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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Chapter 1

Jas 1:1  Ἰάκωβος, Θεοῦ καὶ Κυρίου Ἰησοῦ Χριστοῦ δούλος, ταῖς δώδεκα φυλαῖς ταῖς ἐν τῇ διασπορᾷ, χαίρειν.

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

Jas 1:2  Πάσαν χαρὰν ἤγησασθε, ἀδελφοί μου, ὅταν πειρασμοῖς περιπέτεισθε ποικίλως,

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 ὑπομονήν.

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

Jas 1:4  ἦ δὲ ὑπομονὴ ἔργον τέλειον ἔχετω, ἵνα ἤτε τελείοι καὶ ὀλίκληροι, ἐν μηδενὶ λειτομένοι.

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, αἰτείτω παρὰ τοῦ διδόντος Θεοῦ πᾶσιν ἄπλως, καὶ οὐκ ἐνειδίζοντος, καὶ δοθήσεται αὐτῷ.

And if any of you lacks wisdom, he should request it from God, who gives to everyone cheerfully without complication or lecturing, and it will be given to him.

Jas 1:6  αἰτείτο δὲ ἐν πίστει, μηδὲν διακρίνομενος· ὁ γὰρ διακρίνομενος έοικε κλύδωνι θαλάσσης ἀνεμίζομεν καὶ ρητίζομένῳ·

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

Jas 1:7  μὴ γὰρ οἰέσθω ὁ ἄνθρωπος ἐκεῖνος ὅτι λήψεται τι παρὰ τοῦ Κυρίου

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

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1:3 txt δοκίμων Ψ74 Ν Α Β Κ Λ Π Ψ 049 056 0142 & most all Grk cyr did max-conf ps-max-conf ps-oec TR TG WH AT VS RP SBL NA28 // δοκίμων 110 431 1241 did // indeterminate lat-f,v cop3a,bo syr,h // lac Φ20 Φ23 Φ54 Φ100 048 0166 0173 0246. In Koine Greek, δοκίμων can mean the same as δόκιμον. Compare 1 Peter 1:7.

1:5 txt οὐκ K 049 056 0142 1678 AT RP // μὴ Ν Α Β Κ Λ Π Ψ 33 81 323 945 1175 1241 1243 1448 1505 1611 1735 1739 1852 2138 2298 2344 2464 2492 2805 // lac Φ20 Φ23 Φ54 Φ74 Φ100 048 0166 0173 0246.

1:7 txt ὅτι λήψεται παρὰ 596 bas did max-conf ps-oec TR TG WH VS SBL NA28 // ὅτι λήψεται 110 431 1241 did // indeterminate lat-f,v syr cop // lac Φ20 Φ23 Φ54 Φ74 Φ100 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 voicedness before the ψ. I suspect that the μψ form is the earliest, and exists because of the fact that the μ is present in the related word 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 ἀνήρ⁴ δύσωφος ἄκατάστατος ἐν πάσαις ταῖς ὀδοῖς αὐτοῦ.

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

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

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

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

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

Jas 1:11 ἀνέτειλεν γὰρ ὁ ἡμιος σὺν τῷ καύσωνι καὶ ἐξήρανεν τὸν χόρτον, καὶ τὸ ἄνθος αὐτοῦ ἐξέπεσεν καὶ ἠ ὑπρέπεια τοῦ προσώπου αὐτοῦ ἀπώλετο· οὕτως καὶ ὁ πλούσιος ἐν ταῖς πορείαις αὐτοῦ μαρανθήσεται.

¹¹For as the sun comes up with scorching heat and dries the grass, and the flower of it falls off, and the glory of its face⁶ has perished, so also the rich in their goings will be faded in importance.

Jas 1:12 Ἄνεως ἀνήρ ὃς ὑπομένει πειρασμόν, ὅτι δόκιμος γενόμενος λήμπται ἑν τον στέφανον τῆς ζωῆς, ἄν ἐπηγγείλατο ὁ Κύριος⁷ τοῖς ἀγαπώσιν αὐτοῦ.

¹²The man is blessed⁸ 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 μηδεὶς πειραζόμενος λεγέτω ὅτι Ἀπὸ Θεοῦ πειράζομαι· ὁ γὰρ Θεὸς ἀπείραστος ἔστιν κακόν, πειράζει δὲ αὐτοῦ οὐδένα.

¹³No one who is being tempted should say, "I am being tempted by God." For God is unskilled¹⁰ in the bad and he does not tempt anyone.

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⁴ 1:8 txt ἀνήρ N A B C K L P Ψ 049 056 0142 33 81 307 323 945 1175 1241 1243 1448 1505 1611 1678 1735 1739 1852 2138 2298 2344 2492 2805 (596 cyr dam did ps-oec lat-f,v cop samss,bp t syr° p ἀνήρ γαρ 61 chrys cyr syrh ἀρμ ὁ ἀνήρ γαρ cop sbt ὁ ἀνήρ δὲ cop bp t lac f² p³ p⁴ p⁴⁰ 048 0166 0173 0246

⁵ 1:10 See endnote about lowering.

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

¹ 1:12a txt λήμπται B² C K L P Ψ 049 056 0142 33 81 93 323 945 1175 1241 1243 1448 1505 1611 1735 1739 1852 2138 2298 2344 2492 2805 (596 TR AT VS RP f¹ λήμπται p³ vid N A B* 1175* vid 0246 TG WH SBL NA28 lac f² p³ p³⁴ p⁴⁰ 048 0166 0173 0246. Since this variant is only a difference in Greek spelling, and not in meaning, the lat, syr, cop and other translations are indeterminate. This issue appears in James 5 times: in 1:7,12; 2:1,9; 3:1.

