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 author's eclectic Greek edition

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

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Chapter 1

Jas 1:1 'Ἰάκωβος θεοῦ καὶ κυρίου Ἰησοῦ Χριστοῦ δοῦλος ταῖς διδακτικές φυλακές 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 Πᾶσαν χαρὰν ἤγγισαθε, ἀδελφοί μου, ὅταν πειρασμοῖς περιπέτευσε ποικλός.

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 υπομονήν.

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

Jas 1:4 ἢ δὲ υπομονή ἔργον τελεύον ἐχέτω, ἵνα ἤτε τελευταί καὶ ὀλόκληροι, ἐν μηδενὶ λειτοῦμενοι.

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

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

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

Jas 1:6 αἰτεῖτο δὲ ἐν πίστει, μηδὲν διακρινόμενος, ὁ γὰρ διακρινόμενος ἕοικεν κλύδωνι θαλάσσης ἀνεμίζομένῳ καὶ ῥητιζομένῳ.

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

Jas 1:7 μὴ γὰρ οἰέσθω ὁ ἀνθρώπος ἐκείνος ὦτι λήμψεται τι παρὰ τοῦ κυρίου

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

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Jas 1:8 ἀνήρ ὁ δύσωμος ἄκατάστατος ἐν πάσαις ταῖς ὀδοῖς αὐτοῦ.

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

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

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

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

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

Jas 1:11 ἀνέπειλεν γὰρ ὁ ἡλίος σὺν τῷ καύσῳ καὶ ἐξήρανεν τὸν χόρτον, καὶ τὸ ἄνθος αὐτοῦ ἐξέπεσεν καὶ ἡ ὑστρεφεία τοῦ προσώπου αὐτοῦ ἀπώλετο· οὕτως καὶ ὁ πλούσιος ἐν ταῖς πορείαις αὐτοῦ μαραθήσεται.

11 For as the sun comes up with scorching heat and dries the grass, and the flower of it falls 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 ὁ ὑπομένει πειρασμόν, ὅτι δόκιμος γενόμενος λήμψεται τὸν στέφανον τῆς ζωῆς, ἵνα ἐπηγγείλατο ὁ κύριος τοῖς ἀγαπῶσιν αὐτῶν.

12 The man is blessed who withstands temptation, for when he has stood the test, he will receive the crown of life, which the Lord has promised to those who love Him.

Jas 1:13 μηδεὶς πειραζόμενος λεγέτω ὃτι ἀπὸ θεοῦ πειράζομαι· ὃ γὰρ θεὸς ἀπείραστος ἐστιν κακῶν, πειράζει δὲ αὐτὸς οὐδένα.

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

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4 Jas 1:8 txt ἀνήρ Ν A B C K L P Ψ 049 056 0142 33 81 93 307 323 945 1175 1241 1243 1448 1505 1611 1678 1735 1739 1852 2138 2492 2492 2805 (596 cyr dam did ps-oe ec lat-f, v cop sa sk, bopt, sy r) // ἀνήρ γαρ 61 chrys cyr sy rh arm // ἀνήρ γαρ (c)sa // ἀνήρ δὲ cop bopt // lac (m)cp20 cp23 cp24 cp25 cp27 cp54 cp100 048 0166 0173 0246

5 Jas 1:10 See endnote about lowering.

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

7 Jas 1:12a txt λήμψεται cp23 cp4vid Ν A B* 1175* 0246 TG WH SBL NA28 // λήμψεται B 3 K L P Ψ 049 056 0142 33 81 93 323 945 1241 1243 1448 1505 1611 1735 1739 1852 2138 2492 2492 2805 (596 TR AT VS RP // lac cp20 cp23 cp24 cp25 cp27 cp54 cp100 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 Jas 1:12b txt ἐπηγγείλατο ὁ κύριος K L P 0246 1800 1448 1505 1611 1678 2138 307, 323 945 1175 1241 1243 1448 1505 1611 1735 1739 1852 2138 2492 2492 2805 (596 lat-v sy rh) // ἐπηγγείλατο ὁ κύριος C 1807 459 syr // ἐπηγγείλατο ὁ θεὸς 323 945 1175 1241 1243 1735 1739 1852 2298 2464 2492 2805 (596 lat-v, syr, ath) // ἐπηγγείλατο ὁ θεός 2464 2492 2805 (596 lat-f, cop sa, bo, eth, cp4vid, cyr) // ἐπηγγείλατο θεὸς 2464 2492 2805 (596 TR AT VS RP // lac cp20 cp23 cp24 cp25 cp27 cp54 cp100 048 0166 0173. Yes, Didymus is cited for two different readings. He used two different forms of the text.

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

10 Jas 1:13 "unskilled," The Greek word means "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 ἰδίας ἐπιθυμίας ἐξελκόμενος καὶ δελεαζόμενος.

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

Jas 1:15 εἶτα ἡ ἐπιθυμία συλλαβοῦσα τίκτει ἁμαρτίαν, ἢ δὲ ἁμαρτία ἀποτελεσθεὶσα ἀποκύει θάνατον.

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

Jas 1:16 μὴ πλανάσθε, ἀδελφοί μου ἁγαπητοί.

16 Do not be deceived, my beloved brethren.

1:17 Πᾶσα δόσις ἁγαθῆ καὶ πάν δόριμα τέλειον ἀνωθέν ἐστιν, καταβαίνον ἀπὸ τοῦ πατρὸς τῶν φῶτων, παρ᾽ ὦ οὐκ ἐνι ἔνανκαβαλλαγή ἢ τροπῆς ἀποσκίασμα. 12

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. 14

Jas 1:18 βουλθεῖς ἀπεκύψεν ἦμας λόγῳ ἀληθείας, εἰς τὸ ἐνυί ἦμας ἁπαρχὴν την τῶν αὐτοῦ κτισμάτων.

18 According to his will he gave birth to us through the word of truth, planning for us to be of his creations a kind of firstfruits.

1:17a txt ενι P²³ A C K L Ῥ Ὑ 049 056 0142 33 81 323 945 1175 1241 1243 1448 1678 1735 1739 1852 2298 2344 2464 2492 cyr-h did phot s-oec TR TG WH AT VS RP SBL NA28 // ἐστὶ (v) K P 1505 1611 2138 2805 lat syr cop andr-cr dam did // lac P²⁰ P³⁴ P³⁴ 049 0166 0173 0246 048 0166 0173 0246. The word ενι could have meant εν, εἰς or also εν ἐστι. This is why I placed the versions together with the second reading, ἐστι. The ενι in the uncials would mostly have had no diacritics. ενι was poetic for εν, both Epic and Attic, also in Ionic prose. ενι was also dative from εμ. But also ενι for ἐνεστι, ἐνεισ, or ἐνέστατι. v: ἐνεύμαι. Acc. to Blass, BDF §98, ἐνι appears in the NT with the meaning 'there is,' and always with the negative. See also 1 Cor 6:5; Gal 3:28, Col 3:11.


1:17a "Good" here is set off parallel to the "bad" of v. 13. God is unskilled in giving the bad giving of things like temptation, but the good giving is from God.

1:17c This is a dig against the gods of the gentiles, the planets. When the earth or other planets turn around or spin, it becomes dark on the other side, the shadow side, where it once was light. This back and forth between light and dark is pervasive in nature. All plants and animals have rhythm with that change between light and dark. But God invented light, he is the father of lights, and in him is no darkness at all, 1 John 1:5. In his city, the New Jerusalem, there will be no more night, Revelation 21:25, 22:5. "And the city has no need of either a sun or a moon to shine in it, for the glory of God has illumined it, and its lamp is the Lamb." Revelation 21:23.

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Jas 1:19 "Iste,\textsuperscript{15} ἀδελφοί μου ἁγαπητοί, ἔστω δὲ πᾶς ἀνθρώπως ταχὺς εἰς τὸ ἄκουσαι, βραδὺς εἰς τὸ λαλῆσαι, βραδὺς εἰς ὅργην,

19You know this,\textsuperscript{16} my beloved brethren, but all persons should be quick to listen, slow to speak, and slow to anger.

Jas 1:20 ὅργη γὰρ ἀνδρὸς δικαιοσύνην θεοῦ οὐ κατεργάζεται.\textsuperscript{17}

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

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

21Therefore, having put away all the moral uncleanness and bad things that are prevalent, you must welcome with humility the implanted word, which is able to save your souls.

Jas 1:22 Γίνεσθε δὲ ποιηταί λόγου καὶ μὴ μόνον ἄκροαται \textsuperscript{18} παραλογιζόμενοι ἑαυτοὺς.

