in the construction of Jas 1:27!"

27 ²:2 txt εἰς τὴν Π² .Accessible to K L P 049 056 0142 33 81 93 307 945 1241 1243 1448² 1678 1735 1739 1852 2298 2344 2464 2492 2805 1596 TR AT RP εἰς Κ² C Ψ 1175 1448 ᾿Π 1505 1611 2138 TG WH VS SBL NA28 indeterminate lac cop syr lac Φ²⁰ Φ²³ Φ²⁴ Φ¹⁰⁰ 048 0166 0173 0246. I believe the BYZ text is correct, and that the definite article serves as a possessive.
Jas 2:3 καὶ ἐπιβλέψητε ἐπὶ τὸν φοροῦντα τὴν ἐσθήτα τὴν λαμπρὰν καὶ ἐπιτη̣ ἡς. οὐ κάθου ὡδε καλῶς, καὶ τὸ πτωχὸ εἴπητε: Ὑμῶν στήθι ἕκει ἡ κάθου ὡδε ὑπὸ τὸ ὑποποδιῶν μου,
and you look over the one wearing the bright clothes and say, "You take this good seat here," and to the poor one you say, "You stand there," or, "Sit here below my footstool,”
Jas 2:4 καὶ οὐ διεκρίθη ἐν ἑαυτοῖς καὶ ἐγένεσθε κριταὶ διαλογισμῶν πονηρῶν;
are you not then discriminating between each other, and become judges with evil thoughts?
Jas 2:5 ἀκούσατε ἀδελφοὶ μου ἀγαπητοὶ, οὐχ ὁ θεὸς ἐξελέξατο τοὺς πτωχοὺς τῷ κόσμῳ πλουσίους ἐν πίστει καὶ κληρονόμους τῆς βασιλείας ής ἐπηγγελάτο τοῖς ἁγιασθήναι αὐτῶν;
Listen my beloved brethren: has not God chosen those who are poor to the world to be rich in faith and called for the kingdom he has prepared for those who love him?
Jas 2:6 ὑμεῖς δὲ ἠτίμαστε τὸν πτωχὸν. οὐχ οἱ πλουσιοὶ καταδυναστεύουσιν ύμῶν, καὶ αὐτοὶ ἐλκουσιν ύμᾶς εἰς κριτήρια;
You though have devalued the poor. Is it not the rich who trouble you, and they who summon you into courts?
Jas 2:7 οὐκ αὐτοὶ βλασφημοῦσιν τὸ καλὸν ὄνομα τὸ ἐπικληθὲν ἐφ’ ύμᾶς;
Do they not defame the good name by which you are known?
Jas 2:8 Εἰ μέντοι νόμον τελείτε βασιλικὸν κατὰ τὴν γραφὴν Ἀγαπητεῖς τὸν πλησίον σου ὡς σεαυτὸν, καλῶς ποιεῖτε;
If you really keep the royal law according to that scripture, "Love your neighbor as yourself," you are doing well.

28 2:3a txt καὶ ἐπιβλέψητε Ν A K L 049 056 0142 33 81 1735 2344 (596 lat-v copsa bo antioch ps-oec TR TG AT RP // __ ἐπιβλέψητε P74 // ἐπιβλέψητε δὲ B C P Ψ 945 1175 1241 1243 1448 1505 1611 1739 1852 2138(²f) 2298 2464 2492 2805 lat-f syrh WH VS SBL NA28 // either syrp // lac P² P23 P54 P100 048 0166 0173 0246
29 2:3b txt εἴπητε P74tid Ν A B C Ψ 33 81 1175 1243 1448 1505 1611 1735 1852 2138 2344 2464 2805 lat-sfv, v copbo miss syrhl TG WH VS SBL NA28 // εἴπητε αὐτῷ K L 049 056 0142 945 1241 1739 2298 2492 lat-t syrp copsa bo antioch ps-oec TR AT RP // lac P² P23 P54 P100 048 0166 0173 0246
30 2:3c txt ἥ κάθου οὐδὲ Ν K L P 049 056 0142 1735 1448(²) 2344 2464 2805 syrp copbo ps-oec TR AT RP // ἐκεῖ ἡ κάθου A Ψ 33 81 1448(²) 1505 1611 2138 lat-v syrh copassm eth syr τοῦ ΤΕΟ USBS4 // εἴκα ἐκαὶ κάθου C* // ἡ κάθου ἐκεῖ B 945 1175 1243 1243 1735 1852 2298 2492 lat-f copassm WH VS SBL NA28 // ἡ κάθου οὐδὲ copassm // ἐκεῖ καὶ κάθου οὐδὲ C² copassm // ἐκεῖ _ κάθου οὐδὲ P74 // lac P² P23 P54 P100 048 0166 0173 0246. Quite interesting is the reading of C*, στήθι ἐκεῖ καὶ κάθου, "stop there and sit below my footstool."
31 2:4 txt καὶ οὐ διεκρίθησε Ν K L P 049 056 0142 593 307 468 1678 2464 ps-oec TR AT RP NA28 // οὐ διεκρίθησε Ν A B C 33 81 945 1175(²) 1241 1243 1448 1505 1611 1735 2080 2138 2298 2492 2805 (596 lat-v syrp)⁵ eth antioch syr τοῦ ΤΕΟ USBS4 // οὐχὶ διεκρίθησε P // διεκρίθησε B²⁵ 1852 lat-f // καὶ διεκρίθησε 323 // cop // lac P² P23 P54 P74 P100 048 0166 0173 0246.
32 2:5a txt τῶν κόσμων Ν A B C* 33 945 1175 1739 2298 2344 2805 (syrhl) TG WH VS SBL NA28 // καὶ τῶν κόσμων 1241 // εν τῶν κόσμων 323 lat-v // __ ὡς κόσμῳ P74 // τοῦ κόσμου A² C² K L Ψ 049 056 0142 1243 1448 1505 1611 2138 2492 AT RP // τοῦ κόσμου τοῦτοι ps-oec TR // τοῦ κόσμου _ lat-sf // indeterminate syrp cop // lac P² P23 P54 P100 048 0166 0173 0246
33 2:5b ethical dative; i.e., "poor in the eyes of the world"
34 2:6 Blass says the definite article in τὸν πτωχὸν is anaphoric, in reference back to verse 2, where a rich man and a poor man enter. You have devalued that beggar. Or dishonored that beggar. But if we render this “you have dishonored the poor man,” it has an ambiguous meaning; that is, “poor man” also means “pitiful man,” and that is not what is being taught here. He was too poor, didn’t have enough income to have new clothes. Or too poor to pay a launderer. But he is not to be pitied.
Jas 2:9 ei δὲ προσωπολημπτεῖτε, ἐμαρτήσας ἐλεγχόμενοι ὑπὸ τοῦ νόμου ὡς παραβάται.

But if you show partiality to personages, you are committing a sin, convicted by that law as violators.

Jas 2:10 ὡστὶς γὰρ ὅλον τὸν νόμον τηρήσας, πταίσας δὲ ἐν ἐνί, γέγονεν πάντων ἐνοχὸς.

Now whoever keeps the whole rest of the law, and only violates in one matter, he has become guilty of all of it.
Jas 2:11 ὁ γὰρ εἰπὼν Μὴ μοιχεύσῃς ἔπεν καὶ Μὴ φονεύσῃς εἶ δὲ οὐ μοιχεύεις, φονεύεις δὲ, γέγονας παραβατής τοῦ νόμου.

11 For that which says "Do not commit adultery" also says "Do not commit murder." So if you do not commit adultery, but you commit murder, you have become a violator of the law.

Jas 2:12 οὕτως λαλέει καὶ οὕτως ποιεῖτε όσο διὰ νόμου ἐλευθερίας μέλλοντες κρίνεσθαι.

12 Speak this way and act this way: as if you are about to be judged according to the law of liberty.

Jas 2:13 ἡ γὰρ κρίσις ἀνέλεος τῷ μὴ ποιήσαντι ἔλεος· κατακαυχᾶται ἔλεος κρίσεως.

13 For judgment without mercy comes to those who act without mercy. Triumphant though is mercy over judgment.

---

37 2:11a txt μὴ μοιχεύσῃς εἶπεν καὶ μὴ φονεύσῃς Α Β Κ Ρ 93 323 1175ε 1678ε 1735 ε 596 cyr ps-oec TR TG AT VS SBL NA28 μὴ μοιχεύσῃς εἶπεν καὶ μὴ φονεύεις... 33

36 2:11b txt εἰ δὲ οὐ μοιχεύεις, φονεύεις Κ Α Β Α C Ψ 307 1678 cop bustling cyr TG WH VS SBL NA28 εἰ δὲ οὐ μοιχεύεις, φονεύεις 81 1448 1505 1611 1852 2138 2344 2805 TR AT RP εἰ δὲ οὐ μοιχεύεις, μὲν φονεύεις... 33vid

*The editors of the NA28/ECM2 consider the first two readings to have equal weight.

38 2:13a txt ἀνέλεος φονεύεις ἔπεις Α Β Κ Ρ Ψ 93 323 1175ε 1678ε 1735 ε 596 cyr ps-oec TR TG AT VS SBL NA28 ἀνέλεος L Ψ 049 056 0142 33 93 323 1611 2138ε 2805 ε 596 chrys cyr dam nil-anc ps-oec TR indeterminate P lat syr 2492 cop bustling apoll dam isid ps-caes ps-oec TG WH AT VS RP SBL NA28 TR 2138ε 2805 ε 596 chrys cyr dam nil-anc ps-oec TR indeterminate P lat syr

40 2:13b txt ἔλεος φονεύεις Α Β Κ Ρ Ψ 93 323 1175ε 1678ε 1735 ε 596 cyr dam haggard phot TR TG WH AT VS SBL NA28 ἔλεος C Κ Λ Ψ 049 056 0142 33 81 1175 1241 1243 1448 1611 1735 1739ε 1852 2298 2344 2492 2805 SCR RP indeterminate lat syr cop lac Ψ 93 23ε 33 81 1175 1241 1243 1448 1611 1735 1739ε 1852 2298 2344 2492 2805 SCR RP indeterminate lat syr cop lac Ψ 93 23ε 33 81 1175 1241 1243 1448 1611 1735 1739ε 1852 2298 2344 2492 2805 SCR RP indeterminate lat syr cop lac Ψ 93 23ε 33 81 1175 1241 1243 1448 1611 1735 1739ε 1852 2298 2344 2492 2805 SCR RP

http://bibletranslation.ws/palmer-translation/
Jas 2:14 “Tí tò  ὕψιλον, ἀδελφοί μου, ἐὰν πίστιν λέγῃ τις ἐχεῖν ἔργα δὲ μὴ ἔχῃ; μὴ δύναται ἢ πίστις σῶσαι αὐτόν;  

14 What good is it, my brethren, when someone claims to have faith, but he has no works? Is such a faith really able to save him?

Jas 2:15 ἐὰν  ἀδελφὸς ἢ ἀδελφή γυμνοὶ ὑπάρχοσιν καὶ λειτομένοι  ὅσιν τῆς ἐφημέρου τροφῆς,  

15 If a brother or sister has no coat and they are lacking daily food,  

Jas 2:16 ἔτη ἂ τις αὐτοῖς ἐξ ὑμῶν· Ὄπωστε ἐν εἰρήνῃ, θερμαίνεσθε καὶ χορτάζεσθε, μὴ δοτε ἃ αὐτοῖς τὰ ἐπιτίθεαι τοῦ σώματος, τί τὸ ὕψιλον;  

16 and one of you says to them, "Go with peace, be warmed and fed," but you don't give to them the basic needs of the body, what good is it?

