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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IAKΩBOY
The Epistle of James

Chapter 1

Jas 1:1 Ἰάκωβος θεοῦ καὶ κυρίου Ἰησοῦ Χριστοῦ δούλος 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 ¶ Πάσαν χαρὰν ἤγγισασθε, ἀδελφοί μου, ὡς οὖν πειρασμοῖς περιπέσητε ποικίλοις,
2Consider it pure joy, my brethren, when you fall into all sorts of trials,

Jas 1:3 γινώσκοντες ὅτι τὸ δόκιμον ὑμῶν τῆς πίστεως κατεργάζεται ὑπομονή.
3because you know that the testing of your faith produces endurance.

Jas 1:4 ἤ δὲ ὑπομονή ἐργὸν τέλειον ἔχετω, ἵνα ἤτα τέλειοι καὶ ὅλωκληροι, 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, αἰτεῖτο παρὰ τοῦ διδόντος θεοῦ πάσιν ἀπλῶς καὶ οὐκ ἀνειδίζοντος, καὶ δοθῆσαι αὐτῷ.
5And if any of you lacks wisdom, he should request it from God, who gives to everyone cheerfully without complication or lecturing, and it will be given to him.

Jas 1:6 Αἰτεῖτο δὲ ἐν πίστει, μηδὲν διακρινόμενος, ὅ γὰρ διακρινόμενος ἐστὶν κλώδωνι θαλάσσης, ἀνείδιζομένῳ καὶ ῥήπτιζομένῳ.
6Only he must ask with faith, not doubting at all. For he who doubts is like a wave of the sea driven back and forth by the wind.

Jas 1:7 μὴ γὰρ οἴεσθω ὁ ἀνθρώπος ἐκείνος ὅτι λήψεται τι παρὰ τοῦ κυρίου
7That kind of person should certainly stop thinking he will receive anything from the Lord.

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1 1:3 txt δοκίμον P74 Ν A B C K L P Ψ 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 tsa,bo syrh,h lac P20 P23 P54 P100 048 0166 0173 0246. In Koine Greek, δοκίμον can mean the same as δόκιμον. Compare 1 Peter 1:7.

2 1:5 txt οὐκ K 049 056 0142 1678 AT RP || μη K A B C L P Ψ 33 81 323 945 1175 1241 1243 1448 1505 1611 1735 1739 1852 2138 2298 2344 2464 2492 2805 596 bas did max-conf ps-oec TR TH WH VS SBL NA28 || indeterminate lat cop syr || lac P20 P23 P54 P74 P100 048 0166 0173 0246.

3 1:7 txt ὅτι λήψεται τι Β᾿ L P Ψ 056 0142 33vid 81 93 323 945 1243 1448 1505 1611 1735 1739 1852 2138 2298 2344 2464 2492 2805 596 LAT AT VS RP || ὅτι λήψεται K Κυρίου 1241 || λήψεται τι 621 1842 cop? nil-anc || ὅτι λήψεται τι Α B* C 049 1175 chrys cyr ps-oec lat-f,v syr cop? eth TG WH VS SBL NA28 || ὅτι λήψεται τι N C* vid lat-g || lac P20 P23 P54 P74 P100 048 0166 0173 0246. The difference between λήψεται and λήψεται is an accepted variation in spelling, with the same meaning. The former is harder to pronounce. Both μ and ψ are bilabials, but the μ requires a brief instance of voiceless before the ψ. 1 suspect that the μψ form is the earliest, and exists because of the fact that the μ is present in the related word λαμβάνω. See 1:12 where the same variant occurs, and the μψ form is clearly the earliest NT form. This issue appears in the epistle of James five times: in 1:7,12; 2:1,9; 3:1.

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Jas 1:8 ἄνηρ ὑπομένει πειρασμόν, ὅτι δόκιμος γενόμενος λήμνεται τὸν ξυῖον τῆς ζωῆς, ὅπερ πηγγείλατο ὁ κύριος τοῖς ἀγαπώσιν αὐτῶν.

9 The man is unskilled, 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.
Jas 1:14 ἐκαστὸς δὲ πειράζεται ὑπὸ τῆς ἱδίας ἐπιθυμίας ἐξελκόμενος καὶ δελεαζόμενος.

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

Jas 1:15 εἰς ἡ ἐπιθυμία συλλαβοῦσα τίκτη ἁμαρτίαν, ἢ δὲ ἁμαρτία 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 πλανάσθη, ἀδελφοί μου ἁγαπητοί.

16 Do not be deceived, my beloved brethren.

1:17 Πᾶσα δύσις ἁγαθῆ καὶ πᾶν δόρυμα τέλειον ἀνωθὲν ἔστιν, καταβαίνον ἀπὸ τοῦ πατρός τῶν φώτων, παρ’ οὐκ ἐν’ ἐνταλμαὶς ἡ ποσκίασμα. 12

17 All good13 giving, and every perfect gift is from above, coming down from the father of lights, with whom there is no varying or shadow from turning.14

Jas 1:18 οὖν ἡ ποσκίασμα ἀπεκόπησεν ἡμᾶς λόγῳ ἁλθείας, εἰς τὸ ἐγέρση ἡμᾶς ἀπαρχῆ 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.

1:17a ἐνί was poetic for εὖ, both Epic and Attic. ἐνί was also dative from εὖ. But also ἐνί for ἐνετῇ, ἐνει, or ἐνέστην. v. ἐνει. Acc. to Blass, BDF §98, ἐνί appears in the NT with the meaning 'there is,' and always with the negative. See also 1 Cor 6:5; Gal 3:28, Col 3:11.

1:17b παραλλαγῇ ἡ τροπῆς ἀποσκίασμα Κ2 Α C K L Ψ 045 056 0142 81 321 945 1175 1241 1448 1678 1735 1739 1852 2298 2344 2464 2492 2574 2805 syr-h ath did ioh-philvid phot ps-oe TR TG WH AT VS RP SBL NA28 // ἐπιθυμίαις τοῦ πατρὸς τῶν φώτων, παρ’ οὐκ ἐν’ ἐνταλμαίς Ψ 054 048 0166 0173 0246. The word ἐνί could have meant ἐν, εἰς or also ἐν ἐνταλμαίς. This is why I placed the versions together with the second reading, ἐνταλμαίς. The ἐνί in the uncials would mostly have had no diacritics. ἐνί was poetic for ἐν, both Epic and Attic, also in Ionic prose. ἐνί was also dative from εἰς. But also ἐνὶ for ἐνετῇ, ἐνει, or ἐνέστην. v. ἐνει. Acc. to Blass, BDF §98, ἐνί appears in the NT with the meaning 'there is,' and always with the negative. See also 1 Cor 6:5; Gal 3:28, Col 3:11.