⁸ 1:12b txt ἐπηγγείλατο ὁ Κύριος K L P 0246 180² 1448 1505 1611 1678 2138 syrh ps-oec TR AT VS RP f¹ ἐπηγγείλατο κύριος C 180² 459 syrh anast-s f¹ ἐπηγγείλατο ὁ θεὸς 323 945 1175 1241 1243 1735 1739 1852 2298 2464 2492 (596 lat-v syr° p ath cyxt dam did f¹ ἐπηγγείλατο ὁ ἀφευδός θεὸς 2805 f¹ ἐπηγγείλατο ὁ _____ 33 f¹ ἐπηγγείλατο _____ ethms f¹ ἐπηγγείλατο ἡ p³⁴ N A B Ψ 81 2344 lat-f cop sa bo ethms cyrm ss did TG WH SBL NA28 lac f² p³ p³⁴ p³⁰ 048 0166 0173. Yes, Didymus is cited for two different readings. He used two different forms of the text.

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

¹⁰ 1:13 "unskilled," The Greek word means "inexperienced," thus, unskilled. God has never experienced being tempted by the bad, so thus has no skill in tempting others with the bad. But this is set off in contrast to "all good giving" in v. 17.
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 εἴτε ἡ ἐπιθυμία συλλαβαίνοισα τίκτει ἄμαρτίαν, ἢ δὲ ἄμαρτία ἀποτελεσθείσα ἀποκύει θάνατον.

15 and then after the desire is fertilized, it gives birth to a sin, and the sin when finished developing produces death.

Jas 1:16 μὴ πλανᾶσθε, ἀδελφοί μου ἄγαπητοί.

16 Do not be deceived, my beloved brethren.

[Jas 1:17] Πάσα δόσις ἁγαθή καὶ πάν δόρυμα τέλειον ἀνωθεν ἔστιν, καταβαίνον ἀπὸ τοῦ πατρὸς τῶν φῶτων, παρ' ὦ οὐκ ἐνι11 παραλαγή ἢ τροπῆς ἀποσκίασμα. 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 θεοληθεῖς ἀπεκύψεν ἡμᾶς λόγῳ ἀληθείας, εἰς τὸ ἐναι ἡμᾶς ἀπαρχή 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 ὡστε ἀδελφοί μου ἀγαπητοί. ἔστω πάς ἀνθρώπος ταχὺς εἰς τὸ ἀκοῦσαι, βραδὺς εἰς τὸ λαλῆσαι, βραδὺς 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 ὡργή γὰρ ἀνδρὸς δικαιοσύνην Θεοῦ ὃς 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 ποιηταὶ λόγου καὶ μὴ μόνον ἀκροαταὶ 18 παραλογιζόμενοι ἐαυτοὺς.

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

Jas 1:23 ὅτι εἰ τὶς ἀκροατῆς λόγου ἐστὶν καὶ οὐ ποιητῆς, οὗτος ἐσθε ἀνδρὶ κατανοοῦντι τὸ πρόσωπον τῆς γενέσεως αὐτοῦ ἐν ἑσόπτρῳ.

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

15 1:19a txt

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

1 1:20 txt οὐ κατεργάζεται C* L P 049 056 0142 0246 2805 TR AT RP

2 1:22 txt μὸνον ἀκροαταὶ ὢς ὃς Α(NT) B C K L P 049 056 0142 2344 2805 1448 1505 1611 1687 1735 1739 2138 2298 2344 2492 2805 dam ps-oe TR (AT RP ἀκροαταὶ) VS NA28* ἀκροαταὶ μὸνον B 1448 1505 1611 1852 2138 lat-ντι, v syr p,h TR HG WH SBL // indeterminate // lac // p20 p33 p34 p74 p100 048 098 0173 033. The editors of the NA28 / ECM2 consider the two readings to have equal weight.

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Jas 1:24  κατενόησεν γὰρ έαυτόν καὶ ἀπελήλυθεν καὶ εὐθέως ἐπελάθετο ὑπόσπος ἦν.

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

Jas 1:25  οδὲ παρακύψας εἰς νόμον τέλειον τὸν τῆς ἑλευθερίας καὶ παραμεῖνας, οὐκὸς οὐκ ἀκροατής ἐπιλειμμονής γενόμενος ἀλλὰ ποιητής ἔργου, οὐκὸς μακάριος ἐν τῇ ποιήσει αὐτοῦ ἔσται.

25 But he who focuses intently into the perfect law, the law of liberty, and stays with it, he not being a forgetful hearer but a doer of the deed, this person will be blessed in his deed that he will do.22

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

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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 οὖς οὐκ Κ L Ψ 049 056 0142 1448 1505 1611 1678Z 2138 syr† ps-oec TR AT RP || καὶ οὐκ 323 copy? eth? || οὖς 1678T || οὖς Ν Α Β Ρ 0173 33 81 945 1175 1241 1243 1735 1739 1852 2298 2344 2464 2805 ε596 lat-fit, v syrV copy? eth? TG WH VS SBL NA28 || lac p20 p34 p74 p100 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 ε暕 ὑμῖν 2298 || εἶναι Ν Α Β Ρ Ψ 0173 33 81 323 945 1175 1241 1243 1448 1505 1611 1735 1739 1852 2138 2344 2464 2805 ε596 lat-fit, v copy,s,h syrV,h eth TG WH VS SBL NA28 || lac p20 p34 p74 p100 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 ε596 antioch cyr ps-oec TR TG AT VS RP SBL NA28 || αὐτοῦ Ν Α Β Ρ Ψ 0173 ε496 V ide || εὐαυτοῦ B P 0173ε496 1175 1505 1611 1852 2138 WH || indeterminate lat cop syr || lac p20 p34 p74 p100 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 ε596 antioch cyr ps-oec TR TG SCR AT VS RP SBL NA28 || καρδίαν αὐτοῦ DP || καρδίαν αὐτοῦ Ν Α Ρ 049 0173 || καρδίαν εὐαυτοῦ B C 1505 1852 2805 WH || καρδίαν 1611 || indeterminate lat cop syr || lac p20 p34 p74 p100 048 0166 0246

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Jas 1:27 θησοκεία καθαρά καὶ ἀμίαντος παρὰ τῷ Ἑλθὲ καὶ πατρὶ αὐτῆς ἐστίν, ἐπισκέπτεσθαι ὄρφανοις καὶ χήρας ἐν τῇ θλίψει αὐτῶν, ἀσπιλοῦν ἐαυτὸν τηρεῖν ἀπὸ τοῦ κόσμου.

