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.

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

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Chapter 1

Jas 1:1 Ίακώβος θεοῦ καὶ κυρίου Ίησοῦ Χριστοῦ δούλος ταῖς δώδεκα φυλαῖς ταῖς ἐν τῇ διασπορᾷ χαίρειν.

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

Jas 1:2 Πᾶσαν χαράν ἤγησασθε, ἀδελφοί μου, ὅταν πειρασμοῖς περιπέσητε ποικίλοις,

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.

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

Jas 1:4 ἡ δὲ ὑπομονὴ ἔργον τέλειον ἔχετω, ἵνα ἤτε τέλειοι καὶ ὀλόκληροι, ἐν μηδενὶ λειπόμενοι.

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

Jas 1:5 Εἰ δὲ τις ὑμῶν λείπεται σοφίας, αἰτεῖτω παρὰ τοῦ διδόντος θεοῦ πάσιν ἀπλῶς καὶ οὐκ ὀνειδίζοντος, καὶ δοθήσεται αὐτῷ.

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 ἐσχάτων κλύδωνι θαλάσσης ἀνεμιζόμενος καὶ ρηπιζόμενος.

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 γάρ οἰάζω τὸ ἀνθρώπων ἐκείνος ὅτι λήφηται τι παρὰ τοῦ κυρίου

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

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1 1:3 txt δόκιμον Ψ 49 056 0142 & most all Grk cyr did max-conf ps-max-conf ps-oec TR TG WH AT VS RP SBL NA28 // δόκιμον 110 431 1241 did // indeterminate lat-f,v cop 20,bo syr,h // lac 23,24,54 Ψ 100 048 0166 0173 0246. In Koine Greek, δόκιμον can mean the same as δόκιμον. Compare 1 Peter 1:7.

2 1:5 txt οὐκ Ψ 049 056 0142 1678 AT RP // μὴ Ψ 33 81 323 945 1175 1241 1243 1448 1505 1611 1735 1739 1852 2138 2298 2344 2464 2492 2805 2808 596 bas did max-conf ps-oec TR TH WH VS SBL NA28 // indeterminate lat cop syr // lac 20,23,24,54 Ψ 100 048 0166 0173 0246.

3 1:7 txt ὅτι λήφηται Ψ 23 95 1244 1448 1505 1611 1735 1739 1852 2138 2298 2344 2464 2492 2805 596 TR AT VS RP // ὅτι λήφηται Κ 1241 // λήψεσθαι τι 621 1842 cop? nil-anc // ὅτι λήψεσθαι τι A B* C* 049 1175 chrys cyr ps-oec lat-s,f,v syr cop? eth TG WH SBL NA28 // ὅτι λήψεσθαι Ν C* vid lat-g // lac 20,23,54 Ψ 100 048 0166 0173 0246. The difference between λήψεσθαι and λήψεσθαι 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 voiceless before the ψ. I suspect that the ψ 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.

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Jas 1:8 ἀνήρ ἡ δύναμις ἀκατάστατος ἐν πάσαις ταῖς ὅδοις αὐτοῦ.

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

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

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

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

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

Jas 1:11 ἀνέτειλεν γὰρ ὁ ἥλιος σὺν τῷ καύσωνι καὶ ἔξηραν τὸν χόρτον, καὶ τὸ ἄνθος αὐτοῦ ἐξέπεσεν καὶ ἡ ὑπερέπεια τοῦ προσώπου αὐτοῦ ἀπόλεστο· οὕτως καὶ ὁ πλούσιος ἐν ταῖς πορείαις αὐτοῦ μαρανθήσεται.

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

Jas 1:12 Μακάριος ἀνήρ ὃς ὑπομένει πειρασμόν, ὅτι δόκιμος γενόμενος λήμπται τὸν στέφανον τῆς ζωῆς, ὅτι ἐπιγεγείλατο ὁ κύριος τοὺς ἀγαπώσιν αὐτῶν.

12 The man is blessed who withholds 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 μηδεὶς πειραζόμενος λεγέτω ὅτι ἀπὸ θεοῦ πειράζομαι· ὁ γὰρ θεὸς ἀπείραστος ἐστίν κακῶν, πειράζει δὲ αὐτὸς οὐδένα.

13 No one who is being tempted should say, "I am being tempted by God." For God is unskilled in the bad.

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Footnotes:

4 Jas 1:8 txt ἀνήρ Ν A B C K L P Ψ 049 056 0142 33 81 93 307 323 945 1175 1241 1243 1448 1505 1611 1678 1735 1739 1852 2138 2298 2344 2464 2492 2805 (596 cyr dam did ps-oec lat-f, v cop sa mss bapt syr P) ἀνήρ γαρ 61 chrys cyr syr h arm ἀνήρ γαρ cop sa mss ἀνήρ de cop bapt lac P20 P33 P54 P74 P100 048 0166 0173 0246
5 Jas 1:10 See endnote about lowering.
6 Jas 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.
8 Jas 1:12a txt λήψεται Β² C K L P Ψ 049 056 0142 33 81 93 323 945 1241 1243 1448 1505 1611 1735 1739 1852 2138 2298 2344 2492 2805 6596 TR AT VS RP // λήψεται P23 P74 vid Ν A B* 1175* vid 0246 TG WH SBL NA28 // lac P20 P33 P54 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 Jas 1:12b txt ἐπιγεγείλατο ὁ κύριος Κ L P 0246 1802 1448 1505 1611 1678 2138 syr P? ps-oec TR AT VS RP // ἐπιγεγείλατο κύριος C 1802 459 syr? anast-s // ἐπιγεγείλατο ὁ θεός 323 945 1175 1241 1243 1735 1739 1852 2138 2464 2492 2805 lat-f ν syr P ath cyr txt dam did // ἐπιγεγείλατο ὁ ἄνθις θεός 2805 // ἐπιγεγείλατο ὁ ___ ___ 33 // ἐπιγεγείλατο ___ eth mss // ἐπιγεγείλατο P74 Ν A B Ψ 81 2344 lat-f cop sa bo eth mss cyr mss did TG WH SBL NA28 // lac P20 P33 P54 P100 048 0166 0173. Yes, Didymus is cited for two different readings. He used two different forms of the text.
9 Jas 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 Jas 1:13 "unskilled," The Greek word means "unexperienced," thus, unskilled. God has never experienced being tempted by the bad, so thus has no skill in tempting others with the bad. But this is set off in contrast to "all good giving" in v. 17.

