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 Ἰησού Χριστοῦ δούλος, ταῖς δώδεκα φυλαῖς ταῖς ἐν τῇ διασπορᾷ, χαίρειν.

1James, a servant of God and the Lord Jesus Christ, to the twelve tribes that are in the Diaspora, Greetings.

Jas 1:2 Πάσαν χαράν ἤγιόςασθε, ἀδελφοί μου, ὅταν πειρασμοὶ περιπέσητε ποικίλοις,

2Consider it pure joy, my brethren, when you fall into all sorts of trials,

Jas 1:3 γινώσκοντες ὅτι τὸ δόκιμον ὑμῶν τῆς πίστεως κατεργάζεται ὑπομονήν.

3because you know that the testing of your faith produces endurance.

Jas 1:4 ἢ δὲ ὑπομονὴ ἔργον τέλειον ἔχετω, ἵνα ἢτε τέλειοι καὶ ὀλύκληροι, ἐν μηδενὶ λειτούμενοι.

4But you must allow endurance its finished job to the end so you will be complete and faultless, deficient in nothing.

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Jas 1:5 Εἰ δὲ τις ὑμῶν λείπεται σοφίας, αἰτεῖτο παρὰ τοῦ διδόντος Θεοῦ πᾶσιν ἀπλῶς, καὶ μὴ ὀνειδίζοντος, καὶ δοθήσεται αὐτῷ.

5And if any of you lacks wisdom, he should request it from God, who gives to everyone cheerfully without complication or lecturing, and it will be given to him.

Jas 1:6 αἰτεῖτο δὲ ἐν πίστει, μηδὲν διακρινόμενον, ὅ γὰρ διακρινόμενον ἐστὶ κλέψων θαλάσσης ἀνεμιζομένῳ καὶ ῥητορομένῳ.

6Only he must ask with faith, not doubting at all. For he who has faith is like a wave of the sea driven back and forth by the wind.

Jas 1:7 μὴ γὰρ οἰέόθω ὁ ἀνθρωπός ἐκεῖνος ὦτι λήψεται τι παρὰ τοῦ Κυρίου

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

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1:3 txt δόκιμον ὑμῶν ὑπομονήν σοφίας αἰτεῖτο παρὰ... ὀλύκληροι, ἐν μηδενὶ λειτούμενοι. Compare 1 Peter 1:7.

1:5 ὑμῶν λείπεται σοφίας αἰτεῖτο παρὰ... καὶ δοθήσεται αὐτῷ. Compare 1 Peter 1:7.

1:6 αἰτεῖτο... μηδὲν διακρινόμενον. Compare 1 Peter 1:7.

1:7 μὴ γὰρ... ὀλύκληροι, ἐν μηδενὶ λειτούμενοι. Compare 1 Peter 1:7.
Jas 1:8 ἀνήρ ὁ δίψυχος ἀκατάστατος ἐν πάσαις ταῖς ὀδοῖς αὐτοῦ.
8 A double-minded man is unstable in all his ways.

Jas 1:9 Καυχάσθω δὲ ὁ ἀδελφὸς ὁ ταπεινὸς ἐν τῷ ὕψει αὐτοῦ,
9 And the brother of the lower class should boast about his lifting up,
Jas 1:10 ὁ δὲ πλούσιος ἐν τῇ ταπεινώσει αὐτοῦ, ὅτι ὃς ἄνθος χόρτου παρελεύσεται.
10 and the rich one about his lowering, how like a flower of the grass he will drop.
Jas 1:11 ἀνέτειλεν γὰρ ὁ ἠλικὸς σὺν τῷ καύσωνι καὶ ἐξήρανεν τὸν χόρτον, καὶ τὸ ἄνθος αὐτοῦ ἐξέσεθαι καὶ ἡ ἔμπρεπετα τοῦ προσώπου αὐτοῦ ἀπώλετο· οὕτως καὶ ὁ πλούσιος ἐν ταῖς πορείασις αὐτοῦ μαραθήσεται.
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, ὡς δόκιμος γενόμενος λήμβαται τὸν στέφανον τῆς ζωῆς, ὅτι ἐπιγείλατο ὁ Κύριος ὁ Χριστός τοῖς ἀγαπώσιν αὐτῶν.
12 The man is blessed who withstands temptation, for when he is proven worthy, he will win the crown of life, which the Lord has promised to those who love Him.
Jas 1:13 μηδεὶς πειραζόμενος λέγετο ὃτι ἀπὸ Θεοῦ πειράζομαι· ὁ γὰρ Θεὸς ἀπείραστος ἐστιν κακῶν, πειράζει δὲ αὐτοῦ οὐδένα.
13 No one who is being tempted should say, "I am being tempted by God." For God is unskilled in the bad and he does not tempt anyone.

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4 1:8 txt ἀνήρ Ν Α Β Ρ Ψ Κ Λ 049 056 0142 33 81 93 307 323 945 1175 1241 1243 1448 1505 1611 1678 1735 1739 1852 2138 2298 2344 2464 2492 2805 (596 cyr dam did ps-oe c cop sa ms, bost syr p) ἀνήρ γαρ 61 chrys cyr syr hA arm ὁ ἀνήρ γαρ cop sa ms ὁ ἀνήρ de cop bost lac ψ 23 ψ 54 ψ 100 048 0166 0173 0246
9 1:10 See endnote about lowering.

4 1:11 That is, personage. As also "face" in the phrase "respecting of faces" means personages, treating important people better than unimportant people. The meaning here is that while in the Old Testament, it used to be if you were rich, you were a personage, now in the New Testament, James is saying that will fade in importance. To the point that, according to Jesus, the rich in this world will be poor in the next, and the poor in this world will be rich in the next. Another reason not to want to be rich.

7 1:12a txt λήψεταὶ B2 C Κ Λ Ψ 049 056 0142 33 81 93 323 945 1241 1243 1448 1505 1611 1735 1739 1852 2138 2298 2344 2492 2805 (596 TR AT VS RP / λήψεται ψ 23 ψ 74 vid Ν Α Β* 1175* vid 0246 TG WH SBL NA28 / lac ψ 23 ψ 54 ψ 100 048 0166 0173. 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 ἐπιγείλατο ὁ Κύριος Κ Λ Ψ 0246 1802 1448 1505 1611 1678 2138 syrh? ps-oe c TR AT VS RP / ἐπιγείλατο κύριος C 1802 1459 syrh? anast-s / ἐπιγείλατο ὁ θεός 323 945 1175 1241 1243 1375 1739 1852 2138 2298 2464 2492 2805 (596 lat-v syr p ath cyx dt dam did / ἐπιγείλατο ὁ ἀφεδός θεός 2805 / ἐπιγείλατο ὁ ἀφεδός τοῦ Θεοῦ 33 / ἐπιγείλατο ἐν θεοῦ / ἐπιγείλατο ψ 74 Ν Α Β Ψ 81 2344 lat-f cop sa, bo eth ms cyr ms did TG WH SBL NA28 / lac ψ 23 ψ 54 ψ 100 048 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 ἰδιαὶς 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 ἁμαρτίαιν, ἦ δὲ ἁμαρτίαι ἀποτελεσθεῖσα ἀποκύει θάνατον.

