The Epistle

of

James

part of

The Holy Bible

A new English translation from the Greek by David Robert Palmer

with translator's footnotes and Greek textual variant footnotes.

Containing the Robinson-Pierpont 2005 Greek text,
with a translation thereof alternating verse by verse.

November 2017 Edition
(First Eclectic Edition was April, 2014)

freely available from:

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

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

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

You do not need anyone's permission to quote from, store, print, photocopy, re-format or publish this document. Just do not change the text. If you quote it, you might put (DRP) after your quotation if you like.
This page intentionally blank for printing purposes.

http://bibletranslation.ws/palmer-translation/
Chapter 1

Jas 1:1 Ἰάκωβος θεοῦ καὶ κυρίου Ίησοῦ Χριστοῦ δοῦλος ταῖς δώδεκα φυλαῖς 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 ἤγγισαθε, ἀδελφοί μου, ὧταν πειρασμοῖς περιπέτειας.

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 ἢ δὲ ὑπομονῆν ἔργον τέλειον ἔχετω, ἵνα ἤτε τελεῖοι καὶ ὀλόκληροι, ἐν μηδενὶ λειτούμενοι.

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 λείπεται σοφίας, αἰτείτω παρὰ τοῦ διδόντος θεοῦ πάσιν ἀπλῶς καὶ μὴ ὀνειδίζοντος, καὶ δοθήσεται σοι.

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 αἰτείτω δὲ ἐν πίστει, μηδὲν διακρινόμενος, ὁ γὰρ διακρινόμενος ἐστιν κλύδωνι θαλάσσης ἀνεμιζομένῳ καὶ ῥητογομένῳ.

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 οἰέσθω ὁ ἀνθρωπός ἐκεῖνος ὃτι λήψεται 3 τι παρὰ τοῦ κυρίου.

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

---

1 13 txt δοκίμων 274 N A B C K L P 049 056 0142 & most all Grk cyr did max-conf ps-max-conf ps-oec TR TG WH AT VS RP SBL NA28 || δοκίμον 110 431 1241 did || indeterminate lat-f,v cop?sa,bo syrh,h || lac 20 23 54 100 048 0166 0173 0246. In Koine Greek, δοκίμῳ can mean the same as δόκιμῳ. Compare 1 Peter 1:7.

2 15 txt μὴ N A B C L P 33 81 323 945 1175 1241 1243 1448 1505 1601 1735 1739 1852 2138 2298 2344 2464 2492 2805 5596 bas did max-conf ps-oec TR TG WH VS SBL NA28 || οὐκ K 049 056 0142 1678 AT RP || indeterminate lat cop syr || lac 20 23 54 100 048 0166 0173 0246.

3 17 txt ὃτι λήψηται τι B L P 056 0142 33vill 81 93 323 945 1243 1448 1505 1601 1735 1739 1852 2138 2298 2344 2464 2492 2805 5596 TR AT VS RP || ὃτι λήψηται Κ 1241 || λήψηται τι 621 1842 cop? nil-anc || ὃτι λήψηται τι A B C 049 1175 chrys cyr ps-oec lat-s,f,v syr cop? eth TG WH SBL NA28 || ὃτι λήψηται N C*vid lat-g || lac 20 23 54 100 048 0166 0173 0246. The difference between λήψηται and λήψηται 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 voicedness 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 λαμψάω. 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.

http://bibletranslation.ws/palmer-translation/
Jas 1:8 ἀνήρ 4 δίψυχος ἀκατάστατος ἐν πάσαις ταῖς ὁδοῖς αὐτοῦ.

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

Jas 1:9 Καυχάσθω δὲ ὁ ἀδελφός ὁ ταπεινός ἐν τῷ ύψει αὐτοῦ.

9 And the brother of the lower class should boast about his lifting up.

Jas 1:10 ὁ δὲ πλουῦσις ἐν τῇ ταπεινώσει αὐτοῦ, ὡς ἄνθος χόρτου παρελεύσεται.

10 and the rich one about his lowering,⁵ how like a flower of the grass he will drop.

Jas 1:11 ἀνέτειλεν γὰρ ὁ ἴλιος σὺν τῷ καύσῳ καὶ ἐξῆρανεν τὸν χόρτον, καὶ τὸ ἄνθος αὐτοῦ ἐξέπεσεν καὶ ἡ ἐὑπρέπεια τοῦ προσώπου αὐτοῦ ἀπώλετο· οὕτως καὶ ὁ πλουῦσις ἐν ταῖς πορείαις αὐτοῦ μαρανθήσεται.

11 For the sun has come up, with scorching heat to dry the grass, and the flower of it has fallen off, and the glory of its face⁶ has perished. So also the rich in their goings will be faded in importance.

Jas 1:12 Μακάριος ἄνηρ ὃς ὑπομένει πειρασμόν, ὃτι δόκιμος γενόμενος λήμφεται Ῥ τὸν στέφανον τῆς ζωῆς, ὃν ἐπηγγείλατο ὁ κύριος ἀ τοῖς ἀγαπώσιν αὐτῶν.

12 The man is blessed⁷ who withstands temptation, for when he is proven worthy, he will receive the crown of life, which the Lord has promised to those who love Him.

Jas 1:13 μὴ δὲς πειραζόμενος λέγετο ὅτι ἀπὸ θεοῦ πειράζομαι· ὁ γὰρ θεὸς ἀπείραστος ἐστιν κακῶν, πειράζει δὲ αὐτοῦ οὐδένα.

13 No one who is being tempted should say, "I am being tempted by God." For God is unskilled⁸ in the bad and he does not tempt anyone.

---

⁴ 1:8 txt ἀνήρ Ν Α Β Ζ Κ Λ Ψ 049 056 0142 33 81 91 323 945 1175 1241 1243 1448 1505 1611 1678 1735 1739 1852 2138 2298 2344 2464 2492 2805 1596 cyr dam did ps-oec lat-f,v copsa,mss,bopt syrP // ἀνήρ γαρ 61 chrys cyr syrah arm // ἀνήρ γαρ copsa,mss // ἄνηρ δὲ copbopt // lac P₂₀ P₃₃ P₅₄ P₁₀₀ 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 λήμφεται B² C K Κ Λ Ψ 049 056 0142 33 81 91 323 945 1241 1243 1448 1505 1611 1735 1739 1852 2138 2298 2344 2492 2805 1596 TR AT VS RP // λήμφεται P₂₃ P₅₋₄vid Ν A B* 1175*vid 0246 TG WH SBL NA28 // lac P₂₀ P₃₄ P₁₀₀ 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 ἐπηγγείλατο ὁ κύριος Κ Λ Ψ 0246 1802 1448 1505 1611 1678 2138 syrh? ps-oec TR AT VS RP // ἐπηγγείλατο κύριος C 1802 459 syrh? anast-s // ἐπηγγείλατο ὁ θεός 323 945 1175 1241 1243 1735 1739 1852 2298 2464 2492 2805 1596 lat-v syrh? ath cyrxt dam did // ἐπηγγείλατο ὁ θεὸς 2805 // ἐπηγγείλατο ὁ ___ // ἐπηγγείλατο ___ ethms // ἐπηγγείλατο P₇₄ Ν A B Ψ 81 2344 lat-f copsa,bo ethms cyrms did TG WH SBL NA28 // lac P₂₀ P₅₋₄ P₁₀₀ 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.

http://bibletranslation.ws/palmer-translation/
Jas 1:14 ἐκαστὸς δὲ πειράζεται ὑπὸ τῆς ἰδίας ἐπιθυμίας ἐξελκόμενος καὶ δελεαζόμενος:

14 Rather each person is tempted through his own desires, which get lured out and enticed;

Jas 1:15 εἰτα ἐπιθυμία συλλαβούσα τίκτει ἀμαρτίαν, ἥ δὲ ἀμαρτία ἀποτελεσθεῖσα 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.

11 Jas 1:17 Πάσα δόσις ἁγαθή καὶ πάν δόριμα τέλειον ἀνώθεν ἐστίν, καταβαίνον ἀπὸ τοῦ πατρὸς τῶν φῶτων, παρ' ὦ οὐκ ἐνι11 παραλλαγῇ ἡ τροπῆς ἀποσκίασης. 12

17 All good,13 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 βουλθεῖς ἀπεκύψεσθε ἡμᾶς λόγῳ ἀληθείας, εἰς τὸ ἐνια ἡμᾶς ἀπαρχὴν τινα 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.

http://bibletranslation.ws/palmer-translation/
Jas 1:19  "οὐσθεν, ἀδελφοί μου ἂγαπητοί, ἐστω πάς ἄνθρωπος ταχύς εἰς τὸ ἀκούσαι, βραδύς εἰς τὸ λαλῆσαι, βραδύς εἰς ὅργην.

19 Know this, my beloved brethren: all persons should be quick to listen, slow to speak, and slow to anger.

Jas 1:20 ὅργη γὰρ ἀνδρὸς δικαιοσύνην θεοῦ οὐ κατεργάζεται.

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

Jas 1:21 διὸ ἀποθέμενοι πᾶσαν ῥυπαρίαν καὶ περισσεύκας κακίας ἐν πραύτητι δέξασθε τὸν ἐμφυτὸν λόγον τὸν δυνάμενον σῴζει 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, παραλογιζόμενοι ἑαυτούς.

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

Jas 1:23 ὅτι εἰ τις ἀκροατὴς λόγου ἐστιν καὶ οὐ ποιητής, οὕτως ἕοικεν ἄνδρι κατανοοῦντι τὸ πρόσωπον τῆς γενέσεως αὐτοῦ ἐν ἐσόπτρῳ.