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Jas 1:14 ἐκαστὸς δὲ πειράζεται ὑπὸ τῆς ἁμαρτίας ἔνδοξος ἐξελκόμενος καὶ δειλαζόμενος·

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

Jas 1:15 ἐις ἡ ἐπιθυμία συλλαβοῦσα τίκτει ἁμαρτίαν, ἢ δὲ ἁμαρτία ἀποτελεσθεῖσα ἀποκύει

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 πλανάσθη, ὁδηγοὶ μου ἁγάπητοί.

16 Do not be deceived, my beloved brethren.

Jas 1:17 Πάσα δόσις ἁγαθή καὶ πάν δόσις ἁμαρτίαν ἀνωθέν ἔστιν, καταβαίνον ἀπὸ τοῦ

17 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 Βουλήθεις ἀπεκύψειν ἤμας λόγῳ ἄλληθείας, εἰς τὸ ἐνεῖ ἢμᾶς ἀπαρχὴν τινα τῶν αὐτοῦ

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.
Jas 1:19 “Ωστε, ἄδελφοι μου ἁγαπητοί, ἔστω πάς ἀνθρωπος ταχὺς εἰς τὸ ἄκουσαι, βραδὺς εἰς τὸ λαλῆσαι, βραδὺς εἰς ὀργὴν.

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

Jas 1:20 ὑγή γὰρ ἀνδρός δικαιοσύνην θεοῦ οὐ κατεργάζεται. 17

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

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

21Therefore, 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 ἄκροταῖ, 18 παραλογιζόμενοι ἕαυτοῖς.

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

Jas 1:23 ὅτι ἐὰν τῆς ἄκροτις λόγου ἔστιν καὶ ὁ ποιητής, οὗτος ἐξουσιαὶ ἄνδρι κατανοοῦντι τὸ πρόσωπον τῆς γενέσεως αὐτοῦ ἐν ἑσόπτρῳ,

23For if someone is a hearer of the word and not a doer, he is like a man who was contemplating19 his born face20 in the mirror:

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15 1:19a txt

16 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 ἦστε. See also Hebrews 12:17 where ἦστε is used. We should already know the context in this verse, from reading Proverbs 17:27, 28 and other parts of the Bible.

17 1:20 txt οὐ κατεργάζεται C* L P 049 056 0142 2298 2492 C 2805 TR AT RP

18 1:22 txt μόνον ἄκροταὶ Ψ* Ν 𐭩 B C K L P Ψ 049 056 0142 945 1379 1448 lat-f,v cop[m]us, hom-s TG WH SBL NA28

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

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

Jas 1:25 ὁ δὲ παρακύψας εἰς νόμον τέλειον τὸν τῆς ἐλευθερίας καὶ παραμείνας, οὗτος οὐκ ἀκροάτης ἐπιληπτούμην γενόμενος ἀλλὰ ποιητής ἔργου, οὗτος μακάριος ἐν τῇ ποιήσει αὐτοῦ 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.

Jas 1:26 Εἴ τις δοκεῖ θρησκὸς εἶναι ἐν ὑμῖν,23 μὴ ἀλληλαγωγῶν γλῶσσαν αὐτοῦ24 ἀλλὰ, ἀπατῶν καρδίαν αὐτοῦ.25 Τούτῳ μάταιος ἢ 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.

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24: "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.

25: 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.

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.
Chapter 2

Jas 2:1 ‘Αδελφοί μου, μη ἐν προσωποληψίαις ἔχετε τὴν πίστιν τοῦ κυρίου ἰμῶν Ἰησοῦ Χριστοῦ τῆς δόξης:

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

Jas 2:2 ἐὰν γὰρ εἰσέλθῃ εἰς τὴν 27 συναγωγὴν ὑμῶν ἄνηρ χρυσοδακτύλιος ἐν ἐσθῆτι λαμπρᾷ, εἰσέλθῃ δὲ καὶ πτωχὸς ἐν ῥυπαρᾷ ἐσθῆτι,

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,

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26: 1:27 txt θεῷ Ν C² K L 049 056 0142 35 C 93 307 323 1175 1678 2464 2805 1596 cyr did RP // τῷ θεῷ Π M² A B C² P Ψ 33 35²vid 81 945 1241 1243 1448 1505 1611 1735 1739 1852 2080 2138 2298 2344 2492 antioch cyr dam epiph ps-oec TR TG SCR WH AT VS SBL NA28 // indeterminate lat cop syr // lac Ψ² Π² P² Π²⁴ Π²⁰ 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 πατρί, "our God and Father" is easier to translate than θεῷ καὶ πατρί. On the other hand the Greek manuscript evidence for inclusion of the article is very impressive. The two words τῷ θεῷ end similarly, and so homoioteleuton could explain the dropping of the article. Especially similar would be the Nomina Sacra abbreviation for θεῷ to the article τῷ, and also very similar might be the oral dictation of the two words by the reader thereof to the scribe. Here is Dr. Maurice A. Robinson's commentary on this variant: "First of all, the phrase PARA TW QEW is not all that common (only 9x in the entire NT, 5x of these in Paul, and none in the General Epistles (assuming the Byz reading in Jas 1:27). Similarly, even PARA QEW is rare, occurring only 10x in the entire NT, with 3 other General Epistle occurrences (1Pe 2:20; 2Pe 1:17; 2Jn 1:3), 2 occurrences in Paul (1Co 7:24; 2Th 1:6), and the remainder in Mk, Lk, and Jn. Further, and more importantly: in Jas, QEW only occurs here as the object of a preposition; the other 3 occurrences of QEW in Jas occur as objects of finite verb forms (Jas 2:23; 4:7; 4:8 ). In fact, nowhere else in James does occur QEOS with the article as the object of any preposition. On the other hand, in James 1:13 we find the only other instance of QEOS as object of a preposition in that book, and guess what? -- it is ΑΠΟ QEOU without an article, just as in the construction of Jas 1:27 !"

27: 2:2 txt εἰς τὴν Ν² A K L P 049 056 0142 33 81 93 307 945 1241 1243 1448² 1678 1735 1739 1852 2298 2344 2464 2492 2805 1596 TR AT RP // εἰς Ν B C Ψ 1175 1448¹ 1505 1611 2138 TG WH VS SBL NA28 // indeterminate lat cop syr // lac Ψ² Π² P² P²⁴ Π²⁴ 048 0166 0173 0246.
Jas 2:3 καὶ ἐπιβλέψῃ 28 ἐπὶ τὸν φοροῦντα τὴν ἔσοχτα τὴν λαμπρὰν καὶ ἐπίπτετε αὐτῷ. 29 Σὺ κάθου ὦδε καλὸς, καὶ τὸ πτωχὸν ἐπίπτετε. Σὺ στήθι ἐκεῖ, ἢ κάθου ὦδε ὑπὸ τὸ ὑποπόδιον 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 31 οὐ διεκρίθητε ἐν ἐαυτοῖς καὶ ἐγένεσθε κριταὶ διαλογισμῶν πονηρῶν;
4 are you not then discriminating between each other, and become judges with evil thoughts?