15 and then after the desire is fertilized, it gives birth to a sin, and the sin when finished developing produces death.
Jas 1:16 μὴ πλανᾶσθε, ἀδελφοί μου ἁγιατοί.

16 Do not be deceived, my beloved brethren.

1:17 Πάσα δόσις ἀγαθῆ καὶ πάν δόσις ἁμαρτίαν ἀνωθέν ἐστιν, καταβαίνον ἀπὸ τοῦ πατρὸς τῶν φῶτων, παρ᾽ οὐκ ἐνι ἡ παραλλαγὴ ἡ τροπῆς ἀποσκίασμα.

17 All good giving, and every perfect gift is from above, coming down from the father of lights, with whom there is no varying or shadow from turning.
Jas 1:18 ἑσφαλθεὶς ἀπεκύπησεν ἡμᾶς λόγῳ ἀληθείας, εἰς τὸ εἶναι ἡμᾶς ἀπαρχὴν τίνα 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 ἀνθρωπος ταχὺς εἰς τὸ ἀκούσαι, βραδὺς εἰς τὸ λαλῆσαι, βραδὺς εἰς ὅργην.
19 Know this, my beloved brethren: all persons should be quick to listen, slow to speak, and slow to anger.

Jas 1:20 ὡργή γὰρ ἀνδρὸς δικαιοσύνην Θεοῦ οὐ κατεργάζεται. 17 
20 For the anger of a man does not accomplish the righteousness of God.

Jas 1:21 διὸ ἀποθέωμεν πᾶσαν ῥυπαρίαν καὶ περισσεύον πακιάς ἐν πραύτητι δέξασθε τὸν ἐμφυτὸν ἱόν τὸν δυνάμενον σώσει 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 ποιητι κὸνοῦ καὶ μὴ μόνον ἀκροατεῖ 18 παραλογιζόμενοι ἑαυτούς.
22 Only be doers of the word and not hearers only, deceiving your own selves.

Jas 1:23 ὅτι εἰ τὶς ἀκροατῆς λόγου ἔστιν καὶ οὐ ποιητής, οὕτως ἔοικεν 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 contemplating his born face in the mirror:

16:19b The NA28 text has, "You know this, but..." See also II Peter 1:12, Jude 5, etc. The textual variant δὲ in this verse must come hand in hand with the indicative mood of οἶδα which is ὡστε. See also Hebrews 12:17 where ὡστε is used. We should already know the word taught in this verse, from reading Proverbs 17:27, 28 and other parts of the Bible.

16:22 The editors of the NA28 / ECM2 consider the two readings to have equal weight.
Jas 1:24 κατενόησεν γὰρ ἑαυτὸν καὶ ἀπελήλυθεν καὶ εὐθέως ἐπελάθετο ὁποῖος ἤν.

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

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

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

Jas 1:26 Ἐὰν τις δοκεῖ θρησκός εἶναι ἐν ὑμῖν,23 μὴ χαλιναγωγῶν γλῶσσαν αὐτοῦ ἀλλὰ, ἀπατών καρδιάν αὐτοῦ.25 Τούτῳ μάταιος ἢ θρησκεία.

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

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 ἁκροατὴς ἐπιληπτικῆς γενόμενος ἀλλὰ ποιητής ἔργου, οὗτος οὐκ ἁκροατὴς ἐπιληπτικῆς γενόμενος ἀλλὰ ποιητής ἔργου, οὗτος μακάριος ἐν τῇ ποιήσει αὐτοῦ ἔσται.

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 Ἐὰν τις δοκεῖ θρησκός εἶναι ἐν ὑμῖν, οὗτος οὐκ ἁκροατὴς ἐπιληπτικῆς γενόμενος ἀλλὰ ποιητής ἔργου, οὗτος μακάριος ἐν τῇ ποιήσει αὐτοῦ ἔσται.

1:26b Ἐὰν τις δοκεῖ θρησκός εἶναι ἐν ὑμῖν, οὗτος οὐκ ἁκροατὴς ἐπιληπτικῆς γενόμενος ἀλλὰ ποιητής ἔργου, οὗτος μακάριος ἐν τῇ ποιήσει αὐτοῦ ἔσται.
Chapter 2

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

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

Jas 2:2 ἐὰν γὰρ εἰσέλθῃ εἰς τὴν 27 συναγωγήν ὑμῶν ἁνὴρ χρυσοδακτύλιος ἐν ἐσθήτη λαμπρᾷ, εἰσέλθῃ δὲ καὶ πτωχὸς ἐν ῥύπαρᾳ ἐσθήτη,

2For if a man with gold rings on his fingers enters your meeting, dressed in bright clothes, and a poor man also enters, dressed in dirty clothes,
Jas 2:3 καὶ ἐπιβλέψητε ἵππο τὸν φοροῦτα τὴν ἐσθῆτα τὴν λαμπρὰν καὶ ἐπιτής αὐτῶν 29 Σὺ κάθου ὡς καλῶς, καὶ τῷ πτωχῷ ἐπιτῆς: Σὺ στήθι ἐκεί, ἢ κάθου ὡς ὑπὸ τὸ ὑποπόδιον μου, 3and 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 ἑαυτοῖς καὶ ἐγένεσθε κριταὶ διαλογισμὸν πονηρὸν;

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

Jas 2:5 ἀκοῦσατε ἀδελφοὶ μου ἀγαπητοὶ, οὐ χῦ Θεός ἐξέλεξες τοὺς πτωχοὺς τοῦ κόσμου τούτου 2πλουσίους ἐν πίστει καὶ κληρονόμους τῆς βασιλείας ᾧ ἐπηγγείλατο τοῖς ἀγαπῶσιν αὐτῶν;

4Listen my beloved brethren: has not God chosen the poor of this world to be rich in faith and called the rich to be poor?" (32

Jas 2:6 ὑμεῖς δὲ ἤμετράσατε τὸν πτωχὸν. οὐ χῦ οἱ πλουσίοι καταδυναστεύονται ὑμῶν, καὶ αὐτοὶ ἔλκουσιν υμᾶς εἰς κρίτηρια;

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

Jas 2:7 οὐ αὐτοὶ βλασφημοῦνται τὸ καλὸν ὅνομα τὸ ἐπικληθὲν ἐφ’ υμᾶς;

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

Jas 2:8 Εἰ μὲντοι νόμον τελείη βασιλικόν κατὰ τὴν γραφὴν Ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτόν, καλὸς σειτίη:

8If 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, ἀμαρτιάν 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 ὅστις γὰρ ὅλον τὸν νόμον τηρήσει, πταίσει ὡς παραβάται.