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

Jas 1:23 ὅτι εἰ τις ἄκροατὴς λόγου ἐστίν καὶ οὐ ποιητής, οὗτος ἐσικεῖν ἀνδρὶ κατανοοῦντι τὸ πρόσωπον τῆς γενέσεως αὐτοῦ ἐν ἐσώτερον,

23For if someone is a hearer of the word and not a doer, he is like a man who was contemplating\textsuperscript{19} his born face\textsuperscript{20} in the mirror:

\begin{center}
\begin{tabular}{l}
\textbf{1:19a} \textsuperscript{txt} \\
\textbf{1:20} \textsuperscript{txt οὐ κατεργάζεται} C\* L P 049 056 0142 0246 048 0166 0173 0246 33 ἀντιοχ \textsuperscript{ath} ps-oecc TR AT RP NA28 \textsuperscript{|| οὐκ ἔργαζεται} K A B C3 K Ψ 81 93 522 2344 \textsuperscript{εἰς τὸ πάντα} dam did TG WH VS BBL \textsuperscript{|| κατεργάζεται} 2492 \textsuperscript{T} \textsuperscript{|| indeterminate} lat cop syr \textsuperscript{|| lac \textsuperscript{p20} \textsuperscript{p23} \textsuperscript{p54} \textsuperscript{p74} \textsuperscript{p100} 048 0166 0173} \textsuperscript{33}.
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\textbf{1:20} \textsuperscript{lac \textsuperscript{p20} \textsuperscript{p23} \textsuperscript{p54} \textsuperscript{p74} \textsuperscript{p100} 048 0166 0173} \textsuperscript{33}.
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\textsuperscript{15}Istē,\textsuperscript{15} ἀδελφοί μου ἁγαπητοί, ἔστω δὲ Ν* Β C 945 1739 2344 lat f,v cop\textsuperscript{sa}ms, bo\textsuperscript{ms} TG WH SBL NA28

\textsuperscript{16}You know this,\textsuperscript{16} my beloved brethren, but all persons should be quick to listen, slow to speak, and slow to anger.

\textsuperscript{17}For the anger of man does not accomplish the righteousness of God.

\textsuperscript{18}Only be doers of the word and not hearers only, deceiving your own selves.

\textsuperscript{19}For if someone is a hearer of the word and not a doer, he is like a man who was contemplating\textsuperscript{19} his born face\textsuperscript{20} in the mirror:

\textsuperscript{19}For if someone is a hearer of the word and not a doer, he is like a man who was contemplating\textsuperscript{19} his born face\textsuperscript{20} in the mirror:

\textsuperscript{20}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.

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Jas 1:24 κατενόησεν γὰρ ἑαυτὸν καὶ ἀπελήλυθεν καὶ εὐθέως ἐπελάθετο ὁποίος 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 τελείων τὸν τῆς ἐλευθερίας καὶ παραμείνας, 21 οὐκ ἀκροατὴς ἐπιληπτικός γενόμενος ἄλλα ποιητής ἔργου, οὕτως μακάριος ἐν τῇ ποιήσει αὐτοῦ ἔσται.

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

|| Jas 1:26 Εἴ τις δοκεῖ θρησκοῦ ἐίναι, 23 μὴ χαλιναγωγῶν γλώσσαν αὐτοῦ 24 ἄλλα, ἀπατῶν καρδίαν αὐτοῦ. 25 Τοῦτον μάταιος ἢ θρησκεία.

26 If anyone 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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Jas 1:27 θησαυρά καθαρά και ἀμάντος παρά τῷ θεῷ καὶ πατρί αὐτή ἑστίν, ἐπισκέπτεσθαι ὀρφανοὺς καὶ χήρας ἐν τῇ θλίψει αὐτῶν, ἀσπιλοῦν εὐαυτόν 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 προσωπολημψίαις ἔχετε τὴν πίστιν τοῦ κυρίου ἠμῶν 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 ἁγίων ἐν ἑαυτῷ λαμπρᾷ, εἰσέλθῃ δὲ καὶ πτωχὸς ἐν ῥυπαρᾷ 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,

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26 1:27a txt τῶ θεῶ ὕπνοον Πολυγατίου Ἡρακλήσσων ἈΒΕΠΨ 33 35* 81 945 1241 1243 1448 1505 1611 1735 1739 1852 2080 2138 2298 2344 2492 antiochycyr dam episphps-oeccrTGSCRWHATVSSBLNA28 / θεῶ ΝΤ C2 K L 049 056 0142 35 C 93 307 323 1175 1678 2464 2805 1596 cur did RP / indeterminate lat cop syr / lac Φ20 Ψ23 Φ34 Π100 048 0166 0173 0246. The Robinson-Pierpont text here is just as old a reading, and also is the more difficult reading which might lead scribes to try to clarify the phrase τῶ θεῶ καὶ πατρί, "our God and Father" is easier to translate than θεῶ καὶ πατρί. On the other hand the Greek manuscript evidence for inclusion of the article is very impressive. The two words τῶ θεῶ end similarly, and so homoioteleuton could explain the dropping of the article. Especially similar would be the Nomina Sacra abbreviation for θεῶ to the article τῶ, and also very similar might be the oral dictation of the two words by the reader thereof to the scribe. Here is Dr. Maurice A. Robinson's commentary on this variant: "First of all, the phrase παρὰ τῷ θεῶ is not all that common (only 9x in the entire NT, 5x of these in Paul, and none in the General Epistles (assuming the Byz reading in Jas 1:27). Similarly, even παρὰ θεῶ is rare, occurring only 10x in the entire NT, with 3 other General Epistle occurrences (1Pe 2:20; 2Pe 1:17; 2Jn 1:3), 2 occurrences in Paul (1Co 7:24; 2Th 1:6), and the remainder in Mk, Lk, and Jn. Further, and more importantly: in Jas, θεῶ only occurs here as the object of a preposition; the other 3 occurrences of θεῶ in Jas occur as objects of finite verb forms (Jas 2:23; 4:7; 4:8). In fact, nowhere else in James does occur θεῶ with the article as the object of any preposition. On the other hand, in James 1:13 we find the only other instance of θεῶ as object of a preposition in that book, and guess what? -- it is ἀπὸ θεῶ without an article, just as in the construction of Jas 1:27?

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

28 2:1 The online Merriam-Webster dictionary defines "personage" as follows: 1: a person of rank, note, or distinction; especially: one distinguished for presence and personal power.

29 2:2 txt εἰς τῆν ΝΤ A K L P 049 056 0142 33 81 945 1241 1243 1448 1505 1611 1735 1739 1852 2298 2344 2492 2805 1596 TR AT RP // εἰς ΝΤ B C Ψ 1175 1448 1505 1611 2138 TG WH VS BSL NA28 // indeterminate lat cop syr // lac Φ20 Ψ23 Φ34 Π100 048 0166 0173 0246. I believe the BYZ text is correct, and that the definite article serves as a possessive.

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Jas 2:3 καὶ ἐπιβλέψητε ἐπί τὸν φοροῦντα τὴν ἐσθήτα τὴν λαμπρὰν καὶ ἐπιτίθητε. Σὺ κάθου ὦδε καλῶς, καὶ τῷ πτωχῷ ἐπιτίθητε: Σὺ στήθη ἐκεῖ ἢ κάθου ὦδε ὑπὸ τὸ ὑποποδίον μου.

3 and you look over the one wearing the bright clothes and say, "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 ὁ διεκρίθη ἐν ἀσωτοῖς καὶ ἐγένεσθε κριταὶ διαλογισμῶν πονηρῶν;

καὶ ὃς πλούσιος ἐπιτίθητε καὶ ἔπειτα τῷ κόσμῳ πλουσίους ἐν πίστει καὶ κληρονόμους τῆς βασιλείας ἃς ἐπηγγεῖλατο τοῖς ἁγαπώσιν αὐτῶν; 34

3 Listen my beloved brethren: has not God chosen those who are poor to the world to be rich in faith and called for the kingdom he has prepared for those who love him? 35

Jas 2:5 ἀκούσατε ἄδελφοι μου ἁγαπητοί, οὐχ ὁ θεὸς ἐξελέξατο τοὺς πτωχοὺς τῷ κόσμῳ πλουσίους ἐν πίστει καὶ κληρονόμους τῆς βασιλείας ἃς ἐπηγγεῖλατο τοῖς ἁγαπώσιν αὐτῶν;

Jas 2:6 ὑμεῖς δὲ ἦταν ἀσωτοὶ καὶ ἐγένεσθε κριταὶ διαλογισμῶν πονηρῶν;

You though have devalued the poor. Is it not the rich who trouble you, and they who summon you into courts? 36

Jas 2:7 οὐκ ἀσωτοὶ βλασφημοῦσιν τὸ καλὸν ὅνομα τὸ ἐπικληθὲν ἐφ’ υμᾶς;

Jas 2:8 Εἰ μέντοι νόμον τελείτε βασιλικὸν κατὰ τὴν γραφὴν Ἀγαπητεῖς τὸν πλεῖον σου ὥς σεαυτὸν, καλῶς ποιεῖτε. 30

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 προσωπολημπτεῖτε, ἁμαρτιάν ἐργάζεσθε, ἐλεγχόμενοι ὑπὸ τοῦ νόμου ὡς παραβάται.*

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

Jas 2:10 ὁστὶς γὰρ ὅλον τὸν νόμον τιρήσῃ, πταίσῃ ἀντὶ ἑν ἑνί, γέγονεν πάντων ἑνοχὸς.

