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IAKΩBOY
The Epistle of James

Chapter 1

Jas 1:1 Ἰάκωβος θεοῦ καὶ κυρίου Ἰησοῦ Χριστοῦ δοῦλος ταῖς δωδεκα φυλαῖς ταῖς ἐν τῇ διασπορᾷ χαίρειν.

1 James, a servant of God and the Lord Jesus Christ, to the twelve tribes that are in the Diaspora,Greetings.

Jas 1:2 Πάσαν χαράν ἤγισσασθε, ἀδελφοί μου, ὅταν πειρασμοῖς περιπέσῃς ποικίλος.

2 Consider 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.

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

Jas 1:4 ἣ δὲ ὑπομονὴ ἐργὸν τελευτω ἐχέτω, ἵνα ἶτε τελευτεὶ καὶ ὀλόκληρον, ἐν μηδενι λειτύμενοι.

4 But 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 λείπεται σοφίας, αἰτεῖτο παρὰ τοῦ διδόντος θεοῦ πάσιν ἀπλῶς καὶ μὴ ὀνειδίζοντος, καὶ δοθήσεται αὐτῷ.

5 And 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 ἐοικεν κλύδωνι θαλάσσῃ ἀνεμιζόμενον καὶ ῥητιζόμενον.

6 Only 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 οἰέσθω ὁ ἀνθρωπὸς ἔκεινος ὃτι λήμψεται τι παρὰ τοῦ κυρίου

7 That kind of person should most certainly stop thinking he will receive anything from the Lord.
Jas 1:8 ἄνηρ⁴ δίσωχος ἀκατάστατος ἐν πάσαις ταῖς ὁδοῖς 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 lifting up,
Jas 1:10 ὃ δὲ πλούσιος ἐν τῇ ταπεινώσει αὐτοῦ, ὦτας ἁνὸς χόρτου παρελεύσεται.
¹⁰and the rich one about his lowering,⁵ 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 ἁνὸς αὐτοῦ εξέπεσεν καὶ ἕως ἐν τῷ προσώπῳ αὐτοῦ ἀπώλεται ὀὕτως καὶ ὁ πλούσιος ἐν ταῖς πορείαις αὐτοῦ μαραθήσεται.
¹¹For 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 face⁶ has perished. So also the rich in their goings will be faded in importance.

Jas 1:12 Μακάριος ἄνηρ ὁ υπομένει πειρασμόν, ὅτι δόκιμος γενόμενος λήμψεται ἐν στέφανον τῆς ζωῆς, ὅτι ἐπιγγείλατο ὁ κύριος ὅ τοις ἀγαπώσιν αὐτῶν.
¹²The man is blessed⁷ 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 πειραδόμενος λεγέτω ὅτι ἀπὸ θεοῦ πειράζομαι· ὁ γὰρ θεὸς ἀπείραστός ἐστιν κακῶν, πειράζει δὲ αὐτοῦ 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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Jas 1:14 Εἴκοστος δὲ πειράζεται ὑπὸ τῆς ἱδίας ἔπιθυμίας ἐξελκόμενος καὶ δειλαζόμενος:  
14 Rather each person is tempted through his own desires, which get lured out and enticed;  
Jas 1:15 εἶτα ἡ ἔπιθυμία συλλαβοῦσα τίκτει ἀμαρτίαν, ἢ δὲ ἀμαρτία ἀποτελεσθείσα ἀποκύει θάνατον.  
15 and then after the desire is fertilized, it gives birth to a sin, and the sin when finished developing produces death.  
Jas 1:16 μὴ πλανᾶσθε, ἀδελφοί μου ἀγαπητοί.  
16 Do not be deceived, my beloved brethren.  

†Jas 1:17 Πάσα δόσις ἁγαθῆ καὶ πάν δώρημα τέλειον ἀνωθέν ἔστιν, καταβαίνον ἀπὸ τοῦ πατρὸς τῶν φῶτων, παρὰ οὐκ ἐνί περαλαγῇ ἡ τροπῆς ἀποσκίασμα.  
17 All good 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.  
Jas 1:18 Βουληθεὶς ἀπεκύψεν ἡμᾶς λόγῳ ἄλληθείας, εἰς τὸ εἶναι ἡμᾶς ἀπαρχὴν τίνα τῶν αὐτοῦ κτισμάτων.  
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.

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1:19a Ίστε ἅδελφοι μου ἁγαπητοί, ἔστω δὲ πᾶς ἄνθρωπος ταχὺς εἰς τὸ ἀκούσαι, βραδὺς εἰς τὸ λαλῆσαι, βραδὺς εἰς ὁργήν.

1:20 You know this, my beloved brethren, but all persons should be quick to listen, slow to speak, and slow to anger.

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

1:22 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.

1:23 ὅτι εἰ τις ἁγορασθεὶς λόγου ἐστιν καὶ οὐ ποιητής, οὗτος ἐστίν ἄνδρι κατανοοῦντι τὸ πρόσωπον τῆς γενέσεως αὐτοῦ ἐν ἐσώτεροι.

1:24 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:

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15 1:19a txt

'Ιστε ἅδελφοι μου ἁγαπητοί, ἔστω δὲ N² B C 945 1739 2344 lat-f,v cop sa ms, bo ms TG WH SBL NA28

'Ιστω ἅδελφοι μου ἁγαπητοί, ἔστω δὲ K²

'Ιστε δὲ ἅδελφοι μου ἁγαπητοί, ἔστω δὲ 2464 cop sa ms, bo ms

'Ιστε δὲ ἅδελφοι μου ἁγαπητοί, καὶ ἐστώς A²

'Ιστε δὲ ἅδελφοι μου ἁγαπητοί, καὶ ἐστω 81

'Ιστε ἅδελφοι μου ἁγαπητοί, ἔστω 1175 1243 2492* VS

'Ιστε ἁγαπητοί μου ἅδελφοι καὶ ἐστω 33 cop sa ms, bo ms

'Ωστε ἁγαπητοί μου ἅδελφοι, ἔστω 93*

'Ωστε ἅδελφοι μου ἁγαπητοί, ἔστω δὲ P² 1852

'Ωστε ἅδελφοι μου ἁγαπητοί, ἔστω K L P² 1175 2492E 2805 TR AT RP

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16 1:20 "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 οἶδα 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.

17 1:22 txt οὗ κατεργάζεται C* L P 049 056 0142 0246 323 945 1175 2021 1244 1448 1505 1611 1678 1735 1852 2138 2298 2464 2492 2805 antioch ath ps-oe c TR AT RP NA28 // οὐκ ἐργάζεται Ν Α Β Ζ Ζ Ψ 81 93 322 2434 ξ596 dam did TG WH VS SBL // κατεργάζεται 2492 // indeterminate lat cop syr // lac P² P² P² P² P² 100 048 0166 0173 33. There is no mention in the apparatuses as to what the reading of the first corrector of Codex C is.