Jas 2:17 οὕτως καὶ ἢ πίστις, ἐὰν μὴ ἔχῃ ἔργα, ἑκατέρα ἐστὶν καθ' ἑαυτῇν.  

17 So this kind of faith by itself, when not having works, is dead.
Jas 2:18 Αλλ’ ἐρεί τις: Σὺ πίστιν ἐχεις κἀγὼ ἐργα ἐχω. δειξόν μοι τὴν πίστιν σου χωρίς τῶν ἐργῶν, ἐκ τῶν ἐργῶν μου τὴν πίστιν μου. 18

Someone will indeed say, "You have faith, and I have works. Show me that faith of yours apart from works, and I will show you my faith by means of my works."

Jas 2:19 οὐ πιστεύεις ὅτι εἰς ἐστίν ὁ θεός, καλὸς ποιεῖ· καὶ τὰ δαιμόνια πιστεύουσιν καὶ φρίσουσιν.

You believe that there is only one God. You are doing well. The demons also believe that, and tremble.

Jas 2:20 θέλεις δὲ γνῶναι, ὃ ἄνθρωπος κενε, ὅτι ἡ πίστις χωρίς τῶν ἐργῶν ἀργή ἐστιν;

But are you convinced, foolish person, that faith without works is useless?

---

46 http://bibletranslation.ws/palmer-translation/

http://bibletranslation.ws/palmer-translation/
Jas 2:21 Άβραάμ ὁ πατὴρ ἤμων οὐκ ἐξ ἔργων ἐδικαιώθη, ἀνενέγκας Ἰσαὰκ τὸν υἱὸν αὐτοῦ ἐπὶ τὸ θυσιαστήριον;
21Our father Abraham, was he not justified by means of works, when he offered his son Isaac up on the altar?
Jas 2:22 βλέπεις ὅτι ἡ πίστις συνήργηε τοῖς ἔργοις αὐτοῦ καὶ ἐκ τῶν ἐργῶν ἡ πίστις ἐτελείωθη,
22See how faith was working together with his works, and through his works his faith was made complete?
Jas 2:23 καὶ ἐπληρώθη ἡ γραφὴ ἡ λέγουσα· Ἐπίστευσεν δὲ Άβραάμ τῷ Θεῷ, καὶ ἔλογίσθη αὐτῷ εἰς δικαιοσύνην, καὶ φίλος Θεοῦ ἐκλήθη.
23Thus also was completed the scripture which says, "And Abraham believed God, and it was credited to him as righteousness." And he was called a friend of God.
Jas 2:24 ὅρατε 51 ὅτι ἐξ ἐργῶν δικαιοῦται ἄνθρωπος καὶ οὐκ ἐκ πίστεως μόνον.
24You should see that a person is justified by works and not by faith alone.
Jas 2:25 ὁμοίως δὲ καὶ Ῥααβ ἡ πόρνη οὐκ ἐξ ἐργῶν ἐδικαιώθη, ὑποδεξαμένη τοὺς ἀγγέλους 52 καὶ ἐτέρα ὁδῷ ἐκβαλοῦσα;
25And in the same way Rahab the prostitute, was she not also justified by works, when she sheltered the messengers and sent them out by another way?
Jas 2:26 ὡσπερ γὰρ τὸ σῶμα χωρίς πνεύματος νεκρὸν ἔστιν, οὕτως καὶ ἡ πίστις χωρίς ἔργων 53 νεκρά ἔστιν.
26For just as a body without the spirit is dead, so also faith without works is dead.

Chapter 3

Jas 3:1 Μὴ πολλοὶ διδάσκαλοι γίνεσθε, ἀδελφοὶ μου, εἰδότες ὅτι μεῖζον κρίμα λημψόμεθα
1Not many should be54 teachers, my brethren, knowing we will get ourselves more judgment.

---

51 2:24 txt ὅρατε ὅτι Χ Α Β C P Ψ 33 81 307 945 1175 1241 1243 1448T 1505 1611 1678 1735 1739 1852 2138 2344 2492 2805 1596 lat-f v syrh-b copsa,bo eth TG WH VS SBL NA28 // ὅρατε τοῖς οὖσιν ὅτι Κ L Ψ 049 056 0142 323 1448Z 2298 lat-pel ps-oec TR AT RP // ὅρατε οὕτως 206 429 522 630 1799 2200 // lac F20 F23 F54 F74 F100 048 0166 0173 0246.
52 2:25 txt τοὺς ἀγγέλους Ψ54 57 F4 4vid Χ Α Β K T P Ψ 049 056 0142 (33vid ἀγέλους) 81 307T 323 1175 1243 1448 1505 1611 1735 1852 2138 2344 2492 lat-v syrh-b copsa ps-oec TR TG WH AT VS RP SBL NA28 // τοὺς ἀγέλους τοῦ Ἰσραήλ 61 326 1837 T1281 // τοὺς ἀγέλους Ἰησοῦ Ψ54 996 1661 // τοὺς κατασκόπους C K2 L Ψ 049 945 1241 1678Z 1739 2298 2805 1596 syrp (copbo eth) arm geo slav // τοὺς κατασκόπους τοῦ Ἰσραήλ 61 326 1837 T1281 // τοὺς κατασκόπους Ἰησοῦ syrbmar // τοὺς ἀγγέλους κατασκόπους 918Z // ἀγέλους κατασκόπους 918Z // κατασκόπους ἐκ τῶν δώδεκα φύλων τῶν νυῶν Ἰσραήλ lat-T // lac F30 F54 F100 048 0166 0173 0246 1678T The word κατασκόπους (spies) from Hebrews 11:31. The reading of Ψ54 is uncertain as to whether or not it contains the article.
53 2:26 txt ἐργῶν Ψ20 Ψ74 Χ Β Ψ 0148 1450 1505 1611 1852 2138 WH VS SBL NA28 // τῶν ἐργῶν Α Β Κ L Ψ 049 056 0142 33 323 945 1175 1241 1243 1678 1735 1739 2298 2344 2492 2805 Ψ59 copsa,bo eustr greg-naz ps-oec TR TG AT RP // lac F30 F54 F100 048 0166 0173 0246.
54 3:1 The verb for "be" or "become" is second person plural, and the verb for "stumble" is first person plural. This is why some translations felt the need to add the phrase "of you," but I am loathe to do that, since the Greek contains no such genitive prepositional phrase. Even though the verb "be" is 2nd person plural, the writer is talking about a 1st person plural issue over all.

http://bibletranslation.ws/palmer-translation/
Jas 3:2  πολλὰ γὰρ πταίομεν ἀπαντεῖς. εἰ τοῖς ἐν λόγῳ οὐ πταίει, οὕτος τέλειος ἀνήρ, δυνατὸς χαλιναγωγήσαι καὶ ὁλὸν τὸ σῶμα.

3For we all stumble on many occasions. If someone does not stumble in speech, he is a perfect man, able to bridle the whole rest of his body.

Jas 3:3  εἰ δὲ τῶν ἰππῶν τοὺς χαλινοὺς εἰς τὰ στόματα βάλλομεν εἰς τὸ πείθομαι αὐτοὺς ἤμιν, καὶ ὁλὸν τὸ σῶμα αὐτῶν μετάχωμεν.

3Now if we place bits in the mouths of horses to make them obey us, we are also steering the whole rest of their body.

Jas 3:4  ὅταν καὶ τὰ πλοία, τηλικαία όντα καὶ ὑπὸ ἀνέμων σκληρῶν ἑλαυνόμενα, μετάγεται ὑπὸ ἑλαχίστου τιμηθάιοι ὡς ἄνδρα ἡ ὁρμή τοῦ εὐθύνοντος βουλεῖται.

4And consider ships. As large as they are and driven by fierce winds, they are turned around by a small rudder wherever the will of the one steering it wishes.

Jas 3:5  οὕτως καὶ ἡ γλῶσσα μικρὸν μέλος ἐστίν καὶ μεγάλα αὐχεῖ. ἐκόµν ἡλίκιον πῦρ ἡλίκιην ὠλὴν ἀνάππει·

3In the same way also, our tongue is a small member, and boasts great feats. See how a small flame sets ablaze such a large forest.

---

53 3:3a  txt εἰ δὲ B² L Ψ 049 33 93 307 1243 1611 1678 1735 1852 2344 2492 2805 dam ps-oec lat-f,v copbo TG WH VS SBL NA28 / / Indeterminate et de eide, or et de N² A B* C K P (because of the possibility of itacism) / / Indeterminate lat-s / / Ιδε 056 0142 81 945 1175 1241 1448 1505 1739 2138 2298 lat-ps-am,fi syr,miss copsa AT RP / / Ιδε 1874 ps-oec TR / / lac Ψ³ 53 54 74 100 048 0166 0173 0246. Remember that early uncial Greek manuscripts did not have spaces between the words, nor accents nor breathing marks. So we have that ambiguity combined with the possibility of itacism, of all the uncials except B² L Ψ 049 056 0142. 53 3:3b  txt εἰς B² L Ψ 945 1241 1735 1739 2298 1596 dam TG WH SBL NA28 / / πρὸς A K L Ψ 049 056 0142 33v 81 323 1175 1448 1505 1611 1678 1852 2138 2344 2435 2805 1596 dam TG WH VS SBL NA28* / / σκληρῶν άνεμων A L Ψ 049 33 93 323 459 684 945 1241 1735 1739 2298 2344 ps-oec TR AT RP / / Indeterminate lat syr cop / / lac Ψ³ 53 54 74 100 048 0166 0173 0246. *The editors of the NA28 / ECM2 consider the two readings to have equal weight. 53 3:4a  txt δοῦναι Ψ² Ν B 918 TG WH SBL NA28 / / δοῦν ἀν A C K L Ψ 049 056 0142 33 81 323 918 945 1175 1241 1448 1505 1611 1735 1739 1852 2138 2298 2344 2492 2805 δοῦναι ἄνεμων σκληρῶν A C K P 056 0142 81 180 307 1175 1243 1448 1505 1611 1678 1852 2080 2138 2492 2805 1596 dam TG WH VS SBL NA28* / / σκληρῶν άνεμων A L Ψ 049 33 93 323 459 684 945 1241 1735 1739 2298 2344 ps-oec TR AT RP / / Indeterminate lat syr cop / / lac Ψ³ 53 54 74 100 048 0166 0173 0246. 53 3:4c  txt δοῦναι B L Ψ 81 1735 1596 TG WH SBL NA28 / / βουλεῖταί A C K P Ψ 049 056 0142 323 945 1175 1241 1243 1448 1505 1611 1678 1739 1739 1852 2138 2298 2492 2805 dam ps-oec TR AT VS RP / / βουλεῖται 33 lat-s? lat-v? dam ps-oec TR AT VS RP / / Indeterminate cop syr / / lac Ψ³ 53 54 74 100 048 0166 0173 0246 / / βουλεῖταί 206 522 etc. / / Indeterminate cop syr / / lac Ψ³ 53 54 74 100 048 0166 0173 0246 / / βουλεῖταί 33 lat-s? lat-v? / / βουλεῖταί 206 522 etc. / / Indeterminate cop syr / / lac Ψ³ 53 54 74 100 048 0166 0173 0246 / / βουλεῖταί 33 lat-s? lat-v? / / βουλεῖταί 206 522 etc. / / Indeterminate cop syr / / lac Ψ³ 53 54 74 100 048 0166 0173 0246. 53 3:5a  μεγάλα αὐχεῖ Ψ³ A B C* P 33v 81 1243 2344 TG WH SBL NA28 / / μεγάλα αὐχεῖ Ψ² Ν C² K L Ψ 049 056 0142 323 945 1175 1241 1448 1505 1611 1678 1735 1739 1852 2138 2298 2492 2805 dam greg-agr ps-oec TR AT VS RP / / Indeterminate lat syr cop / / lac Ψ³ 53 54 74 100 048 0166 0173 0246 / / μεγάλα αὐχεῖ Ψ³ A B C* P 33v 81 1243 2344 TG WH SBL NA28 / / μεγάλα αὐχεῖ Ψ² Ν C² K L Ψ 049 056 0142 323 945 1175 1241 1448 1505 1611 1678 1735 1739 1852 2138 2298 2492 2805 dam greg-agr lat-f,vms TR AT RP / / Indeterminate cop syr / / lac Ψ³ 53 54 74 100 048 0166 0173 0246. 53 3:5b  txt ἡλίκιον Ψ³ Ν A C B* C P 81 1175 1243 1852 2344 2492 2805 dam greg-agr lat-f,vms TR AT RP / / Indeterminate cop syr / / lac Ψ³ 53 54 74 100 048 0166 0173 0246. 53 3:5c  txt ἡλίκιον Ψ³ Ν A C B* C P 81 1175 1243 1852 2344 2492 2805 dam greg-agr lat-f,vms TR AT RP / / Indeterminate cop syr / / lac Ψ³ 53 54 74 100 048 0166 0173 0246. 53 3:5d  txt ἡλίκιον Ψ³ Ν A C B* C P 81 1175 1243 1852 2344 2492 2805 dam greg-agr lat-f,vms TR AT RP / / Indeterminate cop syr / / lac Ψ³ 53 54 74 100 048 0166 0173 0246.
Jas 3:6 καὶ ἡ γλῶσσα τῷ, ὁ κόσμῳ τῆς ἀδικίας. ἡ γλῶσσα καθίσταται ἐν τοῖς μέλεσιν ἡμῶν, ἢ στιλούσα ὅλον τὸ σῶμα καὶ φλογίζουσα τὸν τροχὸν τῆς γενέσεως καὶ φλογιζομένη ὑπὸ τῆς γεέννης.

