The Epistle
of
James
part of
The Holy Bible

A new English translation from the Greek by David Robert Palmer

with translator's footnotes and Greek textual variant footnotes.

Containing the Textus Receptus Greek text,
and its translation alternating verse by verse.

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

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Chapter 1

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

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

Jas 1:2 Πᾶσαν χαρὰν ἣνήσασθε, ἀδελφοί μου, ὅταν πειρασμοῖς περιπέσητε ποικίλοις.

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

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

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

Jas 1:4 ἢ δὲ ὑπομονὴ ἐργὸν τέλειον ἐγένετο, ἵνα ἦτε τέλειοι καὶ ὀλόκληροι, ἐν μηδενὶ λειτούμενοι.

But 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 οὐκ ὁ νεοεἰδότος, καὶ δοθήσεται αὐτῷ.

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

Jas 1:6 αἰτεῖτο δὲ ἐν πίστει, μηδὲν διακρινόμενος· ὁ γὰρ διακρινόμενος ἑοίκε κλύδωνι θαλάσσης ἀνεμιζομένῳ καὶ ῥητοχομένῳ.

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

Jas 1:7 μὴ γὰρ οἴεσθω ὁ ἄνθρωπος ἐκείνος ὃτι λήψεται τι παρὰ τοῦ Κυρίου

That kind of person should certainly stop thinking he will receive anything from the Lord.
Jas 1:8 ἀνήρ⁴ δίψυχος ἀκατάστατος ἐν πάσαις ταῖς ὀδοῖς αὐτοῦ.

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

Jas 1:9 Καυχάσθω δὲ ὁ αδελφὸς ὁ ταπεινὸς ἐν τῷ ὅψει αὐτοῦ,

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

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

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

Jas 1:11 ἀνέτειλεν γὰρ ὁ ἦλιος σύν τῷ καυχώντι καὶ ἐξήρανεν τὸν χόρτον, καὶ τὸ ἄνθος αὐτοῦ ἐξέπεσεν καὶ ἡ εὕρητεία τοῦ προσώπου αὐτοῦ ἀπώλεσεν· οὕτως καὶ ὁ πλούσιος ἐν ταῖς πορείαις αὐτοῦ μαραθνήσεται.

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

Jas 1:12 Μακάριος ἀνήρ ὃς ὑπομένει πειρασμόν, ὃ δόκιμος γενόμενος λήμπεται⁷ τον στέφανον τῆς ζωῆς, ὃν ἐπηγγείλατο ὁ Κύριος⁸ τοῖς ἀγαπῶσιν αὐτῶν.

¹²The man is blessed⁹ who withstands temptation, for when he is proven worthy, he will receive the crown of life, which the Lord has promised to those who love Him.

Jas 1:13 μηδεὶς πειραζόμενος λεγέτω δι’ ἄποι Ἰησοῦ πειράζωμαι· ὁ γὰρ Ἰησοῦς ἀπείραστος ἐστὶν κακῶν, πειράζει δὲ αὐτῶς οὐδένα.

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

Jas 1:14 ἐκαστὸς δὲ πειράζεται ὑπὸ τῆς ἴδιας ἐπιθυμίας ἐξελκόμενος καὶ δελεάζομενος:

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¹ txt ἀνήρ Ν A B C K L P Ψ 049 056 0142 33 81 307 323 945 1175 1241 1448 1505 1506 1611 1678 1735 1739 1852 2138 2298 2344 2464 2492 2805 596 cyr dam did sa oec lat-f v cop sa-s bost syr P // ἀνήρ γαρ 61 chrys cyr syr ha arm // ἀνήρ γαρ cop sa s // ἀνήρ de cop bost // lac ὡς 5 54 5 100 048 0166 0173 0246

⁵ See endnote about lowering.

⁶ 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 is 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.

¹⁰ 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.