10Now whoever keeps the whole rest of the law, and only violates in one matter, he has become guilty of all of it.
Jas 2:11 "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 Speak this way and act this way: as if you are about to be judged according to the law of liberty.

Jas 2:13 "Do not commit adultery" also says "Do not commit murder." Triumphant though is mercy over judgment.

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2:11a txt

μὴ μοιχεύσῃς εἶπεν καὶ μὴ φονεύσῃς A B K P 93 323 1175c 1678c 1735 ε 596 cyg ps-oec TR TG AT VS SBL NA28 μὴ μοιχεύσῃς εἶπεν καὶ μὴ φονεύσῃς 33

2:11b txt

ei δὲ ὅ μοιχεύσῃς, φονεύσῃς 81 1448 1505 1611 1852 2138 2344 2805 TR AT RP

ei δὲ ὅ μοιχεύσῃς, φονεύσῃς Α B C K Ψ 307 1678 copbο cyg TG WH VS SBL NA28*

ei δὲ ὅ μοιχεύσῃς, μὲν φονεύσῃς 33*cv
dὲ ὅ μοιχεύσῃς, μὲν φονεύσῃς 33*
ei μὲν ὅ μοιχεύσῃς, φονεύσῃς copbα?
ei δὲ ὅ μοιχεύσῃς, φονεύσῃς ε 596

ei δὲ ὅ μοιχεύσῃς, φονεύσῃς L 049 1735
ei ὅ μοιχεύσῃς, φονεύσῃς 323
ei δὲ ὅ φονεύσῃς, μοιχεύσῃς 1175Τ 1241 1739 2298

ei δὲ ὅ φονεύσῃς, μοιχεύσῃς 945

ei δὲ ὅ φονεύσῃς, μοιχεύσῃς 2492*cv

ei δὲ ὅ φονεύσῃς, μοιχεύσῃς P

ei δὲ ὅ φονεύσῃς, μοιχεύσῃς 1175Z

lac ψ20 ψ23 ψ54 ψ74 ψ100 048 056 0142 0166 0173 0246 0243 0246 1243

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

2:13a txt ἄνελεος L Ψ 049 056 0142 33 93 323 1611 2183c 2805 (596 chrys cyr dam nil-anc ps-oec TR ἄνελεος Ψ4 Β C K 81 307 945 1175 1241 1243 1448 1505 1678 1735 1739 1852 2138 2298 2344 2492 copbα,bo apoll dam isid ps-caes ps-oec TG WH AT VS RP SBL NA28 indeterminate P lat syr lac ψ20 ψ23 ψ54 ψ100 048 0166 0173 0246

2:13b txt Ἐλεος Ψ74 Β C K 945 1505 1739ς 2080 2138 cyr dam hes-h phot TR TG WH AT VS SBL NA28 Ἐλεος C K L Ψ 049 056 0142 33 81 1175 1241 1243 1448 1611 1735 1739Τ 1852 2298 2344 2492 2805 SCR RP indeterminate lat syr cop lac ψ20 ψ23 ψ54 ψ100 048 0166 0173 0246

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Jas 2:14 Tί τὸ ὅφελος, ἀδελφοί μου, ἐὰν πίστιν λέγη τις ἐχειν ἔργα δὲ μὴ ἔχη; μὴ δύναται ἢ πίστις σῶσαι αὐτόν; 14 What good is it, my brethren, when someone claims to have faith, but he has no works? Is such a faith really able to save him?

Jas 2:15 Ἐὰν δὲ ὁ ἀδελφὸς ἢ ἀδελφή γυμνοὶ υπάρχωσιν καὶ λειτομένοι ὤσιν τῆς ἐφημέρου τροφῆς, 15 Now if a brother or sister has no coat and they are lacking daily food,

Jas 2:16 Ἐἰπῃ δὲ τις αὐτοῖς ἐς ὑμῶν· Ὑπάγετε ἐν εἰρήνῃ, θερμαίνεσθε καὶ χορτάζεσθε, μὴ δὸτε δὲ αὐτοῖς τὰ ἐπιτήδεια τοῦ σώματος, τί τὸ 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 Οὗτος καὶ ἢ πίστις, ἐὰν μὴ ἔργα ἔχῃ, 17 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 Ὁμοιότατος καὶ ἢ πίστις, ἐὰν μὴ ἔργα ἔχῃ, ἢκρά ἐστιν καθ’ ἑαυτήν. 18 So this kind of faith by itself, when not having works, is dead.
Jas 2:18 Ἀλλ’ ἐρέι τις· Σὺ πίστιν ἔχεις, κἀγὼ ἔργα ἔχω· δείξον μοι τὴν πίστιν σου χωρίς τὸν ἐργὸν σου, ὅταν δεῖξῃς σοι ἐκ τῶν ἐργῶν μου τὴν πίστιν μου. Ὅσοις 2οί νομίζετε ὃς ἂν ἔχῃς ἡμῖν ἑαυτὸν ἔργα, ὑμεῖς δὲ οὐκ ἔχετε τῇ πίστει τοῦ μου ἐργῶν. ὴν γὰρ ὃς ἔχειν ἑαυτὸν ἔργα ἐργάζεται ἐν μιᾷ ὑμῖν ἐργῇ διὰ τῆς πίστεως τῆς ἐργασίας τῆς. 

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 οὗ πιστεύεις ὃ ἂν ἔργα ἔτιν, καὶ καλὸς πιστεύει καὶ θαυμάζεισαι καὶ φιλικόν σου. You believe that there is only one God. You are doing well. The demons also believe that, and tremble. 

Jas 2:20 Θελεῖς δὲ γνώναι, ὅ ἂν δοῦς, ὅτι ἐνιαὐλὸν ἑργὶς τῶν ἐργῶν νεκρὰ ἐστίν; But are you convinced, foolish person, that faith without works is dead?