18 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 ἀπετέληθεν καὶ εὐθεὶας ἐπελάθετο ὁποῖος ἤν.

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

Jas 1:25 ὥσπερ παρακύψας εἰς νόμον τέλειον τὸν τῆς ἐλευθερίας καὶ παραμείνας, 21 οὐκ ἁρκοστής ἐπιλησμονής γενόμενος ἀλλὰ ποιητής ἔργου, οὗτος μακάριος ἐν τῇ ποιήσει αὐτοῦ ἔσται.

25But 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 Ἐὰν τις δοκεῖ θησαυρὸς εἶναι, 23 μὴ χαλιναγωγῶν γλῶσσαν αὐτοῦ ἀλλὰ ἀπατῶν καρδίαν αὐτοῦ. 25 Τούτου μάταιος ἡ θρησκεία.

26If 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 ἡρεμεία καθαρὰ καὶ ἀμάντος παρὰ τῷ θεῷ καὶ πατρὶ αὐτῆς ἔστιν, ἔπισκέπτεσθαι ὁρφανοὺς καὶ χήρας ἐν τῇ θλίψει αὐτῶν, ἀστυλον 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, μὴ ἐν προσωπολημψίαις ἔχετε τὴν πίστιν τοῦ κυρίου ἑμῶν Ἰησοῦ 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 συναγωγήν ύμῶν ἀνὴρ χρυσοδακτύλιος ἐν ἔσθητι λαμπρᾷ, εἰσέλθῃ δὲ καὶ πτωχὸς ἐν ῥυπαρᾷ ἔσθητι,

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,

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26 1:27 txt τῷ θεῷ Π74 Ν2 Β Ψ 33 35 vid 81 945 1241 1243 1448 1505 1611 1735 1739 1852 2080 2138 2298 2344 2492 antioch cyr epiph ps-oe TR TG SCR WH AT VS SBL NA28 // θεῷ Ν7 C K L 049 056 0142 35 93 307 323 1175 1678 2464 2805 1596 cyr did RP // indeterminate lat cop syr // lac Π20 Π23 Π54 Π100 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 homoiooteleuton 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 Ν2 Α Β Κ Λ Ψ 049 056 0142 33 81 93 307 945 1241 1243 1448 1678 1735 1739 1852 2298 2344 2492 2805 1596 TR AT RP // εἰς Ν7 B C Ψ 1175 1448 1505 1611 2138 TG WH VS SBL NA28 // indeterminate lat cop syr // lac Π20 Π23 Π54 Π100 048 0166 0173 0246. I believe the BYZ text is correct, and that the definite article serves as a possessive.

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Jas 2:3 καὶ ἐπιβλέψητε ἐπὶ τὸν φοροῦντα τὴν ἐσθήτα την λαμπρὰν καὶ εἶπε  
ς κάθου ὠδε καλὸς, καὶ τῷ πτωχῷ εἶπε: Σὺ στήθι ἐκεί ἡ κάθου ὠδε ὑπὸ τὸ ὑποπόδιον μου,
3 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 ὦ διεκρίθη ἐν ἑαυτοῖς καὶ ἐγένεσθε κριταὶ διαλογισμὸν πονηρῶν;
4 are you not then discriminating between each other, and become judges with evil thoughts?
Jas 2:5 ἀκούσατε ἄδελφοί μου ἀγαπητοί, οὐχ ὁ θεὸς ἐξελέξατο τοὺς πτωχοὺς τῷ κόσμῳ ἐπλουσίους ἐν πίστει καὶ κληρονόμους τῆς βασιλείας ἣς ἐπηγγέλατο τοῖς ἀγαπώσιν αὐτῶν;
5 Listen my beloved brethren: has not God chosen those who are poor to the world to be rich in faith and called the kingdom he has prepared for those who love him?
Jas 2:6 ὑμεῖς δὲ ἠτίμαστε τὸν πτωχόν. οὐχ οἱ πλουσίοι καταδυναστεύσουσιν ὑμῶν, καὶ αὐτοὶ ἐλκουσιν υμᾶς εἰς κριτήρια;
6 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 ὅνομα τὸ ἐπικληθὲν ἐφ’ ὑμᾶς;
7 Do they not defame the good name by which you are known?
Jas 2:8 Εἶ μέντοι νόμον τελείτε βασιλικὸν κατὰ τὴν γραφὴν Ἀγαπητεῖς τῶν πλουσίων σοῦ ὥς σεαυτόν, καλῶς ποιεῖτε.
8 If you really keep the royal law according to that scripture, "Love your neighbor as yourself," you are doing well.

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Jas 2:9  εἰ δὲ προσωπολημπτεῖτε, ἀμαρτίαν ἐργάζεσθε, ἐλεγχόμενοι ὑπὸ τοῦ νόμου ὡς παραβάται.

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

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

10 Now whoever keeps the whole rest of the law, and only violates in one matter, he has become guilty of all of it.

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Jas 2:11 ὁ γὰρ εἰπὼν Μὴ μοιχεύσῃς ἐπεν καὶ Μὴ φονεύσῃς εἰ δὲ οὐ μοιχεύεις, φονεύεις δὲ, γέγονας παραβάτης 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 οὐτως λαλείτε καὶ οὐτως ποιείτε ὡς διὰ νόμου ἐλευθερίας μέλλοντος 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 ἢ γὰρ κρίσις ἀνέλεος τῷ μὴ ποιήσαντι ἐλεος· κατακαυχάται ἐλεος κρίσεως.