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14Rather each person is tempted through his own desires, which get lured out and enticed;
Jas 1:15 εἰτα ἡ ἐπιθυμία συλλαβοῦσα τίκτει ἀμαρτίαν, ἤ δὲ ἀμαρτία ἀποτελεσθεὶσα ἀποκύει θάνατον.

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

16Do not be deceived, my beloved brethren.

1:17a τῆς ἁγαθῆς καὶ τῶν δύσμων τῆς ἀνωθέν ἢτοι, καθαμαίνου ἀπὸ τοῦ πατρὸς τῶν φῶτων, παρ' ὧν ἦν "παραλλαγὴ ἢ τροπὴ ἀποσκίασμα."

17All 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 οὐκ ἦν ἡμᾶς ἀπαρχὴν τινα τῶν αὐτοῦ κτισμάτων.

18According 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  "Ωστε, ἀδελφοί μου ἀγαπητοί. ἐστώ πάς ἀνθρωπός ταχύς εἰς τὸ ἀκούσαι, βραδύς εἰς τὸ λαλῆσαι, βραδύς 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  ὅργη γὰρ ἀνδρὸς δικαιοσύνην Θεοῦ οὐ κατεργάζεται. 17

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

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

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

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

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

Jas 1:23  οἵτι εἰ τις ἄκροατSTM ἴς ἐστιν καὶ οὐ ποιητῆς, ὀὕτω ἐοικεν ἄνδρι 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:

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15 1:19a txt

16 1:19b 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 in hand with the indicative mood of ὅστε which is ἵστε. See also Hebrews 12:17 where ἵστε is used. We should already know the things taught in this verse, from reading Proverbs 17:27, 28 and other parts of the Bible.

17 1:20 txt οὐ κατεργάζεται C* L P 049 056 0142 93C 1241 1448 1505 1611 1678 1735 2138 2298 2492C 2805 TR AT RP

18 1:22 txt μονὸν ἄκροατα Ψ¹ Λ Α(Ψ) B C K L P 049 056 0142 945 1175 1241 1243 1448 1505 1611 1678 1735 1739 2298 2344 2492 2805 dam 33 cop sa f WA H SBL NA28

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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 ἀκροατὴς ἐπιληπτικὸς γενόμενος ἄλλα ποιήτης 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 Ἐἰ τις δοκεῖ θρησκός εἶναι ἐν ὑμῖν,23 μὴ χαλιναγωγῶν γλῶσσαν αὐτοῦ ἀλλὰ, ἀπατῶν καρδίαν αὐτοῦ.23 Τούτῳ μάταιος ἡ 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.

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1:23a "was contemplating." This is a linear participle; participles tell no time tense because they are not in the indicative mood. It is continuous action, relative time. The time is past tense, according to the indicative mood phrases coming after it.

1:23b The point is, It's the face he was born with, and what he had always been looking at, but he still forgot when he walked away. It can be the same with reading the Bible. You've read the things before, and they are not new to you, but you still go away without remembering to do what you just read.


1:25b 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 what it is? If you know God, you know he is not maddeningly vague like the Devil is. God knows you cannot obey something unless you know what it is. The Devil condemns you in generalities and vagueness, a shotgun approach, hoping an accusation will stick. God is the opposite. But you can't go wrong checking on the needs of the orphan and the widow, and maintaining difference from the world.

1:26a txt εἶναι ἐν ὑμῖν K L Ψ 049 056 0142 2492 cyr ps-oec TR AT RP // εἶναι ἐν ὑμῖν 2298 // εἶναι Ν A B C Ψ 0173 33 81 323 945 1175 1241 1243 1448 1505 1611 1735 1739 1852 2138 2344 2464 2805 596 lat-s,f, v copα, bo syrP,h eth TG WH VS SBL NA28 // lac 354 354 354 54 100 048 0166 0246