Jas 2:5 ἀκούσατε ἄδελφοι μου ἁγαπητοί. οὐχ ο θεός ἐξελέξατο τοὺς πτωχοὺς τοῦ κόσμου 32 πλουσίους ἐν πίστει καὶ κληρονόμοις τῆς βασιλείας ἢ ἐπιγγέλεια τοῖς ἁγαπῶσιν αὐτόν;
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 ὑμεῖς δὲ ἠμισάτατε τὸν πτωχόν. οὐχ οἱ πλουσίοι καταδυναστεύουσιν ὑμῶν, καὶ αὐτοὶ ἔκλουσιν ὑμᾶς εἰς κριτήρια;
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 αὐτοί βλασφημοῦσιν τὸ καλὸν ὄνομα 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 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.

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28: Jas 2:3a τοῦ καὶ ἐπιβλέψῃ Κ Α Λ 049 056 0142 33 81 1735 2344 1596 lat-v copους bs antioch ps-oec TR TG AT RP // __ ἐπιβλέψῃ Ψ συρ ταλ + ἐπιβλέψῃ δὲ B C Ρ Ψ 945 1175 1241 1243 1448 1505 1611 1739 1852 2138 (*f) 2298 2464 2492 2805 lat-f syr h WH VS SBL NA28 // εἰς + syr δ // lac Ψ20 Ψ34 Ψ100 048 0166 0173 0246
29: Jas 2:3b τοῦ καὶ ἐπιβλέψῃ αὐτῷ Κ Λ 049 056 0142 945 1241 1739 2298 2492 lat-f syr δ // εἰς + Ψ24 // Κ Β Ψ 33 81 1175 1243 1448 1505 1611 1735 1852 2138 2344 2805 lat-s f v copομιας + syr // TGH Ψ 2805 // lac Ψ20 Ψ34 Ψ100 048 0166 0173 0246
30: Jas 2:3c τοῦ καὶ ἐπιβλέψῃ Ν Κ Λ 049 056 0142 1735 1448 2344 2464 2805 syr δ + copος + ps-oec TR TG AT RP // εἰς + καὶ ἐπιβλέψῃ Ψ // Ν καθού ὦδε copομιας // καθού ὦδε C2 copομιας // τοῦ καθού ὦδε Ψ34 // εἰς + καθού ὦδε Ψ44 // καθού Ψ 33 81 1144 75 1505 1611 2138 1448 copομιας sych Ψ28 // εἰς + καθού Ψ44 // Κ Α Λ 049 056 0142 945 1175 1241 1243 1448 1505 1611 1739 1852 2138 2298 2492 lat-f copομιας WH VS SBL NA28 // lac Ψ20 Ψ34 Ψ100 048 0166 0173 0246. Quite interesting is the reading of C*, ἐπίκλητος ἐκεῖ καθού καθού, "stop there and sit below my footstool."
31: Jas 2:4 τοῦ καὶ ὑποδέχεσθε Κ Λ 049 056 0142 5 93 307 468 1678 2464 ps-oec TR TG AT RP NA28 // οὐ διεκρίθητε Κ Α Β Ψ C 33 81 945 1175 1241 1243 1448 1505 1611 1735 1739 1852 2080 2138 2298 2344 2428 2805 (*f) 1596 lat-v syr δ // eth antioch Ψ28 // Τ Γ VS UBS4 // Κ Β Ψ // καθού Ψ 945 1175 1241 1243 1739 1852 2298 2492 Ψ28 // καθού Ψ34 WH SBL NA28 // lac Ψ20 Ψ23 Ψ34 Ψ100 048 0166 0173 0246. Quite interesting is the reading of C*, στήθι ἐκεῖ καθού, "stop there and sit below my footstool."
32: Jas 2:5 τοῦ καὶ ὑποδέχεσθε Α C2 Κ Λ 049 056 0142 1243 1448 1505 1611 2138 2492 2805 AT RG Τ τοῦ κόσμου Τ τοῦ κόσμου lat-s // τοῦ κόσμου Κ Α Β Ψ C 945 1175 1759 2298 2344 2805 (*f) syr δ // TGH Ψ // VS SBL NA28 // τοῦ κόσμου Τ τοῦ κόσμου lat-s // τοῦ κόσμου Ψ28 // ὑποδέχεσθε Ψ // ίδιον διαλογισμὸν τοῦ κόσμου Ψ34 // indeterminate syr δ // lac Ψ20 Ψ23 Ψ34 Ψ100 048 0166 0173 0246.
Jas 2:9  εἰ δὲ προσωποληπτεῖτε, ἀμαρτίαν ἐργάζεσθε, ἐλεγχόμενοι ὑπὸ τοῦ νόμου ὡς παραβάται.

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

Jas 2:10  ὡστὶς γὰρ ὅλον τὸν νόμον τηρῆσει, πταίσει 35 δὲ ἐν ἐνι. γέγονεν πάντων ἔνοχος.

10Now whoever keeps the whole rest of the law, and only violates in one matter, he has become guilty of all of it.
Jas 2:11  

ο γὰρ εἰπὼν Μὴ μοιχεύεσις, εἰπεν καὶ, Μὴ φονεύεσις εἰ δὲ οὐ μοιχεύεσις, φονεύεσις 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  

οὐτὼς 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 ἀνέλεος τῷ μὴ ποιήσαντι ἐλεος· κατακαυχᾶται ἐλεον κρίσεως.

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

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

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?