6 The tongue also is a flame, a world of damage. The tongue is situated among our members as contaminator of the entire body, and sets on fire the circular racetrack of our existence, and is itself set on fire by Gehenna.

Jas 3:7 πᾶσα γὰρ φύσις θηρίων τε καὶ πετεινῶν ἔρπετῶν τε καὶ ἐναλίων δαμάζεται καὶ δεδάμασται τῇ φύσιν τῇ ἀνθρωπίνῃ.

7 Indeed every race of beast, even of birds, reptiles and marine life, is being tamed or has been tamed by the human race.

Jas 3:8 τὴν δὲ γλῶσσαν οὐδεὶς δαμάσαι δύναται ἀνθρώπων ἀκατάστατον κακὸν, μεστὴ ἴου θανατιφόρου.

8 But no one can tame the tongue. It is a volatile menace, replete with fatal venom.

Jas 3:9 ἐν αὐτῇ εὐλογοῦμεν τὸν κύριον ἐν πατέρα, καὶ ἐν αὐτῇ καταρώμεθα τοὺς ἀνθρώπους τοὺς καθ’ ὀμοίωσιν θεού γεγόνασι.

9 With it we praise our Lord and Father, and with it we curse human beings created in the image of God.

---

http://bibletranslation.ws/palmer-translation/
Jas 3:10 ἐκ τοῦ αὐτοῦ στόματος ἐξέρχεται εὐλογία καὶ κατάρα. οὐ χρῆ, ἀδελφοί μου, ταῦτα οὕτως γίνεσθαι.

10 Out of the same mouth come both praise and cursing. My brethren, these things ought not so to be.

Jas 3:11 μή τι πηγὴ ἐκ τῆς αὐτῆς ὑπῆς βρέω τὸ γλυκὸ καὶ τὸ πικρόν;

11 Does a spring from the same opening well up both sweet water and bitter?

Jas 3:12 μή δύναται, ἀδελφοί μου, συκῆ ἔλαιας ποιήσατε ἢ ἄμπελος σῦκα; οὔτε ἀλυκὸν ὑδωρ.

12 It is not possible, my brethren, for a fig tree to produce olives, or a grapevine figs; neither for a bitter spring to produce water that is sweet.

Jas 3:13 Τίς σοφὸς καὶ ἐπιστήμων ἐν ὑμῖν; δειξάτω ἐκ τῆς καλῆς ἀναστροφῆς τὰ ἔργα αὐτοῦ ἐν πραύτητι σοφίας.

13 Who is wise and learned among you? Let him show his works from good conduct: with the humility that comes from wisdom.

---

3:12

οὔτε ἀλυκὸν γλυκὸ ποιήσαι ὕδωρ
οὔτε ἀλυκὸν γλυκὸ ποιήσαι ὕδωρ τίς δύναται
οὔτε ἀλυκὸν ποιήσαι ὕδωρ
οὔτε ἀλυκὸν και γλυκὸ ποιήσαι ὕδωρ
οὔτως οὔτε ἀλυκὸν γλυκὸ ποιήσαι ὕδωρ
tούτως ἀλυκὸν και γλυκὸ ποιήσαι ὕδωρ
tούτως οὔτε ἀλυκὸν γλυκὸ ποιήσαι ὕδωρ τίς δύναται
οὔτως οὔτε ἀλυκὸν και γλυκὸ ποιήσαι ὕδωρ
οὔτως οὔτε ἀλυκὸν γλυκὸ ποιήσαι ὕδωρ
c Ψ 2805
οὔτως οὔτε ἀλυκὸν και γλυκὸ ποιήσαι ὕδωρ
tούτως οὔτε ἀλυκὸν και γλυκὸ ποιήσαι ὕδωρ
tούτως οὔτε ἀλυκὸν και γλυκὸ ποιήσαι ὕδωρ
οὔτως οὔτε μιὰ ἀλυκὸν και γλυκὸ ποιήσαι ὕδωρ
οὔτως οὔτε μιὰ ἀλυκὸν και γλυκὸ ποιήσαι ὕδωρ
P syr?
οὔτως οὔτε μιὰ πηγὴ ἀλυκὸν και γλυκὸ ποιήσαι ὕδωρ
οὔτως οὔτε μιὰ πηγὴ ἀλυκὸν και γλυκὸ ποιήσαι ὕδωρ
οὔτως οὔτε πηγὴ ἀλυκὸν και γλυκὸ ποιήσαι ὕδωρ
οὔτως οὔτε πηγὴ ἀλυκὸν και γλυκὸ ποιήσαι ὕδωρ
K L 049 056 0142 945 623² WH SBL NA28
A B C* 623 T 1175 cop²a WH SBL NA28
μπελος

lac

3:12 The NA28 Greek text does not repeat the word πηγή, spring, but it is implied as still the topic in mind being compared to the mouth. The Byzantine and other readings may all be explanatory, scribes having felt the need to clarify. The Greek words πηγήν and ἀλυκὸν both mean bitter; James is mixing it up vocabulary-wise. Yes, ἀλυκὸν also can mean salty, but since the context here is a spring, we are still talking about bitter. Thus we see why some early scribes felt the need to clarify and revise the text. The Robinson-Pierpont text would be translated: "Thus neither is it possible for a spring to produce both bitter water and sweet." This is very appealing as more smooth and more clear. But it departs from the pattern of the verse: one thing producing a foreign product; not one thing producing two different kinds of product. In other words, we don't have "It is not possible for a fig tree to produce both figs and olives, or a grapevine to produce both grapes and figs." But then suddenly the Byzantine text changes the pattern of the verse. On the other hand, an editor or scribe may have produced the NA28 reading in order to conform it to the previous pattern. If this latter is what took place, then the reading of Sinaiticus would probably most closely reflect the original, as would von Soden's text.

http://bibletranslation.ws/palmer-translation/
Jas 3:14  ei δὲ ξῆλον πικρόν ἔχετε καὶ ἐριθείαν ἐν τῇ καρδίᾳ ὑμῶν, μὴ κατακαυχάσθε καὶ
μειύδεσθε κατά τῆς ἀλθείας.

14But if you have bitter jealousy and rivalry in your hearts, do not make yourselves superior to the truth and lie against it.

Jas 3:15  οὐκ ἐστιν αὐτή ἡ σοφία ἀνωθέν κατερχομένη, ἀλλ’ ἐπίγειος, ψυχική, δαιμονιώδης.

15This wisdom does not come down from above, but is earthly, natural, of the devil.

Jas 3:16  ὅπου γὰρ ξῆλος καὶ ἐριθεία, ἐκεῖ ἀκαταστασία καὶ πᾶν φαύλον πράγμα.

16For where there is jealousy and rivalry, there is disorder and every thing that is evil.

Jas 3:17  ἢ δὲ ἀνωθέν σοφία πρῶτον μὲν ἅγιη ἔστιν, ἑπείτα εἰρηνική, ἑπεικής, εὐπειθής, μεστή ἔλεος καὶ καρπῶν ἄγαθῶν, ἀδιάκριτος.

17But the wisdom from above is first pure, then peace-loving, gentle, persuadable, replete with compassion and other good fruits, impartial, sincere.

Jas 3:18  καρπὸς δὲ δικαιοσύνης ἐν εἰρήνῃ σπείρεται τοῖς ποιοῦσιν εἰρήνην.

18And a harvest of justice is planted, with peace, for those who make peace.
Chapter 4

I

Jas 4:1  Ποθεὶν πόλεμοι καὶ ποθεὶν 76 μάχαι ἐν υἱόνι; οὐκ ἐντεῦθεν, ἐκ τῶν ἱδονῶν ὑμῶν τῶν
στρατευμένων ἐν τοῖς μέλεσιν υἱῶν;

1Where do battles and quarrels between you come from? Is it not from this: your
pleasures that are making war inside your members?77
Jas 4:2  ἐπιθυμεῖτε, καὶ οὐκ ἔχετε· φονεύετε καὶ ςηλούτε, καὶ οὐ δύνασθε ἐπιτυχεῖν· μάχεσθε καὶ
πολεμεῖτε. οὐκ ἔχετε διὰ τὸ μὴ αἰτεῖσθαι υἱῶν;

2You covet, yet you do not have. You kill and strive for, and cannot obtain. You keep
on quarreling and battling. And you do not ask, because you do not ask.
Jas 4:3  αἰτεῖτε καὶ οὐ λαμβάνετε, διότι κακῶς αἰτεῖσθε, ἵνα ἐν ταῖς ἱδοναῖς υἱῶν δαπανήσητε.

3And you ask, and do not receive, because you ask badly, so you may spend it in your
pleasures.
Jas 4:4  μοιχαλίδες, 78 οὐκ οἴδατε ὅτι ἡ φιλία τοῦ κόσμου ἐχθρα τοῦ θεοῦ ἐστίν; ὁς ἐὰν 79 οὖν
βουλήθη φίλος εἶναι τοῦ κόσμου, ἐχθρὸς τοῦ θεοῦ καθίσταται.