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

---

1:19a txt

‘Ωστε ἀδελφοί μου ἂγαπητοί, ἐστω K L P² Ψ 049 056 0142 0246 1241 1448 1505 1611 1678 1735 2138 2298 2492 2805 TR AT RP

‘Ωστε ἂγαπητοί μου ἂδελφοι, ἐστω 93*

‘Ωστε ἂδελφοί μου ἂγαπητοί, ἐστω δὲ P² 1852

‘Ιστε ἂδελφοί μου ἂγαπητοί, ἐστω δὲ Ν² B C 945 1739 2344 lat-f, v cop sauss, boma TG WH SBL NA28

‘Ιστω ἂδελφοί μου ἂγαπητοί, ἐστω δὲ N²

‘Ιστε δὲ ἂδελφοί μου ἂγαπητοί, ἐστω δὲ ὁδηγόν 2464 COP sauss, boma

‘Ιστε δὲ ἂδελφοί μου ἂγαπητοί, και ἐστως A²

‘Ιστε δὲ ἂδελφοί μου ἂγαπητοί, και ἐστω A²

‘Ιστε ἂδελφοί μου ἂγαπητοί, και ἐστω 81

‘Ιστε ἂδελφοί μου ἂγαπητοί, ἐστω 1175 1243 2492* VS

‘Ιστε ἂδελφοί μου ἂγαπητοί, και ἐστως 33 COP sauss, boma

αὐτοὶ ἂδελφοί μου ἂγαπητοί, ἐστω (596)

0246

lac P² 23 P¹⁰⁰ 048 0166 0173

1:19b The NA28 text has, “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 ἰστε. See also Hebrews 12:17 where ἰστε is used. We should already know the word taught in this verse, from reading Proverbs 17:27, 28 and other parts of the Bible.

1:20 txt οὐ κατεργάζεται C L P 049 056 0142 0246 1241 1448 1505 1611 1678 1735 1739 1852 2138 2298 2464 2492 2805 antioch ath ps-oe TR AT RP NA28 ○ οὐκ ἐργάζεται Ν Β C 945 1739 2344 81 93 522 2344 596 dam did TG WH VS SBL ○ κατεργάζεται 2492T ○ indeterminate lat cop syr ○ lac P² 23 P¹⁰⁰ 048 0166 0173 33. There is no mention in the apparatuses as to what the reading of the first corrector of Codex C is.

1:22 txt μὸνον ἀκροαταί Ψ Ν A (f) B C C L P 049 056 0142 945 1175 1241 1243 1678 1735 1739 2298 2344 2464 2492 2805 dam ps-oe TR AT VS RP NA28 ○ ἀκροαταί μὸνον B 1448 1505 1611 1852 2138 lat-f, v syr p h TG WH SBL ○ indeterminate cop ○ lac P² 23 P¹⁰⁰ 048 0166 0173 36. * The editors of the NA28 / ECM2 consider the two readings to have equal weight.

http://bibletranslation.ws/palmer-translation/
Jas 1:24 κατενόησεν γὰρ ἐαυτὸν καὶ ἀπελήλυθεν καὶ εὐθέως ἐπελάθετο ὀποῖος ἦν.

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, οὗτος οὐκ ἂν ἄκροατις ἐπιληπτικοῦς γενόμενος ἀλλὰ ποιητῆς ἔργου, οὗτος μακάριος ἐν τῇ ποιήσει αὑτοῦ ἔσται.

25 But he who focuses intently into the perfect law, the law of liberty, and stays with it, he 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 Εἰς τὸς δοκεῖ θρησκός εἶναι ἐν ὑμῖν, 23 μὴ χαλιναγωγῶν γλῶσσαν αὐτοῦ ἀλλὰ, ἀπατῶν καρδιάν αὐτοῦ. 25 Τούτῳ μάταιος ἡ θρησκεία.

26 If any among you considers himself to be religious but does not bridle his tongue, he is fooling his own heart. Such religion is worthless.

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.

1:23b The point is, It's the face he was born with, and what he had always been looking at, but he still forgot when he walked away. It can be the same with reading the Bible. You've read the things before, and they are not new to you, but you still go away without remembering to do what you just read.

1:25a txt οὗτος οὐκ K L P Ψ 049 056 0142 1448 1505 1611 16782 2138 syr5 ps-oec TR AT RP / καὶ οὗκ 323 cop? eth? / οὗκ 1678T / οὐκ Ν Α B C 0173 33 81 945 1175 1241 1243 1735 1739 1852 2298 2344 2464 2805 ℵ596 lat-s,f,v syrp cop? eth? TG WH VS SBL NA28 / lac ℵ20 ℵ23 ℵ54 ℵ74 ℵ100 048 0166 0246

1:25b I get the definite impression that James is saying that one cause of failure is lack of focus on something specific to the point. The Greek words here for deed and do, are singular. If you think in generalities, how do you know you did it? How do you know your deed is blessed? And what kind of man you are, can determine what kind of deed God has for you specifically. If I know God, I know he is not maddeningly vague like the Devil is. God knows you cannot obey something unless you know what it is. The Devil condemns you in generalities and vagueness, a shotgun approach, hoping an accusation will stick. God is the opposite. But you can't go wrong checking on the needs of the orphan and the widow, and maintaining difference from the world.

1:26a txt εἶναι ἐν ὑμῖν K L Ψ 049 056 0142 2492 cyr ps-oec TR AT RP / εἶναι ἐν ὑμῖν 2298 / εἶναι Ν Α B C P Ψ 0173 33 81 323 945 1175 1241 1448 1505 1611 1735 1739 1852 2138 2344 2464 2805 ℵ596 lat-s,f,v cop59a,bo syrp,h eth TG WH VS SBL NA28 / lac ℵ20 ℵ23 ℵ54 ℵ74 ℵ100 048 0166 0246

1:26b txt αὐτοῦ K L Ψ 056 0142 33 81 93 307 323 468 945 1241 1243 1448 1678 1735 1739 2138 2298 2344 2464 2492 ℵ596 antioch cyr ps-oec TR TG AT VS RP SBL NA28 / αὐτοῦ Ν Α C / αὐτοῦ 049vid / ἐαυτοῦ B P 0173vid 1175 1505 1611 1852 2138 WH // indeterminate lat cop syr / lac ℵ20 ℵ23 ℵ54 ℵ74 ℵ100 048 0166 0246.

1:26c txt καρδιὰν αὐτοῦ K L Ψ 056 0142 33 81 93 307 323 468 945 1175 1241 1243 1448 1678 1735 1739 2138 2298 2344 2464 2492 ℵ596 antioch cyr ps-oec TR TG SCR AT VS RP SBL NA28 / καρδιὰν αὐτοῦ DP // καρδιὰν αὐτοῦ Ν Α P 049 0173 // καρδιὰν ἐαυτοῦ B C 1505 1852 2805 WH // καρδιὰν 1611 // indeterminate lat cop syr / lac ℵ20 ℵ23 ℵ54 ℵ74 ℵ100 048 0166 0246

http://bibletranslation.ws/palmer-translation/
Jas 1:27 θησαυρεύει καθαρὰ καὶ ἀμάνττος παρὰ τῷ θεῷ καὶ πατρὶ αὐτῆς ἐστίν, ἐπισκέπτεσθαι ὀρφανοὺς καὶ χήρας ἐν τῇ θλίψει αὐτῶν, ἀσπιλοῦν εαυτὸν 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 προσωποληψίαις ἔχετε τὴν πίστιν τοῦ κυρίου Ἦμων Ἡσυχίου Χριστοῦ τῆς δόξης:

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

Jas 2:2 ἵσταται ἐν πλείον ἁγίων ἔναν θυγατέρα ἐν ὁμοιότητι λαμπρᾷ. εἰς ἐν δὲ καὶ πτωχοὺς ἐν ῥυπαρᾷ ἐσθήτι.

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 ἐπιβλέψητε 29 ἐπὶ τὸν φοροῦντα τὴν ἐσθήτα τὴν λαμπρὰν καὶ ἐπίπετε αὐτῷ 29 Σὺ κάθου ὠδὲ καλῶς, καὶ τῷ πτωχῷ ἐπίπετε· Σὺ στήθη ἐκεί, ἢ κάθου ὠδὲ 30 ὑπὸ τὸ ὑποπόδιόν μου, 3 and you look over the one wearing the bright clothes and tell him, "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 ὁ διεκρίθη ἐν ἑαυτοῖς καὶ ἐγένεσθε κριταὶ διαλογισμὸν πονηρῶν;

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

Jas 2:5 ἀκούσατε ἀδελφοί μου ἁγαπητοί, ὡς ὁ θεὸς ἐξελέξατο τοὺς πτωχοὺς τοῦ κόσμου τοῦτου 29 πλουσίους ἐν πίστει καὶ κληρονόμους τῆς βασιλείας ἣς ἐπηγγελάτο τοῖς ἁγαπῶσιν αὐτῶν;

5 Listen my beloved brethren: has not God chosen the poor of this world to be rich in faith and called for the kingdom he has prepared for those who love him?

Jas 2:6 οὐχ ὦ θεὸς ἐξελέξατο τοὺς πτωχοὺς τοῦ κόσμου τοῦτου ἡμῶν; 29 πλουσίους ἐν πίστει καὶ κληρονόμους τῆς βασιλείας ἣς ἐπηγγελάτο τοῖς ἁγαπῶσιν αὐτῶν.