17So this kind of faith by itself, when not having works, is dead.
Jas 2:18 'All' èreî tîs: Σὺ πίστιν ἔχεις κἀγὼ ἔργα ἐχω, δεῖξον μοι τὴν πίστιν σου ἐκ τῶν ἐργῶν σου, ἵνα δεῖξον μου τὴν πίστιν σου, ἧ 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 εἰς 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 θελεὶς δὲ γνῶναι, ὃ ἀνθρωπε κενέ, ὃ ἡ πίστις χωρίς τῶν ἐργῶν νεκρὸς ἐστὶν;

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

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49 2:18a txt

46 2:18b txt δείξω σοι Ψ74 A C K L Ψ 049 056 0042 323 945 1448c 1611c 1678 2298 lat-c,ar AT RP

47 2:18c txt

48 2:19 txt ὁ θεός εἰς ἔστιν Κ2 L 049 056 0142 323 945 1448c 1611c 1678 2298 lat-c,ar AT RP

49 2:20 txt νεκρά Κ A C K L Ψ 33 81 1241 1448 1505 1611 ἐστὶν τὰς ἑργας σου ὃ ἁπατάς, τα ἑργα μου ἐκ τῆς πίστεώς

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http://bibletranslation.ws/palmer-translation/
Jas 2:21 Ἄβρααμ ὁ πατὴρ ἡμῶν οὐκ ἔξ ἔργων ἐδικαίωθη, ἀνενέγκας Ἰσαὰκ τὸν υἱὸν αὐτοῦ ἐπὶ τὸ θυσιαστήριον;

21Our father Abraham, was he not justified by means of works, when he offered his son Isaac up on the altar?
Jas 2:22 βλέπεις ὅτι ἡ πίστις συνήργηι τοὺς ἐργαὶς αὐτοῦ καὶ ἐκ τῶν ἐργων 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 Ἄβρααμ τῷ θεῷ, 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 ὧρατε τοῖς ὅτι ἐξ ἐργων δικαιούταται ἄνθρωπος καὶ οὐκ ἐξ πίστεως μόνον.

24You should see then that a person is justified by works and not by faith alone.
Jas 2:25 ὁμοίως δὲ καὶ Ἡρακλῆς ἡ πόρνη οὐκ ἔξ ἐργων ἐδικαίωθη, ὑποδεξαμένη τοὺς ἄγγελους καὶ ἐτέρα ὦρατα 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 ὅσπερ γὰρ τὸ σῶμα χορίς πνεύματος νεκρόν ἐστιν, οὕτως καὶ ἡ πίστις χορίς τῶν ἐργῶν νεκρά ἐστιν.

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 λημόμεθα

1Not many should be53 teachers, my brethren, knowing we will get ourselves more judgment.

50 2:24 txt ὦρατε τοῖς ὅτι K L 049 056 0142 323 14482 2298 lat-pel ps-oe TR AT RP ὦρατε ὅτι Κ Β Σ Ρ Ψ 33 81 307 945 1175 1241 1243 14482 1505 1611 1678 1735 1739 1852 2138 2344 2492 2805 (596 lat-f v syrPb cpSa bo eth TG WH VS SBL NA28 ὦρατε οὕτως 206 429 522 630 1799 2200 lac ὦρατε 20 ὦρατε 54 ὦρατε 100 048 0166 0173 0246.

51 2:25 txt τοὺς ἄγγελους ὦρατε ὅτι K A B K7 Ρ Ψ 049 056 0142 (33vid ἄγγελους) 81 3077 323 1175 1243 1448 1505 1611 1735 1737 1852 2138 2344 2492 lat-f syrPb3 cpSa ps-oe TR TG WH AT VS RP SBL NA28 τοὺς ἄγγελους τοῦ Ἰσραήλ 61 326 18371 1281 τοὺς ἄγγελους θεοῦ ὦρατε λατ 996 1661 (τοὺς κατασκόπους C K2 L 3072 945 1241 1678 1739 2298 2805 596 syrP (cpBo bo eth) arm geo slav τοὺς κατασκόπους τοῦ Ἰσραήλ 61 326 18371 1281 τοὺς κατασκόπους θεοῦ syrSmur τοὺς ἄγγελους κατασκόπους 9182 τοὺς ἄγγελους κατασκόπους 9182 τοὺς κατασκόπους εκ τῶν δώδεκα φύλων τῶν νυμών Ἰσραήλ null lac ὦρατε 20 ὦρατε 100 048 0166 0173 0246 1678 The word κατασκόπους (spies) from Hebrews 11:31. The reading of ὦρατε is uncertain as to whether or not it contains the article.

52 2:26 txt τῶν ἐργῶν Α Κ Β Λ Ψ 049 056 0142 33 323 945 1175 1241 1243 1678 1735 1739 2298 2344 2492 2805 Λ596 cpSa bo eustr gazez ps-oe TR TG AT ὦρατε ὦρατε 20 ὦρατε Ν Β Ψ 81 1448 1505 1611 1852 2138 WH VS SBL NA28 lac ὦρατε 20 ὦρατε 100 048 0166 0173 0246

53 3:1 The verb for "be" or "become" is second person plural, and the verb for "stumble" is first person plural. This is why some translations felt the need to add the phrase "of you," but I am loathe to do that, since the Greek contains no such genitive prepositional phrase. Even though the verb "be" is 2nd person plural, the writer is talking about a 1st person plural issue over all.

http://bibletranslation.ws/palmer-translation/
Jas 3:2  πολλὰ γὰρ πταίομεν ἀπαντές. εἰ τις ἐν λόγῳ οὐ πταίει, οὗτος τέλειος ἀνήρ, δυνατός χαλιναγωγῆσαι καὶ ὅλον 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  Ἰδε, ὅ τι πρὸς τοὺς χαλινούς εἰς τὰ στόματα βάλλομεν πρὸς τὸ πείθεσθαι αὐτοὺς ἤμιν, καὶ ὅλον 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  ἴδου καὶ τὰ πλοία, τηλικαύτα ὄντα καὶ ὑπὸ σκληρῶν ἀνέμων ἔλαιον, μεταγείται ὑπὸ ἐλαχιστοῦ πιθαλιοῦ ὅπου ἄν ἤρμη τοῦ εὐθυνοντος βούληται.  

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  οὖν καὶ ἡ γλῶσσα μικρὸν μέλος ἔστιν καὶ μεγαλαυχεῖ. Ἰδοὺ ὅλιγον πῦρ ἡλίκην ὑλῆν 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.
Jas 3:6 καὶ ἡ γλῶσσα τύρ, ὁ κόσμος τῆς ἀδικίας οὕτως ἡ γλῶσσα καθίσταται ἐν τοῖς μέλεσιν ἤμων, ὁ σπλούσα ὅλων τὸ σῶμα καὶ φλογίζουσα τὸν τροχὸν τῆς γενέσεως καὶ φλογιζομένη ὑπὸ τῆς γεέννης.

6The 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 πᾶσα γὰρ φύσις θηρίων τε καὶ πετεινῶν ἐρπετῶν τε καὶ ἐναλίων δαμάζεται καὶ δεδάμασται τῇ φύσει τῇ ἀνθρωπίνῃ.