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

Chapter 2

Jas 2:1 Ἀδελφοί μου, μὴ ἐν προσωποληψίαις ἔχετε τὴν πίστιν τοῦ κυρίου ἱμῶν Ἰησοῦ Χριστοῦ τῆς δόξης:

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

Jas 2:2 ἐὰν γὰρ εἰσέλθῃ εἰς τὴν συναγωγὴν ὑμῶν ἄνδρα χρυσοδακτύλιον ἐν ἑσθήτι λαμπρᾷ, εἰσέλθῃ δὲ καὶ πτωχὸς ἐν ῥυπαρᾷ ἑσθήτι,

2For if a man with gold rings on his hands enters your meeting, dressed in bright clothes, and a poor man also enters, dressed in dirty clothes,

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Jas 2:3 καὶ ἐπιβλέψαστε ἐπὶ τὸν φοροῦντα τὴν ἐσθήτα τὴν χαμήλαν καὶ ἐπιτείησεν αὐτῷ: τοῦτον ὃς φοροῦσι τὴν χαμήλαν, καὶ τὸ πτωχὸν ἐπιτείησεν. Σὺ κάθου ὃς καλῶς, καὶ τὸ πτωχὸν ἐπιτείησεν· Σὺ στήθη ἐκεί, ἢ κάθου ὃς ὑπὸ τὸ ύποποιόν μου, ὑπὲρ τὸν φοροῦντα τὴν ἐσθήτα τὴν χαμήλαν καὶ ἐπιτείησεν αὐτῷ. 

3 and you look over the one wearing the bright clothes and tell him, "You take this good seat here," and to the poor one you say, "You stand there," or, "Sit here below my footstool," if you really keep the royal law you are doing well.

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

Jas 2:5 άκούσατε ἀδελφόι μου ἁγαπητοί, οὐχ οὐκ θέος ἐξελέξατο τοὺς πτωχοὺς τοῦ κόσμου τούτου πλουσίους ἐν πίστει καὶ κληρονόμους τῆς βασιλείας ὥστε ἐπιγγείλατο τοῖς ἁγαπώσιν αὐτόν;

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

Jas 2:6 υμεῖς δὲ ἐπιτυμάσατε τὸν πτωχὸν. οὐχ οἱ πλουσίοι καταδυναστεύσατεν ὑμῶν, καὶ αὐτοὶ ἐλκουσιν ὑμᾶς εἰς κριτήρια;

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

Jas 2:7 οὐκ αὐτοὶ βλασφημοῦσιν τὸ καλὸν ὄνομα τὸ ἐπικληθὲν ἕφ’ ὑμᾶς;

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

Jas 2:8 Εἰ μὲν τοῖς νόμον τελείτε βασιλικόν κατὰ τὴν γραφὴν Ἀγαπήσεις τὸν πλησίον σου ὡς οἰκείον, καλὸς ποιεῖτε.

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

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

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

Jas 2:10 ὥστις γὰρ ὅλον τὸν νόμον τηρῆσει, πταίσει 37 δὲ ἐν ἔνι, 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 ὁ γὰρ ἐπὶ τὸν Μὴ μοιχεύσης ἡμῖν καὶ Μὴ φονεύσης εἰ δὲ οὐ μοιχεύσεις, φονεύσεις δὲ, γέγονας παραβάτης νόμου.

11 For that which says "Do not commit adultery" also says "Do not commit murder." So if you do not commit adultery, but you commit murder, you have become a violator of the law.

Jas 2:12 οὕτως λαλεῖτε καὶ οὕτως ποιεῖτε ὡς διὰ νόμου ἐλευθερίας μέλλοντες κρίνεσθαι.

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

Jas 2:13 ἡ γὰρ κρίσις ἀνίλεως τῷ μὴ ποιῆσαντι έλεος· κατακαυχᾶται έλεος κρίσεως.

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

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² 2:11a txt

μὴ μοιχεύσης εἶπεν καὶ μὴ φονεύσης Λ Ἕρι Κ Ὀ 93 323 1175c 1678c 1735 ε 596 cyr ps-oec TR TG AT VS SBL NA28 μὴ μοιχεύσης εἶπεν καὶ μὴ φονεύσης εἰ ὃς διὰ νόμου ἐλευθερίας μέλλοντες κρίνεσθαι.

² 2:11b txt

e δὲ οὐ μοιχεύσης, φονεύσης 81 1448 1505 1611 1852 2344 2805 TR AT RP

e δὲ οὐ μοιχεύσης, φονεύσης Λ Ἕρι Κ Ὀ 307 1678 copbο cyr TG WH VS SBL NA28

e δὲ οὐ μοιχεύσης, μην φονεύσης εἰ 596

e δὲ οὐ μοιχεύσης, φονεύσης L 049 1735

eὰν δὲ οὐ μοιχεύσης, φονεύσης 323

e δὲ οὐ φονεύσης, μηχεύσης 1175τ 1241 1739 2298

e δὲ οὐ φονεύσης, μηχεύσης 945

e δὲ οὐ φονεύσης, μηχεύσης 2492vid

e δὲ οὐ φονεύσης, μηχεύσης P

e δὲ οὐ φονεύσης, μηχεύσης 1175τ

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

² 2:13a txt ἄνιλεως Λ Ὁ 94 056 0142 33 93 323 1611 2138c 2805 ε 596 chrys cyr dam nil-anc ps-oec TR TR ἄνιλεως Λ Ὁ 81 307 945 1175 1241 1448 1505 1678 1735 1739 1852 2138vid 2298 2344 2492 copς,bo apoll dam isid ps-caes ps-oec TG WH AT VS RP SBL NA28 // indeterminate P lat syr // lac Π 20 23 Ψ 54 Φ 100 048 056 0142 0166 0173 0246 1243

