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 Textus Receptus Greek text, and its translation 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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IAKΩBOY
The Epistle of James

Chapter 1
Jas 1:1 Ἰάκωβος, Θεοῦ καὶ Κυρίου Ἰησοῦ Χριστοῦ δοῦλος, ταῖς διδακτικὰς φυλαίς 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 χαρὰν ἠγίσασθε, 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 δοκίμιον ὑμῶν τῆς πίστεως κατεργάζεται ὑπομονὴν.

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

Jas 1:4 ἡ δὲ ὑπομονὴ ἔργον τελείου ἔχετω, ἵνα ἴτε τελείοι καὶ ὅλοκληροι, ἐν μηδενὶ λειτύμενοι.

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, αἰτεῖτο παρά τοῦ διδόντος Θεοῦ πᾶσιν ἀπλῶς, καὶ οὐκ ὁ νεωπίοντος, καὶ δοθῆται 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 ἐσκε νεκ κλύδωνι θαλάσσης ἀνεμιζομένῳ καὶ ῥιπτιζομένῳ.

Only he must ask with faith, not doubting at all. For he who doubts is like a wave of the sea driven back and forth by the wind.

Jas 1:7 μὴ γὰρ οἰέθω ὁ ἀνθρωπός ἐκεῖνος ὃτι λήψεται 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 13 txt δοκίμιον ψ74 K 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 δόκιμον 110 431 1241 did indeterminate lat-f,v cop24,bo syr,b,h lac ψ20 ψ23 ψ100 048 0166 0173 0246. In Koine Greek, δοκίμιον can mean the same as δόκιμον. Compare 1 Peter 1:7.

2 15 txt οὐκ ψ49 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 2856 bas did max-conf ps-oec TR TG WH VS SBL NA28 did indeterminate lat cop syr lac ψ20 ψ23 ψ74 ψ100 048 0166 0173 0246.

3 17 txt ὅτι λήψεται τι Β΄ Λ Ψ 056 0142 33vid 81 93 323 945 1243 1448 1505 1611 1735 1739 1852 2138 2298 2344 2464 2492 2805 δόκιμον 110 431 1241 did lat-f,v cop24,bo,bo syr,b,h lac ψ23 ψ54 ψ74 ψ100 048 0166 0173 0246.

The difference between λήψεται and λήψεται is an accepted variation in spelling, with the same meaning. The former is harder to pronounce. Both μ and ψ are bilabials, but the μ requires a brief instance of voicelessness before the ψ. I suspect that the μψ form is the earliest, and exists because of the fact that the μ is present in the related word λαμβάνω. See 1:12 where the same variant occurs, and the μψ form is clearly the earliest NT form. This issue appears in the epistle of James five times: in 1:7,12; 2:1,9; 3:1.

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Jas 1:8 ἀνήρ δίψυχος ἁκατάστατος ἐν πάσαις ταῖς ὁδοῖς αὐτοῦ.  
8 A double-minded man is unstable in all his ways.

Jas 1:9 Καυχάσθω δὲ ὁ ἄδελφος ὁ ταπεινὸς ἐν τῷ ὑψεῖ 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 ὡς 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 θεός σὺν τῷ καύσῳ καὶ ἐξήρανεν τὸν χόρτον, καὶ τὸ ἄνθος αὐτοῦ ἐξέπεσεν καὶ ἡ ἐσπερία τοῦ προσώπου αὐτοῦ ἀπώλετο· 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 ἐπίγγειλατο ὁ Κύριος τοῖς ἀγαπᾶσιν αὐτοῦ. 
12 The man is blessed who withstands temptation, for when he is proven worthy, he will receive the crown of life, which the Lord has promised to those who love Him. 
Jas 1:13 μηδὲς πειραζόμενος λεγέτω ὅτι Ἀπὸ Θεοῦ πειράζομαι· ο γὰρ Θεὸς ἀπείραστος ἐστὶν κακῶν, πειράζει δὲ αὐτοῦ οὐδένα. 
13 No one who is being tempted should say, "I am being tempted by God." For God is unskilled in the bad and he does not tempt anyone.

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4 1:8 txt ἀνήρ N A B C K L P Ï 049 056 0142 33 81 307 323 945 1175 1241 1448 1505 1611 1678 1735 1739 1852 2138 2298 2344 2492 2805 596 cyr dam did ps-oec lat-f,v cop54,b03 syrP  ἀνήρ γαρ 61 chrys cyr

5 1:10 See endnote about lowering.

6 1:11 That is, personage. As also "face" in the phrase "respecting of faces" means personages, treating important people better than unimportant people. The meaning here is that while in the Old Testament, it used to be if you were rich, you were a personage, now in the New Testament, James is saying that will fade in importance. To the point that, according to Jesus, the rich in this world will be poor in the next, and the poor in this world will be rich in the next. Another reason not to want to be rich.

8 1:12a txt λήψεται B2 C K L P Ï 049 056 0142 33 81 307 323 945 1175 1241 1448 1505 1611 1735 1739 1852 2138 2298 2344 2492 2805 596 TR AT VS RP // λήψεται P23 P74vid N A B* 1175*/vid 0246 TG WH SBL NA28 // lac P20 P34 P100 048 0166 0173 0246

9 1:12b This blessedness is set off in contrast to the Old Testament concept that if you were rich you were blessed by God, as treated in the verses just previous.

10 1:13 "unskilled," The Greek word means "inexperienced," thus, unskilled. God has never experienced being tempted by the bad, so thus has no skill in tempting others with the bad. But this is set off in contrast to "all good giving" in v. 17.

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Jas 1:14 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 τίκτει ἁμαρτίαν, ἢ δὲ ἁμαρτία ἀποτελεοθείασα 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 πλανάσθε, ἀδελφοί μου ἁγάπητοί.

16 Do not be deceived, my beloved brethren.

Jas 1:17 Πάσα δόσις ἁγαθή καὶ πᾶν δόρυμα τέλειον ἀνωθὲν ἐστίν, καταβαίνον ἀπὸ τοῦ πατρὸς τῶν φώτων, παρ' ὦ οὐκ ἐνι ἡ παραλλαγὴ ἡ τροπὴς ἀποσκίασμα. 12

17 All good giving is from above, coming down from the father of lights, with whom there is no varying or shadow from turning.

Jas 1:18 θαυμάσχεις ἀπεκύψεις ἤμας λόγο ἀληθείας, εἰς τὸ ἐνία ἡ ἁμαρτίας ἀπαρχήν 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.

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Jas 1:19 Ὄστε, ἀδελφοί μου ἁγαπητοί, ἔστω πάς ἄνθρωπος ταχὺς εἰς τὸ ἀκούσαι, βραδύς εἰς τὸ λαλῆσαι, βραδύς εἰς ὄργην.

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

Jas 1:20 ὅργῃ γὰρ ἄνδρος 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 πραύτητι δέξασθε τὸν ἐμφυτὸν λόγον τὸν δυνάμενον σῶσαι 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 ποιμαὶ λόγου καὶ μὴ μόνον ἄκροαται 18 παραλογίζομεν έαυτοῦς.

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

Jas 1:23 ὅτι εἰ τις ἄκροατος λόγου ἐστὶν καὶ οὐ ποιητής, οὗτος ἑαυτεν ἄνδρι κατανοοῦτι 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 ἀδελφοί μου ἁγαπητοί, ἔστω K L P 2 ψ 049 056 0142 1241 1448 1505 1516 1678 1735 2138 2298 2492C 2805 TR AT RP

1:19b The NA28 text has, "You know this, but..." See also II Peter 1:12, Jude 5, etc. The textual variant ἐδὲ in this verse must come hand in hand with the indicative mood of οἶδα which is Ὅστε. See also Hebrews 12:17 where Ὅστε is used. We should already know the things taught in this verse, from reading Proverbs 17:27, 28 and other parts of the Bible.