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

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*2:9* txt προσωπολημπτεῖτε ὡς ἐργάζεσθε, ἐλεγχόμενοι ὑπὸ τοῦ νόμου ὡς παραβάται.

*2:10* txt ὁστὶς γὰρ ὅλον τὸν νόμον τιρήσῃ, πταίσῃ ἀντὶ ἑν ἑνί, γέγονεν πάντων ἑνοχὸς.

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Jas 2:11 ὃ γὰρ εἶπάν Ἔμη μοιχεύσης ἐπεν καὶ Ἔμη φονεύσης εἰ δὲ οὐ μοιχεύεις, φονεύεις 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 ἥ γὰρ κρίσις ἀνέλεως τῷ μὴ ποιήσαντι ἔλεος· κατακαυχάται ἔλεος κρίσεως.

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

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39 2:11a txt
μὴ μοιχεύσης εἶπεν καὶ μὴ φονεύσης Α B K P 93 323 1175c 1678c 1735 εἰς 596 cyg ps-oec TR TG AT VS SBL NA28
μὴ μοιχεύσης εἶπεν καὶ μὴ φονεύεις 33
μὴ μοιχεύσης εἶπεν καὶ οὐ φονεύης Ψ
μὴ μοιχεύσης εἶπεν καὶ μὴ φονεύς Χ
μὴ μοιχεύσης εἶπεν καὶ μὴ φονεύς L 049 81 1175vid
μὴ μοιχεύσης εἶπεν καὶ μὴ φονεύσεις 1678vid 2344 RP
μὴ φονεύσης εἶπεν καὶ μὴ μοιχεύς C 945 1739 1852 2298 2492 arm
μὴ φονεύσης εἶπεν καὶ οὐ μοιχεύες 1448 1505c 1611 2138
μὴ φονεύσης εἶπεν καὶ οὐ μοιχεύες 1505* 2805
μὴ φονεύεις εἶπεν καὶ μὴ μοιχεύς 1241
lac Ψ 33 34 p.100 048 056 0142 0166 0173 0246 0285 1243

4 2:11b txt
εἰ δὲ οὐ μοιχεύες, φονεύεις Ε A B C K Ψ 307 1678 copbo cyg TR TG AT VS SBL NA28*
εἰ δὲ οὐ μοιχεύες, φονεύεις 81 1448 1505 1611 1852 2138 2344 2805 TR AT RP
εἰ δὲ οὐ μοιχεύες, μὲν φονεύης 33vid
 [...] μοιχεύες, μὲν φονεύης 33*
εἰ μὲν οὐ μοιχεύες, φονεύεις copsa ?
εἰ δὲ οὐ μοιχεύες, φονεύεις 596
εἰ δὲ οὐ μοιχεύς, φονεύες L 049 1735
eὰν δὲ οὐ μοιχεύες, φονεύεις 323
eἰ δὲ οὐ φονεύες, μοιχεύεις 1175tau 1241 1739 2298
eἰ δὲ οὐ φονεύες, μοιχεύεις 945
eἰ δὲ οὐ φονεύες, μοιχεύες 2492vid
εἰ δὲ οὐ φονεύεις, μοιχεύεις P
εἰ δὲ οὐ φονεύεις, μοιχεύες 11752
lac Ψ 33 34 p.100 048 056 0142 0166 0173 0246 0285 1243
*The editors of the NA28 / ECM2 consider the first two readings to have equal weight.

4 2:13a txt ἀνέλεως Ψ 34 το Α B C K 81 307 945 1175 1241 1243 1448 1505 1658 1735 1739 1852 2138vid 2298 2344 2492 copsa bo apoll dam isid ps-caes ps-oec TR TH AT VS RP SBL NA28 // ἀνελεως Ψ 049 056 0142 33 93 323 1611 2138* 2805 Ψ 596 chrys cyd dam nil-anc ps-oec TR // indeterminate P lat syr // lac Ψ 33 34 Ψ 100 048 0166 0173 0246

4 2:13b txt ἔλεος Ψ 34 το Α B C K 945 1505 1739ph 2080 2138 dam hes-h phot TR TG TH AT VS SBL NA28 // ἐλεος C K Ψ 049 056 0142 33 81 1175 1241 1243 1448 1611 1735 1739tau 1852 2298 2344 2492 2805 SCR RP // indeterminate lat syr cop // lac Ψ 33 34 Ψ 100 048 0166 0173 0246

http://bibletranslation.ws/palmer-translation/
Jas 2:14 Ἰτί τὸ ὑφελός, ἄδελφοί μου, ἐὰν πίστιν λέγῃ τίς ἔχειν ἔργα δὲ μὴ ἔχῃ; μὴ δύναται ἢ πίστις σῶσαι αὐτῶν:

14What good is it, my brethren, when someone claims to have faith, but he has no works? Is such a faith really able to save him?

Jas 2:15 ἐὰν 44 ἄδελφος ἢ ἄδελφη γυμνοὶ ὑπάρχωσιν καὶ λειτομένοι ὀσιν 45 τῆς ἐφημεροῦ τροφῆς,

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

Jas 2:16 ἐπίθη δὲ τις αὐτοῖς ἐξ ὑμῶν· 'Ὑπάγετε ἐν εἰρήνῃ, θερμαίνεσθε καὶ χορτάζεσθε, μὴ δῶτε δὲ αὐτοῖς τὰ ἐπιτρέπεια τοῦ σώματος, τί τὸ ῥφήλος;

16and one of you says to them, "Go with peace, be warmed and fed," but you don’t give to them the basic needs of the body, what good is it?

Jas 2:17 οὕτως καὶ ἡ πίστις, ἐὰν μὴ ἔχῃ ἔργα, 47 νέκρα ἐστὶν καθ’ ἐαυτὴν.

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

42 2:14 txt Τί τὸ Ψ4 Ν Α C2 K L Ψ 049 056 0142 33 81 323 945 1241 1448 1505 1611 1678 1735 1739 1852 2138 2298 2344 2492 2805 lat-s cyr ps-oec TR TG AT VS RP NA28 // Τί Β C* 1175 1243 WH SBL // indeterminate lat-rell. syr cop // lac Ψ20 Ψ23 Ψ34 Ψ100 P 048 0166 0173 0246. The reading of Ψ4 here is fairly certain. Visible are ἐπίθη to.

43 2:15a txt ἐὰν Ν B 33 81 323 945 1241 1243 1678 1739 1852 2492 2805 antioch did lat-sf cop60 TG WH VS SBL NA28 // ἐὰν δὲ Α C K L Ψ 049 056 0142 1175 1448 1505 1611 2138 2298 2344 ps-oec lat-v syrh cop60 TR AT RP // ἐὰν γὰρ 1735 cyr cop60 // indeterminate syrp // lac Ψ20 Ψ23 Ψ34 Ψ100 P 048 0166 0173 0246

44 2:15b txt λειτομένου ὡσιν Α Λ Ψ 049 056 0142 33 81 323 945 1241 1448 1505 1611 1678 1739 2138 2298 2344 cyr ps-oec TR AT RP NA28 // λειτομένοι ὑσιν 93 // indeterminate Ν B C K 1735 1852 2492 2805 cyr TR AT RP NA28 // λειτομένοι ὑσιν 1175 1243 // indeterminate lat-sf,v syrp cop // lac Ψ20 Ψ23 Ψ34 Ψ100 P 048 0166 0173 0246. Perhaps the reading with ὡσιν was too difficult, being plural.

45 2:16 txt τί τὸ C2 rel. greek antioch cyr ps-oec TR TG AT VS RP NA28 // τί Β C* 631 1175 ἐ596 dam WH SBL // omit 1827 // indeterminate lat syr cop // lac Ψ20 Ψ23 Ψ34 Ψ100 P 048 0166 0173 0246 1846 160 156 ἐ590 ἐ1126 ἐ1442

46 2:17 txt ἐὰν μὴ ἔχῃ ἔργα Ψ54vid Ν Α C K 056 0142 33 81 307 945 1175 1241 1243 1448 1505 1611 1678 1735 1852 2298 2344 2492 ἐ596 syrh TG WH VS SBL NA28 // ἐὰν μὴ ἔχῃ τα ἔργα Ψ // ἐὰν μὴ ἔργα Α* // ἐὰν μὴ ἔργα ἔχῃ L 049 93 323 1739 ps-oec TR AT RP // εἰν απεκέχθη ἔργα 2138 // χωρίς τῶν ἔργων 2805 lat-FU.IS // indeterminate lat-sf,v syr cop // lac Ψ20 Ψ23 Ψ34 Ψ100 P 048 0166 0173 0246

http://bibletranslation.ws/palmer-translation/
Jas 2:18 Ἄλλ' ἐρεί τις. Σὺ πίστιν ἔχεις, κἀγὼ ἔργα ἔχω. δεῖξον μοι τὴν πίστιν σου χωρίς τὸν ἐργὼν,⁴⁸ κἀγὼ σοι δεῖξον ἐκ τῶν ἐργῶν μου τὴν πίστιν.⁵⁰

⁴⁸Someone will indeed say, "You have faith, and I have works. Show me that faith of yours apart from works, and I will show you my faith by means of my works."