6 You though have devalued the poor. 33 Is it not the rich who trouble you, and they who summon you into courts?

Jas 2:7 οὐκ αὐτοὶ ἑλκούσαιν ὑμᾶς εἰς κριτήρια;

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

Jas 2:8 Εἰ μέντοι νόμον τελείτε βασιλικόν κατὰ τὴν γραφήν Ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτόν, καλῶς ποιεῖτε·

8 If you really keep the royal law according to that scripture, "Love your neighbor as yourself," you are doing well.

---

28: 23a txt καὶ ἐπιβλέψητε Ν Α Λ 049 056 0142 33 81 1735 2344 ἐς 596 lat-v copsa,bo antioch ps-oec TR TG AT RP // ἐπιβλέψητε Ψ74 // ἐπιβλέψητε δὲ Β Ρ Ψ 945 1175 1241 1243 1448 1505 1611 1739 1852 2138(“f”) 2298 2464 2492 2805 lat-f syrh WH VS SBL NA28 // either syrh // lac Ψ20 Ψ23 Ψ54 Ψ100 048 0166 0173 0246 29: 23b txt εἶπητε αὐτῶν Ν Λ 049 056 0142 945 1241 1739 2298 2492 lat-f syrh copsa,bo antioch ps-oec TR TG AT RP // εἶπητε Ψ49 εἰς Ν Α Β Ψ 33 81 1175 1243 1448 1505 1611 1735 1852 2138 2344 2464 2805 lat-s,f,v copbomms syrh TG WH VS SBL NA28 // lac Ψ20 Ψ23 Ψ54 Ψ100 048 0166 0173 0246 30: 23c txt εἴη καθὸν ὠδὲ Ν Λ 049 056 0142 1735 1448 2344 2464 2805 syrh copbo ps-oec TR AT RP // καθὸν ὠδὲ copsa,mm // καθὸν ὠδὲ C2 copsa,ms // εἴη καθὸν ὠδὲ Ψ24 // εἴη καθὸν Ψ20 Ψ23 Ψ54 Ψ100 048 0166 0173 0246. Quite interesting is the reading of C*, στήθη εἴη καθὸν, "stop there and sit below my footstool."

31: 24 txt καὶ οὐ διεκρίθηται Ν Λ 049 056 0142 5 93 307 468 1678 2464 ps-oec TR AT RP NA28 // οὐ διεκρίθητε Ν Α Β Ψ 33 81 945 1175 1241 1243 1448 1505 1611 1735 1739 2080 2138 2298 2344 2492 2805 ἐς 596 lat-v syrh copbo eth antioch syrh TG WH VS UBS4 // οὐ διεκρίθητε Ψ // διεκρίθητε Ψ // διεκρίθητε B18 1852 lat-f // καὶ διεκρίθητε 323 ? // cop // lac Ψ20 Ψ23 Ψ54 Ψ100 048 0166 0173 0246 32: 25 txt τοῦ κόσμου A2 C2 Λ Ψ 049 056 0142 1243 1448 1505 1611 2138 2492 AT RP // τοῦ κόσμου τοῦτου ps-oec TR // τοῦ κόσμου lat-ς // τῷ κόσμῳ Α Β Ψ 33 945 1175 1739 2298 2344 2805 (syrh) TG WH VS SBL NA28 // καὶ τῷ κόσμῳ 1241 // ἐν τῷ κόσμῳ 323 lat-v // // ὑπὸ κόσμῳ Ψ74 // indiscriminate syrh cop // lac Ψ20 Ψ23 Ψ54 Ψ100 048 0166 0173 0246 33: 26 Blass says the definite article in τὸν πτωχὸν is anaphoric, in reference back to verse 2, where a rich man and a poor man enter. You have devalued that beggar. Or dishonored that beggar. But if we render this “you have dishonored the poor man,” it has an ambiguous meaning; that is, “poor man” also means “pitiful man,” and that is not what is being taught here. He was too poor, didn’t have enough income to have new clothes. Or too poor to pay a launderer. But he is not to be pitied.

http://bibletranslation.ws/palmer-translation/
Jas 2:9  εἰ δὲ προσωποληπτεῖτε, ἁμαρτίαν ἐργάζεσθε, ἔλεγχόμενοι 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 τηρήσει, πταίσει  ὡς παραβάται.

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

http://bibletranslation.ws/palmer-translation/
Jas 2:11  "ο γὰρ εἰπὼν Μὴ μοιχεύσῃς έπειν καὶ Μὴ φονεύσῃς εἰ δὲ οὐ μοιχεύσεις, φονεύσεις δὲ, γέγονας παραβάτης 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 οὔτως λαλεῖτε καὶ οὔτως ποιεῖτε ὡς διὰ νόμου ἑλευθερίας 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 ἀνέλεως τοῦ μὴ ποιήσαντι ἔλεος· κατακαυχάται ἐλεος κρίσεως.

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

http://bibletranslation.ws/palmer-translation/
Jas 2:14 ἔστω εἰς ὑμᾶς ὁ υἱὸς τοῦ ἀνθρώπου, ὅπως εἰς ὑμᾶς ἐργαὶ δεῖ μη ἕχῃ; μὴ δύναται ἢ πίστις οὕσαι αὐτῶν;

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 εἰ ὁ δὲ διὰ τὴς πίστεος ἠδειφορή γυμνοὶ ὑπάρχωσιν καὶ λειπομένοι ὅσιν ὑπὲρ ἑφημέρου τροφῆς,  
15Now if a brother or sister has no coat and they are lacking daily food,  
Jas 2:16 εἰπή δὲ τις αὐτοῖς ἔστω μὴ  ἔχῃ ζωῆς, ὑπάγετε ἐν εἰρήνῃ, θερμαίνεσθε καὶ χορτάζεσθε, μὴ δότε δὲ αὐτοῖς τὰ ἐπιτίθεμα τοῦ σῶματος, τί τοῦ ὁ ὀφελός;  
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 οὗτος καὶ ἡ πίστις, ἐὰν μὴ ἔργα ἔχῃ, ἔκρα ἐστιν καθ’ ἑαυτήν.  
17So this kind of faith by itself, when not having works, is dead.

---

40 2:14 txt Τί τοῦ Φ24 Ν Α C2 K L Ψ 049 056 0142 33 81 323 945 1241 1448 1505 1611 1678 1735 1793 1852 2138 2298 2344 2492 2805 lat-s cyr ps-oe TR TG AT VS RP NA28 // Τί Β C* 1175 1243 WH SBL // indeterminate lat-rell. syr cop // lac Φ20 Φ23 Φ54 Φ100 P 048 0166 0173 0246. The reading of Φ24 here is fairly certain. Visible are _ι το.  
41 2:15a txt εἰ ὁ δὲ διὰ τὴς πίστεος Φ24 Ν K L Ψ 049 056 0142 1175 1448 1505 1611 2138 2298 2344 2492 2805 lat-s cyr ps-oe TR TG AT VS RP NA28 // Τί Β C* 1175 1243 WH SBL // indeterminate lat-rell. syr cop // lac Φ20 Φ23 Φ54 Φ100 P 048 0166 0173 0246  
42 2:15b txt λειπομένους ὅσιν Α L P Ψ 049 056 0142 33 81 323 945 1241 1243 1448 1505 1611 1678 1735 1852 2492 2805 antioch did lat-s fs cop Φ20 TG WH VS SBL NA28 // indeterminate lat-rell. syr cop // lac Φ20 Φ23 Φ54 Φ100 P 048 0166 0173 0246. Perhaps the reading with ὅσιν was too difficult, being plural.  
43 2:16 txt τί τοῦ Κ C rell. greek antioch cyr ps-oe TR TG AT VS RP NA28 // Τί Β C* 631 1175 1596 dam WH SBL // omit 1827 // indeterminate lat rell syr cop // lac Φ20 Φ23 Φ54 Φ100 P 048 0166 0173 0246 1846 160 156 1590 1126 1442  
44 2:17 txt εἰ  μὴ ἔργα Φ24 Ν 049 93 323 1739 ps-oe TR TG AT VS RP // Τί Β С* 631 1175 1596 dam WH SBL // omit 1827 // indeterminate lat-s cyr cop // lac Φ20 Φ23 Φ54 Φ100 P 048 0166 0173 0246 1846 160 156 1590 1126 1442  

http://bibletranslation.ws/palmer-translation/
Jas 2:18 Ἄλλʼ ἐρεῖ τις: Σὺ πίστιν ἔχεις κάθω ἑργά ἑχω. δειξόν μοι τὴν πίστιν σου ἐκ ὑψ. τῶν ἐργῶν σου. τὰ ἐργῶν δειξῶ σοι ἐκ τῶν ἐργῶν μου τὴν πίστιν μου. 18Someone will indeed say, "You have faith, and I have works. Show me that faith of yours by your works, and I will show you my faith by my works."

Jas 2:19 οὐ πιστεύεις ὅτι ὁ θεός οἰς ἔστιν, καλῶς ποιεῖς· καὶ τὰ δαμόνια 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 θελεῖς δὲ γνῶναι, ὅ ἀνθρώπος κενε, ὅτι ἐν πίστει χωρὶς τῶν ἐργῶν νεκρό ἐστιν; 20But are you convinced, foolish person, that faith without works is dead?

http://bibletranslation.ws/palmer-translation/
Jas 2:21 Ἄβραάμ ὁ πατὴρ ἰμών οὐκ ἔξ ἔργων ἐδικαίωθη, ἀνενέγκας Ἰσαάκ τὸν υἱὸν αὐτοῦ ἑπὶ 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 ὦτι ἡ πίστις συνίηργει τοὺς ἔργους αὐτοῦ καὶ ἐκ τῶν ἔργων 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· Ἐπίστευσεν δὲ Ἄβραάμ ὁ θεός, καὶ ἐλογίσθη αὐτῷ εἰς δικαιοσύνην, καὶ φίλος θεοῦ ἐκλήθη.