² 2:13b txt ἑλεος Ψ 54 Λ Ὁ 945 1505 1739 2080 2138 cyr dam hes-h phot TR TG WH AT VS SBL NA28 Ελεος C K L Ὁ 94 056 0142 33 81 1175 1241 1243 1448 1611 1735 1739τ 1852 2298 2344 2492 2805 SCR RP // indeterminate lat syr cop // lac Π 20 23 Ψ 54 Φ 100 048 0166 0173 0246

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Jas 2:14 Tí to ὁφελος, ἀδελφοί μου, εἶν πίστιν λέγῃ τις ἐχειν ἔργα 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 εἶν δὲ ἀδελφὸς ἡ ἀδελφή γυμνοὶ ὑπάρχωσιν καὶ λειπόμενοι ὃσιν ὑπὸ της ἐφημέρου τροφῆς,

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

Jas 2:16 εἶτη δὲ τις αὐτοῖς ἐξ ὕμων· Ὑπάγετε ἐν εἰρήνῃ, θερμαίνεσθε καὶ χορτάζεσθε, μὴ δῶτε δὲ αὐτοῖς τὰ ἐπιτήδεια τοῦ σώματος, τί τὸ ὁφελος;

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, εἶν μὴ ἔργα ἔχῃ, ἀν καθ' ἐστίν καθ' ἐστίν.

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

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Jas 2:18 Ἀλλὰ ἐρεῖ τις· Σὺ πίστιν ἔχεις, κἀγὼ ἔργα ἔχω· δειξόν μοι τὴν πίστιν σου χωρὶς τὸν ἑργὸν σου, κἀγὼ δειξῶ σοι ἐκ τῶν ἑργῶν μου τὴν πίστιν μου.\(^{19}\)

\(^{18}\)Someone 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 οὔ πιστεύεις ὅτι ὁ Θεός εἰς ἓστιν,\(^{50}\) καλὸς ποιεῖς· καὶ τὰ δαίμονια πιστεύουσιν καὶ φρίσσουσιν.

\(^{19}\)You 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 ἄνθρωπος κενέ, ὅτι ἐν πίστις χωρὶς τῶν ἑργῶν νεκρό ἐστιν;\(^{51}\)

\(^{20}\)But are you convinced, foolish person, that faith without works is dead?

\(^{47}\) 2:18a txt

During translation, the Committee preferred to either ver. 17 or 26, the Committee preferred

\(^{49}\) 2:18c txt

You see that faith without works is dead?

\(^{50}\) 2:19 txt θεός εἰς ἓστιν K2 L 049 056 0412 1448 lat-g?

\(^{52}\) 2:20 txt νεκρά N A C K L P Ψ 33 81 1241 1448 lat-t syrp,h

\(^{54}\) \(^{55}\) 2:20 P 048 0166 0173 0246 33

\(^{51}\) 2:20 P 048 0166 0173 0246 33

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Jas 2:21 'Abra'am, o patēr ἡμῶν, ouk ev eγρων ἐδικαίωθη, ἀνενέγκας Ἰσαάκ τὸν υἱόν αὐτοῦ επὶ τὸ θυσιαστήριον;
21Our father Abraham, was he not justified by means of works, when he offered his son Isaac up on the altar?
Jas 2:22 βλέπεις ὃτι ἡ πίστις συνήγει τοῖς ἐργοῖς αὐτοῦ καὶ ἐκ τῶν ἐργῶν ἡ πίστις ἐτελείωθη.
22See how faith was working together with his works, and through his works his faith was made complete?
Jas 2:23 καὶ ἐπληρώθη ἡ γραφή ἡ λέγουσα· Ἐπιστευσεν ὅπερ Ἀβραὰμ τῷ Θεῷ, καὶ ἐλογίσθη αὐτῷ εἰς δικαιοσύνην, καὶ φίλος Θεοῦ ἐκλήθη.
23Thus also was "And Abraham believed God, and it was credited to him as righteousness." And he was called a friend of God.
Jas 2:24 ὡρᾶτε τοῖνυν ὅτι εἷς ἐργῶν δικαιοῦται ἄνθρωπος καὶ οὐκ ἡ πίστεως μόνος.
24You should see then that a person is justified by works and not by faith alone.
Jas 2:25 ὁμοίως δὲ καὶ Ῥααβ ἡ πόρνη οὐκ εἷς ἐργῶν ἐδικαίωθη, ὑποδεξαμένη τοὺς ἀγγέλους καὶ ἕτερα ὧδε ἐκβάλοισα;
25And in the same way Rahab the prostitute, was she not also justified by works, when she sheltered the messengers and sent them out by another way?
Jas 2:26 ὅσπερ γὰρ τὸ σῶμα χωρίς πνεύματος νεκρὸν ἐστιν, οὕτως καὶ ἡ πίστις χωρίς τῶν ἐργῶν νεκρά ἐστιν.
26For just as a body without the spirit is dead, so also faith without works is dead.

Chapter 3

Jas 3:1 Μὴ πολλοὶ διδάσκαλοι γίνεσθε, ἀδελφοί μου, εἰδότες ὅτι μεῖζον κρίμα λήμνημεθα
1Not many should be teachers, my brethren, knowing we will get ourselves more judgment.