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

Jas 3:8 τήν δὲ γλῶσσαν οὐδεὶς δύναται ἀνθρώπων δαμάσαι. 64 ἀκατάσχετον 65 κακόν, μεστή ἵου θανατιφόρου.

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

Jas 3:9 ἐν αὐτῇ εὐλογοῦμεν τὸν θεόν 66 καὶ πατέρα, καὶ ἐν αὐτῇ καταρώμεθα τοὺς ἄνθρωπους τοὺς καθ’ ὀμοίωσιν θεοῦ γεγονότας·

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

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61 3:6a txt oútoς P 049 1448z 1678 2298 2805z \( \text{\(596\) syr}^{1} \) ps-oecc TR AT RP // oútoς καὶ L 056 0142 slav // omit \( \text{\(P20\) \(P74\) \(N^{+}\) A B C K P 81 323 945 1175 1241 1448} \) 1505 1611 1735 1739 1852 2138 2344 2805z \( \text{\(\text{lat,s-f,v \(copsa,bo,ac \(syrp}^{\text{eth}} \) TG WH VS SBL NA28 // \(N^{+}\) \(\text{lac}^{23} \(P54 \(P100 \) \(048 0166 0173 0246 \(33. \)

62 3:6b This is the Greek word ἀδίκια. The verb form άδικέω means to do someone wrong, including often in the legal sense of doing injury, causing them damage. So also the noun form as here can mean damage, injury. It can also mean more like "injustice, unrighteousness," depending on the context. But here the context is James comparing the damage a little flame can do to a large forest, but the tongue can do a whole world of damage. James is saying the tongue is something more harmful than a fire that can burn a forest. The tongue can inflict a world of hurt.

63 3:6c Jesus said, "It is not what goes into your mouth that makes you unclean, but what comes out of your mouth." Matt 15:11

64 3:8a txt οὐδεὶς δύναται ἀνθρώπων δαμάσαι L 056 0142 1243 1678 2492 cyr dam ps-oecc TR AT RP // οὐδεὶς δαμάσαι δύναται ἀνθρώπων \( \text{\(P20\) \(P74\) B C 945 1739 2298 syr}^{\text{h}} \) TG WH SBL NA28 // δαμάσαι οὐδεὶς \( \text{\(P20\) \(P74\) \(\text{\(N^{+}\)} \)} \(\text{\(\text{lac}^{23} \(P54 \(P100 \) \(048 0166 0173 0246 \(33\). \)

65 3:8b txt άκατάσχετον (uncontrollable) C L P 049 056 0142 81 323 945 1241 1448 1505 1611 1678 1739z 1852 2138 2344 2492 2805z \( \text{\(\text{lat,s}^{22} \(\text{car,h}^{,}\) pcl syr}^{\text{h}} \) cyr dam epiph \(\text{flav-c} \) ps-oecc TR AT VS RP // άκατάσχετον (unstable, unsettled, restless, volatile) N A B K P 1175 1243 1735 1739z 2298 \( \text{\(\text{lat,f,v \(copsa,bo}^{\text{TG WH VS SBL NA28 // \(\text{indeterminate syr}^{\text{r}} \) \(\text{lac}^{23} \(P54 \(P74 \(P100 \) \(048 0166 0173 0246 \(33 \). \)

66 3:8b This is the Greek word ἀδίκια. The verb form άδικέω means to do someone wrong, including often in the legal sense of doing injury, causing them damage. So also the noun form as here can mean damage, injury. It can also mean more like "injustice, unrighteousness," depending on the context. But here the context is James comparing the damage a little flame can do to a large forest, but the tongue can do a whole world of damage. James is saying the tongue is something more harmful than a fire that can burn a forest. The tongue can inflict a world of hurt.

67 3:9 txt τὸν θεόν K L 049 056 0142 1243 1448 1505 1611 1678 2138 2298 2344 2492z dam epiph ps-oecc lat-v\(\text{mss}\) \(\text{tms}\) syr\(\text{h}^{\text{cop}}\) \(\text{cop}^{\text{bo}}\) TR AT RP // τὸν κύριον \( \text{\(P20 \(\text{\(N\ A \ B \ C \ P} \(33 \) 81 945 1175 1241 1735 1739 1852 2492z^{\text{vid}} \) 2805 \(\text{lat,f,v syr}^{\text{r}} \) \(\text{cop}^{\text{bo}} \(\text{cyr} \) \(\text{procp} \) \(\text{TG WH VS SBL NA28 // \(\text{lac}^{23} \(P54 \(P74 \(048 0166 0173 0246. \)

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

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

Jas 3:11  μήτι ἡ πηγὴ ἐκ τῆς αὐτῆς ὅπῃς βρέει τὸ γλυκὸ καὶ τὸ πικρὸν;

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

Jas 3:12  μὴ δύναται, ἀδελφοί μου, συκῆ ἐλαίας ποιήσαι ἢ ἀμπελοὺς σῦκα; οὕτως οὐδεμία πηγὴ ἀλυκὸν καὶ ἡ γλυκὸ ποιήσαι ὑδωρ.

12 It 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  Τὶς 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.

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67 οὐτως οὐδεμία πηγὴ ἀλυκὸν καὶ γλυκὸ ποιήσαι ὑδωρ

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<th>K L</th>
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68 οὗ στομα πηγὴ ἀλυκὸν καὶ γλυκὸ ποιήσαι ὑδωρ

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69 οὐτως οὔτῃ  ἀλυκὸν γλυκὸ ποιήσαι ὑδωρ

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68 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 πικρῶν 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.

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Jas 3:14  εἰ δὲ ζῆλον πικρὸν ἔχετε καὶ ἐριθεῖαν ἐν τῇ καρδίᾳ ὑμῶν, μὴ κατακαυχάσθε καὶ ψεύδεσθε κατὰ τῆς ἀληθείας.

14 But 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 ἔστιν αὐτή ἡ σοφία ἄνωθεν κατερχομένη, ἀλλ’ ἐπίγειος, ψυχική, δαμονιώδης.

15 This 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.

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

Jas 3:17  ἦ δὲ ἄνωθεν σοφία πρῶτον μὲν ἀγνὴ ἔστιν, ἐπείτα εἰρήνηκα, ἐπεικής, εὐπειθής, μεστὴ ἔλεος καὶ καρπῶν ἁγαθῶν, αἰδίακριτος, καὶ 17 ἁνυπόκριτος.