4You adulteresses, do you not know that love of the world means the enmity of God?80
Whoever chooses to be a friend of the world therefore is rendered an enemy of God.

76 4:1a txt καὶ ποθεὶν ψ100 Ν (A) B C P (Ψ) 33 81 307 945 1175 1241 1243 1448 1505 1611 1678 (1735) 1739 1852 2138
2298 (2344) 2492 2805 596 lat-sf syrh cop80 antioch (cyr) TG WH VS SBL NA28 // καὶ 049 056 0142 323 lat-v syrP
cop58 TR AT RP // lac ψ50 ψ23 ψ54 ψ90 048 0166 0173 0246. The witnesses in parentheses contain the second ποθεlene
but vary from the NA28 text in word sequence in some way, i.e., put ὔν υἱῶν first.
77 4:1b "But I see another law in my members, warring against the law of my mind, and bringing me into
captivity to the law of sin which is in my members." (Romans 7:23)
78 4:4a txt μοιχαλίδες ψ100 Ν* A B 33 81 1175 1241 1739 1852 lat-f,v syrP TG WH VS SBL NA28 // μοιχοὶ καὶ
μοιχαλίδες Ν* K L P Ψ 049 056 0142 945 11752 1243 1448 1505 1611 1678 1735 2138 2298 2344 2492 2805 photon ps-
oecc syrhms TR AT RP // indeterminate cop // lac ψ50 ψ23 ψ54 ψ90 C 048 0166 0173 0246
79 4:4b txt ὃς ἐὰν οὖν ἐὰν ὃς ἐὰν Ψ 045 1175 1739 2298 2805 WH VS SBL NA28 // ἐὰν οὖν Ν* // ὃς ἐὰν 049 056 1448 1505 1611
1678 1852 2138 596 antioch cy dam ps-oec // ὃς ἐὰν L 056 0142 33 323 1243 2344 2492 // ὃς ἐὰν οὖν Ν* A K Ψ 049 1678
1735 TR TG AT RP // ὃς οὖν ὃς οὖν ὃς οὖν // indeterminate lat syrP cop // lac ψ50 ψ23 ψ54 ψ90 C 048 0166 0173 0246. Below is
a copy of Ν, -Codex Sinaiticus, with the original hand showing ἐὰν οὖν, and a corrector, Ν*, crossing out the
epsilon of ἐὰν and writing in the ὃς above it. (Ν1 added a sigma to the end of βουλήθη). The date of Ν2 is 7th
century.
80 4:4c "These...confessed that they were strangers and pilgrims on the earth...looking for a better
country,...therefore God is not ashamed to be called their God." (Hebrews 11:13-16) "Love not the world,
neither the things that are in the world. For all that is in the world, the lust of the flesh, the lust of the eyes, and
the pride of possessions, is not of the Father, but is of the world." (1 John 2:16) "If the world hates you, be
assured that it hated me first, before you. If you were of the world, the world would like its own; but because
you are not of the world, and indeed rather I have chosen you out of the world, for this the world hates you." (John 15:18,19)
Jas 4:5 ἵ δοκεῖτε ὅτι κενῶς ἢ γραφῆ λέγει· Πρὸς φθόνον ἐπιποθεῖ τὸ πνεῦμα ὁ κατάκλισεν ἐν ἡμῖν;

Or do you think the scripture says for no reason, "The Spirit whom God made to dwell in us craves possession of us, approaching envy"?

Jas 4:6 μείζονά δὲ δίδωσιν χάριν· διὸ λέγει· Ὅθεος ὑπερηφάνοις ἀντιτάσσεται ταπεινοῖς δὲ δίδωσιν χάριν.

But he gives more grace. Accordingly it says, "God opposes the proud, but gives grace to the humble."

Jas 4:7 ὑποτάγητε οὖν τῷ θεῷ· ἀντίστητε τῷ διαβόλῳ, καὶ φεύξεται ἀφ' ὑμῶν· ΑςSubmit yourselves therefore to God. Fight against the devil, and he will flee from you.

Jas 4:8 ἐγγίσατε τῷ θεῷ, καὶ ἐγγιεῖ ὑμῖν. καθαρίσατε χεῖρας, ἀμαρτωλοί, καὶ ἀγνίσατε καρδίας, δίψυχοι.

Move closer to God, and he will move closer to you. Cleanse your hands, O sinners, and purify your hearts, O double-minded.

---

4:5 txt κατάκλισεν Ψ74 Ν Ψ 049 93 1241 1739 2805 TG WH SBL NA28 // κατάκλισεν K L P 056 0142 33 945 1243 1448 1505 1611 1678 1735 1852 2138 2344 2492 2546 2774 null-nilanc ps-oec TR AT RS RP // indeterminate A 81 1175 lat syr cop // lac Ψ20 Ψ23 Ψ54 Ψ100 C 048 0166 0173 0246. Two factors make some witnesses indeterminate: 1, itacism made the two words sound alike, and 2, the languages of the early translations could not easily convey the causative meaning of κατοίκισεν. Which also is the only instance of the verb κατοίκισεν in the New Testament. So, copyists were more likely to unconsciously replace the rarer word with the more common, than vice versa.

4:6a txt ὁ θεός Ψ471d Χ A B K Ψ 049 rell. Greek lat syr cop TR TG WH AT VS RP SBL NA28 // θεός 1739 T // ὁ κύριος 056 0142 5 254 319 378 623h 876 945 1066 1490 1765 1831 1832 2080 2234 2494 5593 5921 6388 11141 11440 12087 antiqui // omit διό λέγει· ὁ θεός ὑπερηφάνοις ἀντιτάσσεται ταπεινοῖς δὲ δίδωσιν χάριν L P 81 180 431 459 1842 2274 // lac Ψ20 Ψ23 Ψ54 Ψ74 C 048 0166 0173 0246 631 1846 2180 660 1556 170 1422 1623 1126 1442. Compare 1 Peter 5:5. The Septuagint says in Prov. 3:34 κύριος ὑπερηφάνοις ἀντιτάσσεται, ταπεινοῖς δὲ δίδωσιν χάριν. James and Peter were certainly not quoting the Hebrew Bible; look at Proverbs 3:34 in Hebrew and your English translation. James and Peter apparently quoted the Septuagint exactly except θεός for κύριος. This I am saying for the benefit of those who claim that section of the Septuagint was not completed until after the time of the apostles. Note the case of homoioteleuton in L P where δὲ δίδωσιν χάριν in the first part of the verse was confused with the δὲ δίδωσιν χάριν in the last part of the verse.

4:6b About the Greek word διό Blass says in BD6 8451(5), "Dió (διόπερ) is properly used to introduce a subordinate relative clause (from δί' ὧ̄), but this limitation has been lost." The BDAG lexicon defines διό as: "inferential conjunction, therefore, for this reason." I am writing this footnote because someone objected that I had used the English word "thus" to render the Greek word διό. But Webster's Dictionary says the definition of "thus" includes: "because of this or that; hence, consequently, accordingly." But I love my critics for caring about the accuracy of my work, and I did conclude that it would be more accurate to render διό as "accordingly" here, even though I like the brevity of the word "thus." I do not think it accurate to render it "therefore" here.

4:7a txt ὑποτάγητε οὖν Ν A B K L P 049 33 81 323 945 1175 1241 1243 1448 1505 1611 1678 1735 1739 1852 2138 2298 2344 2492 2805 lat-v syr cop cyr nil-nilanc ps-oec TR TG WH AT RS RP SBL NA28 // ὑποτάγητε Ψ 056 0142 5 1566 lat-s geo max-conf // lac Ψ20 Ψ23 Ψ54 Ψ74 C 048 0166 0173 0246. The reading without δὲ is older (Origen, 3rd century). And the variety of the particles or conjunctions added to ἀντίστητε lead me to believe that the reading of ἀντίστητε by itself is original.

4:7b txt ἀντίστητε K L P 5 93 1241 1243 1678 2080 2492 5596 cop68 and-cy cyr dam did iei marc-er nil-nilanc or ps-oec TR AT DP // ἀντίστητε οὖν 321 456 2344 // καὶ ἀντίστητε 631 lat-s // ἀντίστητε δὲ Ν A B 049 056 0142 33 81 307 945 1175 1448 1505 1611 1735 1739 1852 2138 2298 2492 2805 lat-fv syr πολ multiplex max-conf TG WH VS RP SBL TH NA28 // lac Ψ20 Ψ23 Ψ54 Ψ74 C 048 0166 0173 0246. The reading without δὲ is older (Origen, 3rd century). And the variety of the particles or conjunctions added to ἀντίστητε lead me to believe that the reading of ἀντίστητε by itself is original.

http://bibletranslation.ws/palmer-translation/
Jas 4:9  ταλαπωρήσατε καὶ πενθήσατε καὶ κλαύσατε· ὁ γέλως ὑμῶν εἰς πένθος μετατραπήτω· ἢ χαρὰ εἰς κατήφειαν.

9 Be distressed and mourn and wail. Change your laughter into lamentation, and your joy into gloom.

Jas 4:10  ταπεινώθητε ἐνώπιον τοῦ κυρίου, καὶ ψυχεῖς ψυχάς.

10 Lower yourselves down before the Lord, and he will lift you up.

Jas 4:11  Μὴ καταλαλείτε ἀλλήλων, ἀδελφοί· ὁ καταλαλῶν ἀδελφού ἢ κρίνων τὸν ἀδελφὸν αὐτοῦ καταλαλεῖ νόμον καὶ κρίνει νόμον· εἰ δὲ νόμον κρίνεις, οὐκ εἰς ποιητήν νόμου ἀλλὰ κρίτης.

11 Do not denigrate each other, brethren. Someone who denigrates a brother or condemns his brother is denigrating the law and condemning the law. Now if you are condemning the law, you are not being a doer of the law, but a judge instead.

Jas 4:12  εἰς ἔστιν ὁ νομοθέτης καὶ κριτῆς ὁ δυνάμενος στόχασαι καὶ ἀπολέσαι· οὐ δὲ τίς εἰ, ὁ κρίνων τὸν πλησίον;

12 There is only one lawmaker and judge who is able to save or to damn. Who then are you, condemning another?

---

86 Jas 4:9  κρίνων *τ่ว 954 1175 1241 1243 1448* 1505 1611 1739 1852 2080 2138* *did* 2298 2492 ἐφ 596 WH SBL NA28* || μετατραπῆτω Λ Α Κ Λ Ψ 049 056 0142 33 81 323 1448* 1678 1735 2138* 2344 2805 am-ep antioch ps-oec TR VS TG AT RP || indeterminate lat syr cop || lac τερον ³⁰ ³⁴ C 048 0166 0173 0246. * The editors of the NA28 / ECM2 consider the two readings to have equal weight.

87 Jas 4:10  ταπεινώθητε ¹⁰⁰ Λ 049 056 93 323 1448 2492 2805 ps-oec TR AT RP NA28 || τοῦ θεοῦ 945 1214 1739 2298 copbop⁴Ac slav || κυρίου Ν Α Β Κ Ψ 0142 33 81 307 1175 1243 1505 1611 1678 1735 1852 2138 2344 2805 ἐφ 596 hes-h or TG WH VS SBL || lac τερον ³⁰ ³⁴ C 048 0166 0173 0246. The balance of the Coptic witnesses are indeterminate as to the article, as also are lat-s,f,v,t, and the latter even as to κυρίου / θεοῦ.