52:24 txt ὡρᾶτε τοῖνυν ὅτι K L 049 056 0142 323 1448\(^2\) 2298 lat-pel ps-oec TR AT RP \(\oplus\) ὡρᾶτε ὅτι K A B C P \(\Psi\) 33 81 307 945 1175 1241 1243 1448\(^3\) 1505 1611 1678 1735 1739 1852 2138 2344 2492 2805 \(596\) lat-f, v syrP\(\text{h}\) cop\(\text{sa, bo}\) eth TG WH VS SBL NA28 \(\oplus\) ὡρᾶτε οὕτως 206 429 630 1799 2200 \(\text{lac}\) \(\Psi\) \(\text{20}\) \(\text{p}\) \(\text{23}\) \(\text{p}\) \(\text{54}\) \(\text{p}\) \(\text{100}\) 048 0166 0173 0246.
52:25 txt τοὺς ἀγγέλους \(\text{p}\) \(\text{54}\) \(\text{p}\) \(\text{416}\) K A B K\(\text{T}\) P \(\Psi\) 049 056 0142 \(33\text{vid}\) \(\text{ἀγέλους}\) 81 307\(\text{T}\) 323 1175 1243 1448 1505 1611 1735 1852 2138 2344 2492 lat-v syr\(\text{h}\) cop\(\text{sa}\) ps-oec TR TG WH AT VS RP SBL NA28 \(\oplus\) τοὺς ἀγγέλους τοῦ Ἰσραήλ 61 326 1837 \(\text{1}\) 1281 \(\oplus\) τοὺς ἀγγέλους Ἰησοῦ \(\text{p}\) \(\text{54}\) \(\text{p}\) 996 1661 \(\oplus\) τοὺς κατασκόπους C K\(\text{F}\) L 307\(\text{T}\) 945 1241 1678\(\text{T}\) 1739 2298 2805 \(596\) syrP \(\text{cop\(\text{bo, eth}\) arm geo slav}\) \(\oplus\) τοὺς κατασκόπους τοῦ Ἰσραήλ 61 326 1837 \(\text{1}\) 1281 \(\oplus\) τοὺς κατασκόπους Ἰησοῦ \(\text{p}\) \(\text{54}\) \(\text{p}\) 996 1661 \(\oplus\) τοὺς κατασκόπους \(\text{p}\) \(\text{54}\) \(\text{p}\) \(\text{100}\) 048 0166 0173 0246 1678\(\text{T}\) The word κατασκόπους (spies) from Hebrews 11:31. The reading of \(\text{p}\) \(\text{54}\) is uncertain as to whether or not it contains the article.
54:26 txt τῶν ἐργῶν A C K\(\text{L}\) P 049 056 0142 33 323 945 1175 1241 1243 1678 1735 1739 2298 2344 2492 2805 \(596\) cop\(\text{sa, bo}\) eustr greg-naz ps-oec TR [TG] AT RP \(\oplus\) ἐργῶν \(\text{p}\) \(\text{20}\) \(\text{p}\) \(\text{24}\) \(\text{p}\) \(\text{100}\) 048 1666 0173 0246.
54:3:1 The verb for "be" or "become" is second person plural, and the verb for "stumble" is first person plural. This is why some translations felt the need to add the phrase "of you," but I am loathe to do that, since the Greek contains no such genitive prepositional phrase. Even though the verb "be" is 2\(^{nd}\) person plural, the writer is talking about a 1\(^{st}\) person plural issue over all.

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Jas 3:2  πολλά γὰρ πταίομεν ἀπαντεῖς. εἰ τις ἐν λόγῳ οὐ πταίει, οὗτος τέλειος ἄνήρ, δυνατός χαλιναγωγῆσαι καὶ ὅλον τὸ σῶμα.

3For we all stumble on many occasions. If someone does not stumble in speech, he is a perfect man, able to bridle the whole rest of his body.

Jas 3:3  ἰδοὺ τῶν ἐπιπον τούτων χαλινούς εἰς τὰ στόματα βάλλομεν πρὸς τὸ πείθεσθαι αὐτοὺς ἢμῖν, 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  ἰδοὺ καὶ τὰ πλοία, τηλικαῖα ὡντα καὶ υπὸ σκληρῶν ἀνέμων ἐλαυνόμενα, μετάγεται ὑπὸ ἑλαχίστου πιθαλίου ὅτι έν  ὢ ῥημί τοῦ εὐθύνοντος βούληται.

4And consider ships. As large as they are and driven by fierce winds, they are turned around by a small rudder wherever the will of the one steering it wishes.

Jas 3:5  οὕτως καὶ ἡ γλῶσσα μικρὸν μέλος ἑστίν καὶ μεγαλαυχεῖ. ἰδοὺ ὅλιγον πῦρ ἥλικην ὑλὴν ἀνάπτει.

3In 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 ἁδικίας ὦτως ἡ 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 ἐρπέτων 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. Ὅτε ἀκατάσχετον κακόν, μεστῇ ἰοῦ θανατηφόρου.

8But 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.

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

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6 a 3:6a txt οὕτως Ρ 049 1448ς 1678 2298 2805ς (596 syr) ps-oecc TR AT RP // οὕτως καὶ Λ 056 0142 slav // omit ψ20 ψ24
R A B C K Ψ 81 323 945 1175 1241 1243 1448ς 1505 1611 1735 1739 1852 2138 2344 2805ς lat-s,f,v copßa,bo,ac syrP eth TG WH VS SBL NA28 // N2 ης? lac ψ23 ψ54 ψ100 048 0166 0173 0246 33.

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

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


6 b 3:8b txt ἀκατάσχετον (uncontrollable) C L Ψ 049 056 0142 81 323 945 1241 1448 1505 1611 1678 1739ς 1852 2138 2344 2492 2805ς lat-s,car,hi,pe syrB cyr dam epiph flav-c ps-oecc TR AT VS RP // ἀκατάσχετον (unstable, unsettled, restless, volatile) Ν A B K Ψ 1175 1243 1735 1739ς 2298 lat-f,v copßa,bo TG WH SBL NA28 // indeterminate syrB // lac ψ20 ψ23 ψ54 ψ74 ψ100 048 0166 0173 0246 33. I rather like the reading ἀκατάσχετον κακόν because of the greater number of "κακοί" sounds, greater alliterativeness. Yet that may be what happened: phonologically, chemically, the word ἀκατάσχετον assimilated an extra velar stop from its neighbor.