23Thus also was completed the scripture which says, "And Abraham believed God, and it was credited to him as righteousness." And he was called a friend of God.

Jas 2:24 ὥρατε τοῖνυν ὅτι ἐξ ἔργων δικαιοῦται ἄνθρωπος καὶ οὐκ ἐκ πίστεως μόνον.  
24You should see then that a person is justified by works and not by faith alone.

Jas 2:25 ὁμοίως δὲ καὶ Ὁραὴ ἡ πόρνη οὐκ ἐξ ἔργων ἐδικαίωθη, ὑποδεξαμένη τοὺς ἄγγέλους 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 σώμα χωρίς πνεύματος νεκρὸν ἔστιν, οὕτως καὶ ἡ πίστις χωρίς τῶν ἔργων νεκρά ἔστιν.

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

Chapter 3

Jas 3:1 Μὴ πολλοὶ διδάσκαλοι γίνεσθε, ἀδελφοί μου, εἰδότες ὅτι μεῖζον κρίμα λημόθεμα

1Not many should be teachers, my brethren, knowing we will get ourselves more judgment.
Jas 3:2  πολλὰ γὰρ πταίομεν ἀπαντεῖς. εἰ τις ἐν λόγῳ οὐ πταίει, οὕτως 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  ἰδέ, τόν ἑπαρ πού τοὺς χαλινούς εἰς τὰ στόματα βάλλομεν πρὸς τὸ πείθομαι αὐτοὺς ἵμιν, καὶ ὁλὸν τὸ σῶμα αὐτῶν μετάγομεν.

3Behold, we place bits in the mouths of horses to make them obey us, and we steer the whole rest of their body.

Jas 3:4  ἰδοὺ καὶ τὰ πλοία, τηλικαῦτα οῦντα καὶ ὑπὸ σκληρῶν ἀνέμων ἐλαυνόμενα, μετάγεται ὑπὸ ὕλαχιστον πηδαλίου ὅπου ἀν ὁ ὑρμή του εὐθύνοντος βουληταί.

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 μικρόν μέλος ἔστιν καὶ μεγαλαυχεί. ἰδοὺ ὁ λίγον 60 πῦρ ἡλίκην 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.

54 3:3a txt ἰδε 056 0142 81 945 1175 1241 1448 1505 1739 2138 2298 lat-ps-am,fi syr-hms cop sa AT RP, ἰδοὺ 1874 ps-oec TR / εἰ δὲ B L Ψ 049 33 93 307 1243 1611 1678 1735 1852 2344 2492 2805 dam ps-oec lat-f,v cop bo TG WH VS SBL NA28 / εἰ δὲ γαρ Ν* syr-hms (could also be itacism for ἰδε γαρ) / indeterminate εἰ δὲ, εἰδε, or ἰδε N2 A B C K P (because of the possibility of itacism) / indeterminate lat-s / lac 20 23 54 74 100 048 0166 0173 0246. Remember that early uncial Greek manuscripts did not have spaces between the words, nor accents nor breathing marks. So we have that ambiguity combined with the possibility of itacism, of all the uncials except B2 L Ψ 049 056 0142.

53 3:3b txt πρὸς A K L Ψ 049 056 0142 33vid 81 323 1175 1448 1505 1611 1678 1852 2138 2344 2805 syr-h TR PS-oec TR AT VS RP / εἰς Ν Β Ψ 945 1241 1735 1739 2298 1596 dam TG WH SBL NA28 / lac 20 23 54 74 100 048 0166 0173 0246. 

54 3:4a txt σκληρῶν ἀνέμων A Ψ 049 33 93 323 459 468 945 1241 1735 1739 2298 2494 ps-oec TR AT RP / ἀνέμων σκληρῶν Ν Β Ψ 056 0142 81 180 307 1175 1243 1448 1505 1611 1678 1852 2080 2138 2492 2805 dam TG WH VS SBL NA28* / indeterminate lat sycrop / lac 20 23 54 74 100 048 0166 0173 0246. * The editors of the NA28 / ECM2 consider the two readings to have equal weight.

53 3:4b txt ἵππος ἀν A K L Ψ 049 056 0142 33 81 323 918 945 1175 1241 1448 1505 1611 1678 1735 1739 1852 2138 2298 2344 2492 2805 ἵππος 596 lat-s? / lat-v? dam ps-oec TR AT VS RP / ὅπου Ν2 Β 9187 TG WH SBL NA28 / indeterminate cop sycrop / lac 20 23 54 74 100 048 0166 0173 0246.

54 3:4c βουληταί A C K P 049 056 0142 323 945 1175 1241 1448 1505 1611 1678 1739 1852 2138 2298 2492 2805 dam ps-oec TR AT VS RP / βουληταί K B Ψ 81 1735 596 TG WH SBL NA28 / βουληταί 33 lat-s? lat-v? / βουλητα 206 522 etc. / indeterminate cop sycrop / lac 20 23 54 74 100 048 0166 0173 0246.

55 3:5a μεγαλαυχεί Ψ 20 C K L Ψ 049 056 0142 323 945 1175 1241 1448 1505 1611 1678 1735 1739 1852 2138 2298 2492 2805 dam greg-agr ps-oec TR AT VS RP / μεγαλα ἄγα π Ψ 4 A C B * Ψ 33vid 81 1243 2344 TG WH SBL NA28 / indeterminate lat sycrop / lac 20 23 54 74 100 048 0166 0173 0246.

56 3:5b txt ὁ λίγον Α* vid C* K L Ψ 049 056 0142 33 93 307 323 945 1241 1448 1505 1611 1678 1735 1739 2138 2298 1596 dam greg-agr lat-f,v ms TR AT RP / ἡλίκιον Ψ 20 Ν A2 C2 P 81 1175 1243 1852 2344 2492 2805 antioch ps-oec lat-s, v TG WH VS SBL NA28 / indeterminate cop sycrop / lac 20 23 54 74 100 048 0166 0173 0246.

http://bibletranslation.ws/palmer-translation/
Jas 3:6 καὶ ἡ γλῶσσα πῦρ, ὁ κόσμος τῆς ἀδικίας οὕτως ὡς ἡ γλῶσσα καθίσταται ἐν τοῖς μέλεσιν ἡμῶν, ἢ σπιλοῦσα ὅλον τὸ σῶμα καὶ φλογίζουσα τὸν τροχὸν τῆς γενέσεως καὶ φλογιζομένη ὑπὸ τῆς γεννήσεως.

The tongue also is a flame, a world of damage. The tongue is so 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 πάσα γὰρ φύσις ἦλθεν τε καὶ πετεινῶν ἐρπετῶν τε καὶ ἐνάλιων δαμάζεται καὶ δεδάμασται τῇ φύσει τῇ ἀνθρωπίνῃ.

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 δύναται ἀνθρώπων δαμάσαι· ἀκατάσχετον κακῶν, μεστὴ ἰοῦ θανατιφόρου.

But no one can tame the tongue. It is an uncontrollable menace, replete with fatal venom.

Jas 3:9 ἐν αὐτῇ εὐλογοῦμεν τὸν θεόν καὶ πατέρα, καὶ ἐν αὐτῇ καταρώμεθα τοὺς ἀνθρώπους τοὺς καθ’ ὁμοιωσιν θεοῦ γεγονότας·

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

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

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

Jas 3:11 μὴ ἄλογον, μητρικόν ἤ πιγυγία ἔρχεται στὸ γλυκὸ καὶ τὸ πικρόν;

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

Jas 3:12 μὴ δύναται, ἀδελφοί μου, συκῆ ἐλαιᾶς ποιήσαι ἢ ἄμπελος σῦκα; οὕτως οὐδεμία πηγὴ ἄλατος καὶ ἄλογον καὶ ἄμπελος ποιήσαι ὕδωρ.

12It is not possible, my brethren, for a fig tree to produce olives, or a grapevine figs. In the same way, neither can a spring produce both bitter water and sweet.68

Jas 3:13 Τῆς σοφῆς καὶ ἐπιστήμου ἐν ὑμῖν; δειξάτω ἐκ τῆς καλῆς ἀναστροφῆς τὰ ἔργα αὐτοῦ ἐν πραῦτη θείᾳ.

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

67 3:12
οὕτως οὐδεμία πηγὴ ἄλατος καὶ γλυκὸ ποιήσαι ὕδωρ K L 049 056 0142 945 6232 14482 1678 2298

68 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 ἄλατος both mean bitter; James is mixing it up vocabulary-wise. Yes, ἄλατος 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-Pierpoint 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 ei de zηλον πικρον έχετε κai εριθειαν en tη καρδια υμων, μη κατακαυχασθε και
μευδεθε κατα της αληθειας.

14But if you have bitter jealousy and rivalry in your hearts, do not make yourselves69
superior to the truth and lie against it.

Jas 3:15 ουκ εστιν αυτη η σοφια ανωθεν κατερχομενη,70 άλλη επιγειος, ψυχικη, δαιμονιωδης.

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

Jas 3:16 οπου γαρ ζηλος και εριθεια, έκει άκαταστασια και παν φαυλον πραγμα.