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

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37 2:11a txt

μὴ μοιχεύσῃς ἐπεν καὶ μὴ φονεύσῃς Ἀ Β Κ Ρ 93 323 1175C 1678C 1735 Ε 596 cyr ps-oec TR TG AT VS SBL NA28

38 2:11b txt

ei δὲ οὐ μοιχεύεις, φονεύεις Ε Α Β Κ Ψ 307 1678 corbo cyr 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, μοιχεύεις, φονεύεις 33* vid

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

39 2:13a txt ἀνέλεος Ψ 37 Ε Α Β Κ 81 307 945 1175 1241 1243 1448 1505 1678 1735 1739 1852 2138* vid 2298 2344 2492 copsa bo apoll dam isid ps-caes ps-oec TG WH AT VS RP SBL NA28 II ἀνέλεος L Ψ 1698 049 056 0142 33 93 323 1611 2138C 2805 Ε 596 chrys cyr dam nil-anc ps-oec TR indeterminate P lat syr

40 2:13b txt ἐλεος Ψ 37 Ε Α Β Κ 945 1505 1739 2080 2138 cyr dam hes-h phot TR TG WH AT VS SBL NA28 || ἐλεος Κ Λ Ψ 049 056 0142 33 81 1175 1241 1243 1448 1611 1735 1739 1852 2298 2344 2492 2805 SCR RP indeterminate lat syr cop || lac Ψ 15 37 54 Ψ 100 048 0166 0173 0246 0243

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Jas 2:14 ἰδίως ἀδελφοί μου, ἐὰν πίστιν λέγη τις ἐχειν ἐργα δὲ μὴ ἔχῃ; μὴ δύναται ἢ πίστις σώσαι αὐτόν;  

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 ἄδελφός ἡ ἀδελφή γυμνὸς ὑπάρχωσιν καὶ λειπόμενοι ὄσιν τῆς ἐφημέρου τροφῆς,  

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

Jas 2:16 εἰπή δὲ τις αὐτοῖς ἐξ ῥώμων· 'Υπάγετε ἐν εἰρήνῃ, θερμαίνεσθε καὶ χορτάζεσθε, μὴ δότε δὲ αὐτοῖς τὰ ἐπιτήδεια τοῦ σῶματος, τί τοι ἄδελφος;  

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 οὖν καὶ ἡ πίστις, ἐὰν μὴ ἔχῃ ἐργα, ἐκρα ἐστιν καθὼς ἐστίν.  

So this kind of faith by itself, when not having works, is dead.

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41:14 txt ἦν τῷ Ψ 24 Ν Α Δ Δ' Κ Λ Ψ 049 056 0142 33 81 323 945 1241 1448 1505 1611 1678 1735 1739 1852 2138 2298 2344 2492 2805 lat-s cyr ps-oec TR TG AT VS RP NA28 // ἦν δὲ Ψ 25 1175 1243 WH SBL // indeterminate lat-rell. syr cop // lac Ῥ 20 Ῥ 23 Ῥ 54 Φ 100 Ρ 048 0166 0173 0246. The reading of Ψ 24 here is fairly certain. Visible are _1 to.  
41:15a txt ἦν δὲ Ν 23 81 323 945 1241 1433 1678 1739 1852 2492 2805 antioch did lat-s,f cop Ψ 25 1175 1243 WH VS SBL NA28 // ἦν δὲ Ν 23 81 323 945 1241 1448 1505 1611 2136 2298 2344 2492 2805 ps-oec lat-ν syr Ψ 25 1175 1243 WH VS SBL // ἦν δὲ Ψ 25 1175 1243 // ἦν δὲ = Ψ 25 1175 1243 // ἦν δὲ = Ψ 25 1175 1243. Perhaps the reading with ὄνων was too difficult, being plural.  
41:16 txt τι τῷ Ψ 24 διευκρ. antioch cyr ps-oec TR TG AT VS RP NA28 // τι Ψ 25 1175 1243 631 1175 1596 dam WH SBL // omit 1827 // indeterminate lat-syr cop // lac Ῥ 20 Ῥ 23 Ῥ 54 Φ 100 Ρ 048 0166 0173 0246 1846 1860 1556 1590 1126 1442  
41:17 txt ἦν μὴ ἔχῃ ἐργα Ῥ 24 Ῥ 25 1175 1243 1448 1505 1611 1678 1735 1739 2298 2492 2805 syr Ψ 25 1175 1243 // ἦν μὴ ἔχῃ τα ἐργα Ψ 25 1175 1243 // ἦν μὴ ἔχῃ Ψ 25 1175 1243 // ἦν μὴ ἔχῃ Ψ 25 1175 1243. Perhaps the reading with ἔχῃ was too difficult, being plural.

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Jas 2:18 Ἀλλ' ἐρεῖ τίς: Σὺ πίστιν ἑξεῖς κἀγὼ ἔργα ἔχω. δείξον μοι τὴν πίστιν σου χωρίς τὸν ἐργῶν, ἢ κἀγὼ σοι δείξω ἐκ τῶν ἐργῶν μου τὴν πίστιν μου.

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 οὐ πιστεύεις ὅτι εἰς ἔστιν ὁ θεός, καλὸς ποιεῖς καὶ τὰ δαμάσκια 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 γνῶναι, ὥς ἄνθρωπος κενέ, ὅτι ἐὰν πίστις χωρίς τῶν ἐργῶν ἀργή ἐστίν;

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

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40 2:18a txt

τὴν πίστιν σου χωρίς τῶν ἐργῶν

41 2:18b txt σοι δείξω Ν B 1175 1243 1448 1505 1611 1852 2138 2805 lat-v copsa,bo syrph,h T G WH VS SBL NA28

42 2:18c txt

εκ τῶν ἐργῶν μου τὴν πίστιν

43 2:19 txt εἰς ἔστιν ὁ θεός Ψ44 Ν A 1735 1596 lat-v anast-s cyr TG SBL NA28 / εἰς ἔστιν θεός 945 1241 1739 2298 lat-v / ἔστιν θεός Ψ ath / εἰς ὁ θεος lat-f,t cyr / εἰς ὁ θεος / C 33vid 81 1175 1243 2344 2492 2805 lat-s? VS / εἰς θεος / έστιν B 1505 1611 1852 2138 lat-s? WH / ἄθεος εἰς ἔστιν K* L 049 056 0142 1448 1449 1611 1678 1735 1739 2298 (2344 δείξων) lat-v syrph,h ps-oec TR AT RP / ἄθεος εἰς ἔστιν 93 lat-g? anast-s / d θεος / έστιν 365 phot / indeterminate syrph,h / lac / Ψ44 A C K L Ψ 049 056 0142 323 945 1448 1611 1678 1735 2298 2344 2805 lat-g eth

44 2:20 txt ἄργη B C* 323 945 1175 1243 1739 lat-v copsa TG WH SBL NA28 / νεκρά Ν A C2 K L Ψ 33 81 1241 1448 1505 1611 1735 1852 2138 2298 2344 2492 2805 lat-t syrph,h copbo eth aug cyr ps-oec TR AT VS RP / κενή Ψ44 lat-f / lac / Ψ44 Ψ45 Ψ100 P 048 0166 0173 0246

The UBS Textual Commentary says, "...Since there is considerable suspicion that scribes may have introduced the [word νεκρά] from either ver. 17 or 26, the Committee preferred ἄργη, which is strongly supported by B C* 322 323 945 1739 ἢ if vg copsa arm, but may also involve a subtle play on words (ἐργῶν ἄργη [ἐ + ἐργή]). The singular error of Ψ44 (κενή) was suggested by the preceding κενέ."
This is why some translations felt the need to add the phrase "of you," but I am loathe to do that, since the Greek
was made so as to shelter faith working together with his works, and through his works his faith was made complete.
And he was called a friend of God.
You should see that a person is justified by works and not by faith alone.
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?
For just as a body without the spirit is dead, so also faith without works is dead.