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Jas 2:21 ‘Αβραάμ ὁ πατὴρ ἴμων οὐκ ἔξ ἔργων ἐδικαιόθη, ἀνενέγκας Ἰσαάκ τὸν υἱόν αὐτοῦ ἐπὶ τὸ θυσιαστήριον;
21Our father Abraham, was he not justified by means of works, when he offered his son Isaac up on the altar?

Jas 2:22 βλέπεις ὅτι ἡ πίστις συνήργει τοὺς ἔργοις αὐτοῦ καὶ ἐκ τῶν ἔργων ἡ πίστις ετελείωθη;
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· 'Επίστευσεν δὲ 'Αβραάμ τῷ Θεῷ, καὶ ἐλογίσθη αὐτῷ εἰς δικαιοσύνην, καὶ φίλος Θεοῦ ἐκλήθη.
23Thus also was completed the scripture which says, "And Abraham believed God, and it was credited to him as righteousness." And he was called a friend of God.

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

Jas 2:25 ὁμοίως δὲ καὶ Ῥαὰβ ἡ πόρνη οὐκ ἔξ ἔργων ἐδικαιόθη, ὑποδεξαμένη τοὺς ἄγγελους καὶ ἑτέρα ὁδός ἐκβαλοῦσα;
25And in the same way Rahab the prostitute, was she not also justified by works, when she sheltered the messengers and sent them out by another way?

Jas 2:26 ὡσπερ γὰρ τὸ σώμα χορίς πνεύματος νεκρὸν ἐστιν, οὕτως καὶ ἡ πίστις χορίς τῶν ἔργων νεκρὰ 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 ληφόμεθα
1Not many should be teachers, my brethren, knowing we will get ourselves more judgment.

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Jas 3:2  λόγῳ oú ἑταίρει, οὗτος τέλειος ἄνήρ, δυνατὸς χαλιναγωγήσαι καὶ ὁλὸν τὸ σῶμα.

3 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.
Jas 3:3  ἤδεις τόν ὑπὸ ποντοὺς χαλίνων ἐς τὰ στόματα βάλλομεν πρὸς τὸ πείδευθαι αὐτοὺς ἢμῖν, καὶ ὁλὸν τὸ σῶμα αὐτῶν μετάγομεν.

3 Behold, 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  ἤδεις καὶ τὰ πλοία, τηλικαῦτα ὄντα καὶ ὑπὸ σκληρῶν ἀνέμων ἔλαυνόμενα, μετάγεται ὑπὸ ἐλαχίστου πηδάλιου ὅπου ἡ ὁρμή τοῦ εὐθυνόντος βουλίματι.

4 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.
Jas 3:5  οὕτως καὶ ἡ γλῶσσα μικρὸν μέλος ἐστὶν καὶ μεγαλαυχεῖ. ἤδεις ὅλιγον πῦρ ἡλίκην ὑλὴν ἀνάπτει.

5 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 The tongue also is a flame, a world of damage. The tongue is so situated among our members as contaminator of the entire body, and sets on fire the circular racetrack of our existence, and is itself set on fire by Gehenna.

Jas 3:7 Indeed every race of beast, even of birds, reptiles and marine life, is being tamed or has been tamed by the human race. The tongue can inflict a world of hurt. James is saying the tongue is something more harmful than a fire that can burn a forest. The tongue can be more like "injustly, unlike James comparing the damage a little flame can do to a large forest, but the tongue can do a whole world of damage. It can also mean more like "injustly, unlike James comparing the damage a little flame can do to a large forest, but the tongue can do a whole world of damage. Indeed every race of beast, even of birds, reptiles and marine life, is being tamed or has been tamed by the human race. The tongue can inflict a world of hurt.

Jas 3:8 But no one can tame the tongue. It is an uncontrollable menace, replete with fatal venom.

Jas 3:9 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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Jas 3:10 ἐκ τοῦ αὐτοῦ στόματος ἐξέρχεται εὐλογία καὶ κατάρα. οὐ χρῆ, ἀδελφοί μου, ταῦτα οὕτως γίνεσθαι.

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

Jas 3:11 μή ἢ πηγή ἐκ τῆς αὐτῆς ὀπῆς βρύει τὸ γλυκὸ καὶ τὸ πικρόν;

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

Jas 3:12 μή δύναται, ἀδελφοί μου, συκῆ ἡλίας ποιήσαι ἢ ἀμπέλος σύκα; οὕτως οὐδεμία πηγή ἄλυκον καὶ ὁ γλυκὸ ποιήσαι ὕδωρ.

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

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

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

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67 3:12
οὕτως οὐδεμία πηγὴ ἄλυκον καὶ γλυκὸ ποιήσαι ὕδωρ  K L 049 056 0142 945 623 2 1448 1678 2298
(596f ps-oec syr? TR TG AT RP
οὕτως οὔτε ἄλυκον γλυκὸ ποιήσαι ὕδωρ C 2 Ψ 2805
οὕτως οὔτε ἄλυκον καὶ γλυκὸ ποιήσαι ὕδωρ 2492?T
οὕτως οὔτε ἄλυκον γλυκὸ ποιήσαι ὕδωρ τίς δύναται syrP
οὕτως οὔτε ἄλυκον καὶ γλυκὸ ποιήσαι ὕδωρ 1735
οὕτως οοὐδὲ ἄλυκον γλυκὸ ποιήσαι ὕδωρ Ν 81 323 1739 2344 cyr copbo lat-f ν VS
οὕτως οοὐδὲ οὐδὲ ἄλυκον γλυκὸ ποιήσαι ὕδωρ 33
doct
οὕτως καὶ ἄλυκον γλυκὸ ποιήσαι ὕδωρ 1241
οὔτε μία ἄλυκον καὶ γλυκὸ ποιήσαι ὕδωρ 1890 2495
οὕτως οὔτε μία ἄλυκον καὶ γλυκὸ ποιήσαι ὕδωρ P syr? 1505 2138
οὕτως οὐδεμία πηγὴ ἄλυκον γλυκὸ ποιήσαι ὕδωρ 468 syrP?
oὐδεμία πηγὴ ἄλυκον καὶ γλυκὸ ποιήσαι ὕδωρ 1448?Τ
οὐ οὐδεμία πηγὴ ἄλυκον καὶ γλυκὸ ποιήσαι ὕδωρ 1611
οὔτε ἄλυκον γλυκὸ ποιήσαι ὕδωρ A B C* 623 1175 cop63a WH SBL NA28
οὖ ἄλυκον γλυκὸ ποιήσαι ὕδωρ 88
οὔτε ἄλυκον γλυκὸ ποιήσαι ὕδωρ τίς δύναται 1852
οὔτε ἄλυκον ποιήσαι ὕδωρ 1243
οὔτε ἄλυκον καὶ γλυκὸ ποιήσαι ὕδωρ 2492?Ζ
lac 620 623 554 574 100 048 0166 0173 0246