16 1:20 txt οὐ κατεργάζεται ἐδὲ L P 049 056 0142 0246 323 945 1175 1241 1243 1448 1505 1516 1678 1735 1739 1852 2138 2298 2464 2492 2805 antioch ath ps-oe TR AT RP NA28 ⧫ ὁ ὦν ἐργάζεται Ν Α Β Ζ Ψ 81 93 522 2344 596 dam did TG WH VS SBL ⧫ κατεργάζεται 2492 ⧫ indeterminate lat cop syr ⧫ lac ⧫ 0246 ⧫ 048 0166 0173. 20

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

17 1:22 txt μόνον ἄκροαται ⧫ N Aenantiph Α(Π) f b c k l p ⧫ 049 056 0142 945 1175 1241 1243 1678 1735 1739 2298 2344 2464 2492 2805 dam ps-oe TR (AT RP ἄκροαται) VS NA28 ⧫ ἄκροαται μόνον B 1448 1505 1611 1852 2138 lat-f, v syr ⧫ TG WH SBL ⧫ indeterminate cop ⧫ lac ⧫ 048 0166 0173 2298. 20 The editors of the NA28 / ECM2 consider the two readings to have equal weight.

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Jas 1:24 κατενόησεν γὰρ ἑαυτὸν καὶ ἀπελήλυθεν καὶ εὐθέως ἐπελάθετο ὅποιος 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 παρακάψας εἰς νόμον τέλειον τὸν τῆς ἐλευθερίας καὶ παραμείνας, οὗτος οὐκ ἀκροτήτης ἐπιληψιονῆς γενόμενος ἄλλα ποιητῆς 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 Εἴ τις δοκεῖ θρησκός εἶναι ἐν ύμῖν,23 μὴ χαλιναγωγῶν γλῶσσαν αὐτοῦ ἀλλὰ, ἀπατῶν καρδίαν αὐτοῦ.25 Τοῦτον μάταιος ἢ 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.

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19:23a "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.

21:23b 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.


23:1:25b 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 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.

24:1:26a txt εἶναι ἐν ύμῖν K L Ψ 049 056 0142 2492 cyr ps-oec TR AT RP εἶναι ἐν ημῖν 2298 εἶναι K 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 cop? eth? TG WH VS SBL NA28 lac P20 P34 P74 P100 048 0166 0246

25:1:26b txt 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 AT VS RP SBL NA28 αὐτοῦ K A C αὐτοῦ 049 vid έαυτοῦ B P 0173 vid 1175 1505 1611 1852 2138 WH ἐν indeterminate lat cop syr ἐν indeterminate lat cop syr το λακ P20 P34 P74 P100 048 0166 0246.

26:1:26c 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 K A P 049 0173 καρδίαν έαυτοῦ B C 1505 1852 2805 WH καρδίαν 1611 ἐν indeterminate lat cop syr το λακ P20 P34 P74 P100 048 0166 0246

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Jas 1:27 θησαυρία καθαρά καὶ ἁμαρτίας παρὰ τῷ Θεῷ καὶ πατρὶ αὐτῆς ἐστίν, ἐπισκέπτεσθαι ὁμογενῶς καὶ χήρας ἐν τῇ θλίψει αὐτῶν, ἀσπιλον ἐμεῖν ἀπὸ τοῦ κόσμου.

27Here is a religiousness from our God and Father that is pure and simple: to look after the orphan and the widow during their hard times, and to keep oneself unspotted from the world.

Chapter 2

Jas 2:1 Ἀδελφοὶ μου, μὴ ἐν προσωποποιήσει ἐχεῖτε τὴν πίστιν τοῦ κυρίου ἤμων Ἡσυχοῦ Χριστοῦ τῆς δόξης:

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

Jas 2:2 ἀν γὰρ εἰσέλθῃ εἰς τὴν 27 συναγωγὴν ὑμῶν Ἀνὴρ χρυσοδακτύλιος ἐν ἐσθήτῃ λαμπρᾷ, εἰσέλθῃ δὲ καὶ πτωχὸς ἐν ῥυπαρᾷ ἐσθήτῃ,

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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21:27 txt τῷ Θεῷ Ὑψ. 74 K2 A B C* P Ψ 33 35*vid 81 945 1241 1243 1448 1505 1617 1735 1739 1852 2080 2138 2298 2344 2492 antioch cyri dam epiph ps-oeec TR TG SCR WH AT VS SBL NA28 // Θεῶ K2 C Ψ 93 307 323 1175 1678 2464 2805 596 cyri did RP // indeterminate lat cop syr // lac Ψ20 Ψ23 Ψ54 Ψ100 048 0166 0173 0246. The Robinson-Pierpont text here is just as old a reading, and also is the more difficult reading which might lead scribes to try to clarify. The phrase τῷ Θεῷ καὶ πατρὶ, "our God and Father" is easier to translate than Θεῷ καὶ πατρὶ. On the other hand the Greek manuscript evidence for inclusion of the article is very impressive. The two words τῷ Θεῷ end similarly, and so 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 APO QEOU without an article, just as in the construction of Jas 1:27!"

22:2 txt εἰς τὴν K2 A K L Ψ 049 056 0142 33 81 93 307 945 1241 1243 1448 2 1678 1735 1739 1852 2298 2344 2464 2492 2805 596 TR AT RP // εἰς K2 B Ψ 1175 1448 1505 1611 2138 TG WH VS SBL NA28 // indeterminate lat cop syr // lac Ψ20 Ψ23 Ψ54 Ψ100 048 0166 0173 0246

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Jas 2:3 καὶ ἐπιβλέψητε· ἐπὶ τὸν φοροῦντα τὴν ἐσθήτα τὴν λαμπρὰν καὶ ἐπιτε ταυτῷ. Σὺ κάθου ὁδε καλὸς, καὶ τὸ πτωχὸν ἐπιτε· Σὺ στήθη ἐκεί, ἢ κάθου ὁδὲ ὑπὸ τὸ ὑποποδίον 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 ἀκοῦσατε ἄδελφοι μου ἀγαπητοί, οὐχ οἱ Θεοῦ ἐξελέξατο τοὺς πτωχοὺς τοῦ κόσμου τούτου; πλουσίους ἐν πίστει καὶ κληρονόμους τῆς βασιλείας ἦς ἐπηγγείλατο τοῖς ἀγαπῶσιν αὐτὸν;

5Listen 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 ἤπιστατε τὸν πτωχὸν. οὐχ οἱ πλουσίοι καταδυναστεύουσιν ὑμῶν, καὶ αὐτοὶ ἐλκουσιν ύμᾶς εἰς κριτήρια;

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

Jas 2:7 οὐκ αὐτοὶ βλασφημοῦσιν τὸ καλὸν ὄνομα τὸ ἐπικληθὲν ἐφ᾽ υἱόν;

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

Jas 2:8 Εἰ μέντοι νόμον τελεῖτε βασιλικὸν κατὰ τὴν γραφὴν Ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτόν, καλῶς ποιεῖτε. If you really keep to the royal law according to that scripture, "Love your neighbor as yourself," you are doing well.