Chapter 3

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

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51 2:24 txt ὁράτε ὅτι Ν Α Β Ρ Ψ 33 81 307 945 1175 1241 1243 1448 Τ 1505 1611 1678 1735 1739 1852 2138 2344 2492 2805 1596 lat-f v syrh-b copɔ absorbing. 
52 2:25 txt τοὺς ἄγγελους Ψ54. Ψ4vid Ν Α Β Κ Ρ Ψ 049 056 0142 33 vid ἄγγελος 81 307 Τ 323 1175 1243 1448 1505 1611 1735 1852 2138 2344 2492 lat-v syrh-β copɔ absorbing. 
53 2:26 txt ἔργων Ψ20 Ψ4 Ν Β Ψ 81 1448 1505 1611 1852 2138 WH VS SBL NA28 Θ τῶν ἐργῶν Α Κ Λ Ρ 049 056 0142 33 323 945 1175 1241 1243 1678 1735 1739 2298 2344 2492 1596 copɔ absorbing. 
54 3:1 The verb for "be" or "become" is second person plural, and the verb for "stumble" is first person plural. 

http://bibletranslation.ws/palmer-translation/
Jas 3:2 πολλὰ γὰρ πταίομεν ἀπαντεῖς. εἰ τις ἐν λόγῳ οὐ πταίει, οὗτος 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 ἵππων 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 ὑδατη δια τὰ πλοία, τηλικαύτα ὄντα καὶ ὑπὸ ἀνέμων σκληρῶν ἑλαυνόμενα, μετάγεται ὑπὸ ἐλαχίστου τηλικλιόου ὅπου ἃν ἢ ὤρμη 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 οὕτω καὶ ἢ γλῶσσα μικρὸν μέλος ἐστὶν καὶ μεγάλᾳ αὐχείται. ἢ οὐ ἠλικὸν τῷ ἠλικίαν ὑλὴν 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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53:3a txt ei de 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 / ei de yap R* syr* (could also be itacism for ide yap) // indeterminate ei de, ede, ede, or ide N² A B* C K P (because of the possibility of itacism) // indeterminate lat-s // ide 056 0142 81 945 1175 1241 1448 1505 1739 2138 2298 lat-ps-am,fi syr* copsa AT RP // ἔδει 1874 ps-oec TR // lac ὑπο τοῦ εὐθύνοντος βουλεῖται. Remember that early uncial Greek manuscripts did not have spaces between the words, nor accents nor breathing marks. So we that ambiguity combined with the possibility of itacism, of all the uncials except B² L Ψ 049 056 0142.

53:3b txt eic Ν Β Ψ 1945 1241 1753 1739 2298 ἐδεί dam TG WH SBL NA28 // πρὸς Α Κ Λ Ψ 049 056 0142 332 1753 1175 1448 1505 1611 1678 1852 2138 2344 2805 dam ps-oec TR AT VS RP // lac ὑπο τοῦ εὐθύνοντος βουλεῖται. Consider the two readings to have equal weight.

53:4a txt ἀνέμων σκληρῶν Ν Β C K P 056 0142 81 180 307 1175 1243 1448 1505 1611 1678 1852 2080 2138 2492 2805 ἐδεί dam TG WH VS SBL NA28 // σκληρῶν ἀνέμων Α Λ Ψ 049 33 93 323 459 684 945 1241 1753 1739 2298 2344 ps-oec TR AT RP // indeterminate lat syr cop // lac ὑπο τοῦ εὐθύνοντος βουλεῖται. The editors of the NA28 / ECM2 consider the two readings to have equal weight.

53:4b txt ὑπο τοῦ εὐθύνοντος βουλεῖται. Consider the two readings to have equal weight.

53:4c txt Ν Β L Ψ 1945 1241 1753 1739 2298 ἐδεί dam ps-oec TR AT VS RP // indeterminate cop syr // lac ὑπο τοῦ εὐθύνοντος βουλεῖται. Consider the two readings to have equal weight.

53:4d txt Ν Β L Ψ 1945 1241 1753 1739 2298 ἐδεί dam ps-oec TR AT VS RP // indeterminate cop syr // lac ὑπο τοῦ εὐθύνοντος βουλεῖται. Consider the two readings to have equal weight.

53:4e txt Ν Β L Ψ 1945 1241 1753 1739 2298 ἐδεί dam ps-oec TR AT VS RP // indeterminate cop syr // lac ὑπο τοῦ εὐθύνοντος βουλεῖται. Consider the two readings to have equal weight.

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Jas 3:6 καὶ ἡ γλῶσσα τύρ, ό κόσμος τῆς ἀδικίας. ἡ γλῶσσα καθίσταται ἐν τοῖς μέλεσιν ἵμων, ἢ σπιλούσα ὄλον 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 ἔρπετον τε καὶ ἐναλίων δαμάζεται καὶ δεδάμασται τῇ φύσει τῇ ἀνθρώπῃ.

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 δαμάσατε δύναται ἀνθρώπων ἀκατάστατον κακὸν, μεστὴ ἰοῦ θανατηφόρου.

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 ἢ κατέρρευσα, καὶ ἐν αὐτῇ καταράμεθα τοὺς ἀνθρώπους τοὺς καθ’ ὁμίοιαν θεοῦ γεγονόσας.

9 With it we praise our Lord and Father, and with it we curse human beings created in the image of God.
Jas 3:10  ἐκ τοῦ αὐτοῦ στόματος ἐξέρχεται εὐλογία καὶ κατάρα. οὐ χρῆ, ἀδελφοί μου, ταύτα 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  μήτι ἡ πηγὴ ἐκ τῆς αὐτῆς ὑπῆρξε τὸ γλυκὸ καὶ τὸ πικρόν;

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

Jas 3:12  μὴ δύναται, ἀδελφοί μου, συκῆ ἔλαιας ποιήσαι ἢ ἄμπελος σῦκα; οὔτε ἀλυκὸν ὑδρ.

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.⁺⁹

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.