1:18a Good here is set off parallel to the "bad" of v. 13. God is unskilled in giving the bad giving of things like temptation, but the good giving is from God.

1:18b This is a dig against the gods of the gentiles, the planets. When the earth or other planets turn around or spin, it becomes dark on the other side, the shadow side, where it once was light. This back and forth between light and dark is pervasive in nature. All plants and animals have rhythm with that change between light and dark. But God invented light, he is the father of lights, and in him is no darkness at all, 1 John 1:5. In his city, the New Jerusalem, there will be no more night, Revelation 21:25, 22:5. "And the city has no need of either a sun or a moon to shine in it, for the glory of God has illumined it, and its lamp is the Lamb." Revelation 21:23.

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Jas 1:19 "Ωστε, ἀδελφοὶ μου ἁγαπητοί, ἐστώ πάς ἄνθρωπος ταχὺς εἰς τὸ ἀκούσαι, βραδύς εἰς τὸ λαλῆσαι, βραδύς εἰς ὁργήν.

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

Jas 1:20 ὀργή γὰρ ἀνδρὸς δικαιοσύνην θεοῦ οὐ κατεργάζεται. 17

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

Jas 1:21 διὸ ἀποθέμενοι πᾶσαν ῥυπαρίαν καὶ περισσεῖαν κακίας ἐν πραΰτητι δέξασθε τὸν ἐμφυτὸν λόγον τὸν δυνάμενον σῴζα 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 ἄκροαται, παραλογιζόμενοι ἑαυτοὺς.

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

Jas 1:23 ὅτι εἰ τις ἄκροατις λόγου ἔστιν καὶ οὐ ποιητής, οὕτω ἔοικεν ἄνδρὶ 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:

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15 1:19a txt ὅστε ἀδελφοὶ μου ἁγαπητοί, ἐστώ K L P² ψ 049 056 0142 93c 1241 1448 1505 1611 1678 1735 2138 2298 2492c 2805 tr at rp ἀδελφοὶ μου ἁγαπητοί, ἐστώ ἐστώ ἐστώ ἐστώ ἐστώ ἐστώ ἐστώ ἐστώ ἐστώ ἐστώ ἐστώ ἐστώ ἐστώ ἐστώ ἐστώ ἐστώ ἐστώ ἐστώ ἐστώ ἐστώ ἐστώ K L P² ψ 049 056 0142 93c 1241 1448 1505 1611 1678 1735 2138 2298 2492c 2805 tr at rp

16 1:19b The NA28 text has, "You know this, but..." See also II Peter 1:12, Jude 5, etc. The textual variant ἐς in this verse must come hand in hand with the indicative mood of ὁδὸν which is ἵστε. See also Hebrews 12:17 where ἵστε is used. We should already know the parts of Proverbs 17:27, 28 and other parts of the Bible.
Jas 1:24 κατενόησεν γὰρ ἑαυτὸν καὶ ἀπελέλυθεν καὶ εὐθέως ἐπελάθετο ὁπότεος ἤν.

24for 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 ἑλευθερίας καὶ παραμένων, οὗτος οὐκ ἀκροατής ἐπιληπτομένης γενόμενος ἀλλὰ ποιητὴς ἔργου, οὗτος μακάριος ἐν τῇ ποιήσει αὐτοῦ ἔσται.

25But he who focuses intently into the perfect law, the law of liberty, and stays with it, 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 Εἰ τις δοκεῖ θρησκός εἶναι ἐν ὑμῖν,23 μὴ χαλιναγωγῶν γλώσσαν αὐτοῦ24 ἀλλὰ, ἀπατῶν καρδίαν αὐτοῦ.25 Τούτου μάταιος ἡ θρησκεία.

26If 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 Κ L Ψ 049 056 0142 1448 1505 1611 1678 Z 2138 syrP eth? / οὗτος 1678T / οὗτος Κ A B C 0173 33 81 945 1175 1241 1243 1735 1739 1852 2298 2344 2464 2805 (596 lat-s,f,v copP h syrP cop? eth? TG WH VS SBL NA28 / lac P20 P37 P54 P74 Ψ100 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 do. 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 Κ A B C Ψ 0173 33 81 323 945 1175 1241 1243 1448 1505 1611 1735 1739 1852 2138 2344 2464 2805 (596 lat-s,f,v copP h syrP, h eth TG WH VS SBL NA28 / lac P20 P37 P54 P74 Ψ100 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 (596 antioch cyr ps-oec TR TG AT VS RP SBL NA28 / αὐτοῦ Κ A C / αὐτοῦ 049 βιβλιοθήκη / έαυτοῦ B P 0173 βιβλιοθήκη 1175 1505 1611 1852 2138 WH / indeterminate lat cop syr / lac P20 P37 P54 P74 Ψ100 048 0166 0246.

1:26c txt καρδίαν 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 (596 antioch cyr ps-oec TR TG SCR AT VS RP SBL NA28 / καρδίαν αὐτοῦ DP / καρδίαν αὐτοῦ Κ A P 049 0173 / καρδίαν έαυτοῦ Β C 1505 1852 2805 WH / καρδίαν 1611 / indeterminate lat cop syr / lac P20 P37 P54 P74 Ψ100 048 0166 0246

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Jas 1:27 My brethren, you should not hold the faith of our glorious Lord Jesus Christ with partiality to personages.

Jas 2:2 If a man enters your meeting, dressed in bright clothes, and a poor man also enters, dressed in dirty clothes, 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 παρά θεός 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 παρά θεός 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, θεός only occurs here as the object of a preposition; the other 3 occurrences of θεός in Jas occur as objects of finite verb forms (Jas 2:23; 4:7; 4:8). In fact, nowhere else in James does occur θεός with the article as the object of any preposition. On the other hand, in James 1:13 we find the only other instance of θεός as object of a preposition in that book, and guess what? -- it is ἀποθεόου without an article, just as in the construction of Jas 1:27!"

1:27b i do not think God gives you credit for "looking after the orphan and the widow during their hard times" if you do that by paying taxes and relying on the government to do it.

Chapter 2

Jas 2:1 My brethren, you should not hold the faith of our glorious Lord Jesus Christ with partiality to personages.