28 2:3a txt καὶ ἐπιβλέψητε ΚΑΚ Λ 049 056 0142 33 81 1735 2344 596 lat-v copʰ sa,bo antioch ps-oec TR TG AT RP // __ ἐπιβλέψητε Ψ* // ἐπιβλέψητε δὲ B C P Ψ 945 1175 1241 1243 1448 1505 1611 1739 1852 2138(φ०) 2298 2464 2492 2805 lat-f syrh WH VS SBL NA28 // either syrP // lac Ψ20 Ψ23 Ψ54 Ψ100 048 0166 0173 0246

29 2:3b txt εἴπητε αὐτὸν K Λ 049 056 0142 945 1241 1739 2298 2492 lat-t syrP copʰ sa,bo antioch ps-oec TR AT RP // εἴπητε Ψ* // Κ Λ B C Ψ 33 81 1175 1243 1448 1505 1611 1735 1852 2138 2344 2444 2805 lat-s,ν copʰ sa,bo msms syrh TG WH VS SBL NA28 // lac Ψ20 Ψ23 Ψ54 Ψ100 048 0166 0173 0246

30 2:3c txt ἐκεῖ ἢ κάθου ὁδὲ ΚΑΚ Λ 049 056 0142 1735 1448 2344 2444 2805 syrP copʰ sa,bo ps-oec TR AT RP // ἢ κάθου ὁδὲ copʰ sa,bo // ἐκεῖ καὶ κάθου ὁδὲ C2 copʰ sa,bo // ἐκεῖ καὶ κάθου ὁδὲ Ψ4 // ἐκεῖ καὶ κάθου Α Ψ 33 81 1448 Ψ 1505 1611 2138 lat-v syrP copʰ sa,bo // Κ Λ B C P Ψ 33 945 1175 1241 1243 1448 1505 1611 1735 1852 2298 2492 lat-f copʰ sa,bo syrh WH VS SBL NA28 // lac Ψ20 Ψ23 Ψ54 Ψ100 048 0166 0173 0246. Quite interesting is the reading of Ψ*, στήθη ἐκεῖ καὶ κάθου, "stop there and sit below my footstool."

31 2:4 txt καὶ οὐ διεκρίθητε ΚΑΚ Λ 049 056 0142 9 93 307 468 1678 2464 ps-oec TR AT RP NA28 // oὐ διεκρίθητε ΚΑΚ B2 C 33 81 945 1175 1241 1243 1448 1505 1611 1735 1399 1852 2080 2138 2298 2344 2492 2805 596 lat-v syrP,β eth antioch syr TG WH VS UBS4 // oų διεκρίθητε Ψ // διεκρίθητε Βτυ 1852 lat-f // καὶ διεκρίθητε 323 // Ψ // διεκρίθητε 323 // Ψ // Ψ // lac Ψ20 Ψ23 Ψ54 Ψ74 Ψ100 048 0166 0173 0246

32 2:5 txt τοῦ κόσμου τοῦτού ps-oec TR // τοῦ κόσμου __ lat-s,ψ // τοῦ κόσμου Α2 C2 K Λ Ψ 049 056 0142 1243 1448 1505 1611 2138 2492 2805 AT RP // τοῦ κόσμου Α Β C * 33 945 1175 1739 2298 2344 2805 syrP // TG WH VS SBL NA28 // καὶ τοῦ κόσμου 1241 // ἢ κόσμῳ 323 lat-v // ___ οὐ κόσμῳ Ψ74 // indeterminate syrP cop // lac Ψ20 Ψ23 Ψ54 Ψ100 048 0166 0173 0246

33 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.

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Jas 2:9 εἰ δὲ προσωποληπτεῖτε, ἀμαρτίαν ἐργάξεσθε, 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 ἑνὶ, γέγονεν πάντων ἐνοχὸς.

10Now whoever keeps the whole rest of the law, and only violates in one matter, he has become guilty of all of it.
Jas 2:11 "If you do not commit adultery, but you commit murder, you have become a violator of the law.

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

Jas 2:13 "For judgment without mercy comes to those who act without mercy. Triumphant though is mercy over judgment."
Jas 2:14 Ἰορφείος, ἀδελφοί μου, ἐὰν πίστιν λέγῃς τις ἐχειν ἐργα δὲ μὴ ἐχῃ; μὴ δύνασαι ἢ πίστις σῶσαι αὐτὸν;

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 ἀδελφὸς ἢ ἀδελφῆ γυμνοὶ ὑπάρχωσιν καὶ λειπόμενοι ὄσιν τής ἐφημέρου τροφῆς,

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

Jas 2:16 εἰπή δὲ τις αὐτοῖς ἐξ ὑμῶν. Ὑπάγατε ἐν εἰρήνῃ, θερμαίνεσθε καὶ χορτάζεσθε, μὴ δῶτε δὲ αὐτοῖς τὰ ἐπιτίθεια τοῦ σῶματος, τί τό ὅφελος;

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 ἡ πίστις, ἐὰν μὴ ἐργά ἐχῃ, 14 νεκρὰ ἐστίν καθ’ ἐαυτὴν.

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

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40:2:14 txt Τί τοῦ ὅφελος, ἀδελφοί μου, ἐὰν πίστιν λέγῃς τις ἐχειν ἐργα δὲ μὴ ἐχῃς μὴ δύνασαι ἢ πίστις σῶσαι αὐτὸν;

2:15 ἐὰν δὲ ἀδελφὸς ἢ ἀδελφῆ γυμνοὶ ὑπάρχωσιν καὶ λειπόμενοι ὄσιν τής ἐφημέρου τροφῆς,

2:16 εἰπή δὲ τις αὐτοῖς ἐξ ὑμῶν. Ὑπάγατε ἐν εἰρήνῃ, θερμαίνεσθε καὶ χορτάζεσθε, μὴ δῶτε δὲ αὐτοῖς τὰ ἐπιτίθεια τοῦ σῶματος, τί τό ὅφελος;

2:17 οὕτως καὶ ἡ πίστις, ἐὰν μὴ ἐργά ἐχῃ, νεκρὰ ἐστίν καθ’ ἐαυτὴν.

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

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Jas 2:18 Ἀλλ' ἐρεῖ τίς: Σὺ πίστιν ἔχεις, κἀγὼ ἔργα ἔχω· δείξον μοι τὴν πίστιν σου χωρὶς τῶν ἐργῶν σου, ὁ ἐγὼ δείξω σοι ἐκ τῶν ἐργῶν μου τὴν πίστιν μου.

18Someone will indeed say, "You have faith, and I have works. Show me that faith of yours without your works, and I will show you my faith by my works."

Jas 2:19 οὐ πιστεύεις ὅτι ὁ Θεὸς εἰς ἔστιν, καλὸς ποιεῖ· καὶ τὰ δαίμονια πιστεύουσιν καὶ φρίσσουσιν.

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

Jas 2:20 Θέλεις δὲ γνῶμαι, ὅ ἄνθρωπος κενεν, ὅτι ἡ πίστις χωρίς τῶν ἐργῶν νεκρὰ ἐστίν;

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

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*a* 2:18a txt

| C 1175 1243 1852 2492 ethmss TR | C 1175 1243 1852 2492 ethmss TR |
| K L 049 056 0142 323 945 1448 1611 1678 2298 lat-c,ar AT RP |
| *ps*4vid |
| N A B *ps* 1505 1611* 1735 1739 2138 2344 2805 lat-v *cop*sa,bo syrp,h TG WH VS SBL NA28 |
| *lac* |
| *lac* |

*a* 2:18b txt

| N A B *ps* 1505 1611* 1735 1739 2138 2344 2805 lat-pel VS TG WH SBL NA28 |
| lac |
| *lac* |

*a* 2:18c txt

| N A B C *ps* 33 81 1175 1241 1448 1505 1611 1852 2138 2492 2805 lat-pel VS TG WH SBL NA28 |
| *lac* |
| *lac* |

