The Epistle
of
James

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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

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Chapter 1

Jas 1:1 Ἰάκωβος θεοῦ καὶ κυρίου Ἡσυχοῦ Χριστοῦ δοῦλος ταῖς διδακτικαῖς φυλακαίς 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 Πᾶσαν χαρὰν ἧγοςαθείς, ἀδελφοί μου, ὅταν πειρασμοὶ περιπέπτειτε ποικίλοις,

2Consider it pure joy, my brethren, when you fall into all sorts of trials,

Jas 1:3 γινώσκοντες ὅτι τὸ δοκίμιον ὑμῶν τῆς πίστεως κατεργάζεται ὑπομονήν.

3because you know that the testing of your faith produces endurance.

Jas 1:4 ἡ δὲ ὑπομονή ἔργον τέλειον ἑγέτω, ἵνα ἴτε τέλειοι καὶ ὁλόκληροι, ἐν μηδενὶ λειπόμενοι.

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 τις ὑμῶν λείπηται σοφίας, αἰτεῖτο παρὰ τοῦ διδόντος θεοῦ πάσιν ἄπλως καὶ μη ὀνειδίζωντος, καὶ δοθήσεται αὐτόι.

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 ἐστὶν κλύδωνι θαλάσσης ἀνεμιζομένῳ καὶ ῥητορικόμενῳ.

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 οἶδατε ὅ ὁ ἀνθρωπός ἐκεῖνος ὃτι λήψεται 3 τι παρὰ τοῦ κυρίου

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

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1 1:3 txt δοκίμιον ὑμῶν Π 110 141 1241 did indeterminate lat-f,v corr s,a,b syr,h lac ὑμῶν 104 0166 0173 0246. In Koine Greek, δοκίμιον can mean the same as δοκίμον. Compare 1 Peter 1:7.

2 1:5 txt ὑμῶν Π 83 312 945 1175 1241 1448 1505 916 1735 1739 1852 2138 2298 2344 2492 2805 596 bas did max-conf ps-oec TR TG WH VS SBL NA28 oius K 049 056 0142 1678 AT RP indeterminate lac 048 0166 0173 0246.

3 1:7 txt ὅτι λήψεται Π 1 110 141 1241 did ps-oec lat-f,v corr eth TG WH SBL NA28 ὅτι λήψεται Π 83 312 945 1175 1241 1448 1505 916 1735 1739 1852 2138 2298 2344 2492 2805 596 TR AT RS HI did max-conf ps-oec TR TG WH VS SBL NA28 oius K 049 056 0142 1678 AT RP indeterminate lac 048 0166 0173 0246. The difference between λήψεται and λήψεται is an accepted variation in spelling, with the same meaning. The former is harder to pronounce. Both μ and ψ are bilabials, but the μ requires a brief instance of voicelessness before the ψ. I suspect that the μψ form is the earliest, and exists because of the fact that the μ is present in the related word λαμβάνω. See 1:12 where the same variant occurs, and the μψ form is clearly the earliest NT form. This issue appears in the epistle of James five times: in 1:7,12; 2:1,9; 3:1.

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Jas 1:8 ἀνήρ⁴ δύσμος ἀκατάστατος ἐν πάσαις ταῖς ὀδοῖς αὐτοῦ.

⁸A double-minded man is unstable in all his ways.

Jas 1:9 Καυχάσθω δὲ ὁ ἄδελφος ὁ ταπεινὸς ἐν τῷ ὑψεῖ αὐτοῦ,

⁹And the brother of the lower class should boast about his being lifted up,

Jas 1:10 ὁ δὲ πλούσιος ἐν τῇ ταπεινώσει αὐτοῦ, ὅτι ὃς ἄνθος χόρτου παρελύεται.

¹⁰and the rich one about his lowering,⁹ how like a flower of the grass he will drop.

Jas 1:11 ἀνέτειλεν γὰρ ὁ ἡλίος σὺν τῷ καύσῳ καὶ ἐξήρανεν τὸν χόρτον, καὶ τὸ ἄνθος αὐτοῦ ἔξεπεν καὶ ἡ ἐώρησεν τοῦ προσώπου αὐτοῦ ἀπόλοτο· οὕτως καὶ ὁ πλούσιος ἐν ταῖς πορείαις αὐτοῦ μαραθήσεται.

¹¹For as the sun comes up with scorching heat and dries the grass, and the flower of it falls off, and the glory of its face⁶ has perished, so also the rich in their goings will be faded in importance.

Jas 1:12 Μακάριος ἄνηρ ὃς ὑπομένει πειρασμόν, ὅτι δόκιμος γενόμενος λήμψεται τὸν στέφανον τῆς ζωῆς, δὲν ἐπιγγέλαιον ὁ κύριος ὁ κύριος καὶ ἀγαπῶσιν αὐτῶν.

¹²The man is blessed⁴ 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 πειραζόμενος λεγέτω ὅτι ἀπὸ θεοῦ πειράζομαι· ὁ γὰρ θεὸς ἀπείραστος ἐστὶν κακῶν, πειράζει δὲ αὐτὸς οὐδένα.

¹³No one who is being tempted should say, "I am being tempted by God." For God is unskilled¹⁰ in the bad and he does not tempt anyone.

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⁴ 1:8 txt ἀνήρ Ν A B C K L 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 1596 cyr dam did ps-oec lat-f,v cop<sup>sa</sup>ms<sup>b</sup>opt syr<sup>pt</sup> // ἀνήρ γὰρ 61 chrys cyr syr<sup>ha</sup> arm // ὁ ἄνηρ γὰρ cop<sup>sa</sup>ms // ὁ ἄνηρ δὲ cop<sup>bopt</sup> // lac φ<sup>20</sup> φ<sup>23</sup> φ<sup>54</sup> ψ<sup>100</sup> 048 0166 0173 0246

⁵ 1:10 See endnote about lowering.

⁶ 1:11 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.

⁷ 1:12a txt ἐπήγγειλα τὸ κύριος Κ Λ Ψ 049 056 0142 33 81 93 323 945 1241 1243 1448 1505 1611 1735 1739 1852 2138 2298 2344 2492 2805 1596 TR AT VS RP // lac φ<sup>20</sup> φ<sup>23</sup> φ<sup>54</sup> ψ<sup>100</sup> 048 0166 0173 0246. 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; 2:1,9; 3:1.

⁸ 1:12b txt ἐπήγγειλατο τὸ κύριος Κ Λ Ψ 0246 1802 1448 1505 1611 1678 2138 syrh? ps-oec TR AT VS RP // ἐπηγγείλατο κύριος Κ 1802 459 syrh? anast-s // ἐπηγγείλατο ὁ θεὸς 323 945 1175 1241 1243 1735 1739 1852 2298 2464 2492 2805 lat-v syr<sup>pt</sup> ath cyr<sup>ct</sup> dam did // ἐπηγγείλατο ὁ θεὸς 2805 // ἐπηγγείλατο ὁ 33 // ἐπηγγείλατο eth<sup>ms</sup> // ἐπηγγείλατο φ<sup>74</sup> Ν Α Β Ψ 81 2344 lat-f cop<sup>sa</sup>bo eth<sup>ms</sup> cyr<sup>ms</sup> did TG WH SBL NA28 // lac φ<sup>20</sup> φ<sup>23</sup> φ<sup>54</sup> ψ<sup>100</sup> 048 0166 0173. Yes, Didymus is cited for two different readings. He used two different forms of the text.

⁹ 1:12c 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.