68 3:12 The NA28 Greek text does not repeat the word πηγή, spring, but it is implied as still the topic in mind being compared to the mouth. The Byzantine and other readings may all be explanatory, scribes having felt the need to clarify. The Greek words πηγήν and ἄλυκον both mean bitter, James is mixing it up vocabulary-wise. Yes, ἄλυκον also can mean salty, but since the context here is a spring, we are still talking about bitter. Thus we see why some early scribes felt the need to clarify and revise the text. The Robinson-Pierpoint text would be translated: "Thus neither is it possible for a spring to produce both bitter water and sweet." This is very appealing as more smooth and more clear. But it departs from the pattern of the verse: one thing producing a foreign product; not one thing producing two different kinds of product. In other words, we don't have "It is not possible for a fig tree to produce both figs and olives, or a grapevine to produce both grapes and figs." But then suddenly the Byzantine text changes the pattern of the verse. On the other hand, an editor or scribe may have produced the NA28 reading in order to conform it to the previous pattern. If this latter is what took place, then the reading of Sinaiticus would probably most closely reflect the original, as would von Soden's text.
Jas 3:14  οἱ δὲ ζηλὼν πικρὸν ἔχετε καὶ ἐριθείαν ἐν τῇ καρδίᾳ ὑμῶν, μὴ κατακαυχάσθε καὶ
μετέδεσθε 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 ἐστι τούτων ἡ σοφία ἀνωθέντων κατερχομένη. Αὐτοί ἐπίγειοι, ψυχικῆς, δαιμονιωδῆς.

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

Jas 3:16  ὅποιος γὰρ ζηλὸς καὶ ἐριθεία, ἔκει ἀκαταστασία καὶ πάν ταῦτα πράγμα.

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

Jas 3:17  ἡ δὲ ἀνωθέντων σοφία πρῶτον μὲν ἀγνή ἐστιν, ἐπειτα εἰρηνική, ἐπιεικής, εὐπειθής, μεστῇ ἐλέους καὶ καρπῶν ἄγαθων, αδιάκριτος, καὶ  ἁπατόκριτος.

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

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

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

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

70  οὐκ ἐστι τούτων ἡ σοφία ἀνωθέντων κατερχομένη N A B K L Ψ 049 33 81 323 1175 1243 1678 1735 2344 2492 TR TG
WH AT VS RP SBL NA28 / ή σοφία αὐτή ἀνωθέντων κατερχομένη C 945 1241 1448 1505 1611 1739 1852 2138 2298 2805
فارغοβάθμιος νοστήρ

71  ἀνυπόκριτος / ἁπατόκριτος latch 049 33 81 945 1175 1243 1448 1505 1611 1735 1852 2138 2298 2344 2492 2805 / 596

72  ἁπατόκριτος to mean "pert. to being without pretense, genuine, sincere, lit. 'without play-acting'."

73  ἁπατόκριτος latch 049 33 81 945 1175 1243 1448 1505 1611 1735 1852 2138 2298 2344 2492 2805 / 596

74  ἁπατόκριτος latch 049 33 81 945 1175 1243 1448 1505 1611 1735 1852 2138 2298 2344 2492 2805 / 596

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Chapter 4

Jas 4:1 Πόθεν πόλεμοι καὶ 75 μάχαι ἐν ὑμῖν; οὐκ ἐντεύθεν, ἐκ τῶν ήδονῶν 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? 76

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

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

Jas 4:3 αἰτείτε καί οὐ λαμβάνετε, διότι κακῶς αἰτεῖσθε, ἵνα ἐν ταῖς ήδοναῖς ὑμῶν δαπανήσῃτε.

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

Jas 4:4 μοιχοὶ καί μοιχαλίδες, 77 οὐκ οἴδατε ὅτι ἡ φιλία τοῦ κόσμου ἔχθρα τοῦ Θεοῦ ἐστὶν; ὁς ἄν 78 οὖν βουληθῇ φίλος εἶναι τοῦ κόσμου, ἔχθρος τοῦ Θεοῦ καθίσταται.

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

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75 4:1a txt καί 049 056 0142 323 lat-v syr² cop⁰ TR AT RP / καί πόθεν ψ¹¹⁰ 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 £956 lat-s, f syrh cop⁰ antioch (cyr) TG WH VS SBL NA28 / lac ψ²⁰ ψ²³ ψ⁵⁴ ψ⁷⁴ 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 N² K L P 049 056 0142 945 1175 78 1243 1448 1505 1611 1678 1735 2138 2298 2344 2492 2805 phot ps-oec syrh TR AT RP / μοιχαλίδες ψ¹¹⁰ Ν* A B 33 81 1175 1241 1739 1852 lat-f, v syr² TG WH VS SBL NA28 / indeterminate cop / lac ψ²⁰ ψ²³ ψ⁵⁴ ψ⁷⁴ 048 0166 0173 0246

78 4:4b txt ὃς ἄν ὡν N² A K Ψ 049 1678 1735 TR TG AT RP / ὃς ὡν ἄν syrh / ὃς ἄν ὡν B P 945 1175 1739 2298 2805 WH VS SBL NA28 / ὡν ὡν Ν* / ὃς ἄν 81 1241 1448 1505 1611 1852 2138 £956 antioch cjr dam ps-oec / ὃς ἄν L 056 0142 33 323 1243 2344 2492 / indeterminate lat syr² cop / lac ψ²⁰ ψ²³ ψ⁵⁴ ψ⁷⁴ 048 0166 0173 0246. Below is a copy of Νκ, -Codex Sinaiticus, with the original hand showing ἄν ὡν, and a corrector, Ν², crossing out the epsilon of ἄν and writing in the ὡν above it. (N¹ added a sigma to the end of βούληθη). The date of N² is 7th century.