1:26c txt καρδίαν αὐτοῦ K L Ψ 056 0142 33 81 93 307 323 468 945 1175 1241 1243 1448 1678 1735 1739 2138 2298 2344 2464 2492 596 antioch cyr ps-oec TR TG SCR AT VS RP SBL NA28 // καρδίαν αὐτοῦ DP // καρδίαν αὐτοῦ Ν A P 049 0173 // καρδίαν ἑαυτοῦ B C 1505 1852 2805 WH // καρδίαν 1611 // indeterminate lat cop syr // lac 354 354 354 54 100 048 0166 0246

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Jas 1:27 θρησκεία καθαρά καὶ ἀμέντος παρὰ τῷ Θεῷ καὶ πατρὶ αὐτῆς ἐστίν, ἐπισκέπτεσθαι ὅρφανοις καὶ χήρας ἐν τῇ θλίψει αὐτῶν, ἀσπιλοῦν ἐαυτὸν τηρεῖν ἀπὸ τοῦ κόσμου.

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

Chapter 2

Jas 2:1 Ἀδελφοί μου, μὴ ἐν προσωποληψίαις ἔχετε τὴν πίστιν τοῦ κυρίου ἡμῶν 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 ἦν γὰρ εἰσέλθῃ εἰς τὴν συναγωγὴν ἡμῶν ἀνὴρ χρυσοδακτύλιον ἐν ἑσθήτι λαμπρᾷ, εἰσέλθῃ δὲ καὶ πτωχὸς ἐν ῥυπαρᾷ ἑσθήτι.

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 ἐπὶ τὸν φοροῦντα τὴν ἐσθήτα τὴν λαμπρὰν καὶ ἐπίπετε αὐτῷ. Σὺ κάθου ὦδε καλῶς, καὶ τῷ πτωχῷ ἐπίπετε. Σὺ στήθι ἐκεῖ, ἤ κάθου ὦδε, ὑπὸ τὸ ὑποπόδιον μου, and you look over the one wearing the bright clothes and tell him, "You take this good seat here," and to the poor one you say, "You stand there," or, "Sit here below my footstool," Jas 2:4 καὶ ὅπου διεκρίβητε ἐν ἑαυτοῖς καὶ ἐγένεσθε κριταὶ διαλογισμῶν πονηρῶν; 4are you not then discriminating between each other, and become judges with evil thoughts? Jas 2:5 ἀκούσατε ἀδελφοί μου ἀγαπητοί, οὐχ ὁ Θεός ἐξελέξατο τοὺς πτωχοὺς τοῦ κόσμου τούτου πλουσίους ἐν πίστει καὶ κληρονόμους τῆς βασιλείας ἢ ἐπηγγείλατο τοῖς ἀγαπώσιν αὐτόν; 5Listen my beloved brethren: has not God chosen the poor of this world to be rich in faith and called for the kingdom he has prepared for those who love him? Jas 2:6 ὑμεῖς δὲ ἠμέτασατε τὸν πτωχὸν. οὐχ οἱ πλούσιοι καταδυναστεύουσιν ὑμῶν, καὶ αὐτοὶ ἀλκουσιν ὑμᾶς εἰς κριτήρια; 6You though have devalued the poor. Is it not the rich who trouble you, and they who summon you into courts? Jas 2:7 οὐκ αὐτοὶ βλασφημοῦσιν τὸ καλὸν ὅνομα τὸ ἐπικληθὲν ἐφ’ ὑμᾶς; 7Do they not defame the good name by which you are known? Jas 2:8 Εἰ μὲντοι νόμον τελείτε βασιλικὸν κατὰ τὴν γραφὴν Ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτόν, καλῶς ποιεῖτε- 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, ἀμαρτίαν ἐργάζεσθε, ἐλεγχόμενοι ὑπὸ τοῦ νόμου ὡς παραβάται.