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Jas 1:14 ἐκακος δὲ πειράζεται ὑπὸ τῆς ἱδίας ἐπιθυμίας ἐξελκόμενος καὶ δελεαζόμενος.
14Rather each person is tempted through his own desires, which get lured out and enticed;
Jas 1:15 εἶ ὁ ἐπιθυμία συλλαβούσα τίκτην ἁμαρτίαν, ὁ δὲ ἁμαρτία ἀποτελεσθείσα ἀποκύει
θάνατον.
15and then after the desire is fertilized, it gives birth to a sin, and the sin when finished
developing produces death.
Jas 1:16 μὴ πλανάσθε, ἀδελφοί μου ἁγαπητοί.
16Do not be deceived, my beloved brethren.

Jas 1:17 Πάντα δόσις ἁγαθῆ καὶ πάν δόριμα τέλειον ἀνωθέν ἐστιν, καταβαίνον ἀπὸ τοῦ
πατρὸς τὸν φῶτον, παρ’ οὐκ ἐνὶ 11 παραλλαγὴ ἢ τροπῆς ἀποσκίασμα. 12
17All good13 giving, and every perfect gift is from above, coming down from the father
of lights, with whom there is no varying or shadow from turning.14
Jas 1:18 Βουλήθεις ἀπεκύψειν ἡμᾶς λόγῳ ἀληθείας, εἰς τὸ εἶναι ἡμᾶς ἀπαρχήν τινά τῶν αὐτοῦ
κτισμάτων.
18According 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.

1:17a txt evi P⁴²³ A B C K L Ψ 049 056 0142 33 81 323 945 1175 1241 1243 1448 1678 1735 1739 1852 2298 2344 2464 2492 2344 2464 2492 2805 syr h did phot s-oec TR TG WH AT VS RP SBL NA28 // ἐστιν(v) N P 1505 1611 2138 2805 lat syr cop andr-cr dam did // lac ὑ P⁵⁴ ὑ P⁷⁴ 048 0166 0173 0246. The word evi could have meant ἐν, εἰς or also ἐν ἐστι. This is why I placed the versions together with the second reading, ἐστι. The evi in the uncials would mostly have had no diacritics. ēνi was poetic for ἐν, both Epic and Attic, also in Ionic prose. ἐνi was also dative from εἰς. But also ἐνί for ἐνετείνετο, ἐνετοὶ, or ἐνέτοι. v.: ἐνετοί. Acc. to Blass, BDF §98, ἐνὶ appears in the NT with the meaning 'there is,' and always with the negative. See also 1 Cor 6:5; Gal 3:28, Col 3:11.
1:17b txt παραλλαγὴ ἢ τροπῆς ἀποσκίασμα K² A C K L P 049 056 0142 81 945 1175 1243 1448 1611 1735 1739 1852 2298 2344 2464 2492 2805 syr h dam did ioh-philids phot ps-oec TR TG WH AT VS RP SBL NA28 // παραλλαγὴ ὀδὴ τροπῆς ἀποσκίασμα ὑ andr-cr lat-v syr δ // παραλλαγὴ ἢ τρόπος ἀποσκίασμα 1241 // παραλλαγὴ ἢ τροπῆς ἀποσκίασματος K* B // παραλλαγὴ ἢ τροπῆς ἀποσκίασματος 1505 // παραλλαγής ἢ τροπῆς ἀποσκίασματος P⁵⁴ // παραλλαγὴ ἢ τροπὴ ἢ τροπῆς ἀποσκίασμα ὀδὴ ἑκρὶ ὑπονοίᾳ τινω ὑποβολὴ ἀποσκίασματος 2138 // παραλλαγὴ ἢ τροπῆς ἀποσκίασματος lat-f // παραλλαγὴ ὀδὴ ἀποσκίασμα τα-ἀ // ὀδὴ ἀποσκίασματος ὀδὴ τροπῆς ἢ παραλλαγῆς cop P⁵⁴ // ὑ cop P⁵⁴ // lac ὑ P⁷⁴ P⁸⁰ 048 0166 0173 0246 33
1:17a "Good" here is set off parallel to the "bad" of v. 13. God is unskilled in giving the bad giving of things like temptation, but the good giving is from God.
1:17c This is a dig against the gods of the gentiles, the planets. When the earth or other planets turn around or spin, it becomes dark on the other side, the shadow side, where it once was light. This back and forth between light and dark is pervasive in nature. All plants and animals have rhythm with that change between light and dark. But God invented light, he is the father of lights, and in him is no darkness at all, 1 John 1:5. In his city, the New Jerusalem, there will be no more night, Revelation 21:25, 22:5. "And the city has no need of either a sun or a moon to shine in it, for the glory of God has illumined it, and its lamp is the Lamb." Revelation 21:23.

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Jas 1:19  "Ište,  ἀδελφοί μου ἁγάπητοι. ἔστω δὲ τὰς ἀνθρωπίας ταχὺς εἰς τὸ ἀκούσαι, βραδύς εἰς τὸ λαλῆσαι, βραδύς 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 ὁργή γὰρ ἀνδρός δικαιοσύνην θεοῦ οὐ κατεργάζεται.  17

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

Jas 1:21 διὸ ἀποθέμενοι πᾶσαν ῥυπαρίαν καὶ περισσεύον κακίαν ἐν πραύτητι δέξασθε τὸν ἐμφυτον 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 ἀκροαταί  18 παραλογιζόμενοι ἑαυτοῖς.

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

Jas 1:23 ὅτι εἰ τις ἀκροατής λόγου ἔστιν καὶ οὐ ποιητής, οὕτως ἔστιν ἀνδρὶ κατανοοῦντι τὸ πρόσωπον τῆς γενέσεως αὐτοῦ ἐν ἑσόπτρον,

23 For if someone is a hearer of the word and not a doer, he is like a man who was contemplating  19 his born face  20 in the mirror:

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1:19a txt

'Ište ἀδελφοί μου ἁγάπητοι. ἔστω δὲ Ν B C 945 1739 2344 lat-f v cop  ἀρχαῖας, bo  TG WH SBL NA 28

Ište ἀδελφοί μου ἁγάπητοι. ἔστω δὲ Ν*  ἀρχαῖας

Ište δὲ ἀδελφοί μου ἁγάπητοι. ἔστω δὲ Π  ἀρχαῖας

Ište δὲ ἀδελφοί μου ἁγάπητοι. καὶ ἕστως A*  ἀρχαῖας

Ište δὲ ἀδελφοί μου ἁγάπητοι καὶ ἕστως A  ἀρχαῖας

Ište ἀδελφοί μου ἁγάπητοι καὶ ἕστως 81  ἀρχαῖας

Ište ἀδελφοί μου ἁγάπητοι. ἔστω 1175 1243 2492* VS  ἀρχαῖας

Ište ἁγάπητοι μου ἀδελφοί καὶ ἕστως 33  ἀρχαῖας

Ište ἁγάπητοι μου ἀδελφοί. ἔστω 93*  ἀρχαῖας

Ište ἁγάπητοι μου ἀδελφοί. ἔστω δὲ Ρ 1852  ἀρχαῖας

Ište ἁγάπητοι μου ἀδελφοί. ἔστω K L P  Ψ 049 056 0142 93 1241 1448 1505 1611 1678 1735 2138 2298 2492 2580 TR AT RP  ἀρχαῖας

ἀδελφοί ἁγάπητοι. ἔστω Λ  ἀρχαῖας

ἀδελφοί μου ἁγάπητοι. ἔστω Λ  ἀρχαῖας

📑 1:19b "You know this, but..." See also II Peter 1:12, Jude 5, etc. The textual variant δὲ in this verse must come hand in hand with the indicative mood of ὧν which is ἵστε. See also Hebrews 12:17 where ἵστε is used. We should already know the things taught in this verse, from reading Proverbs 17:27, 28 and other parts of the Bible.