Jas 2:2 If a man enters your meeting, dressed in bright clothes, and a poor man also enters, dressed in dirty clothes, 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 παρά θεός 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 παρά θεός 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, θεός only occurs here as the object of a preposition; the other 3 occurrences of θεός in Jas occur as objects of finite verb forms (Jas 2:23; 4:7; 4:8). In fact, nowhere else in James does occur θεός with the article as the object of any preposition. On the other hand, in James 1:13 we find the only other instance of θεός as object of a preposition in that book, and guess what? -- it is ἀποθεόου without an article, just as in the construction of Jas 1:27!"

1:27b i do not think God gives you credit for "looking after the orphan and the widow during their hard times" if you do that by paying taxes and relying on the government to do it.
Jas 2:3 καὶ ἐπιβλέψητε ἵπτι τὸν φοροῦντα τὴν ἐσθήτα τὴν λαμπρὰν καὶ ἐπιτης αὐτόν. 31 Σὺ κάθοι ὄντος καλῶς, καὶ τῷ πτωχῷ ἐπιτης· Σὺ στήθι ἐκεῖ, ἵνα κάθοι ὄντος ὑπὸ τὸ ὑποπόδιον μου, 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 οὐ διεκρίθητε ἐν ἐαυτοῖς καὶ ἐγένεσθε κριταὶ διαλογισμῶν πονηρῶν; are you not then discriminating between each other, and become judges with evil thoughts?

Jas 2:5 άκούσατε ἄδελφοι μου ἀγαπητοί, οὐχ ὁ θεὸς ἐξελέξατο τοὺς πτωχοὺς τοῦ κόσμου πλουσίους ἐν πίστει καὶ κληρονομίας τῆς βασιλείας ή ἐπηγγελασα αὐτῶν;

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 ἠμείσατε τὸν πτωχόν. οὐχ ὁ πλουσίος καταδυναστεύουσιν ὕμων, καὶ αὐτοὶ ἔλκουσιν ὑμᾶς εἰς κριτήρια;

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

Jas 2:7 οὐκ αὐτοί βλασφημοῦσιν τὸ καλὸν ὅνομα τὸ ἑπίκληθεν ἐφ’ ὑμᾶς;

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

Jas 2:8 Εἰ μέντοι νόμον τελείτε βασιλικὸν κατὰ τὴν γραφὴν Ἀγαπηταῖς τὸν πλησίον σου ὡς σεαυτόν, καλῶς ποιεῖτε·

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

30 2:3a txt καὶ ἐπιβλέψητε Κ Λ 049 056 0142 33 81 1735 2344 ἥ596 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 syrp ‖ lac Ψ20 23 25 Ψ54 P100 048 0166 0173 0246
31 2:3b txt είπητε αὐτῷ Κ Λ 049 056 0142 945 1241 1739 2298 2492 2924 lat-t syrp copsa,bo antioch ps-oec TR AT RP ‖ εἰπητε Ψext Κ Α Β Ψ 33 81 1175 1243 1448 1505 1611 1735 1852 2138 2344 2805 lat-s,f,ν copbooms syrh TG WH VS SBL NA28 ‖ lac Ψ20 23 25 Ψ54 P100 048 0166 0173 0246
32 2:3c txt εἴκει ή κάθου ύπαν Κ Λ 049 056 0142 1735 1448 2344 2464 2805 syrp copbo ps-oec TR AT RP ‖ κάθου ύπαν Ψext copsa,ms ‖ Εἴκει καὶ κάθου ύπαν C2 copsa,ms ‖ Εἴκει καὶ κάθου ύπαν Ψ4 ‖ Εἴκει ̄ κάθου ύπαν Ψ4 ‖ Εἴκει ̄ κάθου Ψ A 33 81 11448 1505 1611 2138 lat-n syrh copsa,ms eth syr TG VS VUBS 2 ̄ εἰκεῖ καὶ κάθου C ̄ εἰκεῖ καὶ κάθου Ψ 945 1175 1241 1243 1739 1852 2298 2492 2805 lat-f copsa,ms WH SBL NA28 ‖ lac Ψ20 23 25 Ψ54 P100 048 0166 0173 0246. Quite interesting is the reading of C*, στήθη ἐκεῖ καὶ κάθου, "stop there and sit below my footstool."
34 2:4 txt καὶ οὐ διεκρίθητε Κ Λ 049 056 0142 5 93 307 468 1678 2464 ps-oec TR AT RP NA28 ‖ οὐ διεκρίθητε Ψ A B² C 33 81 945 1175 1241 1448 1505 1611 1735 1739 2080 2138 2298 2434 2492 2805 (*596 lat-v syrplh eth antioch syr TG WH VS VUBS SBL ‖ οὐ διεκρίθητε Ψext 1852 lat-f ‖ καὶ διεκρίθητε 323) 7 cop ‖ lac Ψ20 23 25 Ψ54 Ψ74 P100 048 0166 0173 0246
35 2:6 Blass says the definite article in τὸν πτωχὸν is anaphoric, in reference back to verse 2, where a rich man and a poor man enter. You have devalued that beggar. Or dishonored that beggar. But if we render this “you have dishonored the poor man,” it has an ambiguous meaning; that is, “poor man” also means “pitiful man,” and that is not what is being taught here. He was too poor, didn’t have enough income to have new clothes. Or too poor to pay a launderer. But he is not to be pitied.
But if you show partiality to personages, you are committing a sin, convicted by that law as violators.

Now whoever keeps the whole rest of the law, and only violates in one matter, he has become guilty of all of it.
For that which says "Do not commit adultery" also says "Do not commit murder." So if you do not commit adultery, but you commit murder, you have become a violator of the law.

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

For judgment without mercy comes to those who act without mercy. Triumphant though is mercy over judgment.
Jas 2:14  Τί τὸ ὑφέλος, ἀδέλφοι μου, ἐὰν πίστιν λέγη τις ἔχειν ἐργα δὲ µὴ ἔχῃ; µὴ δύναται ἢ πίστις σῶσαι αὐτόν;

14 What good is it, my brethren, when someone claims to have faith, but he has no works? Is such a faith really able to save him?
Jas 2:15  ἐὰν δὲ ἀδέλφος ἢ ἀδελφή γυμνοὶ ὑπάρχωσιν καὶ λειπόμενοι ὂσιν τῆς ἐφημέρου τροφῆς,

15 Now if a brother or sister has no coat and they are lacking daily food,
Jas 2:16  εἰπή τις αὐτοῖς ἐς ὑμῶν· Ὑπάγατε ἐν εἰρήνῃ, θερμαίνεσθε καὶ χορτάζεσθε, µὴ δῶτε δὲ αὐτοῖς τὰ ἐπιτίθεια τοῦ σῶματος, τί τὸ ὑφέλος;

16 and one of you says to them, "Go with peace, be warmed and fed," but you don’t give to them the basic needs of the body, what good is it?
Jas 2:17  οὕτως καὶ ἢ πίστις, ἐὰν µὴ ἐργα ἔχῃ, ἐκεῖ ἐστιν καθ’ ἐαυτὴν.