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

Jas 2:10  ὅστις γὰρ ὅλον τὸν νόμον τηρῆσει, 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  ὁ γὰρ εἰπὼν Μὴ μοιχεύσης τὴν φονεύσης εἰ δὲ οὐ μοιχεύσεις, φονεύσεις ἑλκύσῃ καὶ ἔχεις τὴν ἡγεμονίαν τῆς νομοῦ.

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.

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

Jas 2:13  ἡ γὰρ κρίσις ἄνιλεως τὸ μὴ ποιήσατε ἔλεος· κατακαυχάται ἔλεος κρίσεως.

13 For judgment without mercy comes to those who act without mercy. Triumphant though is mercy over judgment.
Jas 2:14 ὅσελος, ἀδελφοί μου, ἐὰν πίστιν λέγη τις ἐκείν ἔργα δὲ μὴ ἔχῃ, μὴ δύναται ἢ πίστις σῶσαι αὐτόν;

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 δὲ ᾧ ἀδελφή γυμνοὶ ὑπάρχωσιν καὶ λειπόμενοι ὡσὶν τῆς ἐφημέρου τροφῆς,

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

Jas 2:16 εἰτή δὲ τις αὐτοῖς ἔκ ὑμῶν. Ὑπάγετε ἐν εἰρήνῃ, θερμαίνεσθε καὶ χορτάζεσθε, μὴ δότε δὲ αὐτοῖς τὰ ἐπιτήδεια τοῦ σῶματος, τὶ τὸ ἄφελος;

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 οὖσις καὶ ἡ πίστις, ἐὰν μὴ ἔργα ἔχῃ, ἀληθὲς ἐστιν καθ’ ἰσοτίν.

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

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42 2:14 ὅσελος τὸ ἄφελος τὸ ἀδελφοί μου ἐὰν πίστιν λέγη τις ἐκείν ἔργα δὲ μὴ ἔχῃ, μὴ δύναται ἢ πίστις σῶσαι αὐτόν;

41 2:15 ἐὰν δὲ ᾧ ἀδελφή γυμνοὶ ὑπάρχωσιν καὶ λειπόμενοι ὡσὶν τῆς ἐφημέρου τροφῆς;

45 2:16 ἐὰν δὲ τὶς αὐτοῖς ἔκ ὑμῶν Ὑπάγετε ἐν εἰρήνῃ, θερμαίνεσθε καὶ χορτάζεσθε, μὴ δότε δὲ αὐτοῖς τὰ ἐπιτήδεια τοῦ σῶματος, τὶ τὸ ἄφελος;

56 2:17 ὅσελος τὸ ἀδελφοί μου ἐὰν πίστις σῶσαι αὐτόν;

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Jas 2:18 Άλλη ἀφετ ἑαυτί. Σύ πίστιν ἐχεις, κἀγὼ ἔργα ἐχω: δειξον μοι τὴν πίστιν σου χωρὶς τῶν ἐργῶν σου, ἐκ ὄνειρον μου τὴν πίστιν σου.17

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

Jas 2:19 οὐ πιστεύεις ὅτι ὁ Θεὸς εἰς ἑστίν, κάλος ποιεῖς καὶ τὰ δαιμόνια πιστεύουσιν καὶ φρίσσουσιν.

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

Jas 2:20 Θέλεις δὲ γνῶναι, ὅ ἄνθρωπο κενέ, ὅτι ἐὰν πίστις χωρὶς τῶν ἐργῶν νεκρὰ ἐστίν;

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

47 2:18a txt

48 2:18b txt δειξον σοι ψ A C K L Ψ 049 056 0142 33 81 323 945 1241 1448 1505 1611 1735 1739 2138 2344 2805 2805 lat-v cop54 bo syrP.h TG WH VS SBL NA28 // lac ψ20 ψ23 ψ54 P 048 0166 0173 0246 33