Jas 2:19 οὖ πιστεύεις ὅτι εἶς ἐστιν ὁ θεός,⁵¹ καλῶς ποιεῖς· καὶ τὰ δαμόνια πιστεύουσιν καὶ φρίσσουσιν.

⁵¹You believe that there is only one God. You are doing well. The demons also believe that, and tremble.

Jas 2:20 θελείς δὲ γνῶναι, ὅ ἀνθρωπε κενέ, ὅτι ἡ πίστις χωρίς τῶν ἐργῶν ἅργη ἐστίν;⁵²

⁵²But are you convinced, foolish person, that faith without works is useless?

http://bibletranslation.ws/palmer-translation/
Jas 2:21 Ἄβραμ, ὁ πατὴρ ἡμῶν ὤκε ἐργαν ἐδικαιώθη, ἀνενέγκας Ἰσαὰκ τὸν υἱὸν αὐτοῦ ἐπὶ τὸ ψυχιστήριον;
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 συνήργη τοὺς ἐργαν αὐτοῦ καὶ ἐκ τῶν ἐργαν ἡ πίστις ἐτελειώθη;
22See how faith was working together with his works, and through his works his faith was made complete?
Jas 2:23 καὶ ἐπληρώθη ἡ γραφή ἡ λέγουσα· Ἐπίστευσεν δὲ Ἄβραμ 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 ὄρατε ὅτι εἰ ἐργαν δικαιούται ἄνθρωπος καὶ ὦκε ἐκ πίστεως μόνον.
24You should see that a person is justified by works and not by faith alone.
Jas 2:25 ὁμοίως δὲ καὶ Ραὰβ ἡ πόρνη ὦκε εἰ ἐργαν ἐδικαιώθη, ὑποδεξαμένη τοὺς ἀγγέλους καὶ ἐτέρα ὦκε ἐκβαλούσα;
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, ὄπως καὶ ἡ πίστις χωρίς ἐργαν 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, ἀδελφοὶ μου, εἰδότες ὅτι μεῖζον κρίμα λημψόμεθα
1Not many should be teachers, my brethren, knowing we will get ourselves more judgment.

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52:24 txt ὄρατε ὅτι Ν Α Β Ρ Ρ 33 81 307 945 1175 1241 1243 1448 T 1505 1611 1678 1735 1739 1852 2138 2344 2492 2805 596 lat-f v syr-h copso bo eth TG WH VS SBL NA28 // ὄρατε τοῖνον ὅτι Κ L 049 056 0142 323 1448 Z 2298 lat- pel ps-oec TR AT RP // ὄρατε οὕτως 206 429 522 630 1799 2200 // lac ψ20 ψ23 ψ34 ψ47 ψ100 048 0166 0173 0246.
52:25 txt τοὺς ἀγγέλους ψ54? ψ74id Ν Α Β Κ Ρ Ρ 049 056 0142 (33vid ἀγγέλους) 81 307 T 323 1175 1243 1448 1505 1611 1735 1852 2138 2344 2492 lat v syrh copso ps-oec TR TG WH AT VS RP SBL NA28 // τοὺς ἀγγέλους τοῦ Ἰσραήλ 61 326 1837 1281 // τοὺς ἀγγέλους Ἰσραήλ ψ54 996 1661 // τοὺς κατασκόπους Κ 12 T 307 945 1241 1678 1739 2298 2805 1596 syr h copbo eth arm geo slav // τοὺς κατασκόπους τοῦ Ἰσραήλ 61 326 1837 1281 // τοὺς κατασκόπους Ἰσραήλ ψ54 // τοὺς ἀγγέλους κατασκόπους 918 // ἀγγέλους κατασκόπους 917 // κατασκόπους ἐκ τῶν δώδεκα φύλων τῶν υἱῶν Ἰσραήλ lat-f // lac ψ20 ψ23 ψ100 048 0166 0173 0246 1678 // The word κατασκόπους (spies) from Hebrews 11:31. The reading of ψ54 is uncertain as to whether or not it contains the article.
52:26 txt ἐργαν ψ20 ψ34 Β Ρ 81 1448 1505 1611 1852 2138 WH VS SBL NA28 // τῶν ἐργαν Α Β Κ Ρ Ρ 049 056 0142 33 323 945 1175 1241 1243 1678 1735 1739 2298 2344 2492 2805 596 copso bo eustr greg-naz ps-oec TR [TG] AT RP // lac ψ34 ψ100 048 0166 0173 0246.
53:1 The verb for "be" or "become" is second person plural, and the verb for "stumble" is first person plural. This is why some translations felt the need to add the phrase "of you," but I am loathe to do that, since the Greek contains no such genitive prepositional phrase. Even though the verb "be" is 2nd person plural, the writer is talking about a 1st person plural issue over all.

http://bibletranslation.ws/palmer-translation/
Jas 3:2  μεγάλα γὰρ πταίομεν ἀπαντεῖς. εἰ τις ἐν λόγῳ οὐ πταίει, οὕτως τέλειος ἀνήρ, δυνατὸς ἀληθινῶς ἔχει καὶ ὁλὸν τὸ σῶμα.

2For 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  εἰ δὲ τῶν ὃποιοι τοὺς χαλινοὺς εἰς τὰ στόματα βάλλομεν εἰς τὸ πείθεσθαι αὐτοῦς ἢμῖν, καὶ ὁλὸν τὸ σῶμα αὐτῶν μετάγομεν.

3Now if we place bits in the mouths of horses to make them obey us, we are also steering the whole rest of their body.

Jas 3:4  ἢδυ καὶ τὰ πλοία, τηλικά, ὃντα καὶ ὑπὸ ἀνέμων σκληρῶν ἐλαυνόμενα, μεταχείρεται ὑπὸ ἑλαχίστου τηθαλίου ὅπου ἂν ἢ ὢμή τοῦ εὐθύνοντος βουλέται.

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 ἢ γλῶσσα μικρὸν μέλος ἑστίν καὶ μεγάλα αὐχεῖ.  ἢδυ ἢλικόν  πῦρ ἢλικην ὑλὴν ἀνάπτη

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

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5:33a txt εἰ δὲ Β3 L Ψ 049 33 93 307 1243 1611 1678 1735 1852 2344 2492 2805 dam ps-oec lat-f,v cop⁰ TG WH VS SBL NA28  /  indeterminate εἰ δὲ, εἰδε, or ἢ ἡ Ν 5 Α B Κ C Ρ (because of the possibility of itacism)  /  indeterminate lat-s  /  τε 056 0142 81 945 1175 1241 1448 1505 1739 2138 2298 lat-ps-am,fi syr⁰ ms⁰ ms⁰ AT RP  /  indeterminate lat-syr cop⁰  /  lac ψ²⁰ ψ²³ ψ²⁵ ψ²⁷ ψ⁴⁰ ὅ 048 0166 0173 0246
5:33b txt εἰ δὲ Β3 Ψ 049 33 93 307 1243 1611 1678 1735 1739 2298 1505 1611 1678 1852 2138 2344 2482 2805 dam TG WH SBL NA28  /  lac ψ²⁰ ψ²³ ψ²⁵ ψ²⁷ ψ⁴⁰ 048 0166 0173 0246
5:33c txt δὲ Ψ 049 33 93 307 1243 1611 1678 1735 1739 2298 1505 1611 1678 1852 2138 2344 2482 2805 dam ps-oec TR AT VS RP  /  lac ψ²⁰ ψ²³ ψ²⁵ ψ²⁷ ψ⁴⁰ 048 0166 0173 0246
5:33d txt δὲ Ψ 049 33 93 307 1243 1611 1678 1735 1739 2298 1505 1611 1678 1852 2138 2344 2482 2805 dam ps-oec TR AT VS RP  /  lac ψ²⁰ ψ²³ ψ²⁵ ψ²⁷ ψ⁴⁰ 048 0166 0173 0246
5:33e δὲ Ψ 049 33 93 307 1243 1611 1678 1735 1739 2298 1505 1611 1678 1852 2138 2344 2482 2805 dam greg-agr ps-oec TR AT VS RP  /  lac ψ²⁰ ψ²³ ψ²⁵ ψ²⁷ ψ⁴⁰ 048 0166 0173 0246
Jas 3:6 and his tongue set on fire, by the power of the world of ungodliness, how great is the harm it can inflict! The tongue is a restless evil, full of deadly poison, it is a world of ungodliness. 

3:7 The tongue is a restless evil, full of deadly poison, it is a world of ungodliness.

3:8 Indeed every race of beast, even of birds, reptiles and marine life, is being tamed or has been tamed by the human race. 

3:9 But no one can tame the tongue. It is a volatile menace, replete with fatal venom. 

3:10 With it we praise our Lord and Father, and with it we curse human beings created in the image of God.
Jas 3:10 ἐκ τοῦ αὐτοῦ στόματος ἐξέρχεται εὐλογία καὶ κατάρα, οὐ χρῆ, ἀδελφοί μου, ταῦτα οὕτως γίνεσθαι.