17 So this kind of faith by itself, when not having works, is dead.
Jas 2:18 'Ἀλλ' ἐρεῖ τις: Σὺ πίστιν ἐχεις κἀγὼ ἔργα ἔχω. δειξόν μοι τὴν πίστιν σου ἐκ τῶν ἐργῶν σου,17 κἀγὼ δειξῶ σοι ἐκ τῶν ἐργῶν μου τὴν πίστιν μου.19

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 ἐστίν,50 καλῶς ποιεῖς καὶ τὰ δαμόνια πιστεύουσιν καὶ φρύσουσιν.

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

Jas 2:20 θέλεις δὲ γνῶναι, ὅ ἀνθρώπος κενέ, ὅτι ἐκ πίστις χωρίς τῶν ἐργῶν νεκρά ἐστίν;  
20But are you convinced, foolish person, that faith without works is dead?

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Jas 2:21 Ἄβραὰμ ὁ πατὴρ ἡμῶν οὐκ ἔργων ἐδικαιώθη, ἀνενέγκας Ἰσαὰκ τὸν υἱὸν αὐτοῦ ἔπει 
τὸ θυσιαστήριον;

Our father Abraham, was he not justified by means of works, when he offered his son 

Jas 2:22 βλέπεις ὅτι ἡ πίστις συνήργη τοῖς ἐργαῖς αὐτοῦ καὶ ἐκ τῶν ἐργῶν ἡ πίστις ἐτελείωθη, 
See how faith was working together with his works, and through his works his faith 

Jas 2:23 καὶ ἐπληρώθη ἡ γραφὴ ἣν ἠκούσα· Ἐπίπτευσεν δὲ Ἄβραὰμ τῷ θεῷ, καὶ ἔλογισθη αὐτῷ 
was the Greek 

23Thus also was completed the scripture which says, "And Abraham believed God, and 

Jas 2:24 ὁ ὅρατα τοῖνυν ὅτι ἐργάσατο ἄνθρωπος καὶ οὐκ ἐκ πίστεως ἐμόνον. 
You should see then that a person is justified by works and not by faith alone.

Jas 2:25 ὁμοίως δὲ καὶ Ῥαὰβ ἡ πόρνη οὐκ ἐργάσατο ἐδικαιώθη, ὑποδεξαμένη τοὺς ἀγγέλους ἢ καὶ ἐτέρα ὀδύς ἐκβαλοῦσα; 
And in the same way Rahab the prostitute, was she not also justified by works, when 

Jas 2:26 ὁσπερ γάρ τὸ σώμα χορίς πνεύματος νεκρὸν ἔστιν, οὕτως καὶ ἡ πίστις χορίς τῶν ἐργῶν 
For 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 ληψόμεθα 
Not many should be teachers, my brethren, knowing we will get ourselves more 

2:24 txt ὅρατα τοῖνυν ὅτι K L 049 056 0142 323 1448 ὅρατα ὅτι K A B C P Ψ 33 81 

2:25 txt τοὺς ἀγγέλους Φ45 cp Ρ Ψ 049 056 0142 (33 ν. Β. Κ. Τ. Ψ 049 056 0142 (33 ν. Β. Κ. Τ. Ψ 049 056 0142 (33 ν. Β. Κ. Τ. 

2:26 txt τῶν ἐργῶν Α Β Κ Λ Ψ 049 056 0142 33 323 945 1175 1241 1243 1448 1505 

3:1 The verb for "be" or "become" is second person plural, and the verb for "stumble" is first person plural. 

http://bibletranslation.ws/palmer-translation/
Jas 3:2  ἐν τοῖς Σατανῶν τοὺς πετάομεν ἀπαντεῖς. εἰς τις ἐν λόγῳ οὐ πταίει, οὕτως τέλειος ἄνήρ, δυνατὸς 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  ἣδε, τὸν ἔπειτα τοῖς χαλινοῦς εἰς τὰ στόματα βάλλομεν πρὸς τὸ πείθεσθαι αὐτοὺς ἡμῖν, 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  ὅðοι καὶ τὰ πλοῖα, τηλικαὐτα ὤντα καὶ ὑπὸ σκληρῶν ἀνέμων ἐλαυνόμενα, μετάγεται ὑπὸ ἐλαχίστου πηδαλίου ὅποιον ἄν ὅρημ τοῦ εὐθύνοντος βουλήται.

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 ὁ γλῶσσα μικρὸν μέλος ἐστίν καὶ μεγαλαυχεῖ. Ὁ ὅδοι ὅλιγον πῦρ ἥλικην ὑλὴν ἀνάπτει.

5In the same way also, our tongue is a small member, and boasts great feats. See how a small flame sets ablaze such a large forest.

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Jas 3:6 καὶ ἡ γλῶσσα πῦρ, ὁ κόσμος τῆς ἀδικίας οὕτως ἡ γλῶσσα καθίσταται ἐν τοῖς μέλεσιν ἡμῶν, ὡς σπίλουσα ὅλον τὸ σῶμα καὶ φλογίζουσα τὸν τροχὸν τῆς γενέσεως καὶ φλογιζομένη ὑπὸ τῆς γέννησις.

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

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

Jas 3:8 τὴν δὲ γλῶσσαν οὐδείς δύναται ἄνθρωποις δαμάσαι ἀκατάσχετον κακόν, μεστὴ ἰοῦ θανατηφόρου.

8 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 ἄνθρώπους τοὺς καθ’ ὁμοίωσιν θεοῦ γεγονότας.

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

6¹⁰⁰ ἤκαθιστάτον.
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 ὀπῆς βρέυει 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 ἑλαίας ποιήσαι ἢ ἀμπελῶνος σύκα; οὕτως οὐδεμία πηγὴ ἀλυκὸν καὶ 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.70

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

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

70 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 πικρὸν and ἀλυκὸν both mean bitter, James is mixing it up vocabulary-wise. Yes, ἀλυκὸν also can mean salty, but since the context here is a spring, we are still talking about bitter. Thus we see why some early scribes felt the need to clarify and revise the text. The Robinson-Pierpont text would be translated: "Thus neither is it possible for a spring to produce both bitter water and sweet." This is very appealing as more smooth and more clear. But it departs from the pattern of the verse: one thing producing a foreign product; not one thing producing two different kinds of product. In other words, we don't have "It is not possible for a fig tree to produce both figs and olives, or a grapevine to produce both grapes and figs." But then suddenly the Byzantine text changes the pattern of the verse. On the other hand, an editor or scribe may have produced the NA28 reading in order to conform it to the previous pattern. If this latter is what took place, then the reading of Sinaiticus would probably most closely reflect the original, as would von Soden's text.
Jas 3:14  ei δὲ ξῆλον πικρὸν ἐχετε καὶ ἐριθείαν ἐν τῇ καρδίᾳ ὑμῶν, μὴ κατακαυχάσθη καὶ ἡμείς οὕτως κατὰ τὰς ἀληθείας.