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

Jas 3:17 ή δε άνωθεν σοφια προτον μεν άνη γε εστιν, έπειτα ειρηνικη, επιεικης, ευπειθης, μεστη
ελεους και καρπων αγαθων, αδιακριτος, και 71 άνυποκριτος.

17But the wisdom from above is first pure, then peace-loving, gentle, persuasive,
replete with compassion and other good fruits, impartial, and sincere.72

Jas 3:18 καρπος δε της 73 δικαιοσυνης εν ειρηνη στειρεται τοις ποιουσιν ειρηνην.

18And a harvest of justice is planted, with peace, for those who make peace.74

---

69 3:14 These verbs are in the middle voice, which means the action of the verb is directed back upon self.
"Reflexive."

70 3:15 txt αυτη η σοφια ανωθεν κατερχομενη Ν Α Β Κ Λ Ψ 049 33 81 323 1175 1243 1678 1735 2344 2492 TR TG
WH AT VS RP SBL NA28 // ή σοφια αυτη άνωθεν κατερχομενη C 945 1241 1448 1505 1611 1739 1852 2138 2298 2805
Γ596 cyr did syrh // αυτη σοφια άνωθεν κατερχομενη 056 0142 // ή σοφια άνωθεν κατερχομενη 1875 // άνωθεν
αυτη η σοφια κατερχομενη 631 epiph // indeterminate lat-f,v syr cop // lac Φ20 Φ23 Φ54 Φ74 048 0166 0173 0246.
The reading of Φ100 is either the Ν or the Ο56 reading.

71 3:17a txt και άνυποκριτος Φ100 Κ Λ 049 056 0142 93 307 323 11752 1678 ps-oec TR AT RP // άνυποκριτος Φ24 Ν Α Β
C Ψ 33 81 945 11757 1241 1243 1448 1505 1611 1735 1739 1852 2138 2298 2344 2492 2805 1596 antioch dam did
greg-agr lat-f,v copsa bo syrh eth TG WH VS SBL NA28 // indeterminate syrP // lac Φ20 Φ23 Φ54 048 0166 0173 0246.

71 3:17b Or, "without showmanship." This Greek word άνυποκριτος, the usual translation of which is "without
hypocrisy," has the root word usually translated hypocrite. But hypocrite is one of the most mis-used English
words from the Bible. In ancient Greek it meant "stage actor," or "play-acting," and in Jesus' teaching, it meant
doing things for appearances' sake, outward show. Here in James the negative of it means "sincere," in
the sense of not play-acting. One ancient Greek writer (Demetr. Eloc. 194) used this word άνυποκριτος to mean
"without drama." The BDAG lexicon, 3rd edition, says for άνυποκριτος here, "pert. to being without pretense,
genuine, sincere, lit. 'without play-acting'..."

72 3:18a txt δε της K 049 93 307 1448 1678 2492 ps-oec TR AT RP // δε Ψ74 Ν2 Α Β Ε Κ Λ Ψ 056 0142 33 81 323 945 1175
1241 1243 1505 1611 1735 1739 1852 2080 21382 2298 2344 2805 1596 antioch dam greg-agr TG WH VS SBL NA28 //
dε ο Ν Ψ // omit 2138 arm dam // lac Φ20 Φ23 Φ54 Φ100 048 0166 0173 0246.

72 3:18b Debrunner in BDF §191(4) in the section about Dative of Agent, says, "καρπος...στειρεται τοις ποιουσιν
eιρηνην is a dat. commodi; cf. Lk 18:31, 1 P 5:9 ($188(1))". This means he is saying that the harvest of peace comes
as a benefit, reward, convenience, for or to, those who made peace. Yet those who are making peace, are also
the ones planting; they are planting for themselves their reward. So it is difficult to convey all that meaning in
concise English Bible text.

http://bibletranslation.ws/palmer-translation/
Chapter 4

Jas 4:1  πόθεν πόλεμοι καὶ; 75 μάχαι ἐν ὑμῖν; οὐκ ἐνετεύθεν, ἐκ τῶν ἡδονῶν ὑμῶν τῶν ὑπερθεσμομένων 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? 76

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

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

Jas 4:3  αἰτεῖτε καὶ οὐ λαμβάνετε, διότι κακῶς αἰτεῖσθε, ἵνα ἐν ταῖς ἡδοναῖς ὑμῶν δαπανήσητε.

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

Jas 4:4  μοιχοὶ καὶ μοιχαλίδες, 77 οὐκ οἴδατε ὅτι ἡ φιλία τοῦ κόσμου ἔχθρα τοῦ θεοῦ ἔστιν; ὃς ἄν 78 οὖν βουλήθη φίλος εἶναι τοῦ κόσμου, ἔχθρος τοῦ θεοῦ καθίσταται.

4You adulterers and adulteresses, do you not know that love of the world means the enmity of God? 79 Whoever chooses to be a friend of the world therefore is rendered an enemy of God.

---

75 4:1a txt καὶ 049 056 0142 323 lat-ν syr² cop³⁴ TR AT RP // καὶ πόθεν Ƥ¹⁰⁰ Ν (A) B CP (Ψ) 33 81 307 945 1175 1241 1243 1448 1505 1611 1678 (1735) 1739 1852 2138 2298 (2344) 2492 2805 1596 lat-s, f syrh cop⁹° antioch (cyr) TG WH VS SBL NA28 // lac Ƥ³⁰ Ƥ³³ Ƥ³⁵ Ƥ³⁷ Ƥ⁴ Ƥ⁷⁴ 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.

76 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)

77 4:4a txt μοιχοὶ καὶ μοιχαλίδες Ν² K L P 049 056 0142 945 1175 1243 1448 1505 1611 1678 1735 2138 2298 2344 2492 2805 photon ps-oec syr²⁴⁴⁴ TR AT RP // μοιχαλίδες Ƥ¹⁰⁰ Ν* A B 33 81 1175 1241 1739 1852 1596 lat-f, v syr²⁷ TG WH VS SBL NA28 // indeterminate cop // lac Ƥ³⁰ Ƥ³³ Ƥ³⁵ Ƥ³⁷ Ƥ⁴ Ƥ⁷⁴ 048 0166 0173 0246

78 4:4b txt ὃς ἄν οὖν Ν² A K L P 049 1468 1735 TR TG AT RP // ὃς οὖν ἄν syrh // ὃς ἄν οὖν B P 945 1175 1739 2298 2805 WH VS SBL NA28 // ἄν οὖν Ν* // ὃς ἄν 81 1241 1448 1505 1611 1852 2138 1596 antioch cgr dam ps-oec // ὃς ἄν L 056 0142 33 323 1243 2344 2492 // indeterminate lat syr²⁴ cop // lac Ƥ³⁰ Ƥ³³ Ƥ³⁵ Ƥ³⁷ Ƥ⁴ Ƥ⁷⁴ 048 0166 0173 0246. Below is a copy of Ν, -Codex Sinaiticus, with the original hand showing ἄν οὖν, and a corrector, Ν², crossing out the epsilon of ἄν and writing in the ὃς above it. (Ν¹ added a sigma to the end of βουλήθη). The date of Ν² is 7th century.

79 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)

http://bibletranslation.ws/palmer-translation/
Jas 4:5 ἵ δοκεῖτε ὅτι κενὼς ἦ γραφὴ λέγει: Πρὸς φθόνον ἐπιποθεῖ καὶ τὸ πνεῦμα ὁ κατόχησεν ἐν ἡμῖν;

5Or 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 διδώσιν χάριν διὸ λέγει: Ὅ θεὸς ὑπερηψάνοις ἀντιτάσσεται ταπεινοῖς δὲ διδῶσιν χάριν.

6But he gives more grace. Accordingly it says, "God opposes the proud, but gives grace to the humble."

Jas 4:7 ὑποτάγητε οὖν τῷ θεῷ ἀντίστητι δὲ τῷ διαβόλῳ, καὶ ἑλθήτω ἄφρος ὑμῶν.

?Submit yourselves therefore to God. [But] fight against the devil, and he will flee from you.

Jas 4:8 ἐγγίσατε τῷ θεῷ, καὶ ἐγγίσατε ὑμῖν. καθαρίσατε χείρας, ἀμαρτωλοί, καὶ ἄγνισται καρδίας, δίψυχοι.

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

80 http://bibletranslation.ws/palmer-translation/
Jas 4:9  

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

Jas 4:10  

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

Jas 4:11  

Do not denigrate each other, brethren. Someone who denigrates a 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.

There is only one lawmaker who is able to save or to damn. Who then are you, condemning another?
Jas 4:13  "Αγε νῦν οἱ λέγοντες· Σήμερον καὶ αὔριον πορευσόμεθα εἰς τήν πόλιν καὶ ποιήσομεν ἐκεὶ ἐνιαυτὸν ἕνα καὶ ἐμπορευσόμεθα καὶ κερδήσομεν.

13Come now, you who say, "We will travel today and tomorrow to that particular city, and spend one year there, and do business and make a profit."

http://bibletranslation.ws/palmer-translation/
Jas 4:14 ointment we make to the light of tomorrow; much or little; ashamed of the light; for today is a day of judgment.

14you who have no solid knowledge of tomorrow. For what is your life? For it shall be a vapor that appears for a little while but then is gone.