1:20 txt οὐ κατεργάζεται ὑπὸ Λ  Ψ 049 056 0142 0246 323 945 1175 1241 1448 1595 1611 1678 1735 1835 2138 2298 2464 2492 2805 antioch ath ps-oecc TR AT RP NA 28  ὑπὸ ἐργάζεται Ν Β C 3 Ψ 81 93 522 2344  ὑπὸ ἐργάζεται Τ 2492  ὑπὸ ἐργάζεται Τ 2492  ὑπὸ ἐργάζεται  ὑπὸ ἐργάζεται  ὑπὸ ἐργάζεται  ὑπὸ ἐργάζεται  ὑπὸ ἐργάζεται

There is no mention in the apparatuses as to what the reading of the first corrector of Codex C is.

1:22 txt μόνον ἄκροαταί Ψ 4 Ν A(ἔφ) Β C K L Ψ 049 056 0142 945 1175 1241 1448 1678 1735 1739 2138 2298 2464 2492 2805 am ps-oecc TR (AT RP ἄκροαταί) VS NA 28  ἄκροαταί μόνον Β 1448 1505 1611 1852 2138 lat-f v syr  ἅ το Ἰ δελφοί ἅ το Ἰ δελφοί ἅ το Ἰ δελφοί  ὑπὸ ἐργάζεται  ὑπὸ ἐργάζεται  ὑπὸ ἐργάζεται  ὑπὸ ἐργάζεται  ὑπὸ ἐργάζεται  ὑπὸ ἐργάζεται  ὑπὸ ἐργάζεται

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

1:23a "was contemplating." This is a linear participle; participles tell no time tense because they are not in the indicative mood. It is continuous action, relative time. The time is past tense, according to the indicative mood phrases coming after it.

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Jas 1:24 κατενόησεν γὰρ ἐαυτὸν καὶ ἀπελήλυθεν καὶ εὐθέως ἐπελάθετο ὅποιος ἤν.

24 for that he took note of himself, and went away, and immediately forgot what kind of man he was.

Jas 1:25 ὁ δὲ παρακύψας εἰς νόμον τέλειον τὸν τῆς ἐλευθερίας καὶ παραμείνας, ὁ γὰρ ἀκροατὴς ἐπιληψιομνῆς γενόμενος ἀλλὰ ποιητῆς ἐργοῦ, ὦ τούτῳ μακάριος ἐν τῇ ποιήσει αὐτοῦ ἔσται.

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. 26

1:26 εἰ τε τις δοκεῖ θρησκὸς εἶναι, μὴ χαλιναγωγῶν γλώσσαν αὐτοῦ ἀλλὰ, ἀπατῶν καρδίαν αὐτοῦ. 25 Τοῦτον μάταιος ἦθελεν 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.

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Jas 1:27 ἥρσεια καθαρὰ καὶ ἀμάντος παρὰ τῷ θεῷ καὶ πατρὶ αὐτῆς ἐστίν, ἐπισκέπτεσθαι ὄρφανοις καὶ χήρας ἐν τῇ θλίψει αὐτῶν, ἀσπιλὸν ἐαυτὸν τηρεῖν ἀπὸ τοῦ κόσμου.

27Here 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, μὴ ἐν προσωπολημψίαις ἔχετε τὴν πίστιν τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ τῆς δόξης;

1My 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 ἀνήρ χρυσοδακτύλιος ἐν ἑσθήτι λαμπρᾷ, εἰσέλθῃ δὲ καὶ πτωχὸς ἐν ῥυπαρᾷ ἑσθήτι,

2For 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,
Jas 2:3 καὶ ἐπιβλέψετε ἐπὶ τὸν φοροῦντα τὴν ἑσθήτα την λαμπρᾶν καὶ ἐπιτείμητε; Σὺ κάθου ὸδε καλῶς, καὶ τῷ πτωχῷ ἐπιτείμητε; Σὺ στήθη ἐκεῖ ἢ κάθου ὸδε ὑπὸ τὸ ὑποπόδιον 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 ὅπειρηθῆτε ἐν ἐσωτερικὸς καὶ ἐγένεσθε κριταὶ διαλογισμῶν πονηρῶν;

are you not then discriminating between each other, and become judges with evil thoughts?

Jas 2:5 ἀκούσατε ἄδελφοι μου ἄγαπητοι, οὐχ ὁ θεὸς ἐξελέξατο τοὺς πτωχοὺς τῷ κόσμῳ ἐπισκέψεως ἐν πίστει καὶ κληρονομίας τῆς βασιλείας ἂς ἐπηγγελθεῖτο τοῖς ἁγαπῶσιν 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 τοὺς πτωχοὺς, οὐχ ὁ πλοῦσιοι καταδυναστεύουσιν ὑμῶν, καὶ αὐτοὶ ἐκκοινοῦσιν 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’ υμᾶς;

Do they not defame the good name by which you are known?

Jas 2:8 Εἰ μέντοι νόμον τελεῖτε βασιλικὸν κατὰ τὴν γραφὴν Ἀγαπήσεις τὸν πλοῦσιον σου ὡς σεαυτὸς, καλῶς ποιεῖτε;

If you really keep the royal law according to that scripture, "Love your neighbor as yourself," you are doing well.
Jas 2:9  εἰ δὲ προσωπολημπτεῖ ἐμαρτίαν ἐργάζεσθε, ἐλεγχόμενοι ὑπὸ τοῦ νόμου ὡς παραβάται.

9But if you show partiality to personages, you are committing a sin, convicted by that law as violators.

Jas 2:10  ὅστις γὰρ ὅλον τὸν νόμον τηρήσῃ, πταίσῃ δὲ ἐν ἑνί, γέγονεν πάντων ἐνοχὸς.

10Now 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 μοιχεύσῃς30 εἶπεν καὶ Μὴ φονεύσῃς εἰ δὲ οὐ μοιχεύεις, φονεύεις40 δὲ, γέγονας παραβατής νόμου.

11For 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 λαλεῖτε καὶ οὕτως ποιεῖτε ὡς διὰ νόμου ἐλευθερίας μέλλοντες κρίνεσθαι.

12Speak 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 ἀνέλεος41 τῷ μὴ ποιήσασθι ἔλεος· κατακαυχᾶται ἔλεος42 κρίσεως.

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

30 2:11a txt
μὴ μοιχεύσῃς εἶπεν καὶ μὴ φονεύσῃς A B C K P 93 323 1175C 1678C 1735 ℩596 cyr ps-oec TR TG AT VS SBL NA28
μὴ μοιχεύσῃς εἶπεν καὶ μὴ φονευvements 33
μὴ μοιχεύσῃς εἶπεν καὶ οὐ φονεύσῃς ᾗ
μὴ μοιχεύσῃς εἶπεν καὶ μὴ φονεύσῃς κ ᾗ
μὴ μοιχεύσῃς εἶπεν καὶ μὴ φονεύσῃς L 049 81 1175vid
μὴ μοιχεύσῃς εἶπεν καὶ μὴ φονεύσῃς 1678vid 2344 RP
μὴ φονεύσῃς εἶπεν καὶ μὴ μοιχεύσῃς C 945 1739 1852 2298 2492 arm
μὴ φονεύσῃς εἶπεν καὶ οὐ μοιχεύσῃς 1448 1505C 1611 2138
μὴ φονεύσῃς εἶπεν καὶ οὐ μοιχεύσῃς 1505* 2805
μὴ φονεύσῃς εἶπεν καὶ μὴ μοιχεύσῃς 1241
lac ℩20 ℩23 ℩54 ℩74 ℩100 048 056 0142 0166 0173 0246 1243