79 4:4c "These...confessed that they were strangers and pilgrims on the earth...looking for a better country,...therefore God is not ashamed to be called their God." (Hebrews 11:13-16) "Love not the world, neither the things that are in the world. For all that is in the world, the lust of the flesh, the lust of the eyes, and the pride of possessions, is not of the Father, but is of the world." (1 John 2:16) "If the world hates you, be assured that it hated me first, before you. If you were of the world, the world would like its own; but because you are not of the world, and indeed rather I have chosen you out of the world, for this the world hates you." (John 15:18,19)
Jas 4:5 ἠ δοκεῖτε ὅτι κενῶς ἢ γραφῇ λέγει; Πρὸς φθόνον ἐπιποθεῖ τὸ πνεῦμα ὁ κατόκησεν ὅ 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 διδοσιν χάριν - διὸ λέγει. Ὁ Θεὸς ὑπερηφάνοις ἀντιτάσσεται ταπεινοῖς δὲ διδοσιν 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 φεῦξεται ἡ ψυχὴν.

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

Jas 4:8 ἐγγίσατε τῷ Θεῷ, καὶ ἐγγίσατε χάριν, καθαρίσατε χείρας, ἀμαρτωλοῖ, καὶ ἀγνίσατε καρδίας, δίψυχοι.

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

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80 4:5 txt κατόκησεν K L P 056 0142 33 945 1243 1448 1505 1611 1735 1739 2138 2298 2344 2492 nil-anc ps-oec TR AT VS RP // katokiseyn ψ74 K B Ψ 049 93 1241 1739 2805 TG WH SBL NA28 // indeterminate A 81 1175 lat syr cop // lac ψ20 ψ23 ψ54 ψ100. Two factors make some witnesses indeterminate: 1, itacism made the two words sound alike, and 2, the languages of the early translations could not easily convey the causative meaning of κατόκησεν. Which latter also is the only instance of the verb κατοκίζω in the New Testament. So, copyists were more likely to unconsciously replace the rarer word with the more common, than vice versa.

81 4:6a txt τὸ θέος ψ74/id K A B K Ψ 049 reef greek lat syr cop TR TG WH AT VS RP SBL NA28 // θεὸς 1739 // τὸ κύριος 056 0142 33 945 1243 1448 1505 1611 1735 1739 2138 2298 2344 2492 nil-anc ps-oec antioch // omit διὸ λέγει. Ὁ θεὸς ὑπερηφάνοις ἀντιτάσσεται ταπεινοῖς δὲ διδοσιν χάριν L P 81 180 431 459 1842 2774 // lac ψ20 ψ23 ψ54 ψ74 C 048 0166 0173 0246 631 1846 2180 60 156 170 422 623 // compare 1 Peter 5:5. The Septuagint says in Prov. 3:34 κύριος ὑπερηφάνοις ἀντιτάσσεται, ταπεινοῖς δὲ διδοσιν 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 θέος 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 homoeoteleuton in L P where δὲ διδοσιν χάριν in the first part of the verse was confused with the δὲ διδοσιν χάριν in the last part of the verse.

82 4:6b About the Greek word δίο Blass says in BDF §451(5), "Διό (διόπερ) is properly used to introduce a subordinate relative clause (from δί' ὅ), but this limitation has been lost." The BDAG lexicon defines δίο 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 δίο. 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 δίο 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 K A B K L P 049 33 81 945 323 1175 2141 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 lat-s, t geo max-conf // lac ψ20 ψ23 ψ54 ψ74 C 048 0166 0173 0246 // compare 1 Peter 5:5. The Septuagint says in Prov. 3:34 κύριος ὑπερηφάνοις ἀντιτάσσεται, ταπεινοῖς δὲ διδοσιν 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 θέος 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 homoeoteleuton in L P where δὲ διδοσιν χάριν in the first part of the verse was confused with the δὲ διδοσιν χάριν in the last part of the verse.


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Jas 4:9  ταλαπωρήσατε καὶ πενθήσατε καὶ κλαύσατε· οἳ γέλως ύμῶν εἰς πένθος μεταστραφήτω·

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 ψώσει ύμᾶς.

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

Jas 4:11  Μὴ καταλαλεῖτε ἀλλήλων, ἀδελφοί· οἳ καταλαλῶν ἀδελφοῦ καὶ κρίνουν τὸν ἀδελφὸν αὐτοῦ καταλαλεῖ νόμον καὶ κρίνει νόμον· εἰ δὲ νόμον κρίνεις, οὐκ εἰς ποιητὴς νόμου ἀλλὰ κριτῆς.

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 ἐστὶν ὁ νομοθέτης ὁ δυνάμενος σῴζαι καὶ ἀπολέσαι· οὐ δὲ τίς εἰ, ὁς κρίνεις τὸν ἐτέρον;

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

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85 oec TR AT RP / metaphysis NT K L P 049 056 0142 33 81 1243 1448 2344 2805. am-ep antioch ps-oec TR VS TG AT RP / metaphysis NT ¹⁰⁰ B P 945 1175 1241 1243 1448* 1505 1611 1739 1852 2080 2138 2298 2344 2492 2805. vid 2298 2492 2805. tr vs tg at rp / indeterminate lat syr cop / lac ¹⁰⁰ ³⁵⁴ ⁷⁴. The editors of the NA28 / ECM2 consider the two readings to have equal weight.

86 ¹⁰⁰ L 049 056 93 323 1448 2344 2492 2805. ps-oec TR AT RP NA28 / τοῦ θεοῦ. 945 1241 1739 2298 copbop³⁵⁴ac slav / κυρίου NT K L P 049 33 81 1175 1243 1505 1611 1739 1852 2138 2298 2344 2492 2805. TR VS TG AT RP / indeterminate lat syr cop / lac ¹⁰⁰ ³⁵⁴ ⁷⁴. The balance of the Coptic witnesses are indeterminate as to the article, as also are lat-sf-vt, and the latter even as to κυρίου / θεοῦ.

89 L 049 056 0142 33 81 1243 1448 1505 1611 1739 1852 2138 2298 2344 2492 2805. dam lat-v copsams bo syrp⁴ ¹⁰⁰ B P 056 0142 18 35 81 307 945 1175 1241 1243 1448 1505 1611 1739 1852 2138 2298 2344 2492 2805. dam lat-v copsams bo syrp⁴. The papyrus 100 is partially lacking right here but does have the word κριτὴς. I placed parentheses around it because it is just indeterminate as to whether it contains the article with it. The Versions are not determine about the presence of the article, but are, when it comes to the main issue, and κριτὴς. Except lat-s is listed as completely indeterminate.