49 2:18c txt

50 2:19 txt ὁ θεὸς εἰς ἑστίν K L 049 056 0142 1448 lat-g? cyr did ps-oec TR AT RP // ὁ θεὸς εἰς ἑστίν 93 lat-g? anast-s // ὁ θεὸς ἐστιν K // ἐστιν 365 phot // εἰς ἑστίν ὁ θεὸς ψ4 Ψ 1735 ψ596 lat-v anast-s cyr TG SBL NA28 // εἰς ἑστίν θεὸς 945 1241 1739 2298 lat-v // ἐστίν θεὸς Ψ ath // εἰς ὁ θεὸς lat-f.t cyr // εἰς ὁ θεὸς ἐστιν C 33vid 81 1175 1243 2344 2492 2805 lat-s VS // εἰς ἑστίν θεὸς B 1505 1511 1611 2138 lat-s VS // ἐνδεικτικός syrP // lac ψ20 ψ23 ψ54 ψ100 P 048 0166 0173 0246

51 2:20 txt νεκρά Ψ A C K L Ψ 33 81 1241 1448 1505 1611 1735 1852 2138 2344 2492 2805 lat-t syrP.h cop40 eth aug cyr ps-oec TR AT VS RP // ἄργη B C* 323 945 1175 1243 1739 lat-v cop54 TG WH VS SBL NA28 // κενή ψ54 lat-f // lac ψ20 ψ23 ψ54 ψ100 048 0166 0173 0246. The UBS Textual Commentary says, "...Since there is considerable suspicion that scribes may have introduced the [word νεκρά] from either ver. 17 or 26, the Committee preferred ἄργη, which is strongly supported by B C* 323 322 945 1739 it if vg cop54 arm, but may also involve a subtle play on words (ἐργόν ἄργη [καὶ ἐργή]). The singular error of ψ54 (κενή) was suggested by the preceding κενέ."

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Jas 2:21 'Αβραάμ ὁ πατὴρ ἡμῶν οὐκ ἔχῃ ἔργων ἐδικαιώθη, ἀνενέγκας Ἰσαὰκ τὸν υἱὸν 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 συνήργησε τοὺς ἔργους αὐτοῦ καὶ ἐκ τῶν ἔργων ἡ πίστις ἐτελεῖτοθη,

22See how faith was working together with his works, and through his works his faith was made complete?
Jas 2:23 καὶ ἐπιληφθῆ ἡ γραφή ἡ λέγουσα· Ἐπίστευσεν δὲ Ἀβραάμ τῷ Θεῷ, καὶ ἐλογίσθη αὐτῷ ἑις δικαιοσύνην, καὶ φίλος Θεοῦ ἐκλήθη.

23Thus also was 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 ὅρατε τοινὺν ὅτι ἔχει ἔργων δικαιοῦται ἄνθρωπος καὶ οὐκ ἔχει 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 ἔχει ἔργων ἐδικαιώθη, ὑποδεξαμένη τοὺς ἀγγέλους καὶ ἑτέρα ὀδῷ 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 ὃς ἐστιν τὸ σώμα χορίς πνεύματος νεκρόν ἐστιν, οὕτως καὶ ἡ πίστις χορίς τῶν ἔργων κεκρά 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, ἅδελφοι μου, εἰδότες ὅτι μείζον κρίμα λημόμεθα