40 2:11b txt
ei δὲ οὐ μοιχεύεις, φονεύεις Κ A B C K Ψ 307 1678 coryc TG WH VS SBL NA28*
ei δὲ οὐ μοιχεύεις, φονεύεις 81 1448 1505 1611 1852 2138 2344 2805 TR AT RP
ei δὲ οὐ μοιχεύεις, μεν φονεύεις 33vid
[...] μοιχεύεις, μεν φονεύεις 33*
ei μεν οὐ μοιχεύεις, φονεύεις copsa?
ei δὲ οὐ μοιχεύεις, φονεύεις ℩596
ei δὲ οὐ μοιχεύεις, φονεύεις L 049 1735
ei δὲ οὐ μοιχεύεις, φονεύεις 323
ei δὲ οὐ φονεύεις, μοιχεύεις 1175T 1241 1739 2298
ei δὲ οὐ φονεύεις, μοιχεύεις 945
ei δὲ οὐ φονεύεις, φονεύεις 2492vid
ei δὲ οὐ φονεύεις, μοιχεύεις ℩1175C
lac ℩50 ℩53 ℩54 ℩74 ℩100 048 056 0142 0166 0173 0246 1243

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

41 2:13a txt ἀνέλεος ℩54 Κ A B C K 81 307 945 1175 1241 1243 1448 1505 1678 1735 1739 1852 2138vid 2298 2344 2492 copsa, bo apoll dam isid ps-caes ps-oec TG WH AT VS RP SBL NA28 ἀνέλεος L Ψ 049 056 0142 33 93 323 1611 2138c 2805 ℩596 chrys day nil-anc ps-oec TR indeterminate P lat syr 1175c

42 2:13b txt ἔλεος ℩54 Κ A B C K 945 1505 1739c 2080 2138 cyr dam hes-h phot TR TG WH AT VS SBL NA28 ἔλεος Κ L Ψ 049 056 0142 33 81 1175 1241 1243 1448 1611 1735 1739T 1852 2298 2344 2492 2805 SCR RP indeterminate lat syr cop 1175c
lac ℩50 ℩53 ℩54 ℩100 048 0166 0173 0246

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Jas 2:14 Tί τοῦ ὑψίστου ἡμῶν ἐὰν πίστιν ἔχῃς ἐγὼ δὲ μὴ ἔχῃς; μὴ δύναται ἢ πίστις σῶσαι αὐτόν;

14What 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 δὲ ἀδελφῷ γυμνῷ ὑπάρχωσιν καὶ λειτούργει καθὼς δίδος ἐν αὐτῷ τὰ ἐπιτίθεια τοῦ σώματος, τί τοῦ ὑψίστου ὑπάρχοντος, ἢ ἐὰν πίστις ἐγὼ δὲ μὴ ἔχῃς; μὴ δύναται ἢ πίστις σῶσαι αὐτόν;

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

Jas 2:16 εἰπή δὲ τοῖς αὐτοῖς ἐξ ὑμῶν· Ὑπάγετε ἐν εἰρήνῃ, θερμαίνεσθε καὶ χορτάζεσθε, μὴ δοτε ἐν αὐτῷ τὰ ἐπιτίθεια τοῦ σώματος, τί τοῦ ὑψίστου ὑπάρχοντος, ἢ ἐὰν πίστις ἐγὼ δὲ μὴ ἔχῃς; μὴ δύναται ἢ πίστις σῶσαι αὐτόν;

16and 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, καθὼς ἐστιν καθ’ ἑαυτήν.

17So this kind of faith by itself, when not having works, is dead.
Jas 2:18 Ἄλλος ἔρει τις. Σὺ πίστιν ἥχεις, κἀγὼ ἔργα ἐχω. δειξόν μοι τὴν πίστιν σου χωρίς τὸν ἐργῶν, 48 κἀγὼ σοι δειξῶ ἐκ τῶν ἐργῶν μου τὴν πίστιν. 50

18Someone 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 σὺ πιστεύεις ὅτι εἰς ἐστίν ὁ θεὸς, 51 καλῶς ποιεῖς καὶ τὰ δαιμόνια πιστεύουσιν καὶ φρίσσουσιν.

19You believe that there is only one God. You are doing well. The demons also believe that, and tremble.

Jas 2:20 θέλεις δὲ γνώναι, ὅ ἀνθρώπη κενέ, ὅτι ἡ πίστις χωρίς τῶν ἐργῶν ἀργὴ 52 ἐστὶν;

20But are you convinced, foolish person, that faith without works is useless?

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48: Jas 2:18a

49: Jas 2:18b

50: Jas 2:18c

51: Jas 2:19

52: Jas 2:20

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http://bibletranslation.ws/palmer-translation/
Jas 2:21 Ἀβραὰμ ὁ πατὴρ ἤμων οὖκ ἔχει ἑργών ἐδικαιώθη, ἀνενέκας Ἰσαὰκ τὸν υἱὸν αὐτοῦ ἔτι 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 συνήργησεν τοὺς ἑργαζόμενους αὐτοῦ καὶ ἐκ τῶν ἑργῶν 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 γραφή ἡ λέγουσα· Ἐπιστεύεσαν δὲ Ἀβραὰμ τῷ θεῷ, καὶ ἔλογισθα αὐτῷ εἰς δικαιοσύνην, καὶ φίλοις 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 ὥρατε 53 ὅτι οἱ ἑργαζόμενοι δικαιούσαν ἀνθρώπος καὶ οὖν ἐκ πίστεως μόνον.

24You should see that a person is justified by works and not by faith alone.
Jas 2:25 ὁμοίως δὲ καὶ Ῥαὰβ ἠ πόρνη οὖν ἐξ ἑργῶν ἐδικαιώθη, ὑποδεξαμένη τοὺς ἄγγελους 54 καὶ ἐτέρα ὀδῷ 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 νεκρόν ἔστιν, οὗτος καὶ ἡ πίστις χωρίς ἑργῶν 55 νεκρά ἔστιν.

26For just as a body without the spirit is dead, so also faith without works is dead.

Chapter 3

Jas 3:1 Μη πολλοὶ διδάσκαλοι γίνεσθε, ἀδελφοὶ μου, εἰδότες ὅτι μείζων κρίμα λημψόμεθα

1Not many should be 56 teachers, my brethren, knowing we will get ourselves more judgment.

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Jas 3:2  ἀλλὰ γὰρ πταίομεν ἀπαντεῖε, εἰ τις ἐν λόγῳ οὐ πταίει, οὕτως τέλειος ἀνήρ, δυνατὸς χαλιναγογῆσαι 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 ἅπαν τοὺς χαλινούς εἰς τὰ στόματα βάλλομεν εἰς τὸ πείθεσθαι αὐτοὺς ἡμῖν, καὶ ὁλὸν τὸ σῶμα αὐτῶν μετάγομεν.

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  ἴδου καὶ τὰ πλοῖα, τηλικαύτα ὅντα καὶ ὑπὸ ἀνέμων σκληρῶν ἤλαυνόμενα, μετάγεται ὑπὸ ἐλαχίστου τηλικοῦ ὄρμου ἂν ἢ ὁ ὅρμος 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 ἀπτεῖ καὶ μεγάλα αὐχεῖ. Ἄνδοι ἤλικον τῷ ἠλικῆν ὅλῳ ἀνάπτει.

5In 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.