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

Jas 3:15  οὐκ ἐστὶν αὕτη ἡ σοφία ἀνωθέννεν κατερχομένη, ἀλλ’ ἐπίγειος, ψυχική, δαμονιώδης.

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

Jas 3:16  ὁποὺ γὰρ ξῆλος καὶ ἐριθεία, έκει ἀκαταστασία καὶ πάν φαῦλον πράγμα.

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

Jas 3:17  ή δὲ ἀνωθέν σοφία πρότον μὲν ἁγνή ἐστιν, ἐπεὶτα εἰρηνική, ἐπεικής, εὐπειθής, μεστὴ ἐλέους καὶ καρπῶν ἀγαθῶν, αδιάκριτος, καὶ 73 ἀνυπόκριτος.

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

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

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

71 3:14 These verbs are in the middle voice, which means the action of the verb is directed back upon self. "Reflexive."

72 3:15 txt αὕτη ἡ σοφία ἀνωθέννεν κατερχομένη Ν A B K L P Ψ 049 33 81 323 1175 1243 1678 1735 2344 2492 TR TG WH AT VS RP SBL NA28 // ἡ σοφία αὕτη ἀνωθέννεν κατερχομένη C 945 1241 1448 1505 1611 1739 1852 2138 2298 2805 1596 syr did syrh // αὕτη σοφία ἀνωθέννεν κατερχομένη 056 0142 // ἡ σοφία ἀνωθέννεν κατερχομένη 1875 // ἀνωθέννεν αὕτη ἡ σοφία κατερχομένη 631 eph // indeterminate lat,f,v syr cop // lac ὑποκριτός ὑποκριτός νοοκριτός 048 0166 0173 0246. The reading of ὑποκριτός is either the Ν or the 056 reading.

73 3:17a txt καὶ ἀνυπόκριτος Ψ 100 K L 049 056 0142 93 307 323 1175 1678 1678 ps-oec TR AT RP // ἀνυπόκριτος Ψ 74 Ν A B C P Ψ 33 81 945 1175 1241 1243 1448 1505 1611 1735 1739 1852 2138 2298 2344 2492 2805 1596 antioch dam did greg-agr lat,f,v cop sa,bo syrh eth TG WH VS SBL NA28 // indeterminate syr cp // lac ὑποκριτός ὑποκριτός νοοκριτός 048 0166 0173 0246.

73 3:17b Or, "without showmanship." This Greek word ἀνυπόκριτος, 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 ἀνυπόκριτος to mean "without drama." The BDAG lexicon, 3rd edition, says for ἀνυπόκριτος here, "pert. to being without pretense, genuine, sincere, lit. 'without play-acting'..."

73 3:18a txt δὲ τῆς Κ 049 93 307 1448 1678 2492 ps-oec TR AT RP // δὲ Ψ 74 Ν² A B C L P 056 0142 33 81 323 945 1175 1241 1243 1505 1611 1735 1739 1852 2080 2138 2298 2344 2492 2805 1596 antioch dam greg-agr TG WH VS SBL NA28 // δὲ Ψ Ν² // omit 2138 arm dam // lac Ψ 20 ὑποκριτός 596 048 0166 0173 0246.

73 3:18b Debrunner in BDF §191(4) in the section about Dative of Agent, says, "καρπὸς...στείρεται τοῖς ποιούσιν εἰρήνην is a dat. commodi; cf. Lk 18:31, 1 P 5:9 (188(I))." 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.

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Chapter 4

Jas 4:1 Πόθεν πόλεμοι καὶ μάχαι ἐν ὑμῖν; οὐκ ἐντεῦθεν, ἐκ τῶν ἡδονῶν ὑμῶν τῶν στρατευομένων ἐν τοῖς μέλεσιν ὑμῶν;

1AWhere do battles and quarrels between you come from? Is it not from this: your pleasures that are making war inside your members?2b

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, 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 αἰτείτε 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 μοιχοί καὶ μοιχαλίδες, οὐκ οἴδατε ὅτι ἡ φιλία τοῦ κόσμου ἐχθρὰ τοῦ θεοῦ ἐστίν; ὃς ἂν οὖν βουλήσῃ φίλος εἶναι τοῦ κόσμου, ἐχθρὸς τοῦ θεοῦ καθίσταται.

4You adulterers and adulteresses, do you not know that love of the world means the enmity of God?81 Whoever chooses to be a friend of the world therefore is rendered an enemy of God.

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77 4:1a txt καὶ 049 056 0142 323 lat-v syr² cop⁴ TR AT RP // καὶ πόθεν Ψ¹⁰⁰ Ν (A) B C P (Ψ) 33 81 307 945 1175 1241 1243 1448 1505 1611 1678 (1735) 1739 1852 2138 2298 (2344) 2492 2805 (596) lat-s,f syrh cop⁶ antioch (cyrl) TG WH VS SBL NA28 // lac Ψ¹⁰⁰ p²³ p⁵⁴ p⁷⁴ 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.

78 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)

79 4:2a txt μοιχοί καὶ μοιχαλίδες Ν² K L P Ψ 049 056 0142 945 1175 1243 1448 1505 1611 1678 1735 2138 2298 2344 2492 2805 phot ps-oec syr² ms TR AT RP // μοιχαλίδες Ψ¹⁰⁰ Ν* A B 33 81 1175 T 1241 1739 1852 lat-f,v syr⁶ TG WH VS SBL NA28 // indeterminate cop // lac Ψ¹⁰⁰ p²³ p⁵⁴ p⁷⁴ C 048 0166 0173 0246

80 4:2b txt ὃς οὖν ὁ σύρῳ Ν² K L P 049 1468 1735 TR TG AT RP // ὃς οὖν ὁ σύρῳ // ὃς ἐὰν ὁ σύρῳ // ὃς ἐὰν οὖν B P 945 1175 1739 2298 2805 WH VS SBL NA28 // ἐὰν οὖν Ψ¹⁰⁰ // ὅς ἐὰν 81 1241 1448 1505 1611 1852 2138 596 antioch dam ps-oec // ὅς ἐὰν L 056 0142 33 323 1243 2344 2492 // indeterminate lat syr⁶ cop // lac Ψ¹⁰⁰ p²³ p⁵⁴ p⁷⁴ C 048 0166 0173 0246. Below is a copy of Ν*, -Codex Sinaicus, with the original hand showing ἐὰν οὖν, and a corrector, Ν², crossing out the epsilon of ἐὰν and writing in the ὃς above it. (Ν¹ added a sigma to the end of βουλήσῃ). The date of Ν² is 7th century.