⁹⁸ 3:12

| οὔτε | ἀλυκὸν | γλυκὸ ποιήσαι ὑδρ | Α Β Ψ 623Τ 1175 cop68 WH SBL NA28
| οὔτε | ἀλυκὸν | γλυκὸ ποιήσαι ὑδρ | 88
| οὔτε | ἀλυκὸν | γλυκὸ ποιήσαι ὑδρ | 1852
| οὔτε | ἀλυκὸν | ποιῆσαι ὑδρ | 1243
| οὔτε | ἀλυκὸν καὶ γλυκὸ ποιήσαι ὑδρ | 2492Z
| οὔτως οὔτε | ἀλυκὸν | γλυκὸ ποιῆσαι ὑδρ | Ψ 2805
| οὔτως | ἀλυκὸν καὶ γλυκὸ ποιῆσαι ὑδρ | 2492T
| οὔτως οὔτε | ἀλυκὸν | γλυκὸ ποιῆσαι ὑδρ | syrP
| οὔτως οὔτε | ἀλυκὸν καὶ γλυκὸ ποιῆσαι ὑδρ | 1735
| οὔτως οὔδε | ἀλυκὸν | γλυκὸ ποιῆσαι ὑδρ | 33
| οὔτως οὔδε οὔδὲ | ἀλυκὸν | γλυκὸ ποιῆσαι ὑδρ | 1241
| οὔτως καὶ | ἀλυκὸν | γλυκὸ ποιῆσαι ὑδρ | 1890 2495
| οὔτως οὔτε μία | ἀλυκὸν καὶ γλυκὸ ποιῆσαι ὑδρ | P syrh?
| οὔτως οὔτε μία | ἀλυκὸν καὶ γλυκὸ ποιῆσαι ὑδρ | 1505 2138
| οὔτως οὐδεμία πηγὴ ἀλυκὸν | γλυκὸ ποιῆσαι ὑδρ | 468 syrh?
| οὐδεμία πηγὴ ἀλυκὸν καὶ γλυκὸ ποιῆσαι ὑδρ | 1448T
| οὐδεμία πηγὴ ἀλυκὸν καὶ γλυκὸ ποιῆσαι ὑδρ | 1611
| οὔτως οὐδεμία πηγὴ ἀλυκὸν καὶ γλυκὸ ποιῆσαι ὑδρ | K L 049 056 0142 945 623Z 1448Z 1678 2298
| lac

⁹⁹ 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.
Jas 3:14  εἰ δὲ ζηλον πικρὸν ἐχετε καὶ ἐριθείαν ἐν τῇ καρδίᾳ ὑμῶν, μὴ κατακαυχᾶσθε καὶ ὑποδεσθε κατα 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  οὐκ ἐστιν αὐτὴ ἡ σοφία ἀνωθεν κατερχομένη.  ἂλλ' ἐπίγειος, ψυχικῆ, δαιμονιώδης.

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

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

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

Jas 3:17  ἢ δὲ ἀνωθεν σοφία πρότον μὲν ἀγνή ἐστιν, ἐπειτα εἰρηνική, ἐπεικής, εὐπειθής, μεστή ἐλεούς καὶ καρπῶν ἀγαθῶν, ἀδιάκριτος, ἀνυπόκριτος.

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 δικαίους ἐν εἰρήνῃ σπείρεται τοῖς ποιοῦσιν εἰρήνην.

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

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74:14 These verbs are in the middle voice, which means the action of the verb is directed back upon self. "Reflexive."

73:17a οὐκ ἐστιν αὐτὴ ἡ σοφία ἀνωθεν κατερχομένη ἐν τῇ καρδίᾳ ὑμῶν, μὴ κατακαυχᾶσθε καὶ ὑποδεσθε.

73:18a διὸ καὶ αὐτὴ ἡ σοφία ἀνωθεν κατερχομένη ἐν τῇ καρδίᾳ ὑμῶν, μὴ κατακαυχᾶσθε καὶ ὑποδεσθε κατά τῆς ἁλθείας.

73:18b ὅπου γὰρ ζῆλος καὶ ἐριθεία, ἐκεῖ ἀκαταστασία καὶ πᾶν φαύλον πράγμα.

73:18c ὅπου γὰρ ζῆλος καὶ ἐριθεία, ἐκεῖ ἀκαταστασία καὶ πᾶν φαύλον πράγμα.

73:18d ὅπου γὰρ ζῆλος καὶ ἐριθεία, ἐκεῖ ἀκαταστασία καὶ πᾶν φαύλον πράγμα.

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Chapter 4

Jas 4:1 Πόθεν πόλεμοι καὶ πόθεν ἡμῶν μάχας ἐν ὑμῖν; οὐκ ἔντευθεν, ἐκ τῶν ἡδονῶν ὑμῶν τῶν στρατευομένων ἐν τοῖς μέλεσιν ὑμῶν;

1Where do battles and quarrels between you come from? Is it not from this: your pleasures that are making war inside your members?27

Jas 4:2 ἐπειθήμενε, καὶ οὐκ ἔχετε· φονεύετε καὶ ζηλούτε, καὶ οὐ δύνασθε ἐπιτυχεῖν· 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 quarrelling and battling. And you ask, do not receive, because you ask badly, so you may spend it in your pleasures.

Jas 4:4 μοιχαλίδες, οὐκ οἴδατε ὃτι ἡ φιλία τοῦ κόσμου ἔχθρα τοῦ θεοῦ ἐστίν; ὃς ἔαν ὁ οὐν βουληθῇ φίλος εἶναι τοῦ κόσμου, ἔχθρος τοῦ θεοῦ καθίσταται.

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

4You adulteresses, do you not know that love of the world means the enmity of God?28

Whosoever chooses to be a friend of the world therefore is rendered an enemy of God.

27 4:1a txt καὶ πόθεν ὑμῶν ἡμῶν Π (Ἀ) 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, syrP cop80 antioch (cyr) TG WH VS SBL NA28 || καὶ 049 056 0142 323 lat-v syrP cop59 TR AT RP || lac 596 54 54 048 0166 0173 0264. 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.

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)

28 4:4a txt μοιχαλίδες ἡμῶν Π Α B C P K L 1936 33 81 1175 1241 1739 1852 lat-f,v syrP TG WH VS SBL NA28 || μοιχα τοῖς καὶ μοιχαλίδες Π Α B C P K L 1936 33 81 1175 1241 1448 1505 1611 1678 1735 2138 2298 2344 2492 2805 phot ps-oe cinthP TR AT RP || indeterminate cop || lac 596 54 54 54 048 0166 0173 0246. Below is a copy of Π, -Codex Sinaiticus, with the original hand showing ἐὰν oúν, and a corrector, Ν, crossing out the epsilon of ἐὰν and writing in the οὔ above it. (N1 added a sigma to the end of βουλήθη). The date of Ν is 7th century.