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57 3:3a txt ei δὲ B2 Λ 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 // εἰ δὲ γὰρ K* syr.copms (could also be itacism for ἢ γὰρ) // indeterminate ei δὲ, εἰδε, or ei No B* C K P (because of the possibility of itacism) // indeterminate lat-s // ἢ δὲ 056 0142 81 945 1175 1241 1448 1505 1739 2138 2298 2805 lat-ps-am,fi syr.copms AT RP // ἢ δὲ 1874 959 ps-oec TR // lac ὅ 53, ὅ 54, ὅ 54, ὅ 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 that have ambiguity combined with the possibility of itacism, of all the uncials except B2 Λ Ψ 049 056 0142.
58 3:3b txt ei C Ψ 945 1241 1735 1739 2298 ὅ 596 dam TG WH SBL NA28 // πρὸς Α K L Ψ 049 056 0142 333vid 81 323 1175 1448 1505 1611 1678 1852 2138 2344 2805 syr.l longitudinal ps-oec TR AT VS RP // lac ὅ 20 ὅ 23 ὅ 54 ὅ 100 048 0166 0173 0246.
59 3:4a txt ἅνεμων σκληρῶν Β Β Κ Κ Κ Π 056 0142 81 180 307 1175 1243 1448 1505 1611 1678 1852 2080 2138 2492 2805 ὅ 596 dam TG WH VS SBL NA28 // σκληρῶν ἅνεμων Α Λ Ψ 049 33 93 323 459 468 945 1241 1735 1739 2298 2344 2805 dam ps-oec TR AT RP // indeterminate lat syr cop // lac ὅ 20 ὅ 23 ὅ 54 ὅ 100 048 0166 0173 0246. *The editors of the NA28 / ECM2 consider the two readings to have equal weight.
60 3:4b txt ὅπου ὅ 20 Β 918 TG WH SBL NA28 // ὅπου ὅπου Α K L Ψ 049 056 0142 33 81 323 918 955 1175 1241 1243 1448 1505 1611 1735 1739 1852 2138 2298 2344 2492 2805 ὅ 596 ὅ 596 lat-s? ὅ 596 lat-v? dam ps-oec TR AT VS RP // indeterminate cop syr // lac ὅ 23 ὅ 54 ὅ 100 048 0166 0173 0246.
61 3:4c βουλεῖται Β Β Β Κ Κ Ψ 049 056 0142 323 945 1175 1241 1243 1448 1505 1611 1678 1739 1739 1852 2138 2298 2344 2492 2805 dam ps-oec TR AT VS RP // βουληθῇ 33 lat-s? ὅ 596 ὅ 596 lat-v? // βουλεῖται 206 522 etc. // indeterminate cop syr // lac ὅ 23 ὅ 54 ὅ 100 048 0166 0173 0246.
62 3:5a μεγάλα αὐχεῖ ὅ 54 A B C 33 81 1243 2344 TG WH SBL NA28 // μεγάλα αὐχεῖ ὅ 54 Χ 3 χ 3 L Ψ 049 056 0142 323 945 1175 1241 1448 1505 1611 1678 1735 1739 1852 2138 2298 2492 2805 dam ps-oec TR AT VS RP // indeterminate lat syr cop // lac ὅ 23 ὅ 54 ὅ 100 048 0166 0173 0246.
63 3:5b txt ἤλικον ὅ 54 Α Β C 3 81 1175 1243 1852 2344 2492 2805 antioch ps-oec lat-s,ν TG WH VS SBL NA28 // ὅλικον Α*ντιοχ 3 C K L Ψ 049 056 0142 33 93 307 323 945 1241 1448 1505 1611 1678 1735 1739 2138 2298 ὅ 596 dam greg-agr lat-f,v ms TR AT RP // indeterminate cop syr // lac ὅ 23 ὅ 54 ὅ 100 048 0166 0173 0246.

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Jas 3:6 καὶ ἡ γλῶσσα πῦρ, ὁ κόσμος τῆς ἀδικίας. ὁ γὰρ φῶς τῆς ἀδικίας ἐν τοῖς μέλεσιν ἢμῶν, ἢ σπιλοῦσα ὄλον τὸ σῶμα καὶ φλογίζουσα τὸν τροχόν τῆς γενέσεως καὶ φλογιζομένη ὑπὸ τῆς γεέννης.

6The 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 ἐρπετῶν τε καὶ ἐναλίων δαμάζεται καὶ δεδάμασται τῇ φύσις τῇ ἀνθρωπίνῃ.

7Indeed 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 ὁ ἀκατάστατος δύναται κακῶν, μεστὴν ioν θανατιφόρου.

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

Jas 3:9 ἐν αὐτῇ εὐλογοῦμεν τὸν κύριον καὶ πατέρα, καὶ ἐν αὐτῇ καταρώμεθα τοὺς ἀνθρώπους τοὺς καθ’ ἰδίων θεοῦ γεγονότας.

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

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

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

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.

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

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3:12

| οὔτε | ἄλυκὸν | γλυκὸ ποιῆσαι ὕδωρ | A B C* 623⁷ 1175 cop sq WH SBL NA28 |
| οὔδε | ἄλυκὸν | γλυκὸ ποιῆσαι ὕδωρ | 88 |
| οὔτος οὔτε | ἄλυκὸν | γλυκὸ ποιῆσαι ὕδωρ | 1852 |
| οὔτος | ἄλυκὸν | ποιῆσαι ὕδωρ | 1243 |
| οὔτος οὔτε | ἄλυκὸν καὶ γλυκὸ ποιῆσαι ὕδωρ | 2492² |
| οὔτως οὔτε | ἄλυκὸν | γλυκὸ ποιῆσαι ὕδωρ | C² Ψ 2805 |
| οὔτως οὔτε | ἄλυκὸν καὶ γλυκὸ ποιῆσαι ὕδωρ | 2492¹ |
| οὔτως οὔτε | ἄλυκὸν | γλυκὸ ποιῆσαι ὕδωρ | syg |
| οὔτως οὔτε | ἄλυκὸν καὶ γλυκὸ ποιῆσαι ὕδωρ | 1735 |
| οὔτως οὔδε | ἄλυκὸν | γλυκὸ ποιῆσαι ὕδωρ | Ν 81 323 1739 2344 cyr cop bo lat f ν VS |
| οὔτως οὔδε οὔδε | ἄλυκὸν | γλυκὸ ποιῆσαι ὕδωρ | 33 |
| οὔτως καὶ | ἄλυκὸν | γλυκὸ ποιῆσαι ὕδωρ | 1241 |
| οὔτως οὔτε ζύμα | ἄλυκὸν καὶ γλυκὸ ποιῆσαι ὕδωρ | 1890 2495 |
| οὔτως οὔτε ζύμα | ἄλυκὸν καὶ γλυκὸ ποιῆσαι ὕδωρ | P syrh |
| οὔτως οὔτε ζύμα | ἄλυκὸν καὶ γλυκὸ ποιῆσαι ὕδωρ | 1505 2138 |
| οὔτως οὐδέξια ζύμα | ἄλυκὸν | γλυκὸ ποιῆσαι ὕδωρ | 468 syrh |
| οὐδέξια ζύμα | ἄλυκὸν καὶ γλυκὸ ποιῆσαι ὕδωρ | 1448⁷ |
| οὐδέξια ζύμα | ἄλυκὸν καὶ γλυκὸ ποιῆσαι ὕδωρ | 1611 |
| οὔτως οὐδέξια ζύμα | ἄλυκὸν καὶ γλυκὸ ποιῆσαι ὕδωρ | K L 049 056 0142 945 623⁷ 1448² 1678 2298 596f ps oec syrh² TR TG AT RP |
| 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 πηγὴ and ἄλυκὸν both mean bitter; James is mixing it up vocabulary-wise. Yes, ἄλυκὸν 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.
Jas 3:14  εἰ δὲ ζηλῶν πικρὸν ἔχετε καὶ ἐριθείαν ἐν τῇ καρδίᾳ ὑμῶν, μὴ κατακαυχάσθε καὶ ἴησον κατὰ τῆς ἁλθείας.

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 ὅπου ἄνωθεν σοφία ἀνωθεν κατερχομένη, ἀλλ' ἐπίγειος, ψυχική, δαμονιώδης.

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

Jas 3:16 ὅπου γὰρ ζηλὸς καὶ ἐριθεία, ἐκεῖ ἀκαταστασία καὶ πάν φαιόν πράγμα.

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

Jas 3:17 ὅ δὲ ἀνωθεν σοφία πρῶτον μὲν ἁγνὴ ἔστεν, ἐπειτα εἰρηνική, ἐπεικής, εὐπειθής, μεστή ἐλέους καὶ καρπῶν ἁγαθῶν, ἀνυπόκριτως.