88 Jas 4:11  ταλαπωρήσατε καὶ πενθήσατε· ὁ νομοθέτης Ν Α Β Π 049 056 0142 33 81 945 1175 1241 1243 1448 1505 1611 1739 1852 2138 2298 2344 2492 2805 ἐφ 596 dam lat-v copasms,bo syr-ph TG WH VS SBL NA28 || καὶ Κ Λ 049 056 0142 93 307 323 1678 antioch ps-oec lat-s,f copasms eth TR AT RP || lac *τερον ³⁰ ³⁴ C 048 0166 0173 0246

89 Jas 4:12  κρίνων τὸν πλησίον ⁷⁴ Ν Α Β Π 049 056 0142 18 35 81 945 1175 1241 1243 1448 1505 1611 1678 1735 1739 1852 2080 2138 2298 2344 2492 2805 ἐφ 596 TG WH SBL NA28* || (The NA28 / ECM2 editors consider two readings of equal weight)

---

http://bibletranslation.ws/palmer-translation/
Come now, you who say, "We will travel today and tomorrow to that particular city, and spend a year there, and do business and make a profit,"
Jas 4:14 oïnves ouk epístasothe to τὴς αὐριον ποια ᾥς δι' ἡμῶν ἄτιμς γάρ ἐστε ἡ ἐβραϊκά φανερομένη, ἐπειδή δὲ καταφυγομένη.

14you who have no solid knowledge of tomorrow. What is your life? You are a vapor that appears for a little while and then is gone.

Jas 4:15 ἀντί τού λέγειν ὑμᾶς· Ἐαν ὁ κύριος θελήσῃ, καὶ ζήσουμεν καὶ ποιήσωμεν τούτο ἦ ἐκείνο.

15The thing for you to say instead is, "If the Lord wills, we will even be alive and do this or that."

Jas 4:16 νῦν δὲ καυχάσθη ἐν ταῖς ἀλαζονείαις ὑμῶν· πάσα καύχησις τοιαύτη πονηρά ἐστιν.

16But as it is you are vaunting your own selves with your presumptuous words. All such boasting is evil.

Jas 4:17 εἰδοὺ οὖν καλὸν ποιεῖν καὶ μὴ ποιοῦντι, ἀμαρτία ἀυτῷ ἐστιν.

17So, he who has learned the good to do and does not do it, for him it is sin.

---

97 4:14a txt to τῆς αὐριον N K L Ψ 049 056 0142 1735 2805 εἰς greg-agr ps-oec TR TG AT VS RP SBL NA28* / τῆς αὐριον B lat-s WH // τάς αὐριον (Prov. 27:1) A P 33 81 1175 1241 1243 1448 1505 1611 1739 1852 2138 2298 2344 2492 2805 σρh // indeterminate syrP cop23 54 74 C 048 0166 0173 0246. The readings of cop100 and lat-f,v could support either of the readings containing two articles. *The editors of the NA28 / ECM2 consider to τά to be of equal weight.


n inderminate syrP lac 23 54 74 100 C 048 0166 0173 0246

100 4:14d ἐπείτα καὶ Ν Β Ψ 81 307 468 945 1175 1241 1448 f 1678 1735 1739 1852 2344 2805 εἰς dam lat-s,f,vmass TG WH VS SBL NA28 // ἐπείτα δὲ 0142 631 1448 ps-oec cop23 TR // ἐπείτα δὲ καὶ Ν Β Ψ 049 056 33 93 323 1243 2298 2492 greg-agr AT RP // ἐπείτα 18 35 522 1505 1611 2080 2138 lat-v cop23 σρh // καὶ 61 στρP // lac23 54 74 100 C 048 0166 0173 0246

101 4:14e The word oÎnves without γαρ makes the vapor clause the explanation of why we cannot know what kind of day tomorrow will be. Our life is a vapor; we are the kind of creature that does not have the tools or ability to get solid information (ἐπίσταμα) about tomorrow, since our very lives are unsure and unsolid.

102 4:15a txt ἐξεύθεν καὶ ποιήσουμεν (fut ind) N Α Β Ψ 945 2138 lat-f TG SBL NA28 // _____ καὶ ποιήσουμεν ψ100 // ἐξεύθεν καὶ ποιήσουμεν 323 1175 1739 2344 // ἐξεύθεν καὶ ποιήσουμεν 1243 // ἐξεύθεν καὶ ποιήσουμεν (aor subj) K L Ψ 049 056 33 81 1241 1448 1505 1611 1678 1735 1852 2298 2464 2492 2805 greg-agr ps-oec TR RP // ἐξεύθεν ποιήσουμεν lat-v cop23,54,74 cyr // indeterminate syrP // lac23 54 74 C 048 0166 0173 0246

103 4:15b See Luke 12:20
Chapter 5

1 Jas 5:1 Ἄγε νῦν οἱ πλούσιοι, κλαύσατε ὀλολύζοντες ἐπὶ ταῖς ταλαιπωρίαις ὑμῶν ταῖς ἐπερχομέναις.

1Come now you wealthy people, weep with loud wailing over the hard times which are coming for you.

Jas 5:2 ὁ πλούτος ὑμῶν σέσηπεν, καὶ τὰ ἰμάτια ὑμῶν σηπόβρωτα γέγονεν,

2Your wealth is become corrupt, and your clothes are moth-eaten.

Jas 5:3 ὁ χρυσός ὑμῶν καὶ ὁ ἄργυρος κατιόται, καὶ ὁ ἱὸς αὐτῶν εἰς μαρτύριον ὑμῶν ἔσται καὶ φάγεται τὰς σάρκας ὑμῶν.104 ὡς πῦρ. ἐθησαυρίσατε ἐν ἐσχάταις ἡμέραις.

3Your gold and silver are tarnished, and their corrosion will be a testimony to you, and eat your bodies like fire. You have stored it up in the last days.105

Jas 5:4 ἰδοὺ ὁ μισθὸς τῶν ἐργατῶν τῶν ἀμησάντων τὰς χώρας ὑμῶν ἐπεστερημένος. ἀφ’ ὑμῶν κράζει, καὶ ἀι βοή τῶν θερισάντων εἰς τὰ ὅτα Κυρίου Σαβαὼθ εἰσεληλύθασιν.107

4Behold, the wage is crying out, which was for the laborers who sickled your fields, which you deprived them of.108 And the cries of those who worked the harvest have gone into the ears of the Lord of Armies.

---

104 5:3a txt omit N* B K L 049 056 0142 323 945 1241 1243 1678 1735 1739 2298 2492 lat-s,f,v cop⁵⁰ syr⁴ eth⁴ ms⁴ anast-s antioch⁴ ps-oec⁴ TR TG WH AT RP SBL NA28 // o ὁ ἱὸς Ν* A P Ψ 33 81 1175 1448 1505 1852 2138 2344 2805 dam cop⁵₀⁸ syr⁴ eth⁴ ms⁴ VS // o ὁ ἱὸς on 1611 // lac p⁵⁰ p⁵⁴ p⁵⁴ c 048 0166 0173 0246.
105 5:3b Some interpreters in history have thought it is fire the rich have stored up in the last days, and others supply the subject "wealth." I think the verb is simply referring to the already mentioned topic, gold and silver. Something else to take note of in light of James' practice of using the same word two different times in two different contexts, is his use of the word ὁ̣ς here, translated usually in this verse as "corrosion" or "rust" but in 3:8 usually as "poison." Both poison and corrosion are chemical processes upon something. Fire is as well.
106 5:4a txt ἐπεστερημένος A B² K L P Ψ 049 056 0142 33 81 323 945 1175 1241 1243 1448 1505 1611 1735 1739 1852 2138 2298 2344 2492 2805 syr⁵ cyr dam did ps-oec⁴ TR AT VS RP NA28* // ἀφφυσισμένος N B* TG WH SBL // indeterminate lat-f,v cop⁵₀⁸,s,f,v syr⁴ // lac p⁵⁰ p⁵⁴ p⁵⁴ c 048 0166 0173 0246. *The editors of the NA28 / ECM2 consider the two readings to be of equal weight.
108 5:4 As for criticism of my ending a sentence with a preposition, I quote Mark Twain, and say that this criticism is something up with which I will not put.

http://bibletranslation.ws/palmer-translation/
Jas 5:5 ἐτρυφήσατε ἐπὶ τῆς γῆς καὶ ἐσπαταλήσατε, ἐθρέψατε τὰς καρδίας ὑμῶν ἐν ἡμέρᾳ σφαγῆς.

5 You have lived in luxury and excessive comfort on the earth. You have fattened your hearts in the day of slaughter.

Jas 5:6 κατεδικάσατε, ἐφονεύσατε τὸν δίκαιον. οὐκ ἀντιτάσσεται ὑμῖν;

6 You have passed sentence on, you have killed the righteous. He does not resist you.

---

109 5:5 txt

The phrase "fattened your hearts in the day of slaughter" is parallel to the phrase in v. 3 "hoarded it in the last days." The word ὡς does not belong here.

110 5:6 Or also possibly, "He does not meet you face to face." The word ἀντιτάσσω literally means to place himself opposite you. It can be literal, that is, stand across from you facing you, or it can be figurative, place himself in opposition to you, working against you. If we insist that this is a double entendre referring both to Christ and to other righteous people in general, then "face to face" is not suitable, since Christ did meet those condemning him face to face.

http://bibletranslation.ws/palmer-translation/
Patiently endure therefore brethren, until the coming of the Lord. Behold, the farmer expects the valuable fruit of the earth, waiting patiently on it until it gets the early and the latter rain.

Jas 5:8  makrothymisaste kai umei, stpripaste tas karhias umon, tis parousia tou kuriou hyygizev.

You must be patient as well, make your hearts steadfast, because the coming of the Lord is approaching.

http://bibletranslation.ws/palmer-translation/
Jas 5:9 μὴ στενάζετε, ἀδελφοί, κατ’ ἄλληλον, ἵνα μὴ κριθήτε· ἰδοὺ ὁ κρίτης πρὸ τῶν θυρῶν ἔστηκεν.

9 Do not grumble against one another, brethren, lest you be judged. Behold, the judge stands almost at the door.

Jas 5:10 ὑποδείγμα λάβετε, ἀδελφοί, τῆς κοκοπαθείας καὶ τῆς μακροθυμίας τῶν προφήτων, οἳ ἐλάλησαν ἐν τῷ οἷνοματι κυρίου.

10 Receive for use as a pattern, brethren, the suffering of ill treatment and the patience of the prophets who spoke in the name of the Lord.

---

114 5:9 txt ἀδελφοί κατ’ ἄλληλον B P Ψ (048?) 945 1241 1448 1505 1611 1739 1852 2138 2298 lat-f,v syrh TG WH VS SBL NA28 // ἀδελφοί κατά ἄλληλον (048?) 630 // ἀδελφοί μου κατ’ ἄλληλον A (048?) 33 81 1175 1735 2344 2805 antioch // κατ’ ἄλληλον ἀδελφοί L 049 323 1243 2492 syrh ps-oec TR AT RP // κατά ἄλληλον ἀδελφοί Ν // κατ’ ἄλληλον K 056 0142 307 1678 phot // lac Ὑ 203 Ὑ 54 C (048) 0166 0173 0246. The uncial 048 reads here only φο, but because of where those letters are positioned it probably reads as the uncial B, or with the uncial A, or the minuscule 630, that is, those readings that have the word ἄδελφοι first before the other words.