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

52 2:24 txt ὅρατε τοινὺν ὅτι K L 049 056 0142 323 14482 2298 lat-pel ps-oec TR AT RP // ὅρατε ὅτι Κ B Β C Ρ Ψ 33 81 307 945 1175 1241 1243 1448 T 1505 1611 1678 1735 1739 1852 2138 2344 2492 2805 596 lat-f,n syr vb cop sa bo eth TG WH VS SBL NA28 // ὅρατε οὕτως 206 429 522 630 1799 2200 // lac 520 53 54 540 100 048 0166 0173 0246.
53 2:25 txt τοὺς ἀγγέλους Ψ54? Ψ54VD Κ B Β Κ Ρ Ψ 049 056 0142 (33VD ἄγγελους) 81 307T 323 1175 1243 1448 1505 1611 1735 1852 2138 2344 2492 2805 596 syr vb cop sa bo ps-oec TR TG WH AT VS RP SBL NA28 // τοὺς ἀγγέλους τοῦ Ἰσραὴλ 61 326 1837 11281 // τοὺς ἀγγέλους Ἰησοῦ Ψ54? 996 1661 // τοὺς κατασκόπους Κ Β Κ L 3072 945 1241 16782 1739 2298 2805 596 syr cop bo arm geo slav // τοὺς κατασκόπους τοῦ Ἰσραήλ 61 326 1837 11281 // τοὺς κατασκόπους Ἰησοῦ syr haur // τοὺς ἀγγέλους κατασκόπους 9182 // ἄγγελους κατασκόπους 9187 // κατασκόπους ἐκ τῶν δώδεκα φύλων τῶν ἱερῶν Ἰσραήλ lat-f // lac 520 53 54 540 100 048 0166 0173 0246 1678 T The word κατασκόπους (spies) from Hebrews 11:31. The reading of Ψ54 is uncertain as to whether or not it contains the article.
54 2:26 txt τῶν ἔργων A C K L P 049 056 0142 323 945 1175 1241 1243 1678 1735 1739 2298 2344 2492 2805 596 cop sa bo eustr greg-naz ps-oec TR [TG] AT RP // ἔργων 520 53 54 Ψ 81 1448 1505 1611 1852 2138 WH VS SBL NA28 // lac 520 53 54 540 100 048 0166 0173 0246
55 3:1 The verb for "be" or "become" is second person plural, and the verb for "stumble" is first person plural. This is why some translations felt the need to add the phrase "of you," but I am loathe to do that, since the Greek contains no such genitive prepositional phrase. Even though the verb "be" is 2nd person plural, the writer is talking about a 1st person plural issue over all.

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

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

Jas 3:3  ἑνδεικτικῶς δὲ τῷ πόσῳ καὶ ὑπό σκληρῶν ἀνέμων ἐλαυνόμενα, μετάγεται ὑπὸ ἑλαχίστου πισταλίου ὅπου ἁδὲ ὡς ὑπὸ τοῦ εὐθύνοντος βουλητή τοῦ τοῦκλοκεντρού καὶ μεγαλαυχεῖ. 61 Ἕνδεικτικὸν οὖν ἥλικην ὑπὸ τοῦ κλοκεντρού καὶ μεγαλαυχεῖ.

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  ὁμοίως καὶ ἡ γλώσσα μικρὸν μέλος ἐστὶν καὶ μεγαλαυχεῖ. 61 Ἕνδεικτικὸν οὖν ἥλικην ὑπὸ τοῦ κλοκεντρού καὶ μεγαλαυχεῖ.

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.

53:3a txt ἴδοι 1874 ps-oecc TR // ἵδε 056 0142 81 945 1175 1241 1448 1505 1739 2138 2298 lat-ps-am,f1 syrHmss cop58 AT RP // εἰ δὲ B² L Ψ 049 33 93 307 1243 1611 1678 1735 1852 2344 2298 2805 dam ps-oecc lat-f,v cop50 TG WH VS SBL NA28 // εἰ δὲ γαρ ψυρHmss (could also be itacism for ἵδε γαρ) // indeterminate εἰ δὲ, εἰδε, or ἵδε Ν² A B* C K P (because of the possibility of itacism) // indeterminate lat-s // lac Ψ23 Ψ34 Ψ74 Ψ100 048 0166 0173 0246. Remember that early uncial Greek manuscripts did not have spaces between the words, nor accents nor breathing marks. So we have that ambiguity combined with the possibility of itacism, of all the uncial except B² L Ψ 049 056 0142.