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

Jas 3:11 μή ἢ πηγὴ ἐκ τῆς αὐτῆς ὑπῆρξε βρύει τὸ γλυκὺ καὶ τὸ πικρὸν;

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

Jas 3:12 μή δύναται, ἀδελφοί μου, συκῆ ἡλίας ποιήσαι ἢ ἀμπελῶν σῦκα; οὐτέ ἀλυκὸν ὑδωρ.

12It is not possible, my brethren, for a fig tree to produce olives, or a grapevine figs; neither for a bitter spring to produce water that is sweet.71

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

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

lac

703:12

| οὔτε | ἀλυκὸν | γλυκῷ ποιήσαι ύδωρ | A B C* 623Τ 1175 cop5α WH SBL NA28 |
| οὔτε | ἄλυκον | γλυκῷ ποιήσαι ύδωρ | 88 |
| οὔτε | ἀλυκὸν | γλυκῷ ποιήσαι ύδωρ | 1852 |
| οὔτε | ἀλυκὸν | ποιήσαι ύδωρ | 1243 |
| οὔτε | ἀλυκὸν καὶ γλυκῷ ποιήσαι ύδωρ | 2492Z |
| οὔτως οὔτε | ἀλυκὸν | γλυκῷ ποιήσαι ύδωρ | C2 Ψ 2805 |
| οὔτως | ἀλυκὸν καὶ γλυκῷ ποιήσαι ύδωρ | 2492Τ |
| οὔτως οὔτε | ἀλυκὸν | γλυκῷ ποιήσαι ύδωρ | 1735 |
| οὔτως οὔτε | ἀλυκὸν καὶ γλυκῷ ποιήσαι ύδωρ | 1890 2495 |
| οὔτως οὔτε οὔτε | ἀλυκὸν | γλυκῷ ποιήσαι ύδωρ | 33 |
| οὔτως καὶ | ἀλυκὸν | γλυκῷ ποιήσαι ύδωρ | 1241 |
| οὔτως οὔτε | ἀλυκὸν καὶ γλυκῷ ποιήσαι ύδωρ | 1505 2138 |
| οὔτως οὔτε | ἀλυκὸν καὶ γλυκῷ ποιήσαι ύδωρ | 1448Τ |
| οὔτως οὔτε οὔτε | ἀλυκὸν | γλυκῷ ποιήσαι ύδωρ | 1611 |
| οὔτως οὔτε | ἀλυκὸν καὶ γλυκῷ ποιήσαι ύδωρ | 1678 2298 |

713:12 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 πηγή and ἀλυκὸν both mean bitter; James is mixing it up vocabulary-wise. Yes, ἀλυκὸν also can mean salty, but since the context here is a spring, we are still talking about bitter. Thus we see why some early scribes felt the need to clarify and revise the text. The Robinson-Pierpont text would be translated: "Thus neither is it possible for a spring to produce both bitter water and sweet." This is very appealing as more smooth and more clear. But it departs from the pattern of the verse: one thing producing a foreign product; not one thing producing two different kinds of product. In other words, we don’t have "It is not possible for a fig tree to produce both figs and olives, or a grapevine to produce both grapes and figs." But then suddenly the Byzantine text changes the pattern of the verse. On the other hand, an editor or scribe may have produced the NA28 reading in order to conform it to the previous pattern. If this latter is what took place, then the reading of Sinaiticus would probably most closely reflect the original, as would von Soden’s text.

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Jas 3:14  εἰ δὲ ξῆλον πικρὸν ἐχετε καὶ ἐριθείαν ἐν τῇ καρδίᾳ ύμῶν, μὴ κατακαυχᾶσθε καὶ 
μειῶσθε 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 ἦστιν αὐτή ἢ σοφία ἄνωθεν κατερχομένη, ἀλλ’ ἐπίγειος, ψυχική, δαιμονιώδης.

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

Jas 3:16  ὅπου γὰρ ξῆλος καὶ ἐριθεία, ἕκει ἀκαταστασία καὶ πᾶν φαύλον πράγμα.

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

Jas 3:17  ὡς δὲ ἄνωθεν σοφία πρότον μὲν ἀγνή ἦστιν, ἐπείτα εἰρηνική, ἐπειδής, εὐπειθής, μεστή ἐλέους καὶ καρπῶν ἁγαθῶν, ἀδιάκριτως, ἀνυπόκριτος.

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

Jas 3:18  καρπὸς δὲ 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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72 These verbs are in the middle voice, which means the action of the verb is directed back upon self. "Reflective."
73 ἀνυπόκριτος, the usual reading of the KJV, is here, "pert. to being without pretense, genuine, sincere, lit. 'without play-acting'..."
74 ἀνυπόκριτος here, "pert. to being without pretense, genuine, sincere, lit. 'without play-acting'..."

http://bibletranslation.ws/palmer-translation/
Chapter 4

Jas 4:1  Πόθεν πόλεμοι καὶ πόθεν 78 μάχαι ἐν ὑμῖν; οὕκ ἔντευξας, ἐκ τῶν ἱδονῶν ὑμῶν τῶν στρατευομένων ἐν τοῖς μέλεσιν ὑμῶν;

Where do battles and quarrels between you come from? Is it not from this: your pleasures that are making war inside your members? 79

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

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

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

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

Jas 4:4  μοιχαλίδες, οὐκ οἶδατε ὅτι ἡ φιλία τοῦ κόσμου ἔχθρα τοῦ θεοῦ ἐστίν; ὃς ἐὰν 80 οὖν βουλήθη φίλος εἶναι τοῦ κόσμου, ἔχθρα τοῦ θεοῦ καθίσταται.

You adulteresses, do you not know that love of the world means the enmity of God? 82

Whoever chooses to be a friend of the world therefore is rendered an enemy of God.

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78 4:1a txt καὶ πόθεν 81 Π (A) B C P (Ψ) 33 81 307 945 1175 1241 1243 1448 1505 1611 1678 (1735) 1739 1852 2138 2298 (2344) 2492 2805 (596 lat-s, f syrR copB antioch (cyr) TG WH VS SBL NA28 // καὶ 049 056 0142 323 lat-v syrP copA TR AT RP // lac 82 83 84 048 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.

79 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)

80 4:4a txt μοιχαλίδες 83 Π (A) B 33 81 1175 1241 1739 1852 lat-f,v syrP TG WH VS SBL NA28 // μοιχοὶ καὶ μοιχαλίδες 84 κ K L P Ψ 049 056 0142 945 1175 1241 1448 1505 1611 1678 1735 2138 2298 2344 2492 2805 (596 lat-s, f syrR copA TR AT RP // lac 85 86 87 88 048 0166 0173 0246. Below is a copy of Π, -Codex Sinaiticus, with the original hand showing ἐὰν ὀνόμασθαι, and a corrector, Κ³, crossing out the epsilon of ἐὰν and writing in the ὃς above it. (N¹ added a sigma to the end of βουλήθη). The date of N² is 7th century.

82 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 ἢ δοκεῖτε ὅτι κενῶς ἢ γραφή λέγει· Πρὸς φθόνον ἐπιποθεῖ τὸ πνεῦμα ὁ κατοίκισεν ὑμῖν;  

Or 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 δἰδώσιν χάριν· διὸ λέγει· Ὁ θεὸς ὑπερηφάνοις ἀντιτάσσεται ταπεινοῖς δὲ δἰδώσῃ χάριν.  

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 φεύξεται ἀργῷ ὑμῖν.  

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

Jas 4:8 ἐγγύσατε τῷ θεῷ, καὶ ἐγγυεῖ ὑμῖν. καθαρίσατε χείρας, ἀμαρτωλοί, καὶ ἀνείποισε χαρδίας, δίψυχοι.

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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84 4:5 txt κατοίκισεν Ψ74 Ν Β Ψ 049 93 1241 1739 2805 TG WH SBL NA28 // κατοίκησεν Κ Λ Π 056 0142 33 945 1243 1448 1505 1611 1678 1735 1852 2138 2298 2344 2492 nil-anc ps-oe TR AT VP RP // indeterminate A 81 1175 lat syr cop // lac ℓ50 ℓ23 ℓ54 ℓ100 C 048 0166 0173 0246. Two factors make some witnesses indeterminate: 1, itacism made the 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 κατοίκησε in the New Testament. So, copyists were more likely to unconsciously replace the rarer word with the more common, than vice versa.