115 5:10a txt ἀδελφοί Α B P Ψ 33 945 1175 1241 1243 1448 1505 1611 1739 2080 2138 2344 2492 2805 lat-f,v syrh copsa,b0 TG WH VS SBL NA28 // ἀδελφοί μου K L 049 056 0142 318 323 1678 1735 1852 2298 syrp (TR) AT RP // omit antioch // lac Ὡ 203 Ὡ 54 Ὡ 24 Κ 048 0166 0173 0246 Ὡ 596. But it’s not this simple. See next footnote on the variant in fuller context.

116 5:10b There are 26 variants in the witnesses, but below are the more important ones: ὑποδείγμα λάβετε ἀδελφοί τῆς κοκοπαθείας καὶ τῆς μακροθυμίας B² 945 1175 1241 1448 1505 1611 1739 2080 2138 2492 VS TG NA28 ὑποδείγμα λάβετε ἀδελφοί τῆς κοκοπαθείας καὶ τῆς μακροθυμίας B⁸ Ψ WH SBL UBS4 ὑποδείγμα λάβετε, ἀδελφοί μου, τῆς κοκοπαθείας καὶ τῆς μακροθυμίας K L P 049 056 0142 318 323 1678 1735 2298 AT RP ὑποδείγμα λάβετε τῆς κοκοπαθείας καὶ τῆς μακροθυμίας ἐξετε Α Ψ 33 2344 2805 ὑποδείγμα λάβετε ἀδελφοί τῆς κακοπαθείας καὶ τῆς μακροθυμίας ἐξετε Ν² ὑποδείγμα λάβετε ἀδελφοί τῆς κακοπαθείας καὶ τῆς μακροθυμίας Ν⁸ ὑποδείγμα λάβετε ἀδελφοί τῆς κακοπαθείας καὶ τῆς μακροθυμίας 1852 ὑποδείγμα λάβετε τῆς κακοπαθείας ἀδελφοί μου, καὶ τῆς μακροθυμίας ps-oec TR ὑποδείγμα λάβετε ἀδελφοί τῆς μακροθυμίας καὶ τῆς κακοπαθείας syrp ὑποδείγμα λάβετε τῆς κακοπαθείας καὶ τῆς μακροθυμίας eleven minuscules, antioch ἀδελφοὶ ὑποδείγμα λάβετε τῆς κακοπαθείας καὶ τῆς μακροθυμίας Lect. lac Ὡ 203 Ὡ 54 Ὡ 24 Κ 048 0166 0173 0246 Ὡ 596

117 5:10c txt ἐν τῷ οἷνοματι κυρίου B P 307 1243 1448 1678 2080 2298 2492 TG WH VS SBL NA28 // ἐν τῷ οἷνοματι τοῦ κυρίου 323 522 945 1175 1241 1505 1611 1739 2138 2805 // ἐν οἷνοματι κυρίου Χ χρυς // ἐν τῷ οἷνοματι αὐτοῦ 1852 // τῷ οἷνοματι κυρίου Α Κ Ψ 049 056 0142 33 81 1735 2344 ps-oec TR AT RP // lac Ὡ 203 Ὡ 54 Ὡ 24 Κ 048 0166 0173 0246 Ὡ 596. The Syriac and Coptic versions are indeterminate as to the word ἐν (the meaning of the text is the same with or without ἐν). The Latin f and v indicate the presence of some kind of preposition.

http://bibletranslation.ws/palmer-translation/
Jas 5:11 ἵδον μακαρίζομεν τοὺς ὑπομείναντας τὴν ὑπομονὴν Ἰοβ ἰκούσατε, καὶ τὸ τέλος κυρίου εἶδεστε, ὅτι πολύστροφος ἐστιν ὁ κύριος καὶ οἰκτίρμων.

11Behold we consider fortunate those who patiently endure. You have heard about the patience of Job, and seen the Lord’s result, how the Lord is full of compassion and merciful.

Jas 5:12 Πρὸ πάντων δὲ, ἀδελφοί μου, μηδὲ ὑμνύετε, μηδὲ τὸν οὐρανὸν μηδὲ τὴν γῆν μηδὲ ἄλλον τινὰ ὁρκον· ἦτο δὲ υἱόν τὸ Ναὶ ναὶ καὶ τὸ Οὐ οὐ, ἵνα μὴ ὑπὸ κρίσιν πέσητε.

12But above all, my brethren, do not swear, either by heaven, or by the earth, or any other oath. Rather, your "Yes" should be "Yes" and your "No" be "No," or you may fall under judgment.

Jas 5:13 Κακοπαθεῖ τις ἐν υἱαί: προσευχόσθω· εὐθυμεῖ τις παλάτω.

13Is anyone among you suffering? He should pray. Is anyone cheerful? He should sing praises.

Jas 5:14 ἀσθενεῖ τις ἐν υἱαί: προσκλεσάσθω τοὺς πρεσβυτέρους τῆς ἐκκλησίας, καὶ προσευχήσασθωσαν ἐπ’ αὐτῶν ἀλείμαντες αὐτὸν ἐλαίῳ, ἐν τῷ ὀνόματι του κυρίου.

14Is anyone among you ill? He should call the elders of the church to him, and they should pray over him, anointing him with oil in the name of the Lord.

Jas 5:15 καὶ ἑυχὴ τῆς πίστεως σώσει τὸν κάμνοντα, καὶ ἐγερθεὶ αὐτὸν ὁ κύριος· κἂν ἀμαρτίας ἢ πεποιηκός, ἀφεθήσεται αὐτῷ.

15And the prayer of faith will heal the ailing, and the Lord will raise him. And if he has committed sin, it will be forgiven him.

---

118 5:11a txt ὑπομείναντας Κ Α Β Ρ Ψ 33 vid 81 945 1175 1241 1735 1739 2298 2344 2492 2805 lat-f,v cop[a,b,o] TG WH VS SBL NA28 // ὑπομένοντας K L 049 056 0142 323 1243 1448 1505 1611 1678 1852 2138 ps-oec TR AT RP // indeterminate syr // lac ṭ20 ṭ23 ṭ54 ṭ74 C 0166 0173 0246 596. The reading ὑπομείναντας is an aorist (punctiliar) participle, and ὑπομένοντας is a linear participle. One could correctly render both of these as "those who patiently endure." There is no indication of time- past, present, future in either of them, since they are not in the indicative mood. The "aorist" participle means those who endure at some point in time unspecified.

119 5:11b txt ἐστιν ὁ κύριος Κ Α Β Ψ (048) 33 81 945 1175 1241 1448 ᾲτείδ 1505 1611 1735 1739 1852 2138 2298 2344 2492 2805 (lat cop syr) dam ps-oec TR TG WH AT VS SBL NA28 // ἐστιν κύριος B (048 lat cop syr) // ἐστιν K L 049 056 0142 323 1241 1448 ᾲτείδ 1678 RP // lac ṭ20 ṭ23 ṭ54 ṭ74 C 0166 0173 0246 596. The witnesses in parentheses indicate the presence of κύριος but are not decisive about the presence of the article.

120 5:12 txt ὑπὸ κρίσιν πέσητε Κ Α Β Ω 048 vid 33 vid 93 945 1241 1739 2344 dam eus lat-v lat-rell vid TG WH SBL NA28 // [εἰς] ὑπὸ κρίσιν πέσητε VS // ὑπὸ κρίσιν ἐμπέσητε 048 vid 2805 lat-v ms lat-rell vid // εἰς ὑπόκρισιν πέσητε K L Ψ 049 056 0142 81 323 1175 1243 1505 1678 1735 2298 antiouv ex Ω 1678 ps-oec TR AT RP // εἰς ὑπόκρισιν ἐμπέσητε 1448 1611 1852 2138 // lac ṭ20 ṭ23 ṭ54 ṭ74 C 0166 0173 0246 596. The phrase ὑπὸ κρίσιν πέσητε here as in the NA28 text, rendered "fall under judgment" means to "fall under the category of," those who are judged. The Byzantine reading εἰς ὑπόκρισιν πέσητε means "so that you not fall into hypocrisy." The NA28 reading is the more difficult one. I wonder if it was an idiom that perhaps had become obsolete. The only difference between the two readings in the all-caps, no spaces and no punctuation format of the uncials manuscripts, is the presence or absence of the word εἰς.

121 5:12b The phrase ὑπὸ κρίσιν πέσητε here as in the NA28 text, rendered "fall under judgment" means to "fall under the category of," those who are judged. The Byzantine reading εἰς ὑπόκρισιν πέσητε means "so that you not fall into hypocrisy." The NA28 reading is the more difficult one. I wonder if it was an idiom that perhaps had become obsolete. The only difference between the two readings in the all-caps, no spaces and no punctuation format of the uncials manuscripts, is the presence or absence of the word εἰς.

122 5:14 txt αὐτῶν ἑλαίῳ Κ Α Β Ψ 049 056 0142 81 323 945 1241 1448 1505 1611 1678 1735 1739 1852 2298 2344 2492 2805 (lat-v cop[sa,ms] bo, syr[ms]) anast-s chrys cyr dam eus tr ps-oec TR TG AT VS RP SBL NA28 // αὐτῶν ἐν ἑλαίῳ Ψ 2138 // ἑλαίῳ B Ψ 1175 1243 lat-f,v cop[sa,ms] arm dam WH // lac ṭ20 ṭ23 ṭ54 ṭ74 C 048 0166 0173 0246 33 596.
Jas 5:16 έξομολογεύεσθε οὖν ἀλλήλοις τὰς ἁμαρτίας καὶ εὔχεσθε ύπὲρ ἀλλήλων, ὅπως ἰαθήτη. πολὺ ἵσχει ἡ δείσις δικαίου ἐνεργομένη.

16Confess your sins then one to another, and pray for one another, so you may be healed. The fully operating prayer of a righteous person is able to accomplish much.

Jas 5:17 Ἡλίας ἄνθρωπος ἦν ὁ μονοπαθὴς ἢμῖν, καὶ προσευχῆ προσημάζω τοῦ μὴ βρέξαι, καὶ οὐκ ἔβρεξαν ἐπὶ τῆς γῆς ἐνιαυτὸς τρεῖς καὶ μίνας ἥξι.

17Elijah was a human, subject to the same frailties as we are. And he prayed the prayer for it not to rain, and no rain fell on the land for a period of three years and six months.

Jas 5:18 καὶ πάλιν προσημάζω, καὶ ὁ οὐρανός ὑπόν ἐδωκεν ἔδωκεν καὶ ἡ γῆ ἐβλάστησεν τὸν καρπὸν αὐτῆς.

18And he prayed again, and the sky gave rain, and the land sprouted up its fruit.

Jas 5:19 Ἀδελφοί μου, εάν τις ἐν ὑμῖν πλανιθῇ ἀπὸ τῆς ἁμαρτείας καὶ ἐπιστρέψῃ τις αὐτῶν,

19My brethren, if any among you wanders away from the truth and someone turns him back around,
Jas 5:20 γινωσκέτω ὅτι ὁ ἐπιστρέψας ἁμαρτωλὸν ἐκ πλάνης ὁδοῦ αὐτοῦ σώσει ψυχὴν ἐκ θανάτου καὶ καλύψει πλῆθος ἁμαρτιῶν.

20 he should know that he who turns a sinner from the error of his way will save a soul from death and cover a multitude of sins.