15The thing for you to say instead is, "If the Lord wills, we will even be alive and do this or that." ²

Jas 4:16 νῦν δὲ καυχάσθη ἐν ταῖς ἀλαζονείαις ὑμῶν· πάσα καυχησίας 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 εἰδοὺς οὖν καλὸν ποιεῖν καὶ μὴ ποιοῦντι, ἀμαρτία αὐτῷ ἐστιν.

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

http://bibletranslation.ws/palmer-translation/
Chapter 5

103 5:3a *Jas 5:1* Ἄγε νῦν οἱ πλοῦσιοι, κλαύσατε ὀλολύζοντες ἐπὶ ταῖς ταλαιπωρίαις ὑμῶν ταῖς ἐπερχομέναις.

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

107 5:2 ὁ πλοῦτος ὑμῶν σέσηπεν, καὶ τὰ ἴματα ὑμῶν σηπόβρωτα γέγονεν,

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

106 5:3 ὁ χρυσός ὑμῶν καὶ ὁ ἄργυρος κατίσται, καὶ ὁ ίὸς αὐτῶν εἰς μαρτύριον ὑμῶν ἔσται καὶ φάγεται τὰς σάρκας ὑμῶν.103 ὥς πῦρ. ἐθησαυρίστε ἐν ἐσχάταις ἡμέραις.

3 Your 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.104

103 5:4 ἰδοὺ ὁ μισθὸς τῶν ἐργατῶν τῶν ἁμησάντων τὰς χώρας ὑμῶν ὁ ἀπεστερημένος ἀφ’ ὑμῶν κραζεὶ, καὶ αἱ βοιὲ τῶν θερισάντων εἰς τὰ ὄντα Κυρίου Σαβαῶθ εἰσεληλύθασιν.105

4 Behold, the wage is crying out, which was for the laborers who sickled your fields, which you deprived them of. 107 And the cries of those who worked the harvest have gone into the ears of the Lord of Armies.
Jas 5:5 ἐθρέψατε τὰς καρδίας ὑμῶν ὡς ἐν ἡμέρᾳ σφαγῆς.

5 You have lived in luxury and excessive comfort on the earth. You have fattened your hearts as in a 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

109 5:6 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.

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.
Jas 5:7 Μακροθυμήσατε οὖν, ἀδελφοί, ἐως τῆς παρουσίας τοῦ κυρίου. ἵνα ὁ γεωργὸς ἐκδέχεται τὸν τίμιον καρπὸν τῆς γῆς, μακροθυμοῦν ἐπ' αὐτῶν, ἐως λάβῃ ὑπὸν πρώϊμον καὶ ὄψιμον.

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 ἡγγικεν.

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

http://bibletranslation.ws/palmer-translation/
Jas 5:9 μὴ στενάξετε, κατ' ἀλλῆλων, ἀδελφοί, ἵνα μὴ κριθήτε· ἵνα ὁ κριτὴς 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 Ὑπόδειγμα λάβετε, ἀδελφοί μου, τῆς κοκοπαθείας καὶ τῆς μακροθυμίας τῶν προφητῶν, οἱ ἐλάλησαν τῷ ὄνοματι Κυρίου.

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

---

113 5:9 ὑπόδειγμα L 049 323 1243 2492 syrP ps-oec TR AT RP // κατά ἀλλῆλων ἀδελφοί Ν // κατ' ἀλλήλων K 056 0142 307 1678 phot // ἀδελφοί κατ' ἀλλήλων B P Ψ (048?) 945 1241 1448 1505 1611 1739 1852 2138 2298 lat-f,v syr'h TG WH VS SBL NA28 // ἀδελφοί κατά ἀλλήλων (048?) 630 // ἀδελφοί μου κατ' ἀλλήλων A (048?) 33 81 1175 1735 2344 2805 lat. 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.

114 5:10a ὑπόδειγμα Ν K L 049 056 0142 81 323 1678 1735 1852 2298 syrP TR AT RP // omit antioch // ἀδελφοί A B P Ψ 33 945 1175 1241 1243 1448 1505 1611 1739 2080 2138 2344 2492 2805 lat-f,v syr'h copsa,bo TG WH VS SBL NA28 // lac P20 P23 P54 P54 C 048 0166 0173 0246 0596. But it's not this simple. See next footnote on the variant in fuller context.

115 5:10b There are 26 variants in the witnesses, but below are the more important ones: ὑπόδειγμα λάβετε, ἀδελφοί μου, τῆς κοκοπαθείας καὶ τῆς μακροθυμίας K L P 049 056 0142 81 323 1678 2298 AT RP // ὑπόδειγμα λάβετε τῆς κοκοπαθείας ἀδελφοί μου, καὶ τῆς μακροθυμίας ps-oec TR // ὑπόδειγμα λάβετε ἀδελφοί τῆς κοκοπαθείας καὶ τῆς μακροθυμίας B* 945 1175 1241 1243 1448 1505 1611 1739 2080 2138 2492 TG NA28 // lac P20 P23 P54 P54 C 048 0166 0173 0246 0596. But it's not this simple. See next footnote on the variant in fuller context.

116 5:10c ὑπόδειγμα τῷ ὄνοματι κυρίου A K L Ψ 049 056 0142 33 81 1735 2344 ps-oec TR AT RP // ἐν τῷ ὄνοματι κυρίου B P 307 1243 1448 1678 2080 2298 2492 TG WH VS SBL NA28 // ἐν τῷ ὄνοματι τοῦ κυρίου 323 522 945 1175 1241 1505 1611 1739 2138 2805 // ἐν τῷ ὄνοματι κυρίου Ν chrys // ἐν τῷ ὄνοματι αὐτοῦ 1852 // lac P20 P23 P54 P54 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.

http://bibletranslation.ws/palmer-translation/
Jas 5:11 ἵνα μακαρίζωμεν τοὺς υπομένοντας.\(^{117}\) τὴν υπομονὴν Ἰωβ ἱκούσατε, καὶ τὸ τέλος Κυρίου ἰδετε, ὅτι πολύσπαλλον ἐστὶν ὁ Κύριος\(^{118}\) καὶ οἰκτίρμων.

\(^{117}\) Behold we consider fortunate those who patiently endure. You have heard about the patience of Job. And observe the Lord's result, how the Lord is full of compassion and merciful.

Jas 5:12 Πρὸ πάντων δὲ, ἀδελφοί μου, μὴ ὑμῖν εἰσέρχεσθε· μὴ τὸν υἱὸν τοῦ Οὐανίου, ὅτι ψυχὴν ἐκ τῶν θεῶν ἀνένειπεν τῷ ναῷ τοῦ Οὐανίου.\(^{120}\)

\(^{120}\) But above all, my brethren, do not pray. You have heard about the patience of Job. And observe the Lord's result, how the Lord is full of compassion and merciful.

Jas 5:13 Κακοπαθεῖ τις ἐν ψυχῇ; προσευχήσθω· εὐθυμεῖ τις; ψαλλέω.

\(^{119}\) Is anyone among you suffering? He should pray. Is anyone cheerful? He should sing praises.

Jas 5:14 ἵνα ἐν τοῖς πλούσιοις σῶσητε ἠμένοντα, καὶ ἐγερθήσεθε· ἄναρχος οὗτος ἐν τοῖς πλούσιοις· καὶ ἐγερθήσεται· ἀνατίθησεται· ὁ Κύριος· καὶ ἐγερθήσεται· ἀνατίθησεται· ὁ Κύριος.\(^{121}\)

\(^{121}\) Is 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 And 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.

\(^{117}\) \(^{118}\) \(^{120}\) \(^{119}\) \(^{121}\) http://bibletranslation.ws/palmer-translation/
Jas 5:16 ἐξομολογεῖσθε ἄλληλοις τὰ παραπτώματα καὶ εὐχεθε ὑπὲρ ἄλληλων, ὅπως ἰαθήτη. πολὺ ἵσχει δέησις δικαίου ἐνεργομένη.

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

Jas 5:17 Ἡλίας ἄνθρωπος ἦν ὁ ὄμοιοπαθὴς ἤμιν, καὶ προσευχῇ προσηύξατο τῷ μὴ βρέξαι, καὶ οὐκ ἐβρέξεν ἐπὶ τῆς γῆς ἑνιαυτοῦ τρεῖς καὶ μίνας ἡς.

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

Jas 5:18 καὶ πάλιν προσηύξατο, καὶ ὁ οὐρανὸς ύστον ἐδωκεν ἄφαντας καὶ ἥ γῆ ἐβλάστησεν τὸν καρπὸν αὐτῆς. 

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

Jas 5:19 Ἀδελφοί, ἵνα τις ἐν ὑμῖν πλανηθῇ ἀπὸ τῆς ἀληθείας καὶ ὑποστρέψῃ τις αὐτῶν, 

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

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

129 5:20a txt
καὶ ἐπιστρέψῃ τις αὐτὸν γινώσκετω ὅτι 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 αὐτόν γιγνώσκετε ὅτι N 2544
καὶ ἐπιστρέψῃ τις αὐτόν γινώσκετε ὅτι B 69 88 WH
καὶ ἐπιστρέψῃτε αὐτόν γινώσκετε ὅτι 1505 1890 2138 2495 syr
καὶ ἐπιστρέψῃτε αὐτόν γινώσκετω ὅτι 1611
ἐπιστρέψῃ  αὐτόν ὅτι ᾿Ψ
καὶ ἐπιστρέψῃ τις αὐτόν lac P74 lat-f copbα

130 5:20b txt
ἀψει ψυχὴν ἐκ θανάτου Ψ 056 0142 81 93 323 945 1175 1241 1448 1505 1852 2138 TR TG AT VS RP SBL NA28
ἀψει τὴν ψυχὴν ἐκ θανάτου 049 1243 2492 A 1735
ἀψει ψυχήν ἐκ θανάτου αὐτοῦ P74vid Β 1611 2138
ἀψει τὴν ψυχήν ἐκ θανάτου αὐτοῦ 1524
ἀψει τὴν ψυχήν αὐτοῦ ἐκ θανάτου Α 1735
ἀψει ψυχήν αὐτοῦ ἐκ θανάτου Κ Ν Ρ 048vid 33 307 1678 1739 2298 2344 cyr did WH VS SBL NA28
lac P20 P23 P54 P74 C 0166 0173 0246 0596.