17But the wisdom from above is first pure, then peace-loving, gentle, persuasive, 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

Jas 4:1 Póðen πόλεμοι καὶ πόθεν 78 μάχαι ἐν ὑμῖν; οὖκ ἐντεύθεν, ἐκ τῶν ἣδονῶν ὑμῶν τῶν ὀπτασευμένων ἐν τοῖς μέλεσιν ὑμῶν;

"Where do battles and quarrels between you come from? Is it not from this: your pleasures that are making war inside your members?"

Jas 4:2 ἐπιθυμεῖτε, καὶ οὐκ ἔχετε· φονεύετε καὶ ζηλοῦτε, καὶ οὐ δύνασθε ἐπίτυχεῖν· μάχεσθε καὶ πολεμεῖτε. οὐκ ἔχετε διὰ τὸ μὴ αἰτεῖσθαι ὑμᾶς.

2You covet, yet you do not have. You kill and strive for, and cannot obtain. You keep on quarreling and battling. And do not ask, because you do not ask.

Jas 4:3 αἰτεῖτε καὶ οὐ λαμβάνετε, διότι κακός αἰτεῖσθαι, ἵνα ἐν ταῖς ἣδοναῖς ὑμῶν διαπανήσητε.

3And you ask, and do not receive, because you ask badly, so you may spend it in your pleasures.

Jas 4:4 μοιχαλίδες, 80 οὐκ οἴδατε ὅτι ἡ φιλία τοῦ κόσμου ἡχόρα τοῦ θεοῦ ἐστίν; ὃς ἐὰν 81 οὖν βουληθῇ φίλος εἶναι τοῦ κόσμου, ἡχόρος τοῦ θεοῦ καθίσταται.

4You adulteresses, do you not know that love of the world means the enmity of God? 82 Whoever chooses to be a friend of the world therefore is rendered an enemy of God.

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78 4:1a txt καὶ πόθεν Φ100 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-s,f syr P cop bo antioch (cyr) TG WH VS SBL NA28 καὶ 049 056 0142 323 lat-v syr P cop TR AT RP lac Ψ20 Ψ23 Ψ24 048 0166 0173 0246. The witnesses in parentheses contain the second πόθεν but vary from the NA28 text in word sequence in some way, i.e., put ἐν ὑμῖν first.

79 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)

80 4:4a txt μοιχαλίδες Φ100 Ν* A B 33 81 1175 T 1241 1739 1852 lat-f,v syr P TG WH VS SBL NA28 μοιχοί καὶ μοιχαλίδες Ν* K L P Ψ 049 056 0142 945 11752 1243 1448 1505 1611 1678 1735 2138 2298 2344 2492 2805 phot ps-oec syr P MSS TR AT RP indeterminate lac Ψ20 Ψ23 Ψ24 C 048 0166 0173 0246

81 4:4b txt οὗς ἐὰν οὖν Β 945 1175 1739 2298 2805 WH VS SBL NA28 ἐὰν οὖν Ν* ἐὰν οὖν 81 1241 1448 1505 1611 1852 2138 2596 antioch cyr dam ps-oec οὗς ἐὰν L 056 0142 33 323 1243 2344 2492 ἐὰν οὖν Ν* A K Ψ 049 1678 1735 TR TG AT RP ἐὰν οὖν ἓν syr P indeterminate lac Ψ20 Ψ23 Ψ24 C 048 0166 0173 0246. Below is a copy of Κ, -Codex Sinaiticus, with the original hand showing ἐὰν οὖν, and a corrector, Ν*, crossing out the epsilon of ἐὰν and writing in the οὗ above it. (Ν1 added a sigma to the end of βουληθῇ). The date of Ν* is 7th century.

82 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 ἐὰν δοκεῖτε ὅτι κενὸς ἡ γραφὴ λέγει· Πρὸς φθόνον ἐπιποθεῖ τὸ πνεῦμα ὁ κατακόμβης,

5 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 μείζονα δὲ διδώσων χάριν· διό λέγει· ὁ θεὸς ὑπερηφάνοις ἀντιτάσσεται ταπείνοις δὲ διδώσων χάριν.

6 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 φεύγεται ἡμῖν·

7 Submit 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, διψαχοί·

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

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83 4:5 txt κατάκομβης Ψ74 Ν Β Ψ 049 93 1241 1739 2805 TG WH SBL NA28 // κατάκόμβης K L P 056 0142 33 945 1243 1448 1505 1611 1678 1735 1852 2138 2344 2492 2492 nil-anc ps-oec TR AT RS RP // indeterminate A 81 1175 lat syr cop // lac Ψ20 Ψ23 Ψ34 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 κατάκομβης. Which latter also is the only instance of the verb κατοικίζω in the New Testament. So, copyists were more likely to unconsciously replace the rarer word with the more common, than vice versa.

86 4:6a txt οἱ θεοὶ ΚΨ471 K A B Ψ 049 rell. Greek lat syr cop TR TG AT VS RP SBL NA28 // θεὸς 1739Τ // οἱ κύριοι 056 0142 5 254 319 378 6238 876 945 1066 1490 1765 1832 2080 2243 2494 2593 921 938 1141 1440 12087 antioch // omit διό λέγει· ὁ θεὸς ὑπερηφάνοις ἀντιτάσσεται ταπείνοις δὲ διδώσων χάριν. In Prov. 3:34 κύριος ὑπερηφάνοις ἀντιτάσσεται, ταπείνοις δὲ διδώσων 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 θεὸς for κύριος. This I am saying for the benefit of those who claim that section of the Septuagint was not completed until after the apostles. Note the case of homoioteleuton in L P where δὲ διδώσων χάριν in the first part of the verse was confused with the δὲ διδώσων χάριν in the last part of the verse.

86 4:6b About the Greek word διό Blass says in BDAG 8451(5), "Διό (διόπερ) is properly used to introduce a subordinate relative clause (from δι' ὧν), 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.

87 4:7a txt ὑποτάγητε οὖν Ρ A B K Ψ 049 33 81 323 945 1175 1241 1243 1448 1505 1611 1678 1735 1739 1852 2138 2298 2344 2492 2805 lat-v syr cop yr nil-anc ps-oec TR TG TH SBL NA28 // ὑποτάγητε Ψ 056 0142 1596 lat-s, geo max-conf // lac Ψ20 Ψ23 Ψ34 Ψ474 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.

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Jas 4:9 ταλαπωρήσατε και πενθήσατε και κλαύσατε· ὁ γέλως ύμων εἰς πένθος μετατραπήτω· καὶ ἡ χαρά εἰς κατήφειαν.

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

Jas 4:10 Ὑμεῖς οὖν αὐτοί καταλαλεῖτε ἀλλήλων· ἄδελφοί· ὁ καταλαλῶν ἄδελφον ἢ κρίνων τὸν ἄδελφον αὐτοῦ καταλαλεῖ νόμον καὶ κρίνει νόμον· εἰ δὲ νόμον κρίνεις, οὐκ εἰ ποιητής νόμου ἄλλα κριτής.

10 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 4:11 Ἔτι εἰς ἐστιν ὁ νομοθέτης καὶ κριτής· ὁ δυνάμενος σώσαι καὶ ἀπολέσαι· σὺ 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?

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Jas 4:13  'Αγε νῦν οἱ λέγοντες· Σήμερον καὶ αὔριον πορευσόμεθα ἕως τίνι τῇ πόλιν καὶ ποιήσομεν ἕκει ἐνιαυτὸν καὶ ἐμπορευσόμεθα καὶ κερδήσομεν.

13Come 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  oίτινες οὐκ ἔπιστασθε τὸ τῆς αὔριον ποίας ἦ ζωὴ ὑμῶν ἄτμις γάρ ἐστε ἦν πρὸς ὄλιγον φανομένη, ἐπείτα δὲ ἦν καὶ ἀφανιζομένη.