81 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)

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Jas 4:5 ἵδοκεῖτε ὅτι κενὸς ἡ γραφὴ λέγει. Πρὸς φθόνον ἐπιτοπθεῖ τὸ πνεῦμα ὡς κατοίκησεν ὡς ἐν ἤμιν;

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 μεῖζονα δὲ δίδωσιν χάριν· διό λέγει: 'Ὁ θεὸς ὑπερηφάνως 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 ὑπερηφάνοις· ἀντίστητε δὲ τῷ διαβόλῳ, καὶ φεύξεται ἡ ὤμος·

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

Jas 4:8 ἐγγύσατε τῷ θεῷ, καὶ ἐγνῄσατε υμῖν. καθαρίσατε ταπείνως, ἀμαρτολοί, καὶ ἀγνίσατε 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.

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83 The BDAG lexicon defines διό as: "inferential conjunction. therefore, for this reason." I am writing this footnote because someone objected that I had used the English word "thus" to render the Greek word διό. But Webster's Dictionary says the definition of "thus" includes: "because of this or that; hence, consequently, accordingly." But I love my critics for caring about the accuracy of my work, and I did conclude that it would be more accurate to render διό as "accurately" here, even though I like the brevity of the word "thus." I do not think it accurate to render it "therefore" here.

84 The case of homoioteleuton in L P where δὲ δίδωσιν χάριν in the first part of the verse was confused with the δὲ δίδωσιν χάριν in the last part of the verse.

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http://bibletranslation.ws/palmer-translation/
Jas 4:9  ταλαπωρήσατε καὶ πενθήσατε καὶ κλαύσατε· ὁ γέλως υμῶν εἰς πένθος μεταστραφήτω· καὶ ἡ χαρὰ εἰς κατήφειαν.

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

Jas 4:10  ταπεινώθητε ἐνώπιον τοῦ κυρίου, καὶ ψιψάει υμᾶς.

Humble yourselves in the sight of the Lord, and he will lift you up.

Jas 4:11  Μή καταλαλείτε ἄλληλοι, ἀδελφοί· ὁ καταλαλῶν ἄδελφον καὶ κρίνων τὸν ἄδελφον αὐτοῦ καταλαλεί νόμον καὶ κρίνει νόμον· εἰ δὲ νόμοι κρίνεις, οὐκ εἰς ποιητής νόμου ἄλλα κρίτης.

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  εἰς ἐστιν ὁ νομοθέτης· ὁ δικαιομένος σώζατε καὶ ἀπολέσατε· σὺ δὲ τίς εἰ, ὃς κρίνεις τὸν ἑτέρον;

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

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4:10a txt: tov kuriou <P ¹⁰⁰ L 049 056 93 323 1448 2492 2805 ps-oec TR AT RP NA28 // tov theou 945 1214 1739 2298 cop <bo> slav // kuriou <N A B K P 0142 33 81 307 1175 1243 1505 1611 1678 1735 1852 2138 2344 (596 hes-h or TG WH VS SBL // lac <P ²³ P ³⁴ C 048 0166 0173 0246. The balance of the Coptic witnesses are indeterminate as to the article, as also are lat-s,f,v,t, and the latter even as to kuriou / theou.

4:11 txt: kai L 049 056 0142 93 307 323 1678 antioch ps-oec lat-s,f cop smth TR AT RP // η <P ¹⁰⁰ N A B P 33 81 945 1175 1241 1243 1448 1505 1611 1735 1852 2138 2298 2344 2492 2805 (596 dam lat-v cop smth,bo syrh TG WH VS SBL NA28 // lac <P ²³ P ³⁴ C 048 0166 0173 0246

4:12a txt: o nomobetis <N A K L P 049 056 0142 33 81 1241° 1505 1611 1735 2138 2298 2344 antioch cyr dam did ps-oec TR VS TG AT RP NA28 // indeterminate lat syr cop // nomobetis <P ³⁴ P ¹⁰⁰ B P 88 1175 1241° 1243 1448 1852 2492 2805 cyr WH SBL // lac <P ²³ P ³⁴ C 048 0166 0173 0246

4:12b txt: nomobetis <P ³⁴ K L 049 93 468 522 ps-oec TR RP // nomobetis kai kritis (P ¹⁰⁰) <N A B P 056 0142 18 35 81 307 945 1175 1241 1243 1448 1505 1611 1678 1735 1852 2080 2138 2298 2344 2492 2805 (596 lat-f,v cop smth,bo syrh,h eth antioch cyr dam did TG WH VS SBL NA28 // kai o kritis (P ¹⁰⁰) 467 643 1848 // nomobetis kritis 631 // lac <P ²³ P ³⁴ C 048 0166 0173 0246. The papyrus 100 is partially lacking right here but does have the word kritis. I placed placements around it because it is just indeterminate as to whether it contains the article with it. The Versions are not determine about the presence of the article, but are, when it comes to the main issue, καὶ kritis. Except lat-s is listed as completely indeterminate.

4:12c txt

4:12 txt

http://bibletranslation.ws/palmer-translation/
Come 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,"

94 4:13a txt
καὶ αὐρίον πορευσόμεθα ¹⁰⁰ A L 049 056 0142 1448 1505 1611 16782 2138 2492 ² 5962 ps-oec TR RP
ἡ αὐρίον πορευσόμεθα ¹¹¹ N B 323 945 1739 2298 2344 lat-f,v (syrP eth for ἡ) cop⁸⁸⁸⁸ bo TG WH VS SBL NA28
καὶ αὐρίον πορευσόμεθα ¹¹¹ K P 1175 1243 1678¹ 1852 ² 5961 cyr greg-agr AT DP

95 4:13b txt ποιήσωμεν ¹¹¹ N A K L Ψ 049 056 0142 81 1175 1241 1243 1448 1505 1611 1678 1735 1852 2138 2492 2805
ps-oec TR TG VS RP // ποιήσωμεν φ¹⁰⁰ B P 323 945 1739 2298 2344 lat-f,v cop⁸⁸⁸⁸ bo cyr greg-agr WH AT SBL NA28 //
indeterminate syrp,h // lac φ²⁰⁰ φ²³ φ⁵⁴ φ⁷⁴ C 048 0166 0173 0246