*a* 2:19 txt ὁ θεὸς εἰς ἔστιν K 2:049 056 0142 1448 lat-g? cyri did *ps*-oe-c TR AT RP / θεὸς εἰς ἔστιν 93 lat-g? anast-s / ὁ θεὸς εἰς ἔστιν K* / ἐκ ἔστιν 365 phot / ἔκ ἔστιν ο θεὸς *ps*4 Κ A 1735 1596 lat-v anast-s cyri TG SBL NA28 / εἰς ἔστιν *lac* 945 1241 1739 2298 2805 lat-v / ἐστιν 81 *ps*4 1175 1243 2344 2492 2805 lat-s? VS / εἰς ἔστιν B 1505 1611 1852 2138 2492 lat-s? WH / indeterminate syrp,h cop / *lac* *

*a* 2:20 txt νεκρὰ Κ A C *ps* 33 81 1241 1448 1505 1611 1735 1852 2138 2298 2344 2492 2805 lat-t *syr*p,h *cop*bo eth aug cyri *ps*-oe-c TR AT VS RP / ἄργη B C* *ps*323 945 1175 1243 1739 2805 lat-v *cop*sa TG WH SBL NA28 / κενή *ps*4 lat-f / *lac* *

The UBS Textual Commentary says, "...Since there is considerable suspicion that scribes may have introduced the [word νεκρά] from either ver. 17 or 26, the Committee preferred ἄργη, which is strongly supported by B C* 322 323 945 1739 1739 if vg *cop*sa arm, but may also involve a subtle play on words (ἐργῶν ἄργη [ἐ + ἄργη]). The singular error of *ps*4 (κενή) was suggested by the preceding κενή."

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Chapter 3

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

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

2:24 Our father Abraham, was he not justified by means of works, when he offered his son Isaac up on the altar?

2:25 See how faith was working together with his works, and through his works his faith was made complete?

2:26 For as a body without the spirit is dead, so also faith without works is dead.

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For 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.

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

And 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.

In 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 τύρ, ὁ κόσμος τῆς ἀδικίας οὕτως ἢ γλῶσσα καθίσταται ἐν τοῖς μέλεσιν ἡμῶν, ἢ σπιλοῦσα ὅλον 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 τὴν δὲ γλῶσσαν οὐδεὶς δύναται ἀνθρώπων δαμάσαι. ἄκατασχέτον κακὸν, μεστὴ ίοῦ, βασανιτιφόρου.

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

Jas 3:9 ἐν αὐτῇ εὐλογοῦμεν τὸν Θεόν καὶ πατέρα, καὶ ἐν αὐτῇ καταρώμεθα τοὺς ἀνθρώπους τοὺς καθ’ ὁμοίωσιν Θεοῦ γεγονότας.

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

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6:3a. L[txt oútow] P 049 14482 1678 2298 28052 ἡ γλῶσσα τύρ, ὁ κόσμος τῆς ἀδικίας οὕτως ἢ γλῶσσα καθίσταται ἐν τοῖς μέλεσιν ἡμῶν, ἢ σπιλοῦσα ὅλον τὸ σῶμα καὶ φλογίζουσα τὸν τροχὸν τῆς γεέννης.

6:3b. ἄκατασχέτον κακὸν, μεστὴ ίοῦ, βασανιτιφόρου.

6:3c. ἄκατασχέτον κακὸν, μεστὴ ίοῦ, βασανιτιφόρου.

6:3d. τὴν δὲ γλῶσσαν οὐδεὶς δύναται ἀνθρώπων δαμάσαι.

6:3e. ἄκατασχέτον κακὸν, μεστὴ ίοῦ, βασανιτιφόρου.

6:3f. ἄκατασχέτον κακὸν, μεστὴ ίοῦ, βασανιτιφόρου.

6:3g. ἄκατασχέτον κακὸν, μεστὴ ίοῦ, βασανιτιφόρου.

6:3h. ἄκατασχέτον κακὸν, μεστὴ ίοῦ, βασανιτιφόρου.

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Jas 3:10 ἐκ τοῦ αὐτοῦ στόματος ἐξέρχεται εὐλογία καὶ κατάρα. οὐ χρή, ἀδελφοί μου, ταῦτα ὀὕτως γίνεσθαι.

10Out 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 ὀπής βρύει τὸ γλυκὸ καὶ τὸ πικρόν;

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

Jas 3:12 μή δύναται, ἀδελφοί μου, συκῆ ἐλαίας ποιήσαι ἢ ἄμπελος σύκα; οὕτως οὐδεμία πηγὴ ἁλυκὸν καὶ ὀὐδεμία πηγὴ γλυκὸ ποιήσαι ὑδωρ.

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

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

13Who 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 3:12

οὕτως οὐδεμία πηγὴ ἁλυκὸν καὶ γλυκὸ ποιήσαι ὑδωρ  K L 049 056 0142 945 6232 14482 1678 2298

οὕτως οὔτε ἁλυκὸν γλυκὸ ποιήσαι ὑδωρ C2 Ψ 2805

οὕτως οὔτε ἁλυκὸν καὶ γλυκὸ ποιήσαι ὑδωρ 2492τ

οὕτως οὔτε ἁλυκὸν γλυκὸ ποιήσαι ὑδωρ τὶς δύναται syrP

οὕτως οὔτε ἁλυκὸν καὶ γλυκὸ ποιήσαι ὑδωρ 1735

οὕτως οὔτε ἁλυκὸν γλυκὸ ποιήσαι ὑδωρ N 81 323 1739 2344 cyr copbo lat-fv VS

οὗτος οὔτε ἁλυκὸν καὶ γλυκὸ ποιήσαι ὑδωρ 1241

οὗτος μία ἁλυκὸν καὶ γλυκὸ ποιήσαι ὑδωρ 1890 2495

οὗτος οὔτε μία ἁλυκὸν καὶ γλυκὸ ποιήσαι ὑδωρ P syrh?

οὗτος οὔτε μία πηγὴ ἁλυκὸν καὶ γλυκὸ ποιήσαι ὑδωρ 1505 2138

οὕτως οὐδεμία πηγὴ ἁλυκὸν γλυκὸ ποιήσαι ὑδωρ 468 syrP?

οὕτως οὐδεμία πηγὴ ἁλυκὸν καὶ γλυκὸ ποιήσαι ὑδωρ 1448τ

οὗ οὐδεμία πηγὴ ἁλυκὸν καὶ γλυκὸ ποιήσαι ὑδωρ 1611

οὔτε ἁλυκὸν γλυκὸ ποιήσαι ὑδωρ A B C* 623τ 1175 cop5a WH SBL NA28

οὔτε ἁλυκὸν γλυκὸ ποιήσαι ὑδωρ 88

οὔτε ἁλυκὸν γλυκὸ ποιήσαι ὑδωρ τὶς δύναται 1852

οὔτε ἁλυκὸν ποιήσαι ὑδωρ 1243

οὔτε ἁλυκὸν καὶ γλυκὸ ποιήσαι ὑδωρ 2492Z

lac p20 p23 p54 p74 p100 048 0166 0173 0246

68 3:12 The NA28 Greek text does not repeat the word πηγῆ, 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 πικρόν and ἁλυκὸν both mean bitter; James is mixing it up vocabulary-wise. Yes, ἁλυκὸν 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 ζηλον τικρόν ἔχετε καὶ ἐριθείαν ἐν τῇ καρδίᾳ ὑμῶν, μὴ κατακαυχάσθε καὶ
μειώσθε κατὰ τῆς 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 ἐστιν αὕτη ἡ σοφία ἀνωθὲν κατερχομένη.  ἀλλ’ ἐπίγειος, ψυχική, δαιμονιώδης-
This wisdom does not come down from above, but is earthly, natural, of the devil.