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
replete
accomplish
face

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 ἄκατάστατος - unstable in all his ways
James 3:8 The tongue is a ἄκατάστατον κακόν - volatile menace.
James 3:16 Where there is envy and rivalry, there is ἀκαταστασία – disorder
### Table of Witnesses to James Cited Herein

<table>
<thead>
<tr>
<th>MS symbol</th>
<th>Date</th>
<th>Alt</th>
<th>Location</th>
</tr>
</thead>
<tbody>
<tr>
<td>²³</td>
<td>Early III</td>
<td>Oxyrhynchus Papyrus 1229</td>
<td>Urbana, Univ. of Ill., Class. and Europ. Culture Mus., G. P. 1229</td>
</tr>
<tr>
<td>²⁴</td>
<td>V/VI</td>
<td>Princeton Papyrus 15</td>
<td>Princeton, N.J., Univ. Libr., Papyrus Collect., Garrett (former deposit) 7742</td>
</tr>
<tr>
<td>³⁴</td>
<td>VII</td>
<td>P. Bodmer XVII</td>
<td>Cologne/Genf, Bibl. Bodmeriana, P. Bodmer XVII</td>
</tr>
<tr>
<td>¹⁰⁰</td>
<td>III/IV</td>
<td>P. Oxy. LXX 4449</td>
<td>Oxford, Ashmolean Museum</td>
</tr>
<tr>
<td>N</td>
<td>IV</td>
<td>01</td>
<td>London, the British Library, Add. 43725</td>
</tr>
<tr>
<td>N¹</td>
<td>IV-VI</td>
<td></td>
<td></td>
</tr>
<tr>
<td>N²</td>
<td>VII</td>
<td></td>
<td></td>
</tr>
<tr>
<td>A</td>
<td>V</td>
<td>02</td>
<td>London, British Library, Royal 1 D. VIII</td>
</tr>
<tr>
<td>B</td>
<td>IV</td>
<td>03</td>
<td>Vatican Library, Vat. gr. 1209</td>
</tr>
<tr>
<td>B¹</td>
<td>IV</td>
<td></td>
<td></td>
</tr>
<tr>
<td>B²</td>
<td>VI-VII</td>
<td></td>
<td></td>
</tr>
<tr>
<td>C</td>
<td>V</td>
<td>04</td>
<td>Paris, National Library, Gr. 9; Ephraemi Syri Rescriptus</td>
</tr>
<tr>
<td>C¹</td>
<td>V</td>
<td></td>
<td></td>
</tr>
<tr>
<td>C²</td>
<td>VI</td>
<td></td>
<td></td>
</tr>
<tr>
<td>C³</td>
<td>IX</td>
<td></td>
<td></td>
</tr>
<tr>
<td>K</td>
<td>IX</td>
<td>018 BYZ</td>
<td>Moscow, Hist. Mus., V. 93, S. 97</td>
</tr>
<tr>
<td>L</td>
<td>IX</td>
<td>020 BYZ</td>
<td>Rome, Bibl. Angelica, 39</td>
</tr>
<tr>
<td>P</td>
<td>IX</td>
<td>025</td>
<td>St. Petersburg, Russ. Nat. Libr., Gr. 225</td>
</tr>
<tr>
<td>Ψ</td>
<td>IX/X</td>
<td>044</td>
<td>Athos, Lavra, B' 52</td>
</tr>
<tr>
<td>048</td>
<td>V</td>
<td></td>
<td>Vatican Libr., Vat. gr. 2061, fol. 198, 199, 221, 222, 229, 230, 293-303, 305-308</td>
</tr>
<tr>
<td>049</td>
<td>IX</td>
<td>BYZ</td>
<td>Athos, Lavra, A' 88</td>
</tr>
<tr>
<td>056</td>
<td>X</td>
<td>BYZ</td>
<td>Paris, Bibl. Nat., Gr. 201</td>
</tr>
<tr>
<td>0142</td>
<td>X</td>
<td>BYZ</td>
<td>Munich, Bayerisch Staatsbibl., Gr. 375</td>
</tr>
<tr>
<td>0173</td>
<td>V</td>
<td></td>
<td>Florence, Bible. Medicea Laur., PSI 5</td>
</tr>
<tr>
<td>0246</td>
<td>VI</td>
<td></td>
<td>Cambridge, Westminster Coll. s.n.</td>
</tr>
<tr>
<td>33</td>
<td>IX</td>
<td></td>
<td>Paris, Bibl. Nat., Gr. 14</td>
</tr>
<tr>
<td>(307)</td>
<td>X</td>
<td>BYZ</td>
<td>sometimes cited, especially when different from BYZ</td>
</tr>
<tr>
<td>(93)</td>
<td>X</td>
<td>BYZ</td>
<td>Paris, Bibl. Nat., Coislin Gr. 25, cited when different from BYZ</td>
</tr>
<tr>
<td>323</td>
<td>XII</td>
<td></td>
<td>Geneva, Bibl. publ. et univ., Gr. 82</td>
</tr>
<tr>
<td>945</td>
<td>XI</td>
<td></td>
<td>Athos, Dionysiou, 124 (37)</td>
</tr>
<tr>
<td>1175</td>
<td>X</td>
<td></td>
<td>Patmos, Joannu, 16</td>
</tr>
</tbody>
</table>

http://bibletranslation.ws/palmer-translation/
<table>
<thead>
<tr>
<th>Symbol</th>
<th>DATE</th>
<th>Versional Manuscripts</th>
</tr>
</thead>
<tbody>
<tr>
<td>lat-s</td>
<td>VII</td>
<td>Old Spanish text; principal witnesses: Ms. 67 - it(^1) (7th century), PRIS (Priscillian), PS-AU spe (the Pseudo-Augustinian Speculum), BACH (Bachiarius); also PS-AM fi (Libellus fidei); perhaps IS (Isidore); also reconstructed from T+F (cf. VL p. 6)</td>
</tr>
<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 CA (Cassiodor).</td>
</tr>
<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>
</tr>
<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. 60*). Principal witnesses: 32- (\text{it}^w), 53, and families (\Delta) and (\Sigma), where they differ from V; also AU (Augustine), QU (Quodvultdeus), FU (Fulgentius), CA (Cassian), RUF, HI.</td>
</tr>
<tr>
<td>lat-g</td>
<td>VI</td>
<td>- Peculiar readings of 53, (\text{it}^w), alone or with 32, (\text{it}^w), 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>
</tr>
<tr>
<td>lat-a</td>
<td>V</td>
<td>Readings either peculiar to Augustine, or first attested by him (cf. VL p. 65*).</td>
</tr>
<tr>
<td>syrP</td>
<td>V</td>
<td>Syriac Peshitta</td>
</tr>
<tr>
<td>syrh</td>
<td>616</td>
<td>Syriac Harklensis</td>
</tr>
<tr>
<td>copsa</td>
<td>III-X</td>
<td>Sahidic Coptic; there are many fragments, plus later editions</td>
</tr>
<tr>
<td>copbo</td>
<td>IX var.</td>
<td>Bohairic Coptic; there are many fragments, plus later editions</td>
</tr>
<tr>
<td>copac</td>
<td>var.</td>
<td>Achmimic Coptic (or Akhmimic)</td>
</tr>
<tr>
<td>eth</td>
<td>500</td>
<td>Ethiopic</td>
</tr>
</tbody>
</table>

**CHURCH FATHERS:**

<table>
<thead>
<tr>
<th>Symbol</th>
<th>DATE</th>
<th>Manuscript</th>
</tr>
</thead>
<tbody>
<tr>
<td>anast-s</td>
<td>VI</td>
<td>Anastasius Sinai</td>
</tr>
<tr>
<td>andr-cr</td>
<td>VIII</td>
<td>Andreas Cretensis</td>
</tr>
<tr>
<td>antioch</td>
<td>VII</td>
<td>Antiochus Monachus</td>
</tr>
<tr>
<td>Abrev.</td>
<td>Date</td>
<td>Greek New Testament Editions:</td>
</tr>
<tr>
<td>--------</td>
<td>------</td>
<td>-------------------------------</td>
</tr>
<tr>
<td>SCR</td>
<td>1894</td>
<td>F. H. A. Scrivener TR – &quot;Textus Receptus&quot;</td>
</tr>
<tr>
<td>-----</td>
<td>------</td>
<td>------------------------------------------</td>
</tr>
<tr>
<td></td>
<td></td>
<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>
</tr>
<tr>
<td>TR</td>
<td>1550</td>
<td>Stephens' TR - &quot;Textus Receptus&quot;</td>
</tr>
<tr>
<td>VS</td>
<td>1913</td>
<td>Hermann Freiherr von Soden, Griechisches Neues Testament</td>
</tr>
<tr>
<td>WH</td>
<td>1881-1892</td>
<td>Westcott &amp; Hort Greek New Testament, Brooke Foss Westcott, Fenton John Anthony Hort</td>
</tr>
</tbody>
</table>