96 4:13c txt ἔνιαυτόν ἑνά A K L Ψ 049 056 0142 33 81 323 1175 1448 1505 1611 1735 1852 2138 2344 2805 lat-hi
syrp,h cyr greg-agr ps-oec TR AT VS RP // ἑνίαυτόν N B P 307 945 1241 1243 1678 1739 2298 2492 lat-f,v cop⁸⁸⁸⁸ bo
TG WH SBL NA28 // lac φ²⁰⁰ φ²³ φ⁵⁴ φ⁷⁴ φ¹⁰⁰ C 048 0166 0173 0246

97 4:13d txt ἐμπορευσόμεθα K L Ψ 049 056 0142 81 307² 1448 1505 1611 1735 1852 2138 2492 2805 ² 596¹⁰⁰⁰⁰ id N A B P 33 323 945 1175 1243 1739 2298 2344 ² 596 lat-v cop⁸⁸⁸⁸ bo cyr greg-agr
TG WH AT VS SBL NA28 // πορευσόμεθα ³⁰⁷ ⁹⁹⁹ ¹²⁴¹ ¹⁶⁷⁸ // indeterminate (but not with ¹²⁴¹) lat-f cop⁸⁸⁸⁸ bo //
indeterminate syr // lac φ²⁰⁰ φ²³ φ⁵⁴ φ⁷⁴ C 048 0166 0173 0246

98 4:13e txt κερδήσωμεν K L Ψ 049 056 0142 33 81 1241 1448 1505 1611 1678 1735 1852 2138 2492 2805 lat-hi
ps-oec TR RP // κερδήσωμεν N A B P 323 945 1175 1243 1739 2298 2344 lat-f,v cop⁸⁸⁸⁸ bo cyr greg-agr TG WH AT VS SBL
NA28 // indeterminate syrp,h cop⁸⁸⁸⁸ bo // lac φ²⁰⁰ φ²³ φ⁵⁴ φ⁷⁴ φ¹⁰⁰ C 048 0166 0173 0246

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Jas 4:14 οἵτινες οὐκ ἔπιστατοῦ τὸ ποιά γὰρ ἡ ἀρετὴ τῆς σώματος μαθητῶν ἡ ἀρετὴ τοῦ ποιήσεως τῆς σώματος.

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 ἐὰν ὁ κύριος θελήσῃ καὶ ζήσωμεν καὶ ποιήσωμεν τούτο ἡ 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 καυχάσθη ἐν ταῖς ἀλαζονείαις ὑμῶν· πᾶσα καύχησις τοιαύτη πονηρά ἐστιν.

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

Jas 4:17 εἰδότα οὖν καλὸν ποιῆν 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.

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Chapter 5

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

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

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

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

Jas 5:3 ὁ χρυσός ὑμῶν καὶ ὁ ὄργυρος κατώταται, καὶ ὁ ἰὸς αὐτῶν εἰς μαρτύριον ὑμῖν ἔσται καὶ φάγεται τὰς σάρκας ὑμῶν.⁴ ὡς πῦρ. ἑθοσαυρίστατε ἐν ἔσχαταις 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.⁶

Jas 5:4 ἰδοὺ ὁ μισθὸς τῶν ἑργατῶν τῶν ἁμησάντων τὰς χώρας ὑμῶν ὁ ἀπεστερημένος ἅφε ὑμῶν κράζει, καὶ αἱ βοιαὶ τῶν θερισάντων εἰς τὰ ὅσα Κυρίου Σαβαωθ εἰσελθήθαιν.⁸

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

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⁴ Jn 8:37; 10:9; 16:13
⁵ Acts 20:35; 2 Cor 9:6,9
⁶ Acts 1:11; 2 Tim 3:17
⁷ Acts 2:11; 3:6
⁸ Acts 3:2; 5:1
⁹ Acts 28:10

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Jas 5:5 ἐτρυφήσατε ἐπὶ τῆς γῆς καὶ ἐσπαταλήσατε, 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.¹¹²

¹¹¹ 5:5 txt
ēθρέψατε τὰς καρδίας ὑμῶν ὡς ἐν ἡμέρᾳ σφαγῆς  Κ K L 048 vid 049 81 323 945 1175 1243 1448 1505 1611 1678 1735 1739 2138 2298 2344 2492 2805 syr  syrP 1241 056 0142
ēθρέψατε τὰς σάρκας ὑμῶν ὡς ἐν ἡμέρᾳ σφαγῆς  Ψ syrP
omit
ēθρέψατε τὰς καρδίας ὡς ἐν ἡμέρᾳ σφαγῆς  Χ* B 33 1852 lat-s,f,vmss cop ps-oec TG WH SBL NA28 P
ēθρέψατε τὰς καρδίας ὑμῶν ὡς ἐν ἡμέρᾳ σφαγῆς  Λ
ēθρέψατε τὰς σάρκας ὑμῶν ὡς ἐν ἡμέρᾳ σφαγῆς  lat-vmss (membra)
lac  Ψ² ¹³ ¹⁴ ²³ ²⁴ ⁵⁴ ⁸⁴ ⁹⁴ ⁵⁰ ⁵¹ C 048 0166 0173 0246

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.

¹¹² 5:6 Or also possibly, "He does not meet you face to face." The word ἀντιτάσσω literally means to place himself opposite you. It can be literal, that is, stand across from you facing you, or it can be figurative, place himself in opposition to you, working against you. If we insist that this is a double entendre referring both to Christ and to other righteous people in general, then "face to face" is not suitable, since Christ did meet those condemning him face to face.

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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.

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

[Greek text with references and notes]
Jas 5:9 μὴ στενάζετε, κατ’ ἀλλήλων, ἀδελφοί, 116 ἵνα μὴ κριθῆτε· ἵδον ὁ κριτὴς πρὸ τῶν θυρῶν ἔστηκεν.