Jas 3:16  ὅπου γὰρ ζηλοὶ καὶ ἐριθεῖα, ἕκει ἀκαταστασία καὶ πᾶν φαύλον πράγμα.

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

Jas 3:17  ἢ δὲ ἀνωθὲν σοφία πρῶτον μὲν ἡγημ στίς ἐστιν, ἐπείτα εἰρηνική, ἐπιεικής, εὐπειθῆς, μεστῆ ελέους καὶ καρπῶν ἁγάθων, ἀδιάκριτος, καὶ 71 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 73 δικαιοσύνης ἐν εἰρήνῃ στείρεται τοῖς ποιοῦσιν εἰρήνην.

18And 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. "Reflective."

70 3:15 txt αὕτη ἡ σοφία ἀνωθὲν κατερχομένη N 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 ἀνωθὲν κατερχομένη C 945 1241 1448 1505 1611 1739 1852 2138 2298 2805 ἕνωτα did did syrh // αὕτη σοφία ἀνωθὲν κατερχομένη 056 0142 // ἡ σοφία ἀνωθὲν κατερχομένη 1875 ἦ αὐτη ὡς δοκιμαστείς 631 ἐπιθίν // indeterminate lat-f,v syr cop // lac ß20 ß23 ß54 ß74 048 0166 0173 0246. The reading of ß100 is either the N or the OS reading.

71 3:17a txt καὶ ἀνυπόκριτος ß100 K L 049 056 0142 93 307 323 1175Ζ 1678 ps-oeC TR AT RP // ἀνυπόκριτος ß24 Ν A B C P Ψ 33 81 945 1175Τ 1241 1243 1448 1505 1611 1735 1739 1852 2138 2298 2344 2492 2805 ἐνοικοῦν antioch dam did greg-agr lat-f,v cop sa bo syrh eth TG WH VS SBL NA28 // indeterminate syr p // lac ß20 ß23 ß54 048 0166 0173 0246.

72 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 ß100 Κ Λ 056 0142 33 81 323 945 1175 1241 1243 1505 1611 1735 1739 1852 2081 2138Ζ 2298 2344 2492 2805 ἐνοϊκοῦν antioch dam greg-agr TG WH VS SBL NA28 // δὲ Κ Ψ // omit 2138ζ arm dam // lac ß20 ß23 ß54 ß100 048 0166 0173 0246.

74 3:18b Debrunner in BDF §191(4) in the section about Dative of Agent, says, "καρπὸς...στείρεται τοῖς ποιοῦσιν εἰρήνην is a dat. commodi; cf. Lk 18:31, 1 P 5:9 (λ188(1))). This means he is saying that the harvest of peace comes as a benefit, reward, convenience, for or to, those who made peace. Yet those who are making peace, are also the ones planting; they are planting for themselves their reward. So it is difficult to convey all that meaning in concise English Bible text.

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Chapter 4

Jas 4:1 Πόθεν πόλεμοι καὶ ἑαυτῶν ὑμῶν; οὐκ ἐντεύθεν, ἐκ τῶν ἰδιώτων ὑμῶν τῶν στρατευομένων ἐν τοῖς μέλεσιν ὑμῶν;

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

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

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

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

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

Jas 4:4 μοιχοὶ καὶ μοιχαλίδες, ὅπως οἴδατε ὅτι ἡ φιλία τοῦ κόσμου ἐχθρὸς τοῦ Θεοῦ ἐστίν; ὦς ἐὰν ὁ θεολόγος 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? 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 syr² cop⁵⁴ 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 ἐξ 596 lat-s f syr² cop⁵⁴ antiocch (cyr) TG WH VS SBL NA28 || lac Ψ⁴⁰ P⁵⁴ ἐξ 048 0166 0173 0246. The witnesses in parentheses contain the second πόθεν but vary from the NA28 text in word sequence in some way, i.e., put ἐν ὑμῖν first.

76 4:1b "But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members." (Romans 7:23)

77 4:4a txt μοιχοὶ καὶ μοιχαλίδες Ν² K L P 049 056 0142 945 1175 1243 1448 1505 1611 1678 1735 2138 2298 2344 2492 2805 phot ps-oec syr²⁴⁴ ms TG AT RP || μοιχαλίδες Ψ¹⁰⁰ Ν* A B C 81 1175 1241 1739 1852 lat-f, v syr²⁴⁴ TR AT RP WH VS SBL NA28 || lac Ψ⁴⁰ P⁵⁴ ἐξ 048 0166 0173 0246

78 4:4b txt ὤς ὄν XL P 049 1468 1735 TR TG AT RP || ὄν 049 ὄν τοῦ syr²⁴⁴ || ὄν 049 ὄν XL P 945 1175 1739 2298 2805 WH VS SBL NA28 || ὄν 049 Ψ* || ὄν 81 1241 1448 1505 1611 1852 2138 2298 596 antiocch (cyr) dam ps-oec || ὄν XL P 056 0142 33 323 1243 2344 2492 || lac Ψ⁴⁰ P⁵⁴ ἐξ 048 0166 0173 0246

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 δοκεῖτε ὅτι κενῶς ἢ γραφή λέγει: Πρὸς φθόνον ἐπιποθεῖ τὸ πνεῦμα ὁ κατάκησεν ὡς ἐν ἡμῖν;

5Or do you think the scripture says for no reason, "The Spirit whom God made to dwell in us craves possession of us, approaching envy"?

Jas 4:6 μείζονα δὲ δίδωσιν χάριν; διὸ λέγει: Ὅ Θεός 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 τῷ διαβόλῳ, καὶ φεύγεται ἀφ’ ὑμῶν.

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

Jas 4:8 ἐγγίσατε τῷ Θεῷ, καὶ ἐγγίει ὑμῖν. καθαρίσατε χείρας, ἁμαρτώλοι, καὶ ἀνεύσατε καρδίας, διώκοι.

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 κατάκησεν K L P 056 0142 33 945 1243 1448 1505 1611 1678 1735 1852 2138 2298 2344 2492 nil-anc ps-oec TR AT VS RP / katάκησεν P74 N B Ψ 049 93 1241 1739 2805 TG WH SBL NA28 / indeterminate A 81 1175 lat syr cop / lac ψ20 ψ23 ψ54 ψ100 C 048 0166 0173 0246. Two factors make some witnesses indeterminate: 1, itacism made the two words sound alike, and 2, the languages of the early translations could not easily convey the causative meaning of κατάκησεν. Which latter also is the only instance of the verb κατοικίζω in the New Testament. So, copyists were more likely to unconsciously replace the rarer word with the more common, than vice versa.

81 4:6a txt Ὅ Θεός P74id N A B K 049 rell. Greek lat syr cop TR TG AT VS RP SBL NA28 / θεός 1739T / ὁ κύριος 056 0142 5 254 319 378 6238 876 945 1066 1490 1765 1832 2080 2243 2494 5939 921 938 11141 11440 12087 antioch / omit διὸ λέγει Ὅ Θεός ὑπερηφάνοις ἀντιτάσσεται ταπεινοῖς δὲ δίδωσιν χάριν L 81 180 431 459 1842 2774 / lac ψ20 ψ23 ψ54 ψ74 C 048 0166 0173 0246 631 1846 2180 660 6156 6170 6142 6263 61126 61144. Compare 1 Peter 5:5. The Septuagint says in Prov. 3:34 κύριος ὑπερηφάνοις ἀντιτάσσεται, ταπεινοῖς δὲ δίδωσιν χάριν, James and Peter were certainly not quoting the Hebrew Bible; look at Proverbs 3:34 in Hebrew and your English translation. James and Peter apparently quoted the Septuagint exactly except θεός for κύριος. This I am saying for the benefit of those who claim that section of the Septuagint was not completed until after the time of the apostles. Note the case of homoioteleuton in L 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.