53:3b txt πρὸς A K L P 049 056 0142 33vid 81 323 1175 1448 1505 1611 1678 1852 2138 2344 2805 syrh ps-oecc TR AT VS RP // εἰς Ν Β Ψ 945 1241 1735 1739 2298 ἵστρον dam TG WH SBL NA28 // lac Ψ20 Ψ23 Ψ34 Ψ74 Ψ100 048 0166 0173 0246.

53:3a txt σκληρῶν ἀνέμων A L Ψ 049 33 93 323 459 468 945 1241 1735 1739 2298 2344 ps-oecc TR AT RP // ἀνέμων σκληρῶν Ν Β Κ K P 056 0142 81 180 307 1175 1243 1448 1505 1611 1678 1852 2080 2138 2492 2205 Ψ69 dam TG WH VS SBL NA28* // indeterminate lat-syr cop // lac Ψ20 Ψ23 Ψ34 Ψ74 Ψ100 048 0166 0173 0246. *The editors of the NA28 / ECM2 consider the two readings to have equal weight.

53:3b txt ὅπου ἁδὲ A C K L Ψ Π 049 056 0142 33 81 323 918 945 1175 1241 1243 1448 1505 1611 1678 1735 1739 1852 2138 2298 2344 2292 2805 (ἕστατος λατ-s) lat-v? dam ps-oecc TR AT VS RP // ὅπου Ψ50 Ν Β 918² TG WH SBL NA28 // indeterminate cop syr // lac Ψ23 Ψ34 Ψ74 Ψ100 048 0166 0173 0246.

53:4a txt βούληται Α Κ Κ Κ P Ψ 049 056 0142 323 945 1175 1241 1448 1505 1611 1678 1739 1852 2138 2298 2344 2292 2805 dam ps-oecc TR AT VS RP // βούληται Ν Β L 81 1735 1596 TG WH SBL NA28 // βούληται 33 lat-s? lat-v? // βούληται 206 522 etc. // indeterminate cop syr // lac Ψ20 Ψ23 Ψ34 Ψ74 Ψ100 048 0166 0173 0246.

53:4b txt μεγαλαυχεῖ Ψ50 Ν Ψ² K L Ψ 049 056 0142 323 945 1175 1241 1448 1505 1611 1678 1735 1739 1852 2138 2298 292 damg-ag γραμματικός ps-oecc TR AT VS RP // μεγαλαυχεῖ Ψ74 A B C* Ψ Π 33vid 81 1243 2344 TG WH SBL NA28 // indeterminate lat-syr cop // lac Ψ20 Ψ23 Ψ34 Ψ74 Ψ100 048 0166 0173 0246.

53:5a txt οὕτως Ψ907 C K L Ψ 049 056 0142 323 945 1241 1448 1505 1611 1678 1735 1739 1852 2138 2298 2596 damg-ag lat-f,vms TR AT RP // ἥλικον Ψ74 Ν Ψ² A B C² P 81 1175 1243 1852 2344 2922 2805 antioch ps-oecc lat-s,v TG WH VS SBL NA28 // indeterminate cop syr // lac Ψ20 Ψ23 Ψ34 Ψ74 Ψ100 048 0166 0173 0246.

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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.

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

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

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

---

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.

James is saying the tongue is something more harmful than a fire to the human race.

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

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

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

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6:3a txt οὐτος P 049 1448 ε 1678 2298 2805 ι 1596 syr 1 ps-oecc TR AT RP οὐτος καὶ L 056 0142 slav οι 1 omit P 20 φ 24
N A B C K Ψ 81 323 945 1157 1241 1243 1448 1505 1611 1735 1739 1852 2138 2344 2805 lat-s,f,v cop sa,bo,ac syr P eth TG WH VS SBL NA28 Ν 29 νηθ?? lac P 23 φ 34 φ 108 048 0166 0173 0246 33.