Byzantine Greek Variants that do now show up in Greek Manuscripts of James until the 9th Century

<table>
<thead>
<tr>
<th>Variant Verse</th>
<th>RP text</th>
<th>1st Grk MS</th>
<th>Date</th>
<th>Non-Greek MS if earlier</th>
<th>NA28 text (except where noted)</th>
<th>1st Grk MS</th>
<th>Date</th>
</tr>
</thead>
<tbody>
<tr>
<td>1:5</td>
<td>οὐκ</td>
<td>K</td>
<td>IX</td>
<td></td>
<td>μη</td>
<td>N</td>
<td>IV</td>
</tr>
<tr>
<td>1:19a</td>
<td>Ἄστε</td>
<td>K</td>
<td>IX</td>
<td></td>
<td>Ἄστε</td>
<td>B</td>
<td>IV</td>
</tr>
<tr>
<td>1:25a</td>
<td>οὗτος οὐκ</td>
<td>K</td>
<td>IX</td>
<td>syrh - VII</td>
<td>οὐκ</td>
<td>B</td>
<td>IV</td>
</tr>
<tr>
<td>1:26</td>
<td>ἐν ύμῖν</td>
<td>K</td>
<td>IX</td>
<td>Cyril - V</td>
<td>omit</td>
<td>B</td>
<td>IV</td>
</tr>
<tr>
<td>2:3b</td>
<td>αὐτῷ</td>
<td>K</td>
<td>IX</td>
<td>syrp - V</td>
<td>omit</td>
<td>B</td>
<td>IV</td>
</tr>
<tr>
<td>2:4</td>
<td>καὶ (NA28)</td>
<td>K</td>
<td>IX</td>
<td></td>
<td>omit (NA27)</td>
<td>N</td>
<td>IV</td>
</tr>
<tr>
<td>2:10</td>
<td>τηρήσει</td>
<td>K</td>
<td>IX</td>
<td></td>
<td>τηρήση</td>
<td>B</td>
<td>IV</td>
</tr>
<tr>
<td>2:10</td>
<td>πταίσει</td>
<td>K</td>
<td>IX</td>
<td>Johannes Climacus, VII</td>
<td>πταίση</td>
<td>B</td>
<td>IV</td>
</tr>
<tr>
<td>2:11</td>
<td>μοιχεύσεις</td>
<td>181</td>
<td>X*</td>
<td></td>
<td>μοιχεύσεις</td>
<td>B</td>
<td>IV</td>
</tr>
<tr>
<td>2:11</td>
<td>φονεύσεις</td>
<td>181</td>
<td>X*</td>
<td></td>
<td>φονεύσεις</td>
<td>B</td>
<td>IV</td>
</tr>
<tr>
<td>2:11</td>
<td>μοιχεύσεις</td>
<td>2464</td>
<td>IX</td>
<td></td>
<td>φονεύσεις</td>
<td>B</td>
<td>IV</td>
</tr>
<tr>
<td>2:17</td>
<td>έργα έχη</td>
<td>L</td>
<td>IX</td>
<td></td>
<td>έχη έργα</td>
<td>B</td>
<td>IV</td>
</tr>
<tr>
<td>2:18</td>
<td>έκ τῶν έργων σου</td>
<td>K</td>
<td>IX</td>
<td>lat-c, V?</td>
<td>χωρίς τῶν έργων</td>
<td>B</td>
<td>IV</td>
</tr>
<tr>
<td>2:19</td>
<td>ο θεός εις ἔστιν</td>
<td>L</td>
<td>IX</td>
<td>Cyril - V</td>
<td>εἰς ἔστιν ο θεός</td>
<td>B</td>
<td>IV</td>
</tr>
<tr>
<td>2:24</td>
<td>τοίνυν</td>
<td>K</td>
<td>IX</td>
<td>lat-Pel, V?</td>
<td>omit</td>
<td>B</td>
<td>IV</td>
</tr>
<tr>
<td>3:3</td>
<td>πρός</td>
<td>K</td>
<td>IX</td>
<td>syrh - VII</td>
<td>εἰς</td>
<td>B</td>
<td>IV</td>
</tr>
<tr>
<td>3:6</td>
<td>οὖτως</td>
<td>K</td>
<td>IX</td>
<td>syrh ¹</td>
<td>omit</td>
<td>B</td>
<td>IV</td>
</tr>
<tr>
<td>3:8</td>
<td>δύναται ἀνθρώπων δαμάσαι</td>
<td>L</td>
<td>IX</td>
<td>Cyril - V</td>
<td>δαμάσαι δύναται ἀνθρώπων</td>
<td>φ²⁰</td>
<td>III</td>
</tr>
<tr>
<td>3:9</td>
<td>θεόν</td>
<td>K</td>
<td>IX</td>
<td>lat- ν, IV/ ν</td>
<td>κύριον</td>
<td>φ²⁰</td>
<td>III</td>
</tr>
<tr>
<td>3:12</td>
<td>οὔδεμια πηγή ἀλυκὸν καὶ γλυκὸ ποιῆσαι ἕδωρ</td>
<td>K</td>
<td>IX</td>
<td></td>
<td>οὔτε ἀλυκὸν γλυκὸ ποιῆσαι ἕδωρ</td>
<td>B</td>
<td>IV</td>
</tr>
<tr>
<td>3:18</td>
<td>τῆς</td>
<td>K</td>
<td>IX</td>
<td></td>
<td>omit</td>
<td>B</td>
<td>IV</td>
</tr>
<tr>
<td>4:1</td>
<td>omit</td>
<td>K</td>
<td>IX</td>
<td>syrp - V</td>
<td>πόθεν</td>
<td>φ¹⁰⁰</td>
<td>III/IV</td>
</tr>
<tr>
<td>4:5</td>
<td>κατώκισεν</td>
<td>K</td>
<td>IX</td>
<td>Nilus Ancyranus, V</td>
<td>κατώκισεν</td>
<td>B</td>
<td>IV</td>
</tr>
<tr>
<td>4:11</td>
<td>καὶ</td>
<td>K</td>
<td>IX</td>
<td>Antiochus Monachus VII</td>
<td>ἦ</td>
<td>φ¹⁰⁰</td>
<td>III/IV</td>
</tr>
<tr>
<td>4:12</td>
<td>δς κρίνεις τὸν ἐτερον</td>
<td>L</td>
<td>IX</td>
<td></td>
<td>ὁ κρίνων τὸν ἐτερον</td>
<td>B</td>
<td>IV</td>
</tr>
<tr>
<td>4:13</td>
<td>ἐμπορευσόμεθα</td>
<td>K</td>
<td>IX</td>
<td>lat-s, VII</td>
<td>ἐμπορευσόμεθα</td>
<td>φ¹⁰⁰</td>
<td>III/IV</td>
</tr>
<tr>
<td>4:13</td>
<td>κερδήσουμεν</td>
<td>K</td>
<td>IX</td>
<td>lat-s, VII</td>
<td>κερδήσουμεν</td>
<td>B</td>
<td>IV</td>
</tr>
<tr>
<td>4:14</td>
<td>ἐσται</td>
<td>K</td>
<td>IX</td>
<td>lat-s, VII</td>
<td>ἔστε</td>
<td>B</td>
<td>IV</td>
</tr>
</tbody>
</table>

[http://bibletranslation.ws/palmer-translation/]
<p>| | | | | | | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>4:14</td>
<td>δὲ</td>
<td>K</td>
<td>IX</td>
<td>Gregorius Agrig., VII</td>
<td>omit</td>
<td>B</td>
</tr>
<tr>
<td>5:7</td>
<td>αὐτὸν</td>
<td>049</td>
<td>IX</td>
<td></td>
<td>αὐτῷ</td>
<td>B</td>
</tr>
<tr>
<td>5:9</td>
<td>κατ’ ἄλληλων ἀδελφοί</td>
<td>L</td>
<td>IX</td>
<td>syrP, V</td>
<td>ἀδελφοὶ κατ’ ἄλληλων</td>
<td>B</td>
</tr>
<tr>
<td>5:10</td>
<td>μου</td>
<td>K</td>
<td>IX</td>
<td>syrP, V</td>
<td></td>
<td>B</td>
</tr>
<tr>
<td>5:11</td>
<td>ὑπομένοντας</td>
<td>K</td>
<td>IX</td>
<td>vf</td>
<td>υπομείναντας</td>
<td>B</td>
</tr>
<tr>
<td>5:11</td>
<td>omit</td>
<td>K</td>
<td>IX</td>
<td></td>
<td></td>
<td>K</td>
</tr>
<tr>
<td>5:12</td>
<td>εἰς ὑπόκρισιν</td>
<td>K</td>
<td>IX</td>
<td>Antioch., VII</td>
<td>υπὸ κρίσιν</td>
<td>B</td>
</tr>
<tr>
<td>5:16</td>
<td>omit</td>
<td>L</td>
<td>IX</td>
<td>Didymus, IV</td>
<td>σόν</td>
<td>B</td>
</tr>
<tr>
<td>5:16</td>
<td>τὰ παραπτώματα</td>
<td>K</td>
<td>IX</td>
<td>Origen, III</td>
<td>τὰς ἁμαρτίας</td>
<td>B</td>
</tr>
<tr>
<td>5:19</td>
<td>omit</td>
<td>L</td>
<td>IX</td>
<td>Didymus, IV</td>
<td></td>
<td>B</td>
</tr>
</tbody>
</table>

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