84 4:6a txt ὁ θεὸς Ψ74vid Ν Α Β Κ Ψ 049 rell. Greek lat syr cop TR TG WH AT VS RP SBL NA28 // θεὸς 1739 // ὁ κύριος 056 0142 5 254 319 378 623C 876 945 1066 1490 1765 1831 1832 2080 2243 2449 1593 1921 1938 1141 1440 12087 antioch // omit διά λέγει· ὁ θεὸς ὑπερηφάνοις ἀντίστηται ταπεινοῖς δὲ δἰδώσιν χάριν L Π 81 180 431 459 1842 2774 // lac ℓ50 ℓ23 ℓ54 ℓ74 C 048 0166 0173 0246 631 1846 2180 ℓ60 ℓ156 ℓ170 1422 1623 ℓ1126 1442. Compare 1 Peter 5:5. The Septuagint says in Prov. 3:34 κύριος ὑπερηφάνοις ἀντιτάσσεται, ταπεινοῖς δὲ δἰδώσῃ 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 θεὸς 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 homoioiteleuton in L Π where δὲ δἰδώσιν χάριν in the first part of the verse was confused with the δὲ δἰδώσιν χάριν in the last part of the verse.

85 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' ὧν), 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.

86 4:7a txt ὑποτάγητε οὖν Ν Α Β Κ Λ Π 049 33 81 323 945 1175 1241 1243 1448 1505 1611 1678 1735 1739 1852 2138 2298 2344 2492 2805 lat-v syr cop cyr nil-anc ps-oe TR TG WH AT VS RP SBL NA28 // ὑποτάγητε Ψ 056 0142 ℓ596 lat-s,t geo max-conf // lac ℓ50 ℓ23 ℓ54 ℓ74 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.

86 4:7b txt ἀντίστητε Κ Λ Π Ψ 5 93 1241 1243 1678 2080 2492 ℓ596 copδα and-cr cyr dam did iei marc er nil-anc or ps-oe TR AT DP // ἀντίστητε οὖν 321 456 2344 // καὶ ἀντίστητε 631 ℓ-t-s // ἀντίστητε δὲ Ν Α Β 049 056 0142 33 81 307 945 1175 1448 1505 1611 1735 1739 1852 2138 2298 2805 lat-f,v syr copδα max-conf TG WH VS RP SBL TH NA28 // lac ℓ50 ℓ23 ℓ54 ℓ74 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.
Jas 4:9  ταλαπωρήσατε καὶ πενθήσατε καὶ κλαύσατε· ὁ γέλως ύμῶν εἰς πένθος μετατραπήτω· ἢ χαρὰ εἰς κατήφειαν.

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

Jas 4:10 ταπεινώθητε ἐνώπιον τοῦ κυρίου, καὶ ὑψώσει ύμᾶς.

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

Jas 4:11 Μὴ καταλαλέετε ἀλλήλων, ἀδελφοί· ὁ καταλαλῶν ἀδελφοῦ ἢ κρίνων τὸν ἀδελφὸν αὐτοῦ καταλαλεῖ νόμον καὶ κρίνει νόμον· εἰ δὲ νόμον κρίνεις, οὐκ εἰ ποιήσῃς νόμον ἄλλα κριτίς.

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

Jas 4:12 εἰς ἐστίν ὁ νομοθέτης καὶ κριτής· ὁ δυνάμενος στόχασαι καὶ ἀπολέσαι· σὺ δὲ τίς εἶ, ὁ κρίνων τὸν πλησίον; ¹²

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

http://bibletranslation.ws/palmer-translation/
Come now, you who say, "We will travel today and tomorrow to that particular city, and spend a year there, and do business and make a profit,"

Jas 4:13
Jas 4:14 you who have no solid knowledge of tomorrow. What is your life? You are a vapor that appears for a little while and then is gone.

Jas 4:15 The thing for you to say instead is, "If the Lord wills, we will even be alive and do this or that." 106

Jas 4:16 But it is you who are vaunting your own selves with your presumptuous words. All such boasting is evil.

Jas 4:17 So, he who has learned the good to do and does not do it, for him it is sin.

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104 You who have no solid knowledge of tomorrow. What is your life? You are a vapor that appears for a little while and then is gone.

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

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

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

Jas 5:1  'Aγε νῦν οἱ πλούσιοι, κλαύσατε ὀλολύζοντες ἐπὶ ταῖς ταλαιπωρίαις ὑμῶν ταῖς ἐπερχομέναις.

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

Jas 5:2  ὁ πλοῦτος ὑμῶν σέσῃπεν, καὶ τὰ ἰμάτια ὑμῶν σηπόβρωτα γέγονεν,

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

Jas 5:3  ὁ χρυσός ὑμῶν καὶ ὁ ἄργυρος κατίωται, καὶ ὁ ἵδις αὐτῶν εἰς μαρτύριον ὑμῶν ἢσται καὶ φάγηται τὰς σάρκας ὑμῶν.107 ὡς πῦρ. ἐθησαυρίσατε ἐν ἐσχάταις ἡμέραις.

3Your gold and silver are tarnished, and their corrosion will be a testimony to you, and eat your bodies like fire. You have stored it up in the last days.108

Jas 5:4  ἰδοὺ ὁ μισθὸς τῶν ἐργατῶν τῶν ἁμησίαντων τὰς χώρας ὑμῶν ὁ ἀπετερημένος ἀφ’ ὑμῶν κραξεί, καὶ αἱ βοή τῶν θερισάντων εἰς τὰ ἄστα Κυρίου Σαβαώθ εἰσεληλύθασιν.110

4Behold, 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.

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107 5:3a txt omit N* B K L 049 056 0142 323 945 1241 1243 1678 1735 1739 2298 2492 lat-s,f,v cop bo syr eth ms anast antioc ps-oec TR TG WH AT RP SBL NA28 / ó ἵδις Ν* A P Ψ 33 81 1175 1448 1505 1852 2138 2344 2805 dam cop sa syr h eth ms VS / ó ἵδις ov 1611 / lac p20 p23 p54 p74 C 048 0166 0173 0246.

108 5:3b Some interpreters in history have thought it is fire the rich have stored up in the last days, and others supply the subject "wealth." I think the verb is simply referring to the already mentioned topic, gold and silver. Something else to take note of in light of James' practice of using the same word two different times in two different contexts, is his use of the word ἵδις 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 5:4a txt ἀπετερημένος Α B* 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 syr h cyr dam did ps-oec TR AT VS RP NA28 / ἀφ’ ὑμῶν κραξεί / ἰδοὺ τῶν ἁμησίαντων τὰς χώρας ὑμῶν / ἐσχάταις ταλαιπωρίαις ταῦτα τὰ ἄστα Κυρίου Σαβαώθ ἐεἰσεληλύθασιν.110

110 5:4b txt εἰσεληλύθασιν Ν Ψ 049 056 0142 33 81 323 945 1241 1448 1611 1678 1735 1739 2138 2298 2344 2805 TR AT VS RP SBL NA28 / εἰσεληλύθασιν Κ / εἰσεληλύθασιν Α B P Ψ 81 1175 1243 2492 TG WH / εἰσεληλύθασιν Α B* NG 048 vid 4 mins / ἐεἰσεληλύθασιν Α 1852 dam / ἐεἰσεληλύθασιν Α 1505 / lac p20 p23 p54 p74 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 ἐτρυφήσατε ἐπὶ τῆς γῆς καὶ ἐσπατάλησατε, ἐθρέψατε τὰς καρδίας ὑμῶν ἐν ἡμέρα ὑμείς ὁφαγής.

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

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

6 You have passed sentence on, you have killed the righteous. He does not resist you.113

112 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.

113 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/
¶ Jas 5:7  If you have patience, brethren, therefore read, "he waits patiently until he receives the early and the later crop."

Jas 5:8  Patiently endure therefore brethren, until the coming of the Lord. Behold, the farmer expects the valuable fruit of the earth, waiting patiently on it until it gets the early and the latter rain.

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

http://bibletranslation.ws/palmer-translation/
Jas 5:9 μὴ στενάξετε, ἀδελφοί, κατ’ ἄλληλων, ἵνα μὴ κριθῆτε· ιδοὺ ὁ κριτὴς πρὸ τῶν θυρῶν ἔστηκεν.

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

Jas 5:10 ὑποδείγμα λάβετε, ἀδελφοί, τῆς κοινοπαθείας καὶ τῆς μακροθυμίας τοὺς προφήτας, οἳ ἐλάλησαν ἐν τῷ ὑμνῷ κυρίου.

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

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117 5:9 txt ἀδελφοί κατ’ ἄλληλων B P Ψ (048?) 945 1241 1448 1505 1611 1739 1852 2138 2298 lat-f,v syrh TG WH VS SBL NA28 // ἀδελφοί κατά ἄλληλων (048?) 630 // ἀδελφοί μου κατ’ ἄλληλων A (048?) 33 81 1175 1735 2344 2805 antioch // κατ’ ἄλληλων ἀδελφοί L 049 323 1243 2492 syrP ps-oec TR AT RP // κατά ἄλληλων ἀδελφοί K // κατ’ ἄλληλων K 056 0142 307 1678 phot // lac P 28 P 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 minuscule 630, that is, those readings that have the word ἄδελφοι first before the other words.

118 5:10a txt ἀδελφοί A B P Ψ 33 945 1175 1241 1243 1448 1505 1611 1739 2080 2138 2344 2492 2805 lat-f,v syrh cop sa bo TG WH VS SBL NA28 // ἀδελφοί μου Ν K L 049 056 0142 81 323 1678 1735 1852 2298 syrP (TR) AT RP // omit antioch // lac P 28 P 54 P 54 C 048 0166 0173 0246 596. But it’s not this simple. See next footnote on the variant in fuller context.