82 4:6b About the Greek word διὸ Blass says in BDF §451(5), "Διό (διόπερ) is properly used to introduce a 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 διὸ. 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 διὸ 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 οὖν Ν A B K L P 049 33 81 323 945 1175 1241 1243 1448 1505 1611 1678 1735 1739 1852 2138 2298 2344 2492 2805 lat-v syr cop cyr nil-anc ps-oec TR TG WH AT VS RP SBL NA28 / ὑποτάγητε Ψ 056 0142 5 156 lat-s, geo max-conf / lac ψ20 ψ23 ψ54 ψ74 C 048 0166 0173 0246.

84 4:7b txt ἀντίστητε Ν A B K L P 049 33 81 323 945 1175 1241 1448 1505 1611 1678 1735 1739 1852 2138 2298 2344 2492 2805 lat-v syr cop cyr nil-anc or ps-oec TR AT DP / ἀντίστητε οὖν 321 456 2344 / καὶ ἀντίστητε 631 lat-s / ἀντίστητε δὲ Ν A B 049 056 0142 33 81 307 945 1175 1448 1505 1611 1735 1739 1852 2138 2298 2805 lat-f ν syr cop 156 max-conf TG WH VS RP SBL NA28 / lac ψ20 ψ23 ψ54 ψ74 C 048 0166 0173 0246. The reading without δὲ is older (Origen, 3rd century). And the variety of the particles or conjunctions added to ἀντίστητε lead me to believe that the reading of ἀντίστητε by itself is original.

http://bibletranslation.ws/palmer-translation/
Jas 4:9 ταλαπωρήσατε καὶ πενθήσατε καὶ κλαύσατε· ὁ γέλος ὑμῶν εἰς πένθος μεταστραφήτω· ἢ χαρά εἰς κατήφειαν.

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

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

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 ποιητής 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 εἰς ἑστιν ὁ νομοθέτης ὁ δυνάμενος σώσαι καὶ ἀπολέσαι· σὺ δὲ τίς εἰ, ὃς κρίνεις τὸν ἔτερον;

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

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88 89 WH VS SBL NA28* (*The NA28 / ECM2 editors consider two readings of equal weight)

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http://bibletranslation.ws/palmer-translation/
¶ Jas 4:13  ‘Αγε νῦν οἱ λέγοντες· Σήμερον καὶ αὐριὸν πορευσόμεθα91 εἰς τήν πόλιν καὶ ποιήσωμεν92 ἐκεῖ ἐνιαυτὸν ἕνα93 καὶ ἐμπορευσόμεθα94 καὶ κερδήσωμεν 95

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,"
Jas 4:14 οἴτινες οὐκ ἐπίστασθε τὸ ἐκ τῆς αὐριον· ποία γὰρ ἢ ζωὴ ὑμῶν; ἀτμίς γάρ ἔστιν ἢ πρὸς ὅλιγον φανομένην, ἐπείτα δὲ ἂν ἀφανιζομένη.

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

Jas 4:15 ἀντὶ τοῦ λέγειν υἱός· ἔστε κύριος θελήση, καὶ ζησομεν καὶ ποιησομεν τούτο ἢ ἐκεῖνο.

15 The thing for you to say instead is, "If the Lord wills, we will even be alive and do this or that." ¹02

Jas 4:16 νῦν δὲ καυχάσθε ἐν ταῖς ἀλαζονείαις υἱόν· πᾶσα καυχησις τοιαύτη πονηρά ἐστιν.

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

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

17 So, he who has learned the good to do and does not do it, for him it is sin.
Chapter 5

1 Jas 5:1 Ἄγε νῦν οἱ πλοῦσιοι, κλαύσατε ὀλολύζοντες ἑτταὶ ταῖς ταλαιπωρίαις ὑμῶν ταῖς ἐπερχομέναις.

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

Jas 5:2 ὁ πλοῦτος ὑμῶν σέσητεν, καὶ τὰ ἰματία ὑμῶν σηπόβρωτα γέγονεν,

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

Jas 5:3 ὁ χρυσός ὑμῶν καὶ ὁ ἄργυρος κατίσταται, καὶ ὁ ἴδις αὐτὸν εἰς μαρτύριον ὑμῶν ἐσται καὶ φάγεται τὰς σάρκας ὑμῶν. ¹⁰³ ὡς πῦρ. ἐθησαυρίσατε ἐν ἐσχάταις ἡμέραις.

3 Your gold and silver are tarnished, and their corrosion will be a testimony to you, and eat your bodies like fire. You have stored it up in the last days.¹⁰⁴

Jas 5:4 ἰδοὺ ὁ μισθὸς τῶν ἐργατῶν τῶν ἀμησάντων τὰς χώρας ὑμῶν ὁ ἀπεσταρμένος ᾧ ὑμῶν κράζει, καὶ αἱ βοᾷ τῶν θερισάντων εἰς τὰ ἄτα Κυρίου Σαβαώθ εἰσελθήθασιν. ¹⁰⁶

4 Behold, the wage is crying out, which for the laborers who sickled your fields, which you deprived them of. ¹⁰⁷ And the cries of those who worked the harvest have gone into the ears of the Lord of Armies.

¹⁰³ ⁵:3a txt omit N* B K L 049 056 0142 323 945 1241 1243 1678 1735 1739 2298 2492 lat-s,f,v copbo syr ethms anast-s antioch ps-oec TR TG WH AT RP SBL NA28 ‖ ὁ ἴδις Ν* A P Ῥ Ψ 33 81 1175 1448 1505 1852 2138 2344 2805 dam cop5a syrh ethms VS ‖ ὁ ἴδις ον 1611 ‖ lac p20 p23 p54 p74 C 048 0166 0173 0246.

¹⁰⁴ ⁵:3b Some interpreters in history have thought it is fire the rich have stored up in the last days, and others supply the subject "wealth." I think the verb is simply referring to the already mentioned topic, gold and silver. Something else to take note of in light of James' practice of using the same word two different times in two different contexts, is his use of the word ἴδις here, translated usually in this verse as "corrosion" or "rust" but in 3:8 usually as "poison." Both poison and corrosion are chemical processes upon something. Fire is as well.

¹⁰⁵ ⁵:4a txt ἀπεσταρμένος A B* K L P 049 056 0142 33 81 323 945 1175 1241 1243 1448 1505 1611 1735 1739 1852 2138 2298 2344 2492 2805 syrh cyr dam did ps-oec TR AT VS RP NA28* ‖ ἀφυστερημένος Ν* B* TG WH SBL ‖ inderterminat lat-f,v cop5a bo syrbo ‖ lac p20 p23 p54 p74 C 048 0166 0173 0246. *The editors of the NA28 / ECM2 consider the two readings to be of equal weight.

¹⁰⁶ ⁵:4b txt εἰσεληύθασιν Ν L Ψ 049 056 0142 33 323 945 1241 1448 1611 1678 1735 1739 2138 2298 2344 2805 TR AT VS RP SBL NA28 ‖ εἰσελθασιν Κ ‖ εἰσεληύθαν Β P 81 1175 1243 2492 TG WH ‖ εἰσελθεθασιν 048vid 4mins ‖ εἰσελθθεθαν A 1852 dam ‖ εἰληύθασιν 1505 ‖ lac p20 p23 p54 p74 C 048 0166 0173 0246.

¹⁰⁷ ⁵:4 As for criticism of my ending a sentence with a preposition, I quote Mark Twain, and say that this criticism is something up with which I will not put.