6 c 3:9 txt τὸν Θεόν κ Λ 049 056 0142 1243 1448 1505 1611 1678 2138 2289 2344 2492ς dam epiph ps-oecc lat-vmss,tmss syrB copßa,bo,boTR AT RP // τὸν κύριον ψ20 Ν A B C Ψ 33 81 945 1175 1241 1735 1739 1852 2492ς 2805ς lat-f,v syrP copßa,bo,boTR cyr procop TG WH VS SBL NA28 // lac ψ23 ψ54 ψ74 048 0166 0173 0246.

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Jas 3:10  εκ του αυτου στοματος εξερχεται ευλογια και καταρα. ου χρη, αδελφοι μου, ταυτα ουτως γινεσθαι.

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

Jas 3:11 μητι η πηγη έκ της αυτης οπης βρειε το γλυκ και το πικρον;

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

Jas 3:12 μη δυναται, αδελφοι μου, συκη ηλαιας ποιησαι η άμπελος συκα; ουτως ουδεμια πηγη άλυκον και 69 γλυκ ποιησαι υδωρ.

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.70

Jas 3:13 Της σοφος και ιπιστημων εν υμιν; δειξατω έκ της καλης άναστροφης τα έργα αυτου εν πρατιτη σοφιας.

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

70 Jas 3:12 The NA28 Greek text does not repeat the word πηγη, 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 πικρον and άλυκον both mean bitter; James is mixing it up vocabulary-wise. Yes, άλυκον 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 ζηλοῦν πικρῶν ἔχετε καὶ ἐριθείαν ἐν τῇ καρδίᾳ ὑμῶν, μὴ κατακαυχᾶσθε καὶ ψεύδεσθε κατὰ τῆς ἀλθείας.

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

Jas 3:15 οὐκ ἔστιν αὐτῇ ἡ σοφία ἀνωθεν κατερχομένη, ἀλλ’ ἐπίγειος, ψυχική, δαιμονιώδης.

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

Jas 3:16 ὅπου γὰρ ζηλος καὶ ἐριθεία, ἑκεῖ ἀκαταστασία καὶ πάν φαύλον πράγμα.

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

Jas 3:17 ἢ δὲ ἀνωθεν σοφία πρῶτον μὲν ἀγνή ἔστιν, ἐπειτα εἰρήνηκη, ἐπεικής, εὐπειθής, μεστή ἑλέους καὶ καρπῶν ἀγαθῶν, ἀδιάκριτος, καὶ 73 ἀνυπόκριτος.

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

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

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

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

72: txt αὐτῇ ἡ σοφία ἀνωθεν κατερχομένη Ν Α Β Κ Λ Ρ Ψ 049 33 81 323 1175 1243 1678 1735 2344 2492 TR TG WH AT VS RP SBL NA28 // ἡ σοφία αὐτῇ ἀνωθεν κατερχομένη C 945 1241 1448 1505 1611 1739 1852 2138 2298 2805 τ596 cyr did syrh // αὐτῇ σοφία ἀνωθεν κατερχομένη 056 0142 // ἡ σοφία ἀνωθεν κατερχομένη 1875 // ἀνωθεν αὐτῇ ἡ σοφία κατερχομένη 631 epiph // indeterminate lat-f v syr cop // lac φ20 φ33 φ34 φ74 048 0166 0173 0246. The reading of φ100 is either the Ν or the 056 reading.

73: txt και ἀνυπόκριτος φ100 K L 049 056 0142 93 307 323 1175 1678 ps-oec TR AT RP // ἀνυπόκριτος φ74 Ν Α Β C Ψ 33 81 945 1175 1241 1243 1448 1505 1611 1735 1739 1852 2138 2298 2344 2492 2805 τ596 antioch dam did greg-agr lat-f v cop sa bo syrh eth TG WH VS SBL NA28 // indeterminate syr cp lac φ20 φ33 φ34 048 0166 0173 0246.

74: 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'..."

75: 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 (§188(1))." This means he is saying that the harvest of peace comes as a benefit, reward, convenience, for or to, those who made peace. Yet those who are making peace, are also the ones planting; they are planting for themselves their reward. So it is difficult to convey all that meaning in concise English Bible text.

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Chapter 4

Jas 4:1 πόθεν πόλεμοι καὶ ἃ μάχαι ἐν υμῖν; οὐκ ἑντεύθεν, ἐκ τῶν ἡμοῦ υμῶν τῶν ὀπταθευμένων ἐν τοῖς μέλεσιν υμῶν;

1Where do battles and quarrels between you come from? Is it not from this: your pleasures that are making war inside your members? 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. 3And you ask, and do not receive, because you ask badly, so you may spend it in your pleasures. 4You adulterers and adulteresses, do you not know that love of the world means the enmity of God? 5Whoever chooses to be a friend of the world therefore is rendered an enemy of God.

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Jas 4:5 ἵ δοκεῖτε ὅτι κενῶς ἐ γραφῆ λέγει. Πρὸς φθόνον ἔπιποθεῖ τὸ τνεῦμα ὁ κατοίκησεν ὑμῖν;

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

Jas 4:6 μείζονα δὲ δίδωσιν χάριν; διὸ λέγει: ὁ Θεὸς ὑπερηφάνοις ἀντιτάσσεται ταπείνοις δὲ διδωσιν χάριν.

6 But 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.

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

Jas 4:8 ἐγγίσατε τῷ Θεῷ, καὶ ἐγγιεῖ ὑμῖν. καθαρίσατε χείρας, ἀμαρτωλοῖ, καὶ ἀναγίσατε καρδίας, διψυχοί.

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

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82 4:5 txt κατοίκησεν 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 // katōikiasen P347 N B Ψ 049 93 1241 1739 2805 TG WH SBL NA28 // indeterminate A 81 1175 lat syr cop // lac P20 P23 P54 P100 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 κατοίκησεν. Which latter also is the only instance of the verb κατοίκισαν in the New Testament. So, copyists were more likely to unconsciously replace the rarer word with the more common, than vice versa.