119 5:10b There are 26 variants in the witnesses, but below are the more important ones:

υποδείγμα λάβετε ἀδελφοί τῆς κοινοπαθείας καὶ τῆς μακροθυμίας B⁵ 945 1175 1241 1243 1448 1505 1611 1739 2080 2138 2492 VS TG NA28

υποδείγμα λάβετε ἀδελφοί τῆς κακοπαθείας καὶ τῆς μακροθυμίας B⁸ P WH SBL UBS⁴

υποδείγμα λάβετε, ἀδελφοί μου, τῆς κακοπαθείας καὶ τῆς μακροθυμίας K L P 049 056 0142 81 323 1678 1735 1852 2298 syrP (TR) AT RP

υποδείγμα λάβετε ἀδελφοί τῆς κακοπαθείας καὶ τῆς μακροθυμίας Ε X 33 2344 2805

υποδείγμα λάβετε ἀδελφοί τῆς καλοκαγαθίας καὶ τῆς μακροθυμίας Ε X

υποδείγμα λάβετε ἀδελφοί τῆς κακοπαθείας καὶ τῆς μακροθυμίας 1582

υποδείγμα λάβετε ἀδελφοί τῆς κακοπαθείας καὶ τῆς μακροθυμίας ps-oec TR

υποδείγμα λάβετε ἀδελφοί τῆς κακοπαθείας καὶ τῆς μακροθυμίας syrP

υποδείγμα λάβετε τῆς κακοπαθείας καὶ τῆς μακροθυμίας eleven minuscules, antioch ἀδελφοί υποδείγμα λάβετε τῆς κακοπαθείας καὶ τῆς μακροθυμίας Lect.

lac P 28 P 54 P 54 C 048 0166 0173 0246 596

120 5:10c txt ἐν τῷ ὑμνῷ κυρίου B P 307 1243 1448 1678 2080 2298 2492 TG WH VS SBL NA28 // ἐν τῷ ὑμνῷ τοῦ κυρίου 323 522 945 1175 1241 1505 1611 1739 2138 2805 // ἐν τῷ ὑμνῷ κυρίου K chrys // ἐν τῷ ὑμνῷ αὐτοῦ 1852 // τῷ ὑμνῷ κυρίου A K L Ψ 049 056 0142 33 81 1735 2344 ps-oec TR AT RP // lac P 28 P 23 P 54 P 54 C 048 0166 0173 0246 596. The Syriac and Coptic versions are indeterminate as to the word ἐν (the meaning of the text is the same with or without ἐν). The Latin f and v indicate the presence of some kind of preposition.
Jas 5:11 ιδού μακαρίζομεν τοὺς ὑπομείναντας\textsuperscript{121} τὴν ὑπομονὴν Ἰοβ ἱκουσατε, καὶ τὸ τέλος κυρίου ἐίδετε, ὅτι πολύπλαγχος ἐστὶν ὁ κύριος\textsuperscript{122} καὶ οἰκτίρμοιν.

\textsuperscript{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 Πρὸ πάντων δὲ, ἄδελφοί μου, μὴ ὁμιλύστε, μητε τὸν οὐρανὸν μὴτε τὴν γῆν μητε ἄλλον τινὰ ὅρκον· ἦτο δὲ ὑμὼν τὸ Ναὶ ναὶ καὶ τὸ Οὐ οὐ, ἵνα μὴ ὑπὸ κρίσιν\textsuperscript{123} πέσητε.

\textsuperscript{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," or you may fall under judgment.\textsuperscript{124}

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

\textsuperscript{13}Is anyone among you suffering? He should pray. Is anyone cheerful? He should sing praises.

Jas 5:14 ἀσθενεῖ τις ἐν ὑμῖν; προσκαλεσάθω τοὺς πρεσβυτέρους τῆς ἐκκλησίας, καὶ προσευχήσασθοσαν ἐπ' αὐτοῦ ἀλείμαντες αὐτὸν ἐλαίῳ\textsuperscript{125} ἐν τῷ ὅνόματι τοῦ κυρίου·

\textsuperscript{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 κάμινον, καὶ ἐγερεῖ αὐτὸν ὁ κύριος· κἂν ἀμαρτίας ἤ πεποιηκὼς, ἀφεθήσεται αὐτῷ.

\textsuperscript{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.

\textsuperscript{121}5:11a txt ὑπομείναντας K A B P Ψ 33vid 81 945 1175 1241 1735 1739 2298 2344 2492 2805 lat-f,v cop\textsuperscript{sa,bo} TG WH VS SBL NA28 \(\parallel\) ὑπομένοντας K L 049 056 0142 323 1243 1448 1505 1611 1678 1852 2138 ps-oec TR AT RP \(\parallel\) indeterminate syr \(\parallel\) lac \textsuperscript{p20} \textsuperscript{p23} \textsuperscript{p34} \(\Psi\textsuperscript{74} C 0166 0173 0246 \textsuperscript{f596}. The reading ὑπομείναντας is an aorist (punctiliar) participle, and ὑπομένοντας is a linear participle. One could correctly render both of these as "those who patiently endure." There is no indication of time- past, present, future in either of them, since they are not in the indicative mood. The "aorist" participle means those who endure at some point in time unspecified.

\textsuperscript{122}5:11b txt ἔστιν ὁ κύριος K A B Ψ (048) 33 81 945 1175 1241 1448\textsuperscript{vid} 1505 1611 1735 1739 1852 2138 2298 2344 2805 (lat cop syr) dam ps-oec TR TG WH AT VS SBL NA28 \(\parallel\) ἔστιν κύριος B (048 lat cop syr) \(\parallel\) ἔστιν K L 049 056 0142 323 1241 1448\textsuperscript{c} 1678 RP \(\parallel\) lac \textsuperscript{p20} \textsuperscript{p23} \textsuperscript{p34} \(\Psi\textsuperscript{74} C 048 0166 0173 0246 \textsuperscript{f596}. The witnesses in parentheses indicate the presence of κύριος but are not decisive about the presence of the article.

\textsuperscript{123}5:12 txt ὑπὸ κρίσιν πέσητε K A B 048\textsuperscript{vid} 33vid 93 945 1241 1739 2344 dam eus lat-v lat-rell\textsuperscript{vid} TG WH SBL NA28 \(\parallel\) [eἰς] ὑπὸ κρίσιν πέσητε VS \(\parallel\) ὑπὸ κρίσιν εμπέσητε 048\textsuperscript{vid} 2805 lat-v\textsuperscript{miss} lat-rell\textsuperscript{vid} \(\parallel\) εἰς ὑπόκρισιν πέσητε K L Ψ 049 056 0142 81 323 1175 1243 1505 1678 1735 2298 antioch ps-oec TR AT RP \(\parallel\) εἰς ὑπόκρισιν εμπέσητε 1448 1611 1852 2138 \(\parallel\) lac \textsuperscript{p20} \textsuperscript{p23} \textsuperscript{p34} \(\Psi\textsuperscript{74} C 0166 0173 0246 \textsuperscript{f596}.

\textsuperscript{124}5:12b The phrase ὑπὸ κρίσιν πέσητε here as in the NA28 text, rendered "fall under judgment" means to "fall under the category of," those who are judged. The Byzantine reading εἰς ὑπόκρισιν πέσητε means "so that you not fall into hypocrisy." The NA28 reading is the more difficult one. I wonder if it was an idiom that perhaps had become obsolete. The only difference between the two readings in the all-caps, no spaces and no punctuation format of the uncials manuscripts, is the presence or absence of the word εἰς.

\textsuperscript{125}5:14 txt αὐτὸν ἐλαίω K A K L 049 056 0142 81 323 945 1241 1448 1505 1611 1678 1735 1739 1852 2298 2344 2492 2805 (lat-v cop\textsuperscript{sa,ms} bo syrp\textsuperscript{miss}) anast-s chrys cyr dam eus tr ps-oec TR TG AT VS RP SBL NA28 \(\parallel\) αὐτὸν ἐν ἐλαίῳ Ψ 2138 \(\parallel\) ἐλαίῳ B P 1175 1243 lat-s,f cop\textsuperscript{sa,ms} arm dam WH \(\parallel\) lac \textsuperscript{p20} \textsuperscript{p23} \textsuperscript{p34} \(\Psi\textsuperscript{74} C 048 0166 0173 0246 33 \textsuperscript{f596}. http://bibletranslation.ws/palmer-translation/
Jas 5:16 *εξομολογεῖσθε οὖν*126 ἀλλήλοις τὰς ἁμαρτίας127 καὶ εὐχεθείμην128 ὑπὲρ ἀλλήλων, ὅπως ἰαθῆτε. πολὺ ἴσχει δέησις δικαίου ἐνεργομένη.

16Confess your sins then one to another, and pray for one another, so that you may be healed. The fully operating prayer129 of a righteous person is able to accomplish much.