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 ἀντὶ τοῦ λέγειν ὑμᾶς· Ἐὰν ὁ κύριος θελήσῃ, καὶ ζήσομεν καὶ ποιήσομεν τούτο ἥ ἐκεῖνο.

15The thing for you to say instead is, "If the Lord wills, we will even be alive and do this or that." ¹⁰⁶

Jas 4:16 νῦν δὲ καυχάσθε ἐν ταῖς ἀλαζονείαις ὑμῶν· πᾶσα καὐχησία 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 εἶδοτι οὖν καλὸν ποιεῖν καὶ μὴ ποιοῦντι, ἀμαρτία αὕτῳ ἐστιν.

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

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¹⁰⁰: 28⁵*vid"greg-agr ps-oec TR TG AT VS RP SBL* // τῆς αὔριον B lat-s WH // τᾶς αὔριον (Prov. 27:1) A P 33 81 1175 1241 1423 1505 1611 1739 1852 2138 2298 2344 2492 2805 syrP // indeterminate syrP cop⁵ᵃ,b,o // lac ψ ³ ⁵⁴ ⁷⁴ C 048 0166 0173 0246. The readings of ψ¹⁰⁰ and lat-f,v could support either of the readings containing both articles. *The editors of the NA28 / ECM2 consider τὸ τάς, equal weight.


¹⁰²: 28* The word τῆς without γάρ 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 (ἐπίσταμαι) about tomorrow, since our very lives are unsure and unsolid.

¹⁰³: 33 ¹⁰⁰ Æ A K L P 049 056 0142 33 81 945 1175 1243 1375 1739 2298 2344 2492 2805 (lat-f, lac) 28* dam greg-agr cop⁵ⁿ[b,o] TR // τῆς 33 1735 2344 lat-v? cop⁵ⁿ[b,o].

¹⁰⁴: indeterminate syrP lac ψ ³ ⁵⁴ ⁷⁴ ⁴⁰⁰ C 048 0166 0173 0246

¹⁰⁵: 81 307 468 945 1175 1241 1423 1505 1611 1739 2298 2805 3596 dam greg-agr cop⁵ⁿ[b,o] TR // τῆς 33 1735 2344 lat-v? cop⁵ⁿ[b,o].

¹⁰⁶: See Luke 12:20

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Chapter 5

Jas 5:1  ‘Aге νῦν οἱ πλούσιοι, κλαωστε ὁλολύζοντες ἐπὶ ταῖς ταλαιπωρίαις ὑμῶν ταῖς ἐπερχόμεναις.

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

Jas 5:2 ὁ πλούσιος ὑμῶν σέσηπεν, καὶ τὰ ἰμάτια ὑμῶν σημόβρωτα γέγονεν,

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

Jas 5:3 ὁ χρυσὸς ὑμῶν καὶ ὁ ἀργυρὸς κατῴκησι, καὶ ὁ ἴδις αὐτῶν εἰς μαρτύριον ὑμῶν ἔσται καὶ φάγεται τὰς σάρκας ὑμῶν. 107 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. 108

Jas 5:4 ἰδοὺ ὁ μισθὸς τῶν ἐργατῶν τῶν ἀμησάντων τὰς χώρας ὑμῶν ὁ ἀπεστερημένος ἀφ’ ὑμῶν κραίζει, καὶ αἱ βοιαὶ τῶν θερισάντων εἰς τὰ ὧτα Κυρίου Σαβαôθ εἰσελθῆσαν. 110

4Behold, the wage is crying out, which for the laborers who sickled your fields, which you deprived them of. 111 And the cries of those who worked the harvest have gone into the ears of the Lord of Armies.

107 53a txt omit N* B K L 049 056 0142 323 945 1241 1243 1678 1735 1739 2298 2492 lat-s,f,v copbo syr tp ethms anast-s antioch ps-oec TR TG WH AT RP SBL NA28 // ὁ ἴδις A P Ψ 33 81 1175 1448 1505 1852 2138 2344 2805 dam cop5a syrh ethms VS // ὁ ἴδις ov 1611 lac φ20 p23 Φ54 p74 C 048 0166 0173 0246.

108 53b 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 ἴδις 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.

109 54a txt ἀπεστερημένος A B* 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 syrh cyr dam did ps-oec TR AT VS RP NA28* // ἀφ’ αὐτῶν ὁ B* TG WH SBL // indeterminate lat-f,v cop5a,bo syrh // lac φ20 p23 Φ54 p74 C 048 0166 0173 0246. *The editors of the NA28 / ECM2 consider the two readings to be of equal weight.


111 54 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.

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Jas 5:5 ἐτρυφήσατε ἐπὶ τῆς γῆς καὶ ἐσπαταλήσατε, ἐθρέψατε τὰς καρδίας ύμων 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 ύμῖν;

6 You have passed sentence on, you have killed the righteous. He does not resist you.¹¹³

¹¹² 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.

¹¹³ 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.

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Therefore read, "he waits patiently until he receives the early and the later crop."

Jas 5:7 Μακροθυμήσατε οὖν, ἀδελφοί, ἐως τῆς παρουσίας τοῦ κυρίου, ἵνα ὁ γεωργὸς ἐκδέχεται τὸν τίμιον καρπὸν τῆς γῆς, μακροθυμιῶν ἐπ’ αὐτῷ ἐως λάβῃ πρόϊμον καὶ ὄψιμον.

7 Patience 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 μακροθυμήσατε καὶ ύμεῖς, στηρίζατε τὰς καρδίας ὑμῶν, ὅτι ἡ παρουσία τοῦ κυρίου ἦγγικεν.

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

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Jas 5:9 μὴ στενάζετε, ἀδελφοί, κατ’ ἄλληλων, ἵνα μὴ κριθῆτε· ἰδοὺ ὁ κριτής πρὸ τῶν θυρῶν ἔστηκεν.

9Do 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 κοκκοπαθείας καὶ τῆς μακροθυμίας τοὺς προφήτας, οἳ ἐλάλησαν ἐν τῷ ὀνόματι κυρίου.

10Receive 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.

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117 5:9 txt ἀδελφοί κατ’ ἄλληλων B P Ψ (048?) 945 1241 1448 1505 1611 1739 1852 2138 2298 lat-f,v syrh TG WH VS SBL NA28 // ἀδελφοί κατά ἄλληλων (048?) 630 // ἀδελφοί μου κατ’ ἄλληλων Λ (048?) 33 81 1175 1735 2344 2805 antioch // κατ’ ἄλληλων ἀδελφοί L 049 323 1243 2492 syrh ps-oecc TR AT RP // κατά ἄλληλων ἀδελφοί Ν // κατ’ ἄλληλων Κ 056 0142 307 1678 phot // lac Π 20 Φ 23 Φ 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 ἀδελφοί first before the other words.

118 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 Κ L Ψ 049 056 0142 81 323 1678 1735 1852 2298 syrh (TR) AT RP // omit antioch // lac Φ 20 Φ 23 Φ 54 Π 4 C 048 0166 0173 0246 Φ 596. But it’s not this simple. See next footnote on the variant in fuller context.

119 5:10b There are 26 variants in the witnesses, but below are the more important ones:

ὑποδείγμα λάβετε ἀδελφοί τῆς κοκκοπαθείας καὶ τῆς μακροθυμίας B² 945 1175 1241 1448 1505 1611 1739 2080 2138 2492 TG NA28 ὑποδείγμα λάβετε ἀδελφοί τῆς κοκκοπαθείας καὶ τῆς μακροθυμίας B⁸ Ψ WH SBL UBS4 ὑποδείγμα λάβετε, ἀδελφοί μου, τῆς κοκκοπαθείας καὶ τῆς μακροθυμίας K L Ψ 049 056 0142 81 323 1678 1735 2298 AT RP ὑποδείγμα λάβετε τῆς κοκκοπαθείας καὶ τῆς μακροθυμίας C (048) 0166 0173 0246. But this is not simple. See next footnote on the variant in fuller context.