98 ¹⁰⁰ L 049 056 0142 33 81 1243 1448 1505 1611 1739 1852 2138 2298 2344 2492 2805. dam lat-v copies bo syrp⁴ ¹⁰⁰ B P 056 0142 18 35 81 307 945 1175 1241 1243 1448 1505 1611 1739 1852 2138 2298 2344 2492 2805. dam lat-v copies bo syrp⁴. The papyrus 100 is partially lacking right here but does have the word κριτὴς. I placed parentheses around it because it is just indeterminate as to whether it contains the article with it. The Versions are not determine about the presence of the article, but are, when it comes to the main issue, and κριτὴς. Except lat-s is listed as completely indeterminate.

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Jas 4:13 'Αγε νῦν οἱ λέγοντες· Σήμερον καὶ αὔριον πορευσόμεθα91 εἰς τὴν πόλιν καὶ ποιήσωμεν92 ἐκεῖ ἐνιαυτὸν ἕνα93 καὶ ἐμπορευσόμεθα94 καὶ κερδήσωμεν 95 Come now, you who say, "We will travel today and tomorrow to that particular city, and spend one year there, and do business and make a profit,"
Jas 4:14 oitine oûk épiståsoth to 96 tîs aûrion; poia gar97 Ø wòi ùmôi; atimis gar èstîn Ø 98 proç olígion phainomêni, èpeita de 99 árfanizomêni.

14you who100 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 anti toû légein ùmâs. Ἐαν ὁ Κύριος θελήσῃ, καὶ ζησωμεν καὶ ποιήσωμεν101 τούτο ἢ ἐκεῖνο.

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

Jas 4:16 ñûn de kauχâsoth en taîs álloçoveiais ûmôi; pása kaúkhias toiaúth poinhrá èstîn.

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

Jas 4:17 eîdôti ouîn kalôn poioîn kai μη poioûnti, ἁμαρτία αὐτῷ èstîn.

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

---

96 4:14a txt tò tîs aûrion N K L Ï 049 056 0142 1735 2805*vid greg-agr ps-oec TR TG AT VS RP SBL NA28* // tîs aûrion B lat-s WH // tâ tîs aûrion (Prov. 27:1) A P 33 81 1175 1241 1243 1448 1505 1611 1739 1852 2138 2298 2344 2492 2805c syrh // indeterminate syrp copsa,bo // Ï lac 28* 23* 54* 74 C 048 0166 0173 0246. The readings of ψ100 and lat-f-v could support either of the readings containing two articles. *The editors of the NA28 / ECM2 consider tò // tâ to be of equal weight.

97 4:14b txt poia gar ψ4 100 N2 A K L Ï 049 056 0142 33 81 945 1175 1241 1243 1735 1739 2298 2344 2492 2805 (lat-f autem) (lat-v enim est) syrp copsa greg-agr ps-oec TR [TG] AT VS RP // poia Ntxt B 1448 1505 1611 1852 2138 lat-s syrh copsa,bo mss dam WH SBL NA28 // Ï lac 28* 23* 54* 74 C 048 0166 0173 0246.

98 4:14c atimis gar èstîn η L 5 319 468 2080 dam greg-agr cop54? copbo? TR

99 4:14d ìpeita de 0142 631 1448c ps-oec cop54 TR // ìpeita kai N A B Ï 8 31 079 468 945 1175 1241 1448*f 1678 1735 1739 1852 2344 2805 596 dam lat-s,f,v mss TG WH VS SBL NA28 // ìpeita de kai K L P 049 056 33 93 323 1243 2298 2492 greg-agr AT RP // ìpeita 18 35 522 1505 1611 2080 2138 lat[v] copbo syrh // kai 61 syrp // Ï lac 28* 23* 54* 74* 100 C 048 0166 0173 0246

100 4:14e The word oitine without gar makes the vapor clause the explanation of why we cannot know what kind of day tomorrow will be. Our life is a vapor; we are the kind of creature that does not have the tools or ability to get solid information (épistamai) about tomorrow, since our very lives are unsure and unsolid.

101 4:15a txt ζησωμεν και ποιησωμεν (aor subj) K L Ï 049 056 33 81 1241 1448 1505 1611 1678 1735 1852 2298 2464 2492 2805 greg-agr ps-oec TR RP // ζησωμεν και ποιησωμεν (fut ind) N A B Ï 945 2138 lat-f TG SBL NA28 // _____ και ποιησωμεν ψ100 // ζησωμεν και ποιησωμεν 323 1175 1739 2344 // ζησωμεν και ποιησωμεν 1243 // ζησωμεν ποιησωμεν lat-v copsa,bo cyr // indeterminate syrp,h // Ï lac 28* 23* 54* 74 C 048 0166 0173 0246

102 4:15b See Luke 12:20
Chapter 5

1 Cor 1:17 1οι ἐν λόγῳ τοῦ θεοῦ προεύρηται ἀπὸ ἀπαντῶν ἐπὶ τῆς ταύτης ἀναστάσεως φύλων.

1Come now you wealthy people, weep with loud wailing over the hard times which are coming for you.
Jas 5:2 ὅ πλοῦτος ὑμῶν σέσηπτεν, καὶ τὰ ἰμάτια ὑμῶν σητόβρωτα γέγονεν,
2Your wealth is become corrupt, and your clothes are moth-eaten.
Jas 5:3 ὁ χρυσός ὑμῶν καὶ ὁ ἄργυρος κατίωται, καὶ ὁ ἴδιος αὐτῶν εἰς μαρτύριον ὑμῶν ἔσται καὶ φάγεται τὰς σάρκας ὑμῶν.ος πῦρ. εἴθεσαυρίσατε ἐν ἑσχάταις ἡμέραις.
3Your gold and silver are tarnished, and their corrosion will be a testimony to you, and eat your bodies like fire. You have stored it up in the last days.
Jas 5:4 ἴδον ὁ μισθὸς τῶν ἐργατῶν τῶν ἀμησάντων τὰς χήρας ὑμῶν ὁ ἀπεστερημένος. ἀφ’ ὑμῶν κραζεί, καὶ αἱ βοιαὶ τῶν θερισάντων εἰς τὰ ὀντά Κυρίου Σαβαώθ εἰσεληλύθασιν.
4Behold, the wage is crying out, which was for the laborers who sickled your fields, which you deprived them of. And the cries of those who worked the harvest have gone into the ears of the Lord of Armies.

http://bibletranslation.ws/palmer-translation/
You have lived in luxury and excessive comfort on the earth. You have fattened your hearts as in a day of slaughter.