83 4:6a txt ὁ θεὸς P347 P464 K A B K 049 rell. Greek lat syr cop TR TG WH AT VS RP SBL NA28 // θεός 1379T // κύριος 056 0142 5 254 319 378 623 Fuji 876 945 1066 1490 1765 1831 1832 2080 2243 2494 593 921 1269 1141 1440 2087. The Septuagint says in Prov. 3:34 κυρίοις υπερηφάναις ἀντίτασται ταπείνοις δὲ δίδωσιν χάριν L P 81 180 431 459 1842 2774 // lac P20 P23 P54 P74 C 048 0166 0173 0246 631 1846 2180 60 0156 0170 0142 0123 // 1 Peter 5:5. The Septuagint says in Prov. 3:34 κυρίοις υπερηφάναις ἀντίτασται ταπείνοις 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 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.

84 4:6b About the Greek word διό Blass says in BDF §451(5), "Διό (διόπερ) is properly used to introduce a subordinate relative clause (from δι' ὅ), but this limitation has been lost." The BDAG lexicon defines διό as: "Inferential conjunction. therefore, for this reason." I am writing this footnote because someone objected that I had used the English word "thus" to render the Greek word διό. But Webster's Dictionary says the definition of "thus" includes: "because of this or that ; hence, consequently, accordingly." But I love my critics for caring about the accuracy of my work, and I did conclude that it would be more accurate to render διό as "accordingly" here, even though I like the brevity of the word "thus." I do not think it accurate to render it "therefore" here.

85 4:7a txt ὑποτάγητε οὖν Ν A B K L P 049 93 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 596 ge max-conf // lac P20 P23 P54 P74 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.

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Jas 4:9  ἵππατορίσατε καὶ πενθήσατε καὶ κλαύσατε· ὁ γέλως ὑμῶν εἰς πένθος μεταστραφῆτο· καὶ ἡ χαρὰ εἰς κατήφειαν.

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

Jas 4:10 ἡμεῖς δὲ ταυτεινόθετε ἐνώπιον τοῦ κυρίου, καὶ ὑψώσει ὑμᾶς.

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

Jas 4:11 Μὴ καταλαλεῖτε ἀλλήλων, ἄδελφοί· ὁ καταλαλῶν ἄδελφοῦ καὶ κρίνων τὸν ἄδελφον αὐτοῦ καταλαλεῖ νόμον καὶ κρίνει νόμον· εἰ δὲ νόμον κρίνεις, οὐκ εἰς ποιήσιν νόμοι ἄλλα κρίτης.

11 Do not denigrate each other, brethren. Someone who denigrates a brother is denigrating the law and condemning the law. Now if you are condemning the law, you are not being a doer of the law, but a judge instead.

Jas 4:12 εἰς ἐστίν ὁ νομοθέτης ὁ δυνάμενος σώσαι καὶ ἀπολεῖσαι· σὺ δὲ τίς εἰ, ὃς κρίνεις τὸν ἔτερον?

http://bibletranslation.ws/palmer-translation/
12There is only one lawmaker who is able to save or to damn. Who then are you, condemning another?

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 ο̱ἵτινες ο̱ὐκ ἐπίστασθε τὸ ἕκαστον τῆς άφρονος ποία γὰρ ἕκαστον εστιν ἢ πρὸς ἄφρονον φανομένην ἐπίσταται ὁ 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 ύμᾶς: Ἐὰν ὁ Κύριος θελήσῃ, καὶ ζήσωμεν καὶ ποιήσωμεν ἐκείνο.

15 The 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 ύμῶν· πᾶσα καύχησις τοιαύτη πονηρά εστιν.

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

Jas 4:17 εἰδοῦτε οὖν καλὸν ποιεῖν καὶ μὴ ποιοῦντες, ἀμαρτία αὕτη εστιν.

17 So, 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 *Aγε νῦν οἱ πλούσιοι, κλαύσατε ὀλολύζοντες ἐπὶ ταῖς ταλαιπωρίαις ὑμῶν ταῖς ἐπερχομέναις.

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

Jas 5:2 ὁ πλούσιος ὑμῶν σέσητεν, καὶ τὰ ἰμάτια ὑμῶν σητὸβρωτα γέγονεν,

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

Jas 5:3 ὁ χρυσός ὑμῶν καὶ ὁ ἄργυρος κατώταται, καὶ ὁ ἱὸς αὐτῶν εἰς μαρτύριον ὑμῖν ἔσται καὶ φάγεται τὰς σάρκας ὑμῶν ¹⁰⁷ ὡς πῦρ. ἐθησαυρίσατε ἐν ἐσχάταις ἡμέραις.

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.¹⁰⁸

Jas 5:4 ἴδον ὁ μισθὸς τῶν ἐργατῶν τῶν ἁμησάντων τὰς χώρας ὑμῶν ὁ ἀπεστερημένος ἀφ’ ὑμῶν κράζει, καὶ αἱ βοι τῶν θερισάντων εἰς τὰ ἔτα Κυρίου Σαβαώθ εἰσεληλύθασιν.¹¹⁰

Behold, the wage is crying out, which was for the laborers who sickled your fields, which you deprived them of.¹¹¹ And the cries of those who worked the harvest have gone into the ears of the Lord of Armies.

¹⁰⁷ ⁵:₃α txt omit Ν* B K L 049 056 0142 323 945 1241 1243 1678 1735 1739 2298 2492 2805 lat-s,f,v copbo syr ethms anast-s antioch ps-oec TR TG WH AT RP SBL NA28 // ὁ ἱὸς Ν* A P Ψ 33 81 1175 1448 1505 1852 2138 2344 2805 dam cop⁵⁸ syr⁵⁸ eth⁵⁸ ms⁵⁸ VS // ὁ ἱὸς κατ’ αὐτόν // ὁ ἱὸς ov 1611 // lac ²⁰³ ²³ ²⁴⁴ ²⁸⁴ C 048 0166 0173 0246.

¹⁰⁸ ⁵:₃β 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 ἵδος 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.