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

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

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

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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 αὐτή ἡ σοφία ἄνωθεν κατερχομένη N A B K L P 049 33 81 323 1175 1243 1678 1735 2344 2492 TR TG WH AT VS RP SBL NA 28 // ἡ σοφία αὐτή ἄνωθεν κατερχομένη C 945 1241 1448 1505 1611 1739 1852 2138 2298 2805 ϵ 596 syr did syrh // αὐτή ἡ σοφία ἄνωθεν κατερχομένη 056 0142 // ὁ σοφία ἄνωθεν κατερχομένη 1875 // ἄνωθεν αὐτή ἡ σοφία κατερχομένη 631 epiph // indeterminate lat,f,v syr cop // lac 20 23 54 74 048 0166 0173 0246. The reading of 100 is either the N or the 056 reading.

71 3:17α txt καὶ ἁνυπόκριτος 100 K L 049 056 0142 93 307 323 1175 1678 ps-oec TR AT RP // ἁνυπόκριτος 74 N A B C Ψ 33 81 945 11757 1241 1243 1448 1505 1611 1735 1739 1852 2138 2298 2344 2492 2805 596 antioch dam did greg-agr lat,f,v cop sa bo syrh eth TG WH VS SBL NA 28 // indeterminate syr p // lac 20 23 54 048 0166 0173 0246.

72 3:17β Or, "without showmanship." This Greek word ἁνυπόκριτος, 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 ἁνυπόκριτος to mean "without drama." The BDAG lexicon, 3rd edition, says for ἁνυπόκριτος here, "pert. to being without pretense, genuine, sincere, lit. 'without play-acting'..."
Chapter 4

Jas 4:1 Πάθεν πόλεμοι καὶ μάχαι ἐν ύμίν; οὐκ ἐντεύθεν, ἐκ τῶν ήδονῶν ύμῶν τῶν ὀπτασεομένων ἐν τοῖς μέλεσιν ύμῶν;

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

Jas 4:2 ἐπιθυμεῖτε, καὶ οὐκ ἔχετε· φονεύετε καὶ ζηλούσητε, καὶ οὐ δύνασθε ἐπιτυχεῖν· μάχοσθε καὶ πολεμεῖτε. οὐκ ἔχετε διὰ τὸ μὴ αἰτεῖσθαι ύμῶς.

2You covet, yet 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 ήδοναις ύμῶν 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, οὐκ οἴδατε ὃτι ἡ φιλία τοῦ κόσμου ἐχορά τοῦ θεοῦ ἐστίν; ὃς ἄν οὖν βουληθῇ φίλος εἶναι τοῦ κόσμου, ἐχορά τοῦ θεοῦ καθίσταται.

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

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75 4:1a txt καὶ 049 056 0142 323 lat-v syravra cop8 TR AT RP // καὶ πάθεν ψ100 N (A) B C P (Ψ) 33 81 307 945 1175 1241 1243 1448 1505 1611 1678 (1735) 1739 1852 2138 2298 (2344) 2492 2805 (596 lat-s,f syravra cop8 antioch (cyr) TG WH VS SBL NA28 // lac ψ80 ψ23 ψ54 ψ74 048 0166 0173 0246. The witnesses in parentheses contain the second πάθεν but vary from the NA28 text in word sequence in some way, i.e., put ἐν ύμίν 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 N² K L P Ψ 049 056 0142 945 1175² 1243 1448 1505 1611 1678 1735 2138 2298 2344 2492 2805 phat ps-oec syravras TR AT RP // μοιχαλίδες ψ100 N² A B 33 81 1175¹ 1241 1739 1852 2138 2298 (596 lat-s,f syravra TR TG WH VS SBL NA28 // indeterminate cop // lac ψ20 ψ23 ψ54 ψ74 C 048 0166 0173 0246

78 4:4b txt ὃς ἄν οὖν N² A K Ψ 049 1678 1735 TR TG AT RP // ὃς οὖν ἄν syravra // ὃς ἄν οὖν B P 945 1175 1739 2298 2805 WH VS SBL NA28 // ἄν οὖν ψ100 N² // ὃς ἄν 81 1241 1448 1505 1611 1852 2138 596 antioch dam ps-oec // ὃς ἄν L 056 0142 33 323 1243 2344 2492 // indeterminate lat syravra cop // lac ψ20 ψ23 ψ54 ψ74 C 048 0166 0173 0246. Below is a copy of N, -Codex Sinaiticus, with the original hand showing ἄν οὖν, and a corrector, N², crossing out the epsilon of ἄν and writing in the ὃς above it. (N¹ added a sigma to the end of βουληθῇ). The date of N² 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)
Jas 4:5 ἵ дοκείτε ὅτι κενὸς ἢ γραφὴ λέγει. Πρὸς φθόνον ἐπιποθεῖ τὸ πνεῦμα ὁ κατόκησεν ὑμῖν;

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 δίδωσιν χάριν· διὸ λέγει· Ο θεὸς ὑπερηφάνοις ἀντιτάσσεται ταπεινοῖς δὲ δίδωσιν 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· ἀντίστητε δὲ τῷ διαβόλῳ, καὶ φεύξεται ἀφ' υμὸν.

7Submit yourselves therefore to God. And fight against the devil, and he will flee from you.

Jas 4:8 ἐγγίσατε τῷ θεῷ, καὶ ἐγγίει υμῖν. καθαρίσατε χεῖρας, ἀμαρτωλοὶ, καὶ ἀγνίσατε καρδίας, διψυχοί.

8Move 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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80 4:5 txt κατόκησεν K L P 056 0142 33 945 1243 1448 1505 1611 1678 1735 1852 2138 2298 2344 2492 2805 nil-anc ps-oec TR AT VS RP || κατόκησεν Ὑ 499 93 1241 1739 2805 TG WH SBL NA28 || indeterminate A 81 1175 lat sys cop || lac Ὑ 50 ψ 58 ψ 100 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 κατόκησεν. Which latter also is the only instance of the verb κατοκίζω in the New Testament. So, copyists were more likely to unconsciously replace the rarer word with the more common, than vice versa.

81 4:6a txt ὁ θεὸς ὑπερηφάνοις ἀντιτάσσεται ταπεινοῖς δὲ δίδωσιν χάριν L P 81 180 431 459 1842 2774 || lac Ὑ 50 ψ 54 ψ 74 C 048 0166 0173 0246 631 1846 2180 ὡς 156 ὡς 170 ὡς 122 ὡς 1126.  The reading without δὲ δίδωσιν χάριν is older (Origen, 3rd century).