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

---

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.

http://bibletranslation.ws/palmer-translation/
Patience endure therefore brethren, until the coming of the Lord. Behold, the farmer expects the valuable fruit of the earth, waiting patiently on it until it gets the early and the latter rain. You must be patient as well, make your hearts steadfast, because the coming of the Lord is approaching.
Jas 5:9 μὴ στενάζετε, κατ’ ἄλληλον, ἀδελφοί, ἵνα μὴ κριθῆτε· ἰδοὺ ὁ κριτὴς πρὸ τῶν θυρῶν ἔστηκεν.

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

Jas 5:10 Ὑποδείγμα λάβετε τῆς κοκοπαθείας, ἀδελφοί μου, καὶ τῆς μακροθυμίας τοὺς προφήτας, οἳ ἔλάλησαν τῷ ὑόνοματι Κυρίου.

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

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111 5:9 txt kat’ ἄλληλον ἀδελφοί L 049 323 1243 2492 syrP ps-oec TR AT RP // katά ἄλληλον ἀδελφοί N // kat’ ἄλληλον K 056 0142 307 1678 phot // ἀδελφοί κατ’ ἄλληλον B P Ψ (048?) 945 1241 1448 1505 1611 1739 1852 2138 2298 lat-f,v syrh TG WH VS SBL NA28 // ἀδελφοί κατά ἄλληλον (048?) 630 // ἀδελφοί μου κατ’ ἄλληλον A (048?) 33 81 1175 1735 2344 2805 antioch // lac ὑ sucked Π 23 54 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 miniscule 630, that is, those readings that have the word ἀδελφοί first before the other words.

114 5:10a txt ἀδελφοί μου N K L 049 056 0142 81 323 1678 1735 1852 2298 syrP (TR) AT RP // omit antioch // ἀδελφοί A B P Ψ 33 945 1175 1241 1243 1448 1505 1611 1739 2080 2138 2344 2492 2805 lat-f,v syrh copsa,bo TG WH VS SBL NA28 // lac ὑ sucked Π 23 54 C 048 0166 0173 0246 0596. But it's not this simple. See next footnote on the variant in fuller context.

115 5:10b There are 26 variants in the witnesses, but below are the more important ones: ὑποδείγμα λάβετε τῆς κακοπαθείας ἀδελφοί μου, καὶ τῆς μακροθυμίας ps-oec TR ὑποδείγμα λάβετε ἀδελφοί τῆς κακοπαθείας καὶ τῆς μακροθυμίας B* 945 1175 1241 1243 1448 1505 1611 1739 2080 2138 2492 VS TG NA28 ὑποδείγμα λάβετε ἀδελφοί τῆς κακοπαθείας καὶ τῆς μακροθυμίας B P WH SBL UBS4 ὑποδείγμα λάβετε, ἀδελφοί μου, τῆς κακοπαθείας καὶ τῆς μακροθυμίας K L 049 056 0142 81 323 1678 1735 2498 AT RP ὑποδείγμα λάβετε τῆς κακοπαθείας καὶ τῆς μακροθυμίας ἐχετε A Ψ 33 2344 2805 ὑποδείγμα λάβετε ἀδελφοί τῆς κακοκαθα θ σιας καὶ τῆς μακροθυμίας ἐχετε N² ὑποδείγμα λάβετε ἀδελφοί τῆς κακοκαθα θ σιας καὶ τῆς μακροθυμίας N² ὑποδείγμα ἐλάβετε ἀδελφοί τῆς κακοκαθα θ σιας καὶ τῆς μακροθυμίας 1852 ὑποδείγμα λάβετε ἀδελφοί τῆς μακροθυμίας καὶ τῆς κακοπαθείας syrP ὑποδείγμα λάβετε τῆς κακοπαθείας καὶ τῆς μακροθυμίας eleven minuscules, antioch ἀδελφοί ὑποδείγμα λάβετε τῆς κακοπαθείας καὶ τῆς μακροθυμίας Lect.

lac ὑ sucked Π 23 54 C 048 0166 0173 0246 0596

116 5:10c txt τῷ ὑόνοματι κυρίου A K L Ψ 049 056 0142 33 81 1735 2344 ps-oec TR AT RP // ἐν τῷ ὑόνοματι κυρίου B P 307 1243 1448 1678 2080 2298 2492 TG WH VS SBL NA28 // ἐν τῷ ὑόνοματι τοῦ κυρίου 323 522 945 1175 1241 1505 1611 1739 2138 2805 // ἐν ὑόνοματι κυρίου N chrys // ἐν τῷ ὑόνοματι αὐτοῦ 1852 // lac ὑ sucked Π 23 54 C 048 0166 0173 0246 0596. The Syriac and Coptic versions are indeterminate as to the word ἐν (the meaning of the text is the same with or without ἐν). The Latin f and v indicate the presence of some kind of preposition.

http://bibletranslation.ws/palmer-translation/
Jas 5:11 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 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 Is anyone among you suffering? He should pray. Is anyone cheerful? He should sing praises.

Jas 5:14 And let the elders of the church come to him, and pray, anointing him with oil in the name of the Lord. And the prayer of faith will heal the ailing, and the Lord will raise him. And if he has committed sin, it will be forgiven him.
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.

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.

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,
Jas 5:20 γινωσκέτω ὅτι ὁ ἐπιστρέψας ἀμαρτωλὸν ἓκ πλάνης ὁδοῦ αὐτοῦ σώσει ψυχὴν ἑκ θανάτου και καλύψει πλῆθος ἀμαρτιῶν.

²⁰he 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 ἓκ 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 P 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 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

<table>
<thead>
<tr>
<th>MS symbol</th>
<th>Date</th>
<th>Alt</th>
<th>Location</th>
</tr>
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<td>Athos, Lavra, B’ 52</td>
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<td>VI</td>
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**CHURCH FATHERS:**

- anast-s VI Anastasius Sinaita
- andr-cr VIII Andreas Cretensis
- antioch VII Antiochus Monachus

[http://bibletranslation.ws/palmer-translation/]
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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). |
| TR  | 1550 | Stephens' TR - "Textus Receptus" |
| VS  | 1913 | Hermann Freiherr von Soden, Griechisches Neues Testament |
| WH  | 1881-1892 | Westcott & Hort Greek New Testament, Brooke Foss Westcott, Fenton John Anthony Hort |


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<th>1st Grk MS</th>
<th>Date</th>
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<td>μὴ</td>
<td>Χ</td>
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<td>B</td>
<td>IV</td>
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<td>IX</td>
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<td>B</td>
<td>IV</td>
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<td>K</td>
<td>IX</td>
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<td>omit (NA27)</td>
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