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Jas 5:5 ἐτρυφήσατε ἐπὶ τῆς γῆς καὶ ἐσπαταλήσατε, ἐθρέψατε τὰς καρδίας ὑμῶν ὡς ἐν ἡμέρᾳ σφαγῆς.

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

Jas 5:6 κατεδικάσατε, ἐφονεύσατε τὸν δίκαιον. οὐκ ἀντιτάσσεται ὑμῖν;

6 You have passed sentence on, you have killed the righteous. He does not resist you.109

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108 5:5 txt

The phrase "fattened your hearts in the day of slaughter" is parallel to the phrase in v. 3 "hoarded it in the last days." The word ὡς does not belong here.

109 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.
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.
Jas 5:9 μὴ στενάζετε, κατ’ ἀλλήλων, ἄδελφοί, ἵνα μὴ κριθήτε· ἱδοὺ ὁ κριτὴς πρὸ τῶν θυρῶν ἐστικεν.

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

Jas 5:10 Ὑποδείγμα τῆς κοκοπαθείας, ἄδελφοι μου, καὶ τῆς μακροθυμίας τούς προφήτας, οἱ ἐλάλησαν τῷ ὅνόματι 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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5:9 txt kat’ ἀλλήλων ἄδελφοι L 049 323 1243 2492 syrP ps-oec TR AT RP // katá ἀλλήλων ἄδελφοι N // kat’ ἀλλήλων K 056 0142 307 1678 phot // ἄδελφοι κατ’ ἀλλήλων B P Ψ (048?) 945 1241 1448 1505 1611 1739 1852 2138 2298 lat-f,v syr⁶ TG WH VS SBL NA28 // ἄδελφοι κατά ἀλλήλων (048?) 630 // ἄδελφοι μου kat’ ἀλλήλων A (048?) 33 81 1175 1735 2344 2805 antioch // lac ϕ²⁰ ϕ²³ ϕ³⁴ 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 ἄδελφοι first before the other words.

5:10a txt ἄδελφοι μου Ν K L 049 056 0142 81 323 1678 1735 1852 2298 syrP (TR) AT RP // omιt antioch // ἄδελφοι A B P Ψ 33 945 1175 1241 1243 1448 1505 1611 1739 2080 2138 2344 2492 2805 lat-f,v syr⁶ cop⁵⁰,bo TG WH VS SBL NA28 // lac ϕ²⁰ ϕ²³ ϕ³⁴ C 048 0166 0173 0246 ἐς 596. But it's not this simple. See next footnote on the variant in fuller context.

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

ὑποδείγμα λάβετε τῆς κακοπαθείας ἄδελφοι μου, καὶ τῆς μακροθυμίας ps-oec TR

ὑποδείγμα λάβετε ἄδελφοι τῆς κακοπαθείας καὶ τῆς μακροθυμίας B⁴ 945 1175 1241 1243 1448 1505 1611 1739 2080 2138 2492 VS TG NA28

ὑποδείγμα λάβετε ἄδελφοι τῆς κακοπαθείας καὶ τῆς μακροθυμίας B⁸ P WH SBL UBS4

ὑποδείγμα λάβετε ἄδελφοι μου, τῆς κακοπαθείας καὶ τῆς μακροθυμίας K L 049 056 0142 81 323 1678 2298 AT RP

ὑποδείγμα λάβετε τῆς κακοπαθείας καὶ τῆς μακροθυμίας Ε ϕ 33 2344 2805

ὑποδείγμα λάβετε ἄδελφοι τῆς κακοπαθείας καὶ τῆς μακροθυμίας Ε²

ὑποδείγμα λάβετε ἄδελφοι τῆς κακοπαθείας καὶ τῆς μακροθυμίας Ε⁴

ὑποδείγμα λάβετε ἄδελφοι τῆς κακοπαθείας καὶ τῆς μακροθυμίας 1852

ὑποδείγμα λάβετε ἄδελφοι τῆς μακροθυμίας καὶ τῆς κακοπαθείας syrP

ὑποδείγμα λάβετε τῆς κακοπαθείας καὶ τῆς μακροθυμίας eleven minuscules, antioch

ἄδελφοι ὑποδείγμα λάβετε τῆς κακοπαθείας καὶ τῆς μακροθυμίας Lect.

lac ϕ²⁰ ϕ²³ ϕ³⁴ C 048 0166 0173 0246 ἐς 596

5:10c txt τῷ ὅνόματι κυρίου A K L Ψ 049 056 0142 33 81 1735 2344 ps-oec TR AT RP // ἐν τῷ ὅνόματι κυρίου B P 307 1243 1448 1678 2080 2298 2492 TG WH VS SBL NA28 // ἐν τῷ ὅνόματι του κυρίου 323 522 945 1175 1241 1505 1611 1739 2138 2805 // ὑποδείγμα τοῦ κυρίου Ν chrys // ἐν τῷ ὅνόματι αὐτοῦ 1852 // lac ϕ²⁰ ϕ²³ ϕ³⁴ ϕ³⁴ C 048 0166 0173 0246 ἐς 596. The Syriac and Coptic versions are indeterminate as to the word ἐν (the meaning of the text is the same with or without ἐν). The Latin f and v indicate the presence of some kind of preposition.

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Jas 5:11a ἵδιν μακαρίζωμεν τοὺς ὑπομένοντας.117 τὴν ὑπομονὴν Ἰοβ ἤκουσατε, καὶ τὸ τέλος Κυρίου ἐδεί, ὃτι πολύστηρῳς ἐστὶν ὁ Κύριος118 καὶ οἰκτίρμων.

11Behold we consider fortunate those who patiently endure. You have heard about the patience of Job, and seen the Lord’s result, how the Lord is full of compassion and merciful.

Jas 5:12 Πρὸ πάντων δὲ, ἀδελφοί μου, μὴ ὑμνύετε, μὴ τὸν οὐρανὸν μὴ τὴν γῆν μὴ τὸν Λαόν τινὰ ὁρκον· ἦτο δὲ ὑμῶν τὸ Ναί ναι καὶ τὸ Οὐ οὐ, ἵνα μὴ εἰς ὑπόκρισιν119 πέσητε.

Did you ever swear, either by heaven, or by the earth, or by any other oath. Rather, your "Yes" should be "Yes" and your "No" be "No," so that you not fall into hypocrisy.120

Jas 5:13 Κακοπαθεῖ τις ἐν ὑμῖν; προσευχόμεθα· εὐθυμεῖ τις; ψαλλεῖ·

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

Jas 5:14 ἂν θεεῖν τις ἐν ὑμῖν; προσκαλεσάθω τοὺς πρεσβυτέρους τῆς ἐκκλησίας, καὶ προσευχὰς ὑποκρίσιμα ἐπὶ αὐτῶν ἀλείμαντας αὐτὸν ἑλάτω.121 ἡ τῶν ὀνόματι τοῦ Κυρίου·

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

Jas 5:15 καὶ ἡ εὐχή τῆς πίστεως σώσει τὸν κάμνοντα, καὶ ἐγερεῖ αὐτὸν ὁ Κύριος· κἂν ἀμαρτίας ἤ πεποιηκὼς, ἀφεθήσεται αὐτῷ.

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

117 s,f cop
118 s,f cop
119 s,f cop
120 s,f cop
121 s,f cop

http://bibletranslation.ws/palmer-translation/
Jas 5:16 ἐξομολογεῖσθε ἀλλήλοις τὰ παραπτώματα καὶ εὐχέσθε ὑπὲρ ἀλλήλων, ὅπως ἴαθήτε. πολὺ ἑσθεὶ δέησις δικαιοῦ ἐνεργομένη.