82 4:6b About the Greek word δῖο Blass says in BDF §451(5), "Διό (διόπερ) is properly used to introduce a subordinate relative clause (from δ ἢ), but this limitation has been lost." The BDAG lexicon defines δῖο 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 δῖο. 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 δῖο as "accordingly" here, even though I like the brevity of the word "thus." I do not think it accurate to render it "therefore" here.

83 4:7a txt ὑποτάγητε ὑμῖν Ὑ A B K L P 049 38 1233 945 1175 1241 1243 1448 1505 1611 1678 1735 1739 1852 2138 2298 2344 2492 2805 lat-syr-cop-cyr-nil-anc ps-oec TR TG WH AT VS RP SBL NA28 || ὑποτάγητε ὑμῖν 056 0142 1596 lat-s,t geo max-conf || lac ψ 50 ψ 54 ψ 74 C 048 0166 0173 0246.

84 4:7b txt ἀντίστητε δὲ Ὁ ἀ 049 056 0142 33 81 307 945 1175 1448 1505 1611 1735 1739 1852 2138 2296 2805 lat-f,v syr cop bo max-conf TG WH VS RP SBL NA28 || ἀντίστητε ὢ K L P 5 93 1241 1243 1678 2080 2492 1596 cop 548 and-cr-cyr-did-iei-mar-c-nil-anc or ps-oec TR AT DP || ἀντίστητε ὡς 321 456 2344 || καὶ ἀντίστητε 631f lat-s || lac ψ 50 ψ 54 ψ 74 C 048 0166 0173 0246. The reading without δὲ is older (Origen, 3rd century).
Jas 4:9  

tαλαπωρήσατε καὶ πενθήσατε καὶ κλαύσατε· ὁ γέλως ύμῶν εἰς πένθος μεταστραφήτω καὶ ἡ χαρὰ εἰς καθήμενον.

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

Jas 4:10  

tατεινώθητε ἐνώπιον τοῦ κυρίου, καὶ υψώσει ύμᾶς.

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

Jas 4:11  

Μὴ καταλαλεῖτε ἀλλήλων, ἀδελφοί· ὁ καταλαλῶν ἀδελφοῦ καὶ κρίνων τὸν ἀδελφὸν αὐτοῦ καταλαλεῖ νόμον καὶ κρίνει νόμον· εἰ δὲ νόμον κρίνεις, οὐκ εἰ πιστίς νόμου ἄλλα κρίτης.

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

eἰς ἐστιν ὁ νομοθέτης ὁ δυνάμενος αὐτὸν καὶ ἀπολέσαι· σὺ δὲ τίς εἶ, ὃς κρίνεις τὸν ἄλλον;  

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

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Jas 4:13 'Αγε νῦν οἱ λέγοντες· Σήμερον καὶ αύριον πορευομέθα ἐντὸς τῆς πόλιν καὶ ποιήσομεν ἐκεῖ ἔναν καὶ ἐμπορευομέθα 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 οἴτινες οὐκ ἔπιστασθε τὸ ἦδερ τῆς αὐριον· ποία γὰρ ἡ ζωή ὑμῶν· ἀτύχης γὰρ ἦσται ἢ ἦδερ τῆς αὐριον· φανομένη, ἐπείτα δὲ καὶ ἀφανιζομένη.

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.

Jas 4:15 ἀντὶ τοῦ λέγειν ὑμᾶς· Ἐάν ὁ κύριος θελήσῃ, καὶ ζήσωμεν καὶ ποιήσωμεν τούτο ἢ ἐκεῖνο.

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

Jas 4:16 νῦν δὲ καυχάσθε ἐν ταῖς ἀλαζονείασι υμῶν· πᾶσα καύχησις τοιαύτη πονηρά ἦστιν.

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

Jas 4:17 εἰδότι οὖν καλῶν ποιεῖν καὶ μὴ ποιοῦντι, ἀμαρτία αὐτῷ ἦστιν.

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

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Chapter 5

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

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

Jas 5:2 ὁ πλοῦτος ὑμῶν σέσηπτεν, καὶ τὰ ἰμάτια ὑμῶν σιπόβρωτα γέγονεν,

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

Jas 5:3 ὁ χρυσός ὑμῶν καὶ ὁ ἄργυρος κατίωται, καὶ ὁ ἰὸς αὐτῶν εἰς μαρτύριον ὑμῶν ἔσται καὶ φάγεται τὰς σάρκας ὑμῶν.⁴ ως πιρ. ἐθησαυρίσατε ἐν ἐσχάταις ἡμέραις.

3Your gold and silver are tarnished, and their corrosion will be a testimony to you, and eat your bodies like fire. You have stored it up in the last days.⁵

Jas 5:4 ἵδον ὁ μισθὸς τῶν ἐργατῶν τῶν ἀμησάντων τὰς χώρας ὑμῶν ὁ ἀπεστερημένος ⁶ ἀφ’ ὑμῶν κράζει, καὶ αἱ βοιν τῶν θερισάντων εἰς τὰ ὡτα Κυρίου Σαβαὼθ εἰσελθὸν.⁷

4Behold, the wage is crying out, which for the laborers who sickled your fields, which you deprived them of. ⁸ And the cries of those who worked the harvest have gone into the ears of the Lord of Armies.

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⁴ Some interpreters in history have thought it is fire the rich have stored up in the last d
⁵ Other 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 ἱὸς 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.
⁶ Other take determinate, 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 ἱὸς 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.
⁷ Some interpreters 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 ἱὸς 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.
⁸ Other take determinate, 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 ἱὸς 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.

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Jas 5:5 ἐτρυφήσατε ἐπὶ τῆς γῆς καὶ ἑσπαταλήσατε, 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.  

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.
Patiently endure therefore brethren, until the coming of the Lord. Behold, the farmer expects the valuable fruit of the earth, waiting patiently on it until it gets the early and the latter rain.

Jas 5:8 μακροθυμήσατε καὶ ὑμεῖς, στηρίξατε τὰς καρδίας ὑμῶν, ὅτι ἡ παρουσία τοῦ κυρίου ἡγγίκεν.

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

Some manuscripts not having ὑπότον (rain) consequently understand the farmer as the subject of λάβῃ and therefore read, "he waits patiently until he receives the early and the later crop."

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Jas 5:9  μὴ στενάζετε, κατ’ ἀλλήλων, ἀδελφοί, ἵνα μὴ κριθῆτε· ἵδον ὁ κριτής πρὸ τῶν θυρῶν ἐστίκεν.