Jas 5:17 Ἡδίας ἀνθρωπός ἦν ὁ μοιοποιηθής ἦμιν, καὶ προσευχῆς προσηύξατο τοῦ μη βρέξαι, καὶ οὐκ ἐβρέξεν ἐπὶ τής γῆς ἑνιαυτοῦ τρεῖς καὶ μίνας ἤξ.

17Elijah was a human, subject to the same frailties as we are.130 And he prayed the prayer for it not to rain, and no rain fell on the land for a period of three years and six months.

Jas 5:18 καὶ πάλιν προσηύξατο, καὶ ὁ οὐρανὸς υπὸν ἐβρέξεν131 καὶ ἤ γῆ ἐβλάστησεν τὸν καρπὸν αὐτῆς.

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

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Jas 5:19 Ἀδελφοί μου,132 ἐὰν τις ἐν ὑμῖν πλανῃ ἀπὸ τῆς ἀληθείας καὶ ἐπιστρέψῃ τις αὐτόν,

19My brethren, if any among you wanders away from the truth and someone turns him back around,
Jas 5:20 γινωσκέτω 133 ὅτι ὁ ἐπιστρέψας ἀμαρτωλὸν ἕκ πλάνης ὁδοῦ αὐτοῦ σώσει ψυχὴν 134 ὕ τι 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.

133 5:20a txt
καὶ ἐπιστρέψῃ τις αὐτὸν γινωσκέτω ὅτι Ἄ K P rell. Gk. lat-s, v syr P cop bo and-cr did ps-oec TR TG AT VS RP SBL NA28
καὶ ἐπιστρέψῃ τις αὐτὸν γιγνωσκετω ὅτι Ν 2544
καὶ ἐπιστρέψῃ τις αὐτὸν γινώσκετε ὅτι Β 69 88 WH
καὶ ἐπιστρέψητε αὐτὸν γινώσκετε ὅτι 1505 1890 2138 2495 syrh
καὶ ἐπιστρέψητε αὐτὸν γινωσκέτω ὅτι 1611
καὶ ἐπιστρέψῃ τις αὐτὸν ἐκ θανάτου ὅτι Ἄ 1735

134 5:20b txt
σώσει ψυχὴν ἐκ θανάτου Ψ 056 0142 81 93 323 945 1175 1241 1448 1505 1852 2805 TR TG AT RP
σώσει τὴν ψυχὴν ἐκ θανάτου 049 1243 2492 Α 1735
σώσει ψυχὴν ἐκ θανάτου αὐτοῦ Ψ74 vid Β 1611 2138
σώσει τὴν ψυχὴν ἐκ θανάτου αὐτοῦ 1524
σώσει τὴν ψυχῆν αὐτοῦ ἐκ θανάτου Α 1735
σώσει ψυχὴν αὐτοῦ ἐκ θανάτου Ν P 048 vid 33 307 1678 1739 2298 2344 cyr did WH VS SBL NA28
σώσει τὴν ψυχῆν αὐτοῦ ἐκ θανάτου Ἄ 1735

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

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A Few Comments

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

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

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

Bad giving: i.e., giving 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 ἀκατάστασις – disorder

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Table of Witnesses
to James Cited Herein

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<td>P. Bodmer XVII</td>
<td>Cologne/Genf, Bibl. Bodmeriana, P. Bodmer XVII</td>
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<td>P. Oxy. LXV 4449</td>
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<p>| N  | IV | 01 | London, the British Library, Add. 43725 |
| N¹ | IV-VI |    |                                        |
| N² | VII |    |                                        |
| A  | V  | 02 | London, British Library, Royal 1 D. VIII |
| B  | IV | 03 | Vatican Library, Vat. gr. 1209 |
| B¹ | IV |    |                                        |
| B² | VI-VII |    |                                        |
| C  | V  | 04 | Paris, National Library, Gr. 9; Ephraemi Syri Rescriptus |
| C¹ | V  |    |                                        |
| C² | VI |    |                                        |
| C³ | IX |    |                                        |
| K  | IX | 018 BYZ | Moscow, Hist. Mus., V. 93, S. 97 |
| L  | IX | 020 BYZ | Rome, Bibl. Angelica, 39 |
| P  | IX | 025 | St. Petersburg, Russ. Nat. Libr., Gr. 225 |
| Ψ | IX/X | 044 | Athos, Lavra, B’ 52 |
| 048 | V  |    | Vatican Libr., Vat. gr. 2061, fol. 198, 199, 221, 222, 229, 230, 293-303, 305-308 |
| 049 | IX | BYZ | Athos, Lavra, A’ 88 |
| 056 | X  | BYZ | Paris, Bibl. Nat., Gr. 201 |
| 0142 | X  | BYZ | Munich, Bayerisch Staatsbibl., Gr. 375 |
| 0173 | V  |    | Florence, Bible. Medicea Laur., PSI 5 |
| 0246 | VI |    | Cambridge, Westminster Coll. s.n. |
| 33  | IX |    | Paris, Bibl. Nat., Gr. 14 |
| (93) | X  | BYZ | sometimes cited, especially when different from BYZ |
| (307) | X  | BYZ | Paris, Bibl. Nat., Coislin Gr. 25, cited when different from BYZ |
| 323 | XII |    | Geneva, Bibl. publ. et univ., Gr. 82 |
| 945 | XI |    | Athos, Dionysiou, 124 (37) |
| 1175 | X |    | Patmos, Joannu, 16 |</p>
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<th>Symbol</th>
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<td>lat-s</td>
<td>VII</td>
<td>Old Spanish text; principal witnesses: Ms. 67 - it(i) (7th century), PRIS (Priscillian), PS-AU spe (the Pseudo-Augustian Speculum), BACH (Bachiarius); also PS-AM fi (Libellus fidei); perhaps IS (Isidore); also reconstructed from T+F (cf. VL p. 6)</td>
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<tr>
<td>lat-f</td>
<td>ca. 830</td>
<td>The Text of Ms. 66 (earlier ff, ca. 830); also IN (Innocentius), CHRO (Chromatius), HI (Hieronymus) in some passages; besides CAr (Cassiodor).</td>
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<tr>
<td>lat-v</td>
<td>var.</td>
<td>Vulgata, earliest witnesses: HI (Hieronymus, 420), PEL (Pelagius, 418), CA(n) (Cassian), RUF (Rufinus), AMst (Ambrosiaster, IV). Mss.: all except 66 and 67 (List: VL p. 6), which show influences by the texttypes G and T.</td>
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<tr>
<td>lat-t</td>
<td>VI-VIII</td>
<td>Readings in the Spanish-(Gallic)-Irish Vulgate tradition (cf. VL p. 6). Parts of S and F attested also by Vulgate witnesses and also the rest of the non-V readings of the same Vulgate witnesses other than errors and the like (cf. VL p. 60*). Principal witnesses: 32 - it(w), 53, and families (\Delta) and (\Sigma), where they differ from V; also AU (Augustine), QU (Quodvultdeus), FU (Fulgentius), CAr, RUF, HI.</td>
</tr>
<tr>
<td>lat-g</td>
<td>VI</td>
<td>- Peculiar readings of 53, it(v), alone or with 32, it(w), and G, and the equally valuable peculiar readings of these two witnesses or of 251 (cf. VL p. 64*). In effect, readings supported by 53, or 32 53 G, or 32 G, or 251.</td>
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<td>lat-a</td>
<td>V</td>
<td>Readings either peculiar to Augustine, or first attested by him (cf. VL p. 65*).</td>
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<td>syrP</td>
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<td>copsa</td>
<td>III-X</td>
<td>Sahidic Coptic; there are many fragments, plus later editions</td>
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<tr>
<td>copbo</td>
<td>IX var.</td>
<td>Bohairic Coptic; there are many fragments, plus later editions</td>
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<tr>
<td>copac</td>
<td>var.</td>
<td>Achmimic Coptic (or Akhmimic)</td>
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<td>eth</td>
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<td>Ethiopic</td>
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**CHURCH FATHERS:**

- anast-s VI Anastasius Sinaita
- andr-cr VIII Andreas Cretensis
- antioch VII Antiochus Monachus
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<tr>
<th>Abrev.</th>
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<td>&quot;It is not for Christian scholars to fear true criticism or its results: the object of true criticism is not to alter scripture dogmatically on the judgment of any individual, but it is to use the EVIDENCE which has been transmitted to us, as to what the holy men of God, inspired by the Holy Ghost actually wrote. In this, as in any other Christian service, the blessing and guidance of God may be sought, by those who know the privileges resulting to the believing soul from the redemption of His Son.&quot; (Tregelles's Greek New Testament: Introductory Notice, Part 1, ii).</td>
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<td>Hermann Freiherr von Soden, Griechisches Neues Testament</td>
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<td>1881-1892</td>
<td>Westcott &amp; Hort Greek New Testament, Brooke Foss Westcott, Fenton John Anthony Hort</td>
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Byzantine Greek Variants that do now show up in Greek Manuscripts of James until the 9th Century

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<th>Variant Verse</th>
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<th>Date</th>
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