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 ἡ γραφή λέγει· Πρὸς φθόνον ἐπιποθεῖ τὸ πνεῦμα ὁ κατόκισσεν ἐν ἠμῖν;

Ορ 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 διδωσιν χαρίν· διό λέγει· ὁ θεός ὑπερηφάνοις ἀντιτάσσεται ταπεινοῖς δὲ διδωσιν χαρίν.

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

Jas 4:7 ὑποτάσσετε οὖν τῷ θεῷ· ἀντίστητε τῷ διαβόλῳ, καὶ φεύξεται ἅφε ὑμῶν.

Submit yourselves therefore to God. Fight against the devil, and he will flee from you.

Jas 4:8 ἐγγίσατε τῷ θεῷ, καὶ ἐγγιῆ ὑμῖν. καθαρίσατε χειράς, ἀμαρτωλοί, καὶ ἀγνίσατε καρδίας, δύψευκοι.

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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81 4:5 txt κατόκισσεν Ps74 K B Ψ 049 93 1241 1739 2805 TG WH SBL NA28 // κατόκισσεν K L P 056 0142 33 945 1243 1448 1505 1611 1678 1735 1852 2138 2298 2344 2492 nil-anc ps-oec TR AT VS RP // indeterminate A 81 1175 lat syr cop lac ἀ B 20 235 Ps54 P800 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 κατόκισσεν. 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.

82 4:6α txt δο θέος Ps74/6 Α 7 B K Ψ 049 rell. Greek lat syl cop TR TG AT VS RP SBL NA28 δο θέος 1739// δο θέος 056 0142 5 254 319 378 623 876 945 1066 1490 1832 2080 2243 2494 2593 921 938 1141 1440 2087 antioch δο δοκεῖν· Ωθέες ὑπερηφάνοις ἀντιτάσσεται ταπεινοῖς δὲ διδώσιν χάριν L P 81 180 431 459 1842 2774 lac ἀ Ps54 Ps74 C 048 0166 0173 0246 631 1846 2180 60 156 170 422 623 1126 1442. Compare 1 Peter 5:5. The Septuagint says in Prov. 3:4 κύριος ὑπερηφάνοις ἀντιτάσσεται, ταπεινοῖς δὲ διδώσιν 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 homoteleuton in L where δὲ διδώσιν χάριν in the first part of the verse was confused with the δὲ δίδωσι δύναμιν in the last part of the verse.

83 4:6b About the Greek word διό Blass says in BDF §451(5), "Δίο (διόπερ) is properly used to introduce a subordinate relative clause (from δι· ὅ), 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.

84 4:7α txt ὑποτάσσετε οὖν Κ A B K L Ψ 049 33 81 323 945 1175 1241 1243 1448 1505 1611 1678 1735 1739 1852 2138 2298 2344 2492 2805 lat-v syl cop cyr nil-anc ps-oec TR TG AT VS RP SBL NA28 // ὑποτάσσετε Ψ 056 0142 2596 lat-s t geo max-conf lac Ps54 Ps23 Ps34 Ps74 C 048 0166 0173 0246. The reading without δὲ is older (Origen, 3rd century).

84 4:7β txt ἀντίστητε οὖν Ps5 5 93 1241 1243 1678 2080 2492 596 cop and-lcp dam did iei marc-er nil-anc or ps-oec TR AT DP // ἀντίστητε οὖν 321 456 2344 καὶ ἀντίστητε 631 lat-s // ἀντίστητε δὲ K A B 049 056 0142 33 81 307 945 1175 1448 1505 1611 1735 1739 1852 2138 2298 2805 lat-f v syl rh cop bo max-conf TG WH VS [RP] SBL NA28 lac Ps54 Ps23 Ps34 Ps74 C 048 0166 0173 0246.
Jas 4:9  ὑπάρχοντας καί πενθόμας καί κλαύσατε· ὁ γέλως ὑμῶν εἰς πένθος μετατραπήτω· καὶ ἢ χαρὰ εἰς κατήφειαν.

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

Jas 4:10  ἵνα πενθοῦσίν τοῖς κυρίοις, καὶ ψωμεί τῷ ἀλάς.

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

Jas 4:11  Μὴ καταλαλεῖτε ἀλλάξων, ἀδελφοί· ὁ καταλαλῶν ἀδελφοῦ ἦ γίνεται τὸν ἀδελφὸν αὐτοῦ καταλαλεῖ νόμου καὶ κρίνει νόμον· εἰ δὲ νόμον κρίνεις, οὐκ εἴ τι ποιήσῃ νόμον ἄλλα 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 ἀδελφοὶ καὶ κρίτης· ὁ δυνάμενος σώσαι καὶ ἀπολέσαι· σὺ δὲ τίς εἶ, ὁ κρίνων τὸν πλήσιον;

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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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,"

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Jas 4:14 oίτινες ούκ ἐπίστασθε τὸ ὁδίγον φαινομένη, ἔπειτα δὲ καὶ ἀφαιρετομένη.

14 you 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 Ἐξαν ὁ κύριος θήλησι, καὶ ζησομεν καὶ ποιησομεν τούτο ἦ ἐκεῖνο.

15 The thing for you to say instead is, "If the Lord wills, we will even be alive and do this or that." ¹⁰³

Jas 4:16 νῦν δὲ καυχάσθη ἐν ταῖς ἀλαζονείαις ὑμῶν πάσα καύχησις τοιαύτῃ ποιετα ἐστιν.

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

Jas 4:17 εἰδότι οὖν καλὸν ποιεῖν καὶ μὴ ποιοῦντι, ἀμαρτία αὐτῷ ἐστιν.

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

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¹⁰¹ 4:14a txt τὸ τῆς αὐριον Ν Κ Λ Ψ 049 056 0142 1735 2805*vid greg-agr ps-oec TR TG AT VS RP SBL NA28* / τῆς αὐριον B lat-s WH // τὰ τῆς αὐριον (Prov. 27:1) Α Ρ 33 81 1175 1241 1243 1448 1505 1611 1739 1852 2138 2298 2344 2492 2805c syrh // indeterminate syrp copsa,bo // lac ps²³ ps³⁴ ps⁷⁴ C 048 0166 0173 0246. The readings of ps¹⁰⁰ and lat-f,v could support either of the readings containing two articles. *The editors of the NA28 / ECM2 consider τὸ τὰ to be of equal weight.