¹⁰⁹ ⁵:₄α txt ἀπεστερημένος A B² K L P Ψ 049 056 0142 33 81 323 945 1175 1241 1243 1448 1505 1611 1735 1739 1852 2138 2298 2344 2492 2805 syrh cyrm dam did ps-oec TR AT VS RP NA28* // ἀφ’ ἁμησάντων Ν B* TG WH SBL // indeterminate lat-f,v cop⁵⁸,bo syr⁵⁸ // lac ²⁰³ ²³ ²⁸⁴ C 048 0166 0173 0246. *The editors of the NA28 / ECM2 consider the two readings to be of equal weight.

¹¹⁰ ⁵:₄β txt εἰσεληλύθασιν 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 // εἰσελήλυθαν K // εἰσεληλύθαν B P Ψ 81 1175 1243 2492 TG WH // εἰσεληλύθαν Ν 048vid ⁴mins // εἰσεληλυθεῖαν A 1852 dam // εἰσεληλύθαν 1505 // lac ²⁰³ ²³ ²⁸⁴ C 048 0166 0173 0246.

¹¹¹ 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.

http://bibletranslation.ws/palmer-translation/
Jas 5:5 ἐθρέψατε ἐπὶ τῆς γῆς καὶ ἐσπαταλήσατε, ἐθρέψατε τὰς καρδίας ύμων ὡς ἐν ἡμέρᾳ σφαγῆς.

5You 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;

6You have passed sentence on, you have killed the righteous. He does not resist you.\footnote{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.}

\footnote{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.
Therefore read, “he who is patient, the farmer, and the subject of patience is the farmer. Consequently understand the farmer as the subject of waiting patiently until he receives the early and the later crop.”

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

---

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

Jas 5:8 μακροθυμήσατε καὶ ὑμεῖς, στηρίζατε τάς καρδίας ὑμῶν, ὅτι ἡ παρουσία τοῦ κυρίου ἥγγικεν.

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

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http://bibletranslation.ws/palmer-translation/
Jas 5:9 μὴ στενάζετε, κατ’ ἄλληλον, ἀδελφοί, οὖν μὴ κριθῆτε· ἵδον ὁ κριτής 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 τῆς κοινοπαθείας, ἀδελφοί μου, καὶ τῆς μακροθυμίας τοὺς προφίτας, οἱ ἐλάλησαν τῷ ὄνοματι Κυρίου.

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

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Jas 5:11a ιδον μακαρίζων τούς υπομένοντας. 

11b Καὶ τὴν υπομονὴν Ἰς ἱκούσατε, καὶ τὸ τέλος Κυρίου εἶδε, ὅτι πολύς πλαγχώς ἐστιν ὁ Κύριος καὶ οἰκτίρμων.

11 Behold 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 Ἡ πρὸ πάντων δὲ, ἀδελφοί μου, μή ὁμιλύτε, μήτε τὸν οὐρανὸν μήτε τὴν γῆν μήτε ἀλλὸν τὶνα ὀρκον· ἦτο δὲ υμῶν τὸ Ναὶ ναὶ καὶ τὸ Οὐ οὐ, ἴνα μή εἰς ὑπόκρισιν πέσητε.

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

Jas 5:13 Ὁ κακόπαθής τις ὑπομένει προσευχόμενος. εὐθυμεῖ τις παλλέτω.

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

Jas 5:14 Ἄσθενες τις ὑπομένει προσκάλεσάθω τοὺς πρεσβυτέρους τῆς ἐκκλησίας, καὶ ἐπεξεργάσασθωσαν ἐπί αὐτὸν ἀλείμαντες αὐτὸν ἑλαίῳ· ἐν τῷ ὄνοματι τοῦ Κυρίου.

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

Jas 5:15 καὶ ἡ εὐχὴ τῆς πίστεως σώσει τὸν κάμνοντα, καὶ ἐγερθεὶ αὐτὸν ὁ Κύριος· κἂν ἀμαρτίας ἢ πεποιηκὼς, ἀφεθήσεται αὐτῷ.

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

http://bibletranslation.ws/palmer-translation/
Jas 5:16 έξεμολογείσθε ἀλλήλους τὰ παραπτώματα καὶ εὐχέσθε υπὲρ ἀλλήλων, ὅπως ἰαθίητε. πολὺ ἰσχυεὶ δέσις δικαίου ἐνεργομένη.

16Confess your faults one to another, and pray for one another, so you may be healed.

The fully operating prayer of a righteous person is able to accomplish much.

Jas 5:17 Ἡλίας ἀνθρώπος ἦν ὡς ὁμοιοπαθὴς ἦμιν, καὶ προσευκῆσαν προσημένα τοῦ μὴ βρέξαι, καὶ οὐκ ἔβρεξεν ἐπὶ τῆς γῆς ἐνιαυτὸς τρεῖς καὶ μίνας ἕξ.

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

Jas 5:18 καὶ πάλιν προσημένατο, καὶ οὐράνιος ὑδρόν ἔδωκεν καὶ ἦ γῆ ἐξελάστησεν τὸν κατόπιν αὐτής.

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

Jas 5:19 Ἀδελφοί, ἕν τις ἐν ὑμῖν πλανήθη ἀπὸ τῆς ἀλθείας καὶ ἐπιστρέψατε τις τις αὐτῶν.

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

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Jas 5:20 γινωσκέτω ὅτι ὁ ἐπιστρέψας ἀμαρτωλόν ἐκ πλάνης ὁδοῦ αὐτοῦ σώσει ψυχὴν ἐκ θανάτου καὶ καλύψει πλήθος 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 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 / 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 ἀκατάστατος - unstable in all his ways
James 3:8 The tongue is a ἀκατάστατον κακόν - volatile menace.
James 3:16 Where there is envy and rivalry, there is ἀκαταστασία – disorder
Table of Witnesses
to James Cited Herein

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**CHURCH FATHERS:**

- anast-s VI Anastasius Sinaita
- and-cr VIII Andreas Cretensis
- antioch VII Antiochus Monachus
<table>
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<th>Abrev.</th>
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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).

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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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