I like the reading without αὐτοῦ because it eliminates the ambiguity of who the referent is— the one turning the sinner, or the sinner. But the evidence also indicates the spuriousness of αὐτοῦ because of the various places it is found in the manuscripts. On the other hand, the very reason I like it without αὐτοῦ may have been the motive for editing for clarification at some point in the transmission of the text. Allen Wikgren prefers the reading ἐκ θανάτου αὐτοῦ "from death itself," saying, "Non-recognition of the intensive use of αὐτός could explain the omission or transposition. In this position, also, omission might easily be accidental in some witnesses." The majority of the UBS committee thought the reading of ΝΡ best explained the rise of the others, for the reason I had already thought of before I read their commentary, that is, to clarify the ambiguity.
A Few Comments

My brethren, you can find great pleasure studying the Epistle of James.

The Epistle of James contains many instances of its author using the same Greek word twice or multiple times. See if you can find these, for starters:

Lifting / raising
Lowering
replete
accomplish
face
race

The Epistle of James also contains many instances where its author contrasts two different things. For example:

Bad giving; i.e., temptation
Good giving

corrupt wealth
eternal wealth

changing light
steady light

Very informative is to do a word study of some of the Greek words James uses multiple times. For example, 3 times he uses these words that have the same root:

James 1:8  A double-minded man is ἀκατάστατος - unstable in all his ways
James 3:8 The tongue is a ἀκατάστατον κακόν - volatile menace.
James 3:16 Where there is envy and rivalry, there is ἀκαταστασία – disorder
Table of Witnesses
to James Cited Herein

<table>
<thead>
<tr>
<th>MS symbl</th>
<th>Date</th>
<th>Alt</th>
<th>Location</th>
</tr>
</thead>
<tbody>
<tr>
<td>(\Psi^{23})</td>
<td>Early III</td>
<td>Oxyrhynchus Papyrus 1229</td>
<td>Urbana, Univ. of Ill., Class. and Europ. Culture Mus., G. P. 1229</td>
</tr>
<tr>
<td>(\Psi^{54})</td>
<td>V/VI</td>
<td>Princeton Papyrus 15</td>
<td>Princeton, N.J., Univ. Libr., Papyrus Collect., Garrett (former deposit) 7742</td>
</tr>
<tr>
<td>(\Psi^{74})</td>
<td>VII</td>
<td>P. Bodmer XVII</td>
<td>Cologne/Genf, Bibl. Bodmeriana, P. Bodmer XVII</td>
</tr>
<tr>
<td>(\Psi^{100})</td>
<td>III/IV</td>
<td>P. Oxy. LXXII 4449</td>
<td>Oxford, Ashmolean Museum</td>
</tr>
<tr>
<td>(\aleph^{IV})</td>
<td>IV</td>
<td>01</td>
<td>London, the British Library, Add. 43725</td>
</tr>
<tr>
<td>(\aleph^{I})</td>
<td>IV-VI</td>
<td></td>
<td></td>
</tr>
<tr>
<td>(\aleph^{II})</td>
<td>VII</td>
<td></td>
<td></td>
</tr>
<tr>
<td>A</td>
<td>V</td>
<td>02</td>
<td>London, British Library, Royal 1 D. VIII</td>
</tr>
<tr>
<td>B</td>
<td>IV</td>
<td>03</td>
<td>Vatican Library, Vat. gr. 1209</td>
</tr>
<tr>
<td>B¹</td>
<td>IV</td>
<td></td>
<td></td>
</tr>
<tr>
<td>B²</td>
<td>VI-VII</td>
<td></td>
<td></td>
</tr>
<tr>
<td>C</td>
<td>V</td>
<td>04</td>
<td>Paris, National Library, Gr. 9; Ephraemi Syri Rescriptus</td>
</tr>
<tr>
<td>C¹</td>
<td>V</td>
<td></td>
<td></td>
</tr>
<tr>
<td>C²</td>
<td>VI</td>
<td></td>
<td></td>
</tr>
<tr>
<td>C³</td>
<td>IX</td>
<td></td>
<td></td>
</tr>
<tr>
<td>K</td>
<td>IX</td>
<td>018 BYZ</td>
<td>Moscow, Hist. Mus., V. 93, S. 97</td>
</tr>
<tr>
<td>L</td>
<td>IX</td>
<td>020 BYZ</td>
<td>Rome, Bibl. Angelica, 39</td>
</tr>
<tr>
<td>P</td>
<td>IX</td>
<td>025</td>
<td>St. Petersburg, Russ. Nat. Libr., Gr. 225</td>
</tr>
<tr>
<td>(\Psi)</td>
<td>IX/X</td>
<td>044</td>
<td>Athos, Lavra, B' 52</td>
</tr>
<tr>
<td>048</td>
<td>V</td>
<td></td>
<td>Vatican Libr., Vat. gr. 2061, fol. 198, 199, 221, 222, 229, 230, 293-303, 305-308</td>
</tr>
<tr>
<td>049</td>
<td>IX</td>
<td>BYZ</td>
<td>Athos, Lavra, A’ 88</td>
</tr>
<tr>
<td>056</td>
<td>X</td>
<td>BYZ</td>
<td>Paris, Bibl. Nat., Gr. 201</td>
</tr>
<tr>
<td>0142</td>
<td>X</td>
<td>BYZ</td>
<td>Munich, Bayerisch Staatsbibl., Gr. 375</td>
</tr>
<tr>
<td>0173</td>
<td>V</td>
<td></td>
<td>Florence, Bible. Medicea Laur., PSI 5</td>
</tr>
<tr>
<td>0246</td>
<td>VI</td>
<td></td>
<td>Cambridge, Westminster Coll. s.n.</td>
</tr>
<tr>
<td>33</td>
<td>IX</td>
<td></td>
<td>Paris, Bibl. Nat., Gr. 14</td>
</tr>
<tr>
<td>(93)</td>
<td>X</td>
<td>BYZ</td>
<td>sometimes cited, especially when different from BYZ</td>
</tr>
<tr>
<td>(307)</td>
<td>X</td>
<td>BYZ</td>
<td>Paris, Bibl. Nat., Coislin Gr. 25, cited when different from BYZ</td>
</tr>
<tr>
<td>323</td>
<td>XII</td>
<td></td>
<td>Geneva, Bibl. publ. et univ., Gr. 82</td>
</tr>
<tr>
<td>945</td>
<td>XI</td>
<td></td>
<td>Athos, Dionysiou, 124 (37)</td>
</tr>
<tr>
<td>1175</td>
<td>X</td>
<td></td>
<td>Patmos, Joannu, 16</td>
</tr>
<tr>
<td>Date</td>
<td>Symbol</td>
<td>Versional Manuscripts</td>
<td></td>
</tr>
<tr>
<td>------</td>
<td>--------</td>
<td>-----------------------</td>
<td></td>
</tr>
<tr>
<td>1241</td>
<td>XII</td>
<td>Sinai, St. Catherine’s Monastery, Gr. 260</td>
<td></td>
</tr>
<tr>
<td>1243</td>
<td>XI</td>
<td>Sinai, St. Catherine’s Monastery, Gr. 262</td>
<td></td>
</tr>
<tr>
<td>1448</td>
<td>XIV</td>
<td>Athos, Lavra, A’ 13</td>
<td></td>
</tr>
<tr>
<td>1505</td>
<td>XII</td>
<td>Athos, Lavra, B’ 26</td>
<td></td>
</tr>
<tr>
<td>1611</td>
<td>XI</td>
<td>Athen, Nat. Bibl., 94</td>
<td></td>
</tr>
<tr>
<td>1678</td>
<td>XIV</td>
<td>Athos, Panteleimonos, 770</td>
<td></td>
</tr>
<tr>
<td>1735</td>
<td>X</td>
<td>Athos, Lavra B’ 42</td>
<td></td>
</tr>
<tr>
<td>1739</td>
<td>X</td>
<td>Athos, Lavra B’ 64</td>
<td></td>
</tr>
<tr>
<td>1852</td>
<td>XIII</td>
<td>Uppsala, Univ.-Bibl., Ms. Gr. 11</td>
<td></td>
</tr>
<tr>
<td>2080</td>
<td>XIV</td>
<td>Sometimes cited, when different from BYZ</td>
<td></td>
</tr>
<tr>
<td>2138</td>
<td>1072</td>
<td>Moscow, Univ. 2 (Gorkij-Bibl. 2280)</td>
<td></td>
</tr>
<tr>
<td>2298</td>
<td>XII</td>
<td>Paris, Bibl. Nat., Gr. 102</td>
<td></td>
</tr>
<tr>
<td>2344</td>
<td>XI</td>
<td>Paris, Bibl. Nat., Coislin Gr. 18, fol. 170-230</td>
<td></td>
</tr>
<tr>
<td>2392</td>
<td>XIV</td>
<td>Sinai, St. Catherine’s Monastery; Gr. 1342, fol. 1-178</td>
<td></td>
</tr>
<tr>
<td>2805</td>
<td>X/XI</td>
<td>Athens, Studitu, 1</td>
<td></td>
</tr>
<tr>
<td>1596</td>
<td>1146</td>
<td>BYZ</td>
<td></td>
</tr>
</tbody>
</table>

### Symbol DATE Versional Manuscripts

**lat-s**  
VII  
Old Spanish text; principal witnesses: Ms. 67 - it⁴ (7th century), PRIS (Priscillian), PS-AU spe (the Pseudo-Augustian Speculum), BACH (Bachiarius); also PS-AMI  
fi (Libellus fidei); perhaps IS (Isidore); also reconstructed from T+F (cf. VL p. 6).

**lat-f**  
ca. 830  
The Text of Ms. 66 (earlier ff, ca. 830); alson IN (Innocentius), CHRO (Chromatius), HI (Hieronymus) in some passages; besides CAr (Cassiodor).

**lat-v**  
var. IV-VI  
Vulgate, earliest witnesses: HI (Hieronymus, 420), PEL (Pelagius, 418), CAn (Cassian), RUF (Rufinus), AMst (Ambrosiaster, IV). Mss.: all except 66 and 67 (List: VL p. 6), which show influences by the texttypes G and T.

**lat-t**  
VI-VIII  
Readings in the Spanish-(Gallic)-Irish Vulgate tradition (cf. VL p. 6). Parts of S and F attested also by Vulgate witnesses and also the rest of the non-V readings of the same Vulgate witnesses other than errors and the like (cf. VL p. 60*).  
Principal witnesses: 32- it⁴, 53, and families Δ and Σ, where they differ from V; also AU (Augustine), QU (Quodvultdeus), FU (Fulgentius), CAr, RUF, HI.

**lat-g**  
VI  
- Peculiar readings of 53, it⁴, alone or with 32, it⁴, and G, and the equally valuable peculiar readings of these two witnesses or of 251 (cf. VL p. 64*). In effect, readings supported by 53, or 32 53 G, or 32 G, or 251.