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

Jas 5:10 Ὑποδείγμα λάβετε, ἀδελφοί μου, τῆς κακοπαθείας, 117 καὶ τῆς μακροθυμίας 118 τοὺς προφήτας, οἱ ἐλάλησαν τῷ ὄνομάτι Κυρίου. 119

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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117 5:10a txt ἀδελφοὶ μου Ν K L 049 056 0142 81 323 1678 1735 1852 2298 syrP TR AT RP // omit antioc // ἀδελφοὶ A B P Ψ 945 1175 1241 1243 1448 1505 1611 1739 2080 2138 2344 2492 2805 lat-f,v syrP TG WH VS SBL NA28 // lac Ψ² Ψ⁵⁴ Ψ⁷⁴ C 048 0166 0173 0246 0596. But it's not this simple. See next footnote on the variant in fuller context.
Jas 5:11 ίδον μακαρίζομεν τοὺς ὑπομένοντας, αυτῶν ὑπομονήν Ἰωβ ἱκούσατε, καὶ τὸ τέλος Κυρίου ἰδεῖτε, ὅτι πολύς πλαγχόνος ἐστὶν καὶ οἰκτίρμων.

11Behold 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.

Jas 5:12 Πρὸ πάντων δὲ, ἀδελφοί μου, μή ὁμιλήτε, μήτε τὸν οὐρανὸν μήτε τὴν γῆν μήτε ἄλλον τινὰ ὃτι ἦτοὶ δὲ ὑμῶν τὸ Ναί ναὶ καὶ τὸ Οὐ οὐ, ἵνα μή εἰς ὑπόκρισιν πέσητε.

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

Jas 5:13 Κακοπαθεῖ τις ἐν ὑμῖν; προσευχόθω· εὐθυμεῖ τις; παλλέτω.

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

Jas 5:14 ἀσθενεῖ τις ἐν ὑμῖν; προσκαλεσάθω τοὺς πρεσβυτέρους τῆς ἐκκλησίας, καὶ προσευχῆσον ἐπί αὐτῶν ἀλέιμαντες αὐτὸν ἐλαίῳ. ἔν τῷ ὄνοματι τοῦ κυρίου.

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

Jas 5:15 καὶ ἐὰν ἐκ τῆς πίστεως σώσει τὸν κάμινον, καὶ ἐγερθεὶ αὐτὸν ὁ κύριος· καὶ ἀμαρτίας ἡ πεποιηκώς, ἀφεθήσεται αὐτῷ.

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

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120 5:11a txt ὑπομένοντας K L 049 056 0142 323 1243 1448 1505 1611 1678 1852 2138 ps-oec TR AT RP // ὑπομείναντας Ν Α Β Ψ 33vid 81 945 1175 1241 1735 1739 2298 2344 2492 2805 lat-tv cop54 bo TG WH VS SBL NA28 // indeterminate syr // lac ψ20 ψ23 ψ54 ψ74 C 0166 0173 0246 596. The reading ὑπομείναντας is an aorist (punctiliar) participle, and ὑπομένοντας is a linear participle. One could correctly render both of these as "those who patiently endure." There is no indication of time- past, present, future in either of them, since they are not in the indicative mood. The "aorist" participle means those who endure at some point in time unspecified.

121 5:11b txt ἐστιν K L 049 056 0142 323 1241 1448 1678 1739 2138 2298 2344 2805 lat-tv cop54 bo TG WH VS SBL NA28 // ἐστιν κύριος Β (048 lat cop syr) // ἐστιν ὁ κύριος Ν Α Ψ (048) 33 81 945 1175 1243 1448 vid 1505 1611 1735 1739 1852 2138 2298 2344 2805 (lat cop syr) dam ps-oec TR TG AT SBL NA28 // lac ψ20 ψ23 ψ54 ψ74 C 048 0166 0173 0246 596. The witnesses in parentheses indicate the presence of κύριος but are not decisive about the presence of the article.

122 5:12 txt εἰς ὑπόκρισιν πέσητε K L Ψ 049 056 0142 81 323 1175 1243 1505 1611 1678 1735 2298 antioch ps-oec TR AT RP // εἰς ὑπόκρισιν ἐμπέσητε 1448 1611 1852 2138 // ὑπὸ κρίσιν πέσητε Ν Α Ψ 048 vid 33 945 1241 1739 2344 dam eus lat-tv lat-rellvid TG WH SBL NA28 // [εἰς] ὑπὸ κρίσιν πέσητε VS // ὑπὸ κρίσιν ἐμπέσητε 048 vid 2805 lat-vms lat-rellvid // lac ψ20 ψ23 ψ54 ψ74 C 0166 0173 0246 596.

123 5:12b The phrase ὑπὸ κρίσιν πέσητε here as in the NA28 text, rendered "fall under judgment" means to "fall under the category of," those who are judged. The Byzantine reading εἰς ὑπόκρισιν πέσητε means "so that you not fall into hypocrisy." The NA28 reading is the more difficult one. I wonder if it was an idiom that perhaps had become obsolete. The only difference between the two readings in the all-caps, no spaces and no punctuation format of the uncial manuscripts, is the presence or absence of the word εἰς.

124 5:14 txt αὐτὸν ἐλαίῳ Ν Α Κ Κ L 049 056 0142 81 323 945 1241 1448 1505 1611 1678 1735 1739 1852 2298 2344 2492 2805 (lat-v cop54 bo syr54) anast-s chrys cyr dam eus tr ps-oec TR TG AT VS RP SBL NA28 // αὐτὸν ἐλαίῳ Ψ 2138 // ἐλαίῳ Β Ψ 1175 1243 lat-tv, f cop54 arm dam WH // lac ψ20 ψ23 ψ54 ψ74 C 048 0166 0173 0246 33 596.
16Confess your faults one to another, and pray for one another, so you may be healed. The fully operating prayer\textsuperscript{128} of a righteous person is able to accomplish much.

17Elijah was a human, subject to the same frailties as we are.\textsuperscript{129} And he prayed the prayer for it to rain, and no rain fell on the land for a period of three years and six months.

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

\bibitem{131} Brethren,\textsuperscript{131} if any among you wanders away from the truth and someone turns him back around,
Jas 5:20 γινωσκέτω ὅτι ὁ ἐπιστρέψας ἀμαρτωλόν ἐκ πλάνης ὁδοῦ αὐτοῦ σώσει ψυχὴν ἐκ θανάτου καὶ καλύψει πλῆθος ἀμαρτιῶν.

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

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

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A Few Comments

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

The Epistle of James contains many instances of its author using the same Greek word twice or multiple times. See if you can find these, for starters:
Lifting / raising
Lowering / humbling
replete
accomplish
face

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

Bad giving; i.e., of temptation
Good giving
corrupt wealth
eternal wealth
changing light
steady light

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

James 1:8 A double-minded man is ἄκαταστατος - unstable in all his ways
James 3:8 The tongue is a ἄκαταστατον κακόν - volatile menace.
James 3:16 Where there is envy and rivalry, there is ἄκαταστασία – disorder
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to James Cited Herein

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

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