120 5:10c txt ἐν τῷ ὀνόματι κυρίου B P 307 1243 1448 1678 2080 2298 2492 TG WH VS SBL NA28 // ἐν τῷ ὀνόματι τοῦ κυρίου 323 522 945 1175 1241 1505 1611 1739 2138 2805 // ἐν ὀνόματι κυρίου Ψ Χρυσ // ἐν τῷ ὀνόματι αὐτοῦ 1852 // τῷ ὀνόματι κυρίου Λ K L Ψ 049 056 0142 33 81 1735 2344 ps-oecc TR AT RP // lac Π 20 Φ 23 Φ 54 Π 4 C 048 0166 0173 0246 Φ 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.

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Jas 5:11 Ἰδοὺ μακαρίζομεν τοὺς ὑπομείναντας· τὴν ὑπομονὴν Ἰοβ ἤκουσατε, καὶ τὸ τέλος κυρίου εἶδετε, ὅτι πολυπλαγχὺς ἦστιν ὁ κύριος καὶ οἰκτήριον.

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, μὴ ὀρνύτε, μὴ τὸν οὐρανὸν μὴ τὴν γῆν μὴ τὸν ἄλλον τινὰ ὀρκον· ἦτο δὲ ὕμων 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 υἱίν; προσευχήσθω· εὐθυμεῖ τις; ψαλλέω.

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

Jas 5:14 ἀσθενεῖ τις ἐν υἱίν; προσκαλεσάσθω τοὺς πρεσβυτέρους τῆς ἐκκλησίας, καὶ προσευχάσθωσαν ἐπ’ αὐτῶν ἀλείμαντος αὐτῶν ἐλαίῳ· ἐν τῷ ὀνόματι τοῦ 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 ἐν χρή τῆς πίστεως σώσει τὸν κάμνοντα, καὶ ἐγερεῖ αὐτὸν ὁ κύριος· κἂν ἀμαρτίας ἢ πεποιηκὼς, 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.

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111 5:11a txt ὑπομείναντας Χ Β Ρ Ψ 33vid 81 945 1175 1241 1735 1739 2298 2344 2492 2805 lat-f,v cop²sa,bo 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 ἐπιτατος 20 23 p54 C 0166 0173 0246 εἰς 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.

112 5:11b txt ἦστιν ὁ κύριος Χ Ρ Ψ (048) 33 81 945 1175 1243 1448⁸vid 1505 1611 1735 1739 1852 2138 2298 2344 2805 (lat cop syr) dam ps-oec TR TG WH AT VS SBL NA28 // ἦστιν κύριος B (048 lat cop syr) // ἦστιν K L 049 056 0142 323 1241 1448 μ C 048 0166 0173 0246 εἰς 596. The witnesses in parentheses indicate the presence of κύριος but are not decisive about the presence of the article.

113 5:12 txt ὑπὸ κρίσιν πέσητε Χ Β 048⁸vid 33vid 93 945 1241 1739 2344 dam eus lat-v lat-rellvid TG WH SBL NA28 // [eις] ὑπὸ κρίσιν πέσητε VS // ὑπὸ κρίσιν ἐμπέσητε 048⁸vid 2805 lat-vmass lat-rellvid // eις ὑπόκρισιν πέσητε K L Ψ 049 056 0142 81 323 1175 1243 1505 1678 1735 2298 antiotch ps-oec TR AT RP // eις ὑπόκρισιν ἐμπέσητε 1448 1611 1852 2138 // lac ἐπιτατος 20 23 p54 C 0166 0173 0246 εἰς 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 eις 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 eις.

114 5:14 txt αὐτὸν ἐλαίῳ Χ Α Κ L 049 056 0142 81 323 945 1241 1448 1505 1611 1678 1735 1739 1852 2298 2344 2492 2805 (lat-v cop²sa,bo syr³mass) anast-chs cyr dam eustr ps-oec TR TG AT VS RP SBL NA28 // αὐτὸν ἐν ἐλαίῳ Ψ 2138 // ἐλαίῳ B P 1175 1243 lat-s,f cop²sa,bo arm dam WH // lac ἐπιτατος 20 23 p54 ὑπὸ C 048 0166 0173 0246 εἰς 596.

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Confess your sins then one to another, and pray for one another, so you may be healed. The fully operating prayer\textsuperscript{126} of a righteous person is able to accomplish much.

Elijah was a human, subject to the same frailties as we are.\textsuperscript{130} 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.

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

\textit{My brethren, if anyone among you wanders away from the truth and someone turns him back around,\textsuperscript{139}}
Jas 5:20 γινωσκέτω ὅτι ὁ ἐπιστρέψας ἀμαρτωλὸν ἐκ πλάνης ὁδοῦ αὐτοῦ σώσει ψυχὴν ἐκ θανάτου καὶ καλύψει πλῆθος ἀμαρτιῶν.

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 Ν Ρ 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 / humbling
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., giving of 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
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<td>lat-s</td>
<td>VII</td>
<td>Old Spanish text; principal witnesses: Ms. 67 - it¹ (7th century), PRIS (Priscillian), PS-AU spe (the Pseudo-Augustian Speculum), BACH (Bachiarius); also PS-AM fi (Libellus fidei); perhaps IS (Isidore); also reconstructed from T+F (cf. VL p. 6)</td>
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<tr>
<td>lat-f</td>
<td>ca. 830</td>
<td>The Text of Ms. 66 (earlier ff, ca. 830); alson IN (Innocentius), CHRO (Chromatius), HI (Hieronymus) in some passages; besides CAr (Cassiodor).</td>
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<tr>
<td>lat-v</td>
<td>var. IV-VI</td>
<td>Vulgata, earliest witnesses: HI (Hieronymus, 420), PEL (Pelagius, 418), CA (Cassian), RUF (Rufinus), AMst (Ambrosiaster, IV). Ms.: all except 66 and 67 (List: VL p. 6), which show influences by the texttypes G and T.</td>
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<tr>
<td>lat-t</td>
<td>VI-VIII</td>
<td>Readings in the Spanish-(Gallic)-Irish Vulgate tradition (cf. VL p. 6). Parts of S and F attested also by Vulgata witnesses and also the rest of the non-V readings of the same Vulgate witnesses other than errors and the like (cf. VL p. Lp. 60*). Principal witnesses: 32-itw, 53, and families Δ and Σ, where they differ from V; also AU (Augustine), QU (Quodvultdeus), FU (Fulgentius), CAr, RUF, HI.</td>
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<td>lat-g</td>
<td>VI</td>
<td>- Peculiar readings of 53, it¹, alone or with 32, itw, 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.</td>
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<td>lat-a</td>
<td>V</td>
<td>Readings either peculiar to Augustine, or first attested by him (cf. VL p. 65*).</td>
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<td>copsa</td>
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<td>copbo</td>
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<td>copac</td>
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**CHURCH FATHERS:**

- anast-s | VI | Anastasius Sinaita |
- andr-cr | VIII | Andreas Cretensis |
- antioch | VII | Antiochus Monachus |
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<td>&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.” (Tregelles's Greek New Testament: Introductory Notice, Part 1, ii).</td>
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# Byzantine Greek Variants that do now show up in Greek Manuscripts of James until the 9th Century

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| 5:7 | αὐτόν | 049 | IX | Agrig., VII | αὐτῷ | B | IV |
| 5:9 | κατ' ἀλλήλων ἀδελφοί | L | IX | syr, V | ἀδελφοί κατ' ἀλλήλων | B | IV |
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| 5:11 | υπομένοντας | K | IX | | υπομείναντας | B | IV |
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