¹⁰² 4:14b txt ποια Ν⁵⁴ B 1448 1505 1611 1852 2138 lat-s syrh copsa,bo mss dam WH SBL NAS₂⁴ // ποια γαρ ψ⁷⁴ Φ⁴⁰ Ν⁵⁴ A Κ Λ Ψ 049 056 0142 33 81 945 1175 1243 1243 1375 1379 2298 2344 2492 2805 (lat-f autem) (lat-v enim est) syrp copbo greg-agr ps-oec TR [TG] AT VS RP // lac ps²³ ps³⁴ C 048 0166 0173 0246.

¹⁰³ 4:14c ἀτιμία γαρ ἐστε ἡ 81 1243 1852 2492 lat- hieronymus? syrh TG VS SBL NA28 ἀτιμία γαρ ἐσται Φ 33 945 1175 1239 1298 lat-hieronymus? WH ἀτιμία γαρ ἐσται ἡ Κ Ψ 049 056 0142 1448 1505 1611 2138 ps-oec lat-s? AT RP ἀτιμία ἐσται ἡ Α ἀτιμία γαρ ἐσται Ρ 1241 lat-s?

¹⁰⁴ 4:14d ἐπειτα καὶ Ν Α Β Ψ 81 307 468 945 1175 1241 1448⁷⁴ 1678 1735 1739 1852 2344 2805 ἐξαιρετικα ποιησομεν τὸ τῆς αὐριον Ν Κ Λ Ψ 049 056 0142 33 81 945 1175 1243 1243 1375 1379 2298 2344 2492 2805⁷⁴ greg-agr TG WH VS SBL NA28 // ἐπειτα δὲ 0142 631 1448⁷⁴ ps-oec cop⁷⁴ TR // ἐπειτα δὲ καὶ Μ Λ Ψ 049 056 33 93 323 1243 2298 2492 greg-agr TR RP // ἐπειτα δὲ 18 35 522 1505 1611 2080 2138 lat-v cop⁲⁰⁰ syrh // καὶ 61 syrp // lac ps²³ ps³⁴ ps⁷⁴ C 048 0166 0173 0246

¹⁰⁵ 4:14e The word oίτινες 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 (ἐπίσταμαι) about tomorrow, since our very lives are unsure and unsolid.

¹⁰⁶ 4:15a txt ζησομεν καὶ ποιησομεν (fut ind) Ν Α Β Ψ 945 2138 lat-f TG SBL NAS₂⁴ // ______ καὶ ποιησομεν Φ⁴⁰ // ζησομεν καὶ ποιησομεν 323 1175 1739 2344 // ζησομεν καὶ ποιησομεν 1243 // ζησομεν καὶ ποιησομεν xoar (subj) Κ Λ Ψ 049 056 33 81 1241 1448 1505 1611 1678 1735 1852 2298 2464 2492 2805 greg-agr ps-oec TR RP // ζησομεν ποιησομεν lat-v copsa,bo mss cyr // indeterminate syrp‡ // lac ps²³ ps³⁴ ps⁷⁴ C 048 0166 0173 0246

¹⁰⁷ 4:15b See Luke 12:20

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Chapter 5

Jas 5:1  'Aγε νῦν οἱ πλούσιοι, κλαίσατε ὀλολύζοντες ἐπὶ ταῖς ταλαιπωρίαις ύμῶν ταῖς ἑπερχομέναις.

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

Jas 5:2  ὁ πλούςτος ύμῶν σέσηπεν, καὶ τὰ ἰμάτια ύμῶν σηπόβρωτα γέγονεν,

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

Jas 5:3  ὃ χρυσὸς ύμῶν καὶ ὁ ἀργυρός κατώταται, καὶ ὁ ἴδος αὐτῶν εἰς μαρτύριον ύμῶν ἐσται καὶ φάγεται τὰς σάρκας ύμῶν.³⁴³ ως πῦρ. ἐθησαυρίσατε ἐν ἐγχάταις ἡμέραις.

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

Jas 5:4  ἴδοι ὃ μισθὸς τῶν ἐργατῶν τῶν ἀμισάντων τὰς χώρας ύμῶν ὁ ἀπετερημένος.³⁰ ἄφι ύμῶν κράζει, καὶ αἱ βοηθοὶ τῶν θερισάντων εἰς τὰ ὠτα Κυρίου Σαβαώθ εἰσεληλύθασιν.³⁵

4Behold, the wage is crying out, which was for the laborers who sickled your fields, which you deprived them of.³⁸ And the cries of those who worked the harvest have gone into the ears of the Lord of Armies.

¹⁰⁴ 5:3a 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 ἴδος 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 5:4b Some editors who sickled your fields, which you deprived them of.³⁸ And the cries of those who worked the harvest have gone into the ears of the Lord of Armies.

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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 ἐθρέψατε τὰς καρδίας ὑμῶν ἐν ἡμέρᾳ σφαγῆς

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 ἐθρέψατε τὰς καρδίας ὑμῶν ὡς ἐν ἡμέρᾳ σφαγῆς

"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.
Brothers in Christ, be patient therefore, 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.

You must be patient as well, make your hearts steadfast, because the coming of the Lord is approaching.
Jas 5:9 μὴ στενάξετε, ἀδελφοί, κατ’ ἄλληλων, ἵνα μὴ κρίθητε· ἵδον ὁ κριτής πρὸ τῶν θυρῶν ἐστίκεν.

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 κοινοπαθείας καὶ τῆς μακροθυμίας τοὺς προφήτας, οἵς ἐλάλησαν ἐν τῷ ὅνόματι κυρίου. 10

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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116 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 A (048?) 33 81 1175 1735 2344 2805 antioch // κατ’ ἄλληλων ἀδελφοί L 049 323 1243 2492 syrp ps-oec TR AT RP // κατά ἄλληλων ἀδελφοί N // κατ’ ἄλληλων K 056 0142 307 1678 phot // lac ψ²³ ψ³⁴ C (048) 0166 0173 0246. The uncial 048 reads here only φι, 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.

117 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 copsa₂₀ TG WH VS SBL NA28 // ἀδελφοί μου Ν K L 049 056 0142 81 323 1678 1735 1852 2290 syrp (TR) AT RP // omit antioch // lac ψ²³ ψ³⁴ C 048 0166 0173 0246. But it’s not this simple. See next footnote on the variant in fuller context.