9 Do 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 κακοπαθείας, καὶ τῆς μακροθυμίας τοὺς προφίτας, οἱ ἐλάλησαν τῷ ὄνοματι Κυρίου.

10 Receive 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.

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111 5:9 txt κατ’ ἀλλήλων ἀδελφοί L 049 323 1243 2492 syrP ps-oec TR AT RP // κατά ἀλλήλων ἀδελφοί N // 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 syrP TG WH VS SBL NA28 // ἀδελφοί κατά ἀλλήλων (048?) 630 // ἀδελφοί μου κατ’ ἀλλήλων A (048?) 33 81 1175 1735 2344 2805 antioch // lac ps23 p54 C (048) 0166 0173 0246. The uncial 048 reads here only φο, but because of where those letters are positioned it probably reads as the uncial B, or with the uncial A, or the minuscule 630, that is, those readings that have the word ἀδελφοί first before the other words.

114 5:10a txt ἀδελφοί μου 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 syrP coph ψ163 ψ164 ψ165 TG WH VS SBL NA28 // lac ps20 ps23 p54 p74 C 048 0166 0173 0246 ε596. 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:


lac ps20 ps23 p54 p74 C 048 0166 0173 0246 ε596.

116 5:10c txt τῷ ὄνοματι κυρίου A L Ψ 049 056 0142 81 323 1678 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 ὄνοματι κυρίου ψυχτείμα // ἐν τῷ ὄνοματι αὐτοῦ 1852 // lac ps20 ps23 p54 p74 C 048 0166 0173 0246 ε596. 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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Behold we consider fortunate those who patiently endure. You have heard about the patience of Job. And observe the Lord's result, how he is full of compassion and merciful.

Pró πάντων δέ, ἀδελφοί μου, μηδὲνυμέντε, μηδὲ τὸν οὐρανὸν μητὲ τὴν γῆν μητὲ ἄλλον τινά ὅρκον· ἦτο δὲ ὕμων τὸ Ναὶ ναὶ καὶ τὸ Ὡμ οὐ, ἵνα μὴ εἰς ὑπόκρισιν πέσητε.

But 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," so that you not fall into hypocrisy.

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

Ἀσθενεῖ τις ἐν ὑμῖν; προσευχέσθω· εὐθυμεῖ τις; ψαλλότω.

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.

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.
Jas 5:16 ἐξομολογεῖσθε ἀλλήλοις τὰ παραπτώματα καὶ εὐχέσθε ύπερ ἀλλήλων, ὅπως ἰαθήτη. πολὺ ἑσηεὶ δέησις δικαίου ἐνεργουμένη.

16 Confess 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 οἰμοταιθής ἦμιν, καὶ προσευχὴ προσημέτο αυτὸ τῷ μὴ βρέξαι, καὶ οὐκ ἔβρεξεν ἐπὶ τῆς γῆς ἐναυστὸς τρεῖς καὶ μίνας ἓς.

17 Elijah 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 προσημέτο, καὶ ὁ οὐράνιός ὑετὸν ἐδωκεν καὶ ἦ γῆ ἐβλάστησεν τὸν καρπὸν αὐτῆς.

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

Jas 5:19 Ἀδελφοί, εἶν τις ἐν ὑμῖν πλανηθῇ ἀπὸ τῆς ἀληθείας καὶ ἐπιστρέψει τις αὐτῶν.

19 Brethren, if any among you wanders away from the truth and someone turns him back around,

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Jas 5:20 γινωσκέτω ὅτι ὁ ἐπιστρέψας ἀμαρτωλὸν ἐκ πλάνης ὁδοῦ αὐτοῦ σώσει ψυχὴν ἐκ θανάτου καὶ καλύψει πλῆθος ἀμαρτιῶν.

εἰ δὲ ἐπιστρέψει ὁ ἀμαρτωλός ἐκ πλάνης ὁδοῦ αὐτοῦ, ὁ δὲ ἐπιστρέψας ἐκ πλάνης ὁδοῦ ἀμαρτωλός, σώσει ἑαυτὸν ἀπὸ καθαρτίας καὶ καλύψει πλῆθος ἀμαρτιῶν.

20οἱ ἐκ τοῦ θανάτου καὶ τῆς καλύψεως τῶν πλευρῶν τῶν ἁμαρτιῶν

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

<table>
<thead>
<tr>
<th>MS symb</th>
<th>Date</th>
<th>Alt</th>
<th>Location</th>
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http://bibletranslation.ws/palmer-translation/
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<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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<td>Readings in the Spanish-(Gallic)-Irish Vulgate tradition (cf. VL p. 6). Parts of S and F attested also by Vulgate witnesses and also the rest of the non-V readings of the same Vulgate witnesses other than errors and the like (cf. VL p. 60*). Principal witnesses: 32- itw, 53, and families Δ and Σ, where they differ from V; also AU (Augustine), QU (Quodvultdeus), FU (Fulgentius), CAr, RUF, HI.</td>
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<td>lat-g</td>
<td>VI</td>
<td>- Peculiar readings of 53, itw, alone or with 32, itw, and G, and the equally valuable peculiar readings of these two witnesses or of 251 (cf. VL p. 64*). In effect, readings supported by 53, or 32 53 G, or 32 G, or 251.</td>
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<td>lat-a</td>
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<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>cop²sa</td>
<td>III-X</td>
<td>Sahidic Coptic; there are many fragments, plus later editions</td>
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<tr>
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<td>IX var.</td>
<td>Bohairic Coptic; there are many fragments, plus later editions</td>
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CHURCH FATHERS:

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<td>anast-s</td>
<td>VI</td>
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<td>andr-cr</td>
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<td>antioch</td>
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<table>
<thead>
<tr>
<th>Abrev.</th>
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</table>
It is not for Christian scholars to fear true criticism or its results: the object of true criticism is not to alter scripture dogmatically on the judgment of any individual, but it is to use the EVIDENCE which has been transmitted to us, as to what the holy men of God, inspired by the Holy Ghost actually wrote. In this, as in any other Christian service, the blessing and guidance of God may be sought, by those who know the privileges resulting to the believing soul from the redemption of His Son.” (Tregelles's Greek New Testament: Introductory Notice, Part 1, ii).
### Byzantine Greek Variants that do now show up in Greek Manuscripts of James until the 9th Century

<table>
<thead>
<tr>
<th>Variant Verse</th>
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<th>1st Grk MS</th>
<th>Date</th>
<th>Non-Greek MS if earlier</th>
<th>NA28 text (except where noted)</th>
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<td>IX</td>
<td>omit (NA27)</td>
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