**lat-a**  
V  
Readings either peculiar to Augustine, or first attested by him (cf. VL p. 65*).

**syrP**  
V  
Syriac Peshitta

**syrh**  
616  
Syriac Harklensis

**copsa**  
III-X  
Sahidic Coptic; there are many fragments, plus later editions

**copbo**  
IX var.  
Bohairic Coptic; there are many fragments, plus later editions

**copac**  
var.  
Achmimic Coptic (or Akhmimic)

**eth**  
500  
Ethiopic

### CHURCH FATHERS:

**anast-s**  
VI  
Anastasius Sinaita

**andr-cr**  
VIII  
Andreas Cretensis

**antioch**  
VII  
Antiochus Monachus

http://bibletranslation.ws/palmer-translation/
<table>
<thead>
<tr>
<th>Abrev.</th>
<th>Date</th>
<th>Greek New Testament Editions</th>
</tr>
</thead>
<tbody>
<tr>
<td>SCR</td>
<td>1894</td>
<td>F. H. A. Scrivener TR – &quot;Textus Receptus&quot;</td>
</tr>
<tr>
<td>-----</td>
<td>------</td>
<td>----------------------------------------</td>
</tr>
<tr>
<td>TG</td>
<td>1857-1872</td>
<td>Samuel Prideaux Tregelles, &quot;TNT2,&quot; edited and corrected by Dirk Jongkind, <a href="http://www.tyndalehouse.com/tregelles/">http://www.tyndalehouse.com/tregelles/</a>&lt;br&gt;&quot;It is not for Christian scholars to fear true criticism or its results: the object of true criticism is not to alter scripture dogmatically on the judgment of any individual, but it is to use the EVIDENCE which has been transmitted to us, as to what the holy men of God, inspired by the Holy Ghost actually wrote. In this, as in any other Christian service, the blessing and guidance of God may be sought, by those who know the privileges resulting to the believing soul from the redemption of His Son.&quot; (Tregelles's Greek New Testament: Introductory Notice, Part 1, ii).</td>
</tr>
<tr>
<td>TR</td>
<td>1550</td>
<td>Stephens' TR - &quot;Textus Receptus&quot;</td>
</tr>
<tr>
<td>VS</td>
<td>1913</td>
<td>Hermann Freiherr von Soden, Griechisches Neues Testament</td>
</tr>
<tr>
<td>WH</td>
<td>1881-1892</td>
<td>Westcott &amp; Hort Greek New Testament, Brooke Foss Westcott, Fenton John Anthony Hort</td>
</tr>
</tbody>
</table>

[http://bibletranslation.ws/palmer-translation/]
Byzantine Greek Variants that do now show up in Greek Manuscripts of James until the 9th Century

<table>
<thead>
<tr>
<th>Variant Verse</th>
<th>RP text</th>
<th>1st Grk MS</th>
<th>Date</th>
<th>Non-Greek MS if earlier</th>
<th>NA28 text (except where noted)</th>
<th>1st Grk MS</th>
<th>Date</th>
</tr>
</thead>
<tbody>
<tr>
<td>1:5</td>
<td>οὐκ</td>
<td>K</td>
<td>IX</td>
<td></td>
<td>μὴ</td>
<td>N</td>
<td>IV</td>
</tr>
<tr>
<td>1:19a</td>
<td>Ἄστε</td>
<td>K</td>
<td>IX</td>
<td></td>
<td>Ἄστε</td>
<td>B</td>
<td>IV</td>
</tr>
<tr>
<td>1:25a</td>
<td>οὔτος οὐκ</td>
<td>K</td>
<td>IX</td>
<td>syr - VII</td>
<td></td>
<td>B</td>
<td>IV</td>
</tr>
<tr>
<td>1:26</td>
<td>ἐν ύμιν</td>
<td>K</td>
<td>IX</td>
<td>Cyril - V</td>
<td>omit</td>
<td>B</td>
<td>IV</td>
</tr>
<tr>
<td>1:26</td>
<td>αὐτῷ</td>
<td>K</td>
<td>IX</td>
<td>syrP - V</td>
<td>omit</td>
<td>B</td>
<td>IV</td>
</tr>
<tr>
<td>2:4</td>
<td>καὶ (NA28)</td>
<td>K</td>
<td>IX</td>
<td></td>
<td>omit (NA27)</td>
<td>N</td>
<td>IV</td>
</tr>
<tr>
<td>2:10</td>
<td>τηρήσει</td>
<td>K</td>
<td>IX</td>
<td></td>
<td></td>
<td>B</td>
<td>IV</td>
</tr>
<tr>
<td>2:10</td>
<td>πταίσει</td>
<td>K</td>
<td>IX</td>
<td>Johannes Climacus, VII</td>
<td>πταίση</td>
<td>B</td>
<td>IV</td>
</tr>
<tr>
<td>2:11</td>
<td>μοιχεύσεις</td>
<td>181</td>
<td>X*</td>
<td></td>
<td></td>
<td>B</td>
<td>IV</td>
</tr>
<tr>
<td>2:11</td>
<td>φονεύσεις</td>
<td>181</td>
<td>X*</td>
<td></td>
<td></td>
<td>B</td>
<td>IV</td>
</tr>
<tr>
<td>2:11</td>
<td>μοιχεύσεις</td>
<td>2464</td>
<td>IX</td>
<td></td>
<td></td>
<td>B</td>
<td>IV</td>
</tr>
<tr>
<td>2:11</td>
<td>φονεύσεις</td>
<td>2464</td>
<td>IX</td>
<td></td>
<td></td>
<td>B</td>
<td>IV</td>
</tr>
<tr>
<td>2:17</td>
<td>ἔργα ἔχη</td>
<td>L</td>
<td>IX</td>
<td></td>
<td></td>
<td>B</td>
<td>IV</td>
</tr>
<tr>
<td>2:18</td>
<td>ἐκ τῶν ἔργων σου</td>
<td>K</td>
<td>IX</td>
<td>lat-c, V?</td>
<td>χωρίς τῶν ἔργων</td>
<td>B</td>
<td>IV</td>
</tr>
<tr>
<td>2:19</td>
<td>ὁ θεὸς εἰς ἔστιν</td>
<td>L</td>
<td>IX</td>
<td>Cyril - V</td>
<td>εἰς ἔστιν ὁ θεὸς</td>
<td>B</td>
<td>IV</td>
</tr>
<tr>
<td>2:24</td>
<td>τοίνυν</td>
<td>K</td>
<td>IX</td>
<td>lat-Pel, V?</td>
<td>omit</td>
<td>B</td>
<td>IV</td>
</tr>
<tr>
<td>3:3</td>
<td>πρός</td>
<td>K</td>
<td>IX</td>
<td>syr - VII</td>
<td></td>
<td>B</td>
<td>IV</td>
</tr>
<tr>
<td>3:6</td>
<td>οὔτως</td>
<td>K</td>
<td>IX</td>
<td>syrH</td>
<td>omit</td>
<td>B</td>
<td>IV</td>
</tr>
<tr>
<td>3:8</td>
<td>δύναται ἀνθρώπων δαμάσαι</td>
<td>L</td>
<td>IX</td>
<td>Cyril - V</td>
<td>δαμάσαι δύναται ἀνθρώπων</td>
<td>φ²⁰</td>
<td>III</td>
</tr>
<tr>
<td>3:9</td>
<td>θεόν</td>
<td>K</td>
<td>IX</td>
<td>lat- v, IV/ v</td>
<td>κύριον</td>
<td>φ²⁰</td>
<td>III</td>
</tr>
<tr>
<td>3:12</td>
<td>οὔδεμια πιγή ἀλυκόν καὶ γλυκό ποίησαι ὕδωρ</td>
<td>K</td>
<td>IX</td>
<td></td>
<td>ὀὔτε ἀλυκόν γλυκό ποίησαι ὕδωρ</td>
<td>B</td>
<td>IV</td>
</tr>
<tr>
<td>3:18</td>
<td>τῆς</td>
<td>K</td>
<td>IX</td>
<td></td>
<td>omit</td>
<td>B</td>
<td>IV</td>
</tr>
<tr>
<td>4:1</td>
<td>omit</td>
<td>K</td>
<td>IX</td>
<td>syrP - V</td>
<td>ἀπύθεν</td>
<td>φ¹⁰⁰</td>
<td>III/IV</td>
</tr>
<tr>
<td>4:5</td>
<td>κατῴκησεν</td>
<td>K</td>
<td>IX</td>
<td>Nilo, Ancyrana s, V</td>
<td>κατῴκησεν</td>
<td>φ⁷⁴</td>
<td>IV</td>
</tr>
<tr>
<td>4:11</td>
<td>καὶ</td>
<td>K</td>
<td>IX</td>
<td>Antiochus Monachus VII</td>
<td></td>
<td>φ¹⁰⁰</td>
<td>III/IV</td>
</tr>
<tr>
<td>4:12</td>
<td>ὃς κρίνεις τὸν ἔτερον</td>
<td>L</td>
<td>IX</td>
<td></td>
<td>ὃς κρίνων τὸν πλησίον</td>
<td>B</td>
<td>IV</td>
</tr>
<tr>
<td>4:13</td>
<td>ἐμπορευόμεθα</td>
<td>K</td>
<td>IX</td>
<td>lat-s, VII</td>
<td>ἐμπορευόμεθα</td>
<td>φ¹⁰⁰</td>
<td>III/IV</td>
</tr>
<tr>
<td>4:13</td>
<td>κερδήσωμεν</td>
<td>K</td>
<td>IX</td>
<td>lat-s, VII</td>
<td>κερδήσωμεν</td>
<td>B</td>
<td>IV</td>
</tr>
<tr>
<td>4:14</td>
<td>ἔσται</td>
<td>K</td>
<td>IX</td>
<td>lat-s, VII</td>
<td>ἔστε</td>
<td>B</td>
<td>IV</td>
</tr>
<tr>
<td>4:14</td>
<td>δὲ</td>
<td>K</td>
<td>IX</td>
<td>Gregorius</td>
<td>omit</td>
<td>B</td>
<td>IV</td>
</tr>
</tbody>
</table>

http://bibletranslation.ws/palmer-translation/
<table>
<thead>
<tr>
<th></th>
<th>Agrig., VII</th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>5:7</td>
<td>αὐτόν</td>
<td>049</td>
<td>IX</td>
<td>αὐτῷ</td>
<td>B</td>
</tr>
<tr>
<td>5:9</td>
<td>κατ’ ἀλλήλων ἀδελφοί</td>
<td>L</td>
<td>IX</td>
<td>syrg, V</td>
<td>ἀδελφοὶ κατ’ ἀλλήλων</td>
</tr>
<tr>
<td>5:10</td>
<td>μου</td>
<td>K</td>
<td>IX</td>
<td>syrg, V</td>
<td>omit</td>
</tr>
<tr>
<td>5:11</td>
<td>ὑπομένοντας</td>
<td>K</td>
<td>IX</td>
<td></td>
<td>ὑπομείναντας</td>
</tr>
<tr>
<td>5:11</td>
<td>omit</td>
<td>K</td>
<td>IX</td>
<td></td>
<td>ὁ κύριος</td>
</tr>
<tr>
<td>5:12</td>
<td>εἰς ὑπόκρίσιν</td>
<td>K</td>
<td>IX</td>
<td>Antioch., VII</td>
<td>ὑπὸ κρίσιν</td>
</tr>
<tr>
<td>5:16</td>
<td>omit</td>
<td>L</td>
<td>IX</td>
<td>Didymus, IV</td>
<td>οὖν</td>
</tr>
<tr>
<td>5:16</td>
<td>τὰ παραπτώματα</td>
<td>K</td>
<td>IX</td>
<td>Origen, III</td>
<td>τὰς ἁμαρτίας</td>
</tr>
<tr>
<td>5:19</td>
<td>omit</td>
<td>L</td>
<td>IX</td>
<td>Didymus, IV</td>
<td>μου</td>
</tr>
</tbody>
</table>

http://bibletranslation.ws/palmer-translation/