118 5:10b There are 26 variants in the witnesses, but below are the more important ones: ὑποδείγμα λάβετε ἀδελφοί τῆς κοινοπαθείας καὶ τῆς μακροθυμίας B² 945 1175 1241 1448 1505 1611 1739 2080 2138 2492 VS TG NA28 ὑποδείγμα λάβετε ἀδελφοί τῆς κοινοπαθείας καὶ τῆς μακροθυμίας B⁴ P WH SBL UBS4 ὑποδείγμα λάβετε, ἀδελφοί μου, τῆς κοινοπαθείας καὶ τῆς μακροθυμίας Κ L P 049 056 0142 81 323 1678 2298 AT RP ὑποδείγμα λάβετε κατὰ τῆς κοινοπαθείας καὶ τῆς μακροθυμίας ἐχέτε Α Ψ 33 2344 2805 ὑποδείγμα λάβετε ἀδελφοί τῆς καλοκαιρίας καὶ τῆς μακροθυμίας ἐχέτε Ν² ὑποδείγμα λάβετε ἀδελφοί τῆς καλοκαιρίας καὶ τῆς μακροθυμίας Ν⁴ ὑποδείγμα ἐλάβετε ἀδελφοί τῆς κοινοπαθείας καὶ τῆς μακροθυμίας 1852 ὑποδείγμα λάβετε τῆς κοινοπαθείας ἀδελφοί μου, καὶ τῆς μακροθυμίας ps-oec TR ὑποδείγμα λάβετε ἀδελφοί τῆς μακροθυμίας καὶ τῆς κοινοπαθείας syrp ὑποδείγμα λάβετε τῆς κοινοπαθείας καὶ τῆς μακροθυμίας eleven minuscules, antioch ἀδελφοὶ ὑποδείγμα λάβετε τῆς κοινοπαθείας καὶ τῆς μακροθυμίας Lect. lac ψ²³ ψ³⁴ C 048 0166 0173 0246 0596

119 5:10c txt ἐν τοῦ ὅνόματι κυρίου B P 307 1243 1448 1678 2080 2298 2492 TG WH VS SBL NA28 // ἐν τοῦ ὅνόματι τοῦ κυρίου 332 522 945 1175 1241 1505 1611 1739 2138 2805 // ἐν τοῦ ὅνόματι κυρίου N chrys // ἐν τῷ ὅνόματι αὐτοῦ 1852 // τῷ ὅνόματι κυρίου Α Κ L Ψ 049 056 0142 33 81 1735 2344 ps-oec TR AT RP // lac ψ²³ ψ³⁴ C 048 0166 0173 0246 0596. 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 ἵνα μακραίρομεν τοὺς ὑπομείναντας Ἰσσὼν ἰκούσατε, καὶ τὸ τέλος κυρίου εἴητε, ὅτι πολύστροπον ἐστίν ὁ κύριος καὶ οἰκτίρμον.

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, ἀδελφοὶ μου, μὴ ὁμιλεῖτε, μὴ τὸν οὐρανὸν μὴ τὴν γῆν μὴ τὸ ἄλλον τινὰ ὀρκον· ἦτο δὲ ὑμῖν 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 υἱόν; προσευχήσθω. εὐθυμεῖ τις; ψαλλέω.

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

Jas 5:14 ἀσθενεὶ τις ἐν υἱόν; προσκυνήσω τοὺς πρεσβυτέρους τῆς ἐκκλησίας, καὶ προσευχήσωσαι ἐν τῷ ὄνοματι 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 ἐφ’ ὑμῖν τὸ αὐτὸ τὸ πάθος σώσει τὸν κάμνοντα, καὶ ἐγερεῖ αὐτὸν ὁ κύριος· κἂν ἀμαρτίας ἤ 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.
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{127} 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.

My brethren, if any among you wander away from the truth and someone turns him back around,
Jas 5:20 γινωσκέτω 130 ὃτι ὁ ἐπιστρέψας ἁμαρτωλὸν ἐκ πλάνης ὁδοῦ αὐτοῦ σώσει ψυχὴν 131 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.

130 5:20a txt
καὶ ἐπιστρέψῃ τις αὐτὸν γινωσκέτω ὃτι A K P rell. Gk. lat-s, v syr p cop bo and-cr did ps-oec TR TG AT VS RP SBL NA28
καὶ ἐπιστρέψῃ τις αὐτὸν γιγνώσκετε ὃτι N 2544
καὶ ἐπιστρέψῃ τις αὐτὸν γιγνώσκετε ὃτι B 69 88 WH
καὶ ἐπιστρέψῃτε αὐτὸν γιγνώσκετω ὃτι 1505 1890 2138 2495 syr h
καὶ ἐπιστρέψῃτε αὐτὸν γινωσκέτω ὃτι 1611
καὶ ἐπιστρέψῃ τις αὐτὸν ὃτι ψ

lac

131 5:20b txt
ἀϖσει ψυχὴν ἐκ θανάτου ὡς N P 048 0166 0173 0246 33 197 319 365 400 1066 1838 2180
ἀϖσει τὴν ψυχὴν ἐκ θανάτου 049 1243 2492 A 1735
ἀϖσει ψυχὴν ἐκ θανάτου αὐτοῦ B 1611 2138
ἀϖσει τὴν ψυχὴν ἐκ θανάτου αὐτοῦ 74vid B 1524
ἀϖσει τὴν ψυχὴν αὐτοῦ ἐκ θανάτου A 1735
ἀϖσει ψυχὴν αὐτοῦ ἐκ θανάτου N P 048 74vid 33 307 1678 1739 2298 2344 cyr did WH VS SBL NA28
lac

I like the reading without αὑτοῦ 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 αὑτοῦ because of the various places it is found in the manuscripts. On the other hand, the very reason I like it without αὑτοῦ 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 αὑτὸς 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 N P 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
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<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.</td>
<td>Vulgata, earliest witnesses: HI (Hieronymus, 420), PEL (Pelagius, 418), CA (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.</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 Vulgata witnesses other than errors and the like (cf. VL p. 60*). Principal witnesses: 32- it, 53, and families ∆ 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>
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<td>- Peculiar readings of 53, it, alone or with 32, it, 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>syrP</td>
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<td>616</td>
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<td>copsa</td>
<td>III-X</td>
<td>Sahidic Coptic; there are many fragments, plus later editions</td>
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<tr>
<td>copbo</td>
<td>IX var.</td>
<td>Bohairic Coptic; there are many fragments, plus later editions</td>
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<td>copac</td>
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**CHURCH FATHERS:**

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<td>F. H. A. Scrivener TR – &quot;Textus Receptus&quot;</td>
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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.&quot; (Tregelles's Greek New Testament: Introductory Notice, Part 1, ii).</td>
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<td>Hermann Freiherr von Soden, Griechisches Neues Testament</td>
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<td>Westcott &amp; Hort Greek New Testament, Brooke Foss Westcott, Fenton John Anthony Hort</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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<th>Date</th>
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<th>NA28 text (except where noted)</th>
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