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 ᾦν ὁμοιοπαθῆς ἦμιν, καὶ προσευχῇ προσηύξατο τοῦ μὴ βρέξαι, καὶ οὐκ ἐβρέσαν ἐπὶ τῆς γῆς ἐνιαυτοῦ τρεῖς καὶ μήνας ἡς.

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 προσηύξατο, καὶ ὁ οὐράνος ὑπὸν ἑδοκεν ἄλλης καὶ ἡ γῆ ἐβλάστησεν τὸν καρπὸν αὐτῆς.

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

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

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122 txt έξομολογεῖσθε L Ψ 049 056 0142 323 1448 2805 syrphms eth arm anast-s dam did eius iei phot ps-oec TR AT RP ἐξομολογεῖσθε οὖν Ν Α Β Κ Ρ 048vid 81 397 945 1175 1241 1234 1505 1611 1678 1735 1739 1852 2138 2298 2344 2492 lat-v syrh copsa,bo TG WH VS SBL NA28 ‖ indeterminate syrphms ‖ lac Ψ20 Ψ23 Ψ34 Ψ74 C 0166 0173 0246 33 1596

123 txt τὰ παραπτώματα Κ 049 056 0142 323 1448 1678 anast-s dam iei or ps-oec TR AT RP τὰ παραπτώματα ύμῶν L 2298 syrph τὰς ἁμαρτίας Ν Α Β Ψ 048vid 33vid 81 1175 1243 1735 1852 2344 2492 2805 (lat-fy) eus phot TG WH VS SBL NA28 ‖ τὰς ἁμαρτίας ύμῶν 945 1241 1505 1611 1739 2138 syrh did τὰς ἁμαρτίας αὐτῶν 522 ‖ τὰς ἁμαρτίας ἑαυτῶν 5 623 2464 ‖ indeterminate cop ‖ lac Ψ20 Ψ23 Ψ34 Ψ74 C 0166 0173 0246 33 1596

124 txt εὐχέσθε Ν Κ Λ Ρ 056 0142 rell. Gk. anast-s dam iei phot ps-oec TR TG SCR AT VS RP SBL NA28 ‖ εὐχάσθε 049 93 665 bars zach-h ‖ προσευχεθε Α B 048vid 436 1067 1409 2541 WH ‖ indeterminate lat scr cop ‖ lac Ψ20 Ψ23 Ψ34 Ψ74 C 0166 0173 0246 197 319 365 1066 2180 1596 1623 1442/2

125 Prayer would not be “fully operating” if one or some of the following conditions exist: 1.) the one praying is “doubting at all,” James 1:6 and many other passages of scripture; (2) the one praying has unconfessed sin, as it says in many scripture passages such as Psalm 66:18; (3) a married man’s prayers may be hindered if he is not treating his wife like it is laid out in 1 Peter 3:7. This is not a complete list, but are some examples of what might cause prayer to not be “fully operating.”

126 This Greek word ὁμοιοπάθης is also used very similarly in Acts 14:15 where Paul and Barnabas were being worshiped by the people as if they were gods, and Paul said Barnabas and himself were “humans of like passions” as they were. It carries in both contexts a nuance of weakness, mortality, impotence.

127 txt οὖν ἑδοκεν Β Κ Λ Ρ 048vid 049 056 0142 81 1175 1243 1448 1505 1611 1852 2138 2492 2805 syrh ps-oec TR AT VS RP SBL NA28 ‖ οὖν ἑδοκεν οὖν A Ψ 33 945 1241 1735 1739 2298 2344 TG ‖ οὖν ἑδοκεν τὸν οὖν Ν copboms ‖ lac Ψ20 Ψ23 Ψ34 Ψ74 C 0166 0173 0246 1596. The Latin witnesses indicate the word sequence of the 2nd and 3rd readings. The balance of the Syriac and Coptic witnesses are indeterminate.

128 txt ἀδελφοὶ L 049 93 323 1448 did ps-oec TR AT RP indeterminate syrph cop ἀδελφοὶ μου Ψ74 Ν Α Β Κ Ρ Ψ 048 056 0142 81 307 945 1175 1241 1234 1505 1611 1678 1735 1739 1852 2138 2298 2344 2492 2805 lat-s,ř syrh and-c TG WH VS SBL NA28 ‖ lac Ψ20 Ψ23 Ψ34 C 0166 0173 0246 33 1596.

http://bibletranslation.ws/palmer-translation/
Jas 5:20 γινωσκέτω 129 ὅτι ὁ ἐπιστρέψας ἁμαρτωλόν ἐκ πλάνης ὁδοῦ αὐτοῦ σώσει ψυχήν 130 ἐκ θανάτου καὶ καλύψει πλῆθος ἁμαρτιῶν.

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

129 5:20a txt
καὶ ἐπιστρέψη τις αὐτόν γινωσκέτω ὅτι A K P rell. Gk. lat-s, v syr P cop bo and-cr did ps-oec TR TG AT VS RP SBL NA28
καὶ ἐπιστρέψη τις αὐτόν γιγνώσκετε ὅτι N 2544
καὶ ἐπιστρέψητε αὐτόν γιγνώσκετε ὅτι B 69 88 WH
καὶ ἐπιστρέψητε αὐτόν γιγνωσκέτω ὅτι 1505 1890 2138 2495 syr ḫ
ἐπιστρέψητε αὐτόν ὅτι λ 1611
καὶ ἐπιστρέψη τις αὐτόν lac P 74 lat-f cop a
P 20 P 23 P 54 C 048 0166 0173 0246 33 197 319 365 400 1066 1838 2180 Λ 596 Λ 623 Λ 1441/1

130 5:20b txt
ἀψεὶ ψυχήν ἐκ θανάτου Ψ 056 0142 81 93 323 945 1175 1241 1448 1505 1852 2805 TR TG AT RP
ἀψεὶ τὴν ψυχήν ἐκ θανάτου 049 1243 2492 A 1735
ἀψεὶ ψυχὴν ἐκ θανάτου αὐτοῦ P 74 vīd B 1611 2138
ἀψεὶ τὴν ψυχὴν ἐκ θανάτου αὐτοῦ 1524
ἀψεὶ τὴν ψυχήν αὐτοῦ ἐκ θανάτου A 1735
ἀψεὶ ψυχὴν αὐτοῦ ἐκ θανάτου Π Ὁ 048 vīd 33 307 1678 1739 2298 2344 cyt did WH VS SBL NA28
lac P 20 P 23 P 54 P 74 C 0166 0173 0246 Λ 596.

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 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.
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 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
Table of Witnesses
to James Cited Herein

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<td>Old Spanish text; principal witnesses: Ms. 67 - it(^1) (7th century), PRIS (Priscillian), PS-AU spe (the Pseudo-Augustian Speculum), BACH (Bachiarius); also PS-AM fi (Libellus fidei); perhaps IS (Isidore); also reconstructed from T+F (cf. VL p. 6)</td>
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<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>lat-v</td>
<td>var. IV-VI</td>
<td>Vulgata, earliest witnesses: HI (Hieronymus, 420), PEL (Pelagius, 418), CAn (Cassian), RUF (Rufinus), AMst (Ambrosiaster, IV). Mss.: all except 66 and 67 (List: VL p. 6), which show influences by the texttypes G and T.</td>
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<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- it(^w), 53, and families (\Delta) and (\Sigma), where they differ from V; also AU (Augustine), QU (Quodvultdeus), FU (Fulgentius), CAr, RUF, HI.</td>
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<td>- Peculiar readings of 53, it(^v), alone or with 32, it(^w), and G, and the equally valuable peculiar readings of these two witnesses or of 251 (cf. VL p. 64*). In effect, readings supported by 53, or 32 53 G, or 32 G, or 251.</td>
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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>copsa</td>
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**CHURCH FATHERS:**

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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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