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

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

6:3d txt οὐδεὶς δύναται ἀνθρώπων δαμασάι L 056 0142 1243 1678 2492 cyr dam ps-oecc TR AT RP οὐδεὶς δαμασάι δύναται ἀνθρώπων φ 20 vid B C 945 1739 2298 syr P eth TG WH VS SBL NA28 δαμασάι οὐδεὶς [δύναται ἀνθρώπων (?) ] 33 vid οὐδεὶς δύναται ἀνθρώπων δαμασάι Ν Α Κ Ψ 049 93 307 1175 1241 1448 1505 1611 1735 1852 2138 2344 2805 VS οὐδεὶς δύναται τῶν ἀνθρώπων δαμασάι 1875 οὐδεὶς ἀνθρώπων δαμασάι δύναται 629 cyr ps-oecc οὐδεὶς ἀνθρώπων δύναται δαμασάι 629 φ οὐδεὶς δύναται δαμασάι 468 ps-oecc syr P cop sa,bo,ac lac P 23 φ 34 φ 108 048 0166 0173 0246 33. I rather like the reading ἀκατάσχετον κακόν because of the greater number of "κακόν" sounds, greater alliterativeness. Yet that may be what happened: phonologically, chemically, the word ἀκατάσχετον assimilated an extra velar stop from its neighbor.

6:3e txt τὸν θεόν Κ Ψ 049 056 0142 1243 1448 1505 1611 1678 2138 2298 2344 2492 cyr dam epiph ps-oecc lat-μιss,εmss syrh cop sa,bo,ac,bo,pt TR AT RP τὸν κύριον φ 20 Ψ N Α Β Ψ 33 81 945 1175 1241 1735 1739 1852 2492 Π 20 φ 24 048 0166 0173 0246 33. I rather like the reading ἀκατάσχετον κακόν because of the greater number of "κακόν" sounds, greater alliterativeness. Yet that may be what happened: phonologically, chemically, the word ἀκατάσχετον assimilated an extra velar stop from its neighbor.

6:3f txt τὸν θεόν Κ Ψ 049 056 0142 1243 1448 1505 1611 1678 2138 2298 2344 2492 cyr dam epiph ps-oecc lat-μιss,εmss syrh cop sa,bo,ac,bo,pt TR AT RP τὸν κύριον φ 20 Ψ N Α Β Ψ 33 81 945 1175 1241 1735 1739 1852 2492 Π 20 φ 24 048 0166 0173 0246 33. I rather like the reading ἀκατάσχετον κακόν because of the greater number of "κακόν" sounds, greater alliterativeness. Yet that may be what happened: phonologically, chemically, the word ἀκατάσχετον assimilated an extra velar stop from its neighbor.
Jas 3:10  ἐκ τοῦ αὐτοῦ στόματός ἐξέρχεται εὐλογία καὶ κατάρα, οὐ χρή, ἀδελφοί μου, ταύτα οὕτως γίνεσθαι.

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

Jas 3:11  μὴ ἢ πηγή ἐκ τῆς αὐτῆς ὅπῃς βρέω τὸ γλυκὸ καὶ τὸ πικρόν;

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

Jas 3:12  μὴ δύναται, ἀδελφοί μου, συκῆ ἐλαίας ποιήσαι ἢ ἄμπελος σῶκα; οὕτως οὐδεμία πηγή ἄλυκον καὶ ὡ 70 γλυκὸ ποιήσαι ὕδωρ.

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

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

13 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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9  3:12
οὕτως οὐδεμία πηγή ἄλυκον καὶ γλυκὸ ποιήσαι ὕδωρ

K L 049 056 0142 945 623Z 1448Z 1678 2298

(596f ps-oec syrh TR TG AT RP

C2 Ψ 2805

2492T

syrP

1735

468 syrh?

1448T

1611

A B C* 623T 1175 cop5a WH SBL NA28

88

1852

1243

2492Z

lac

Ps²o Ps²3 Ps²4 Ps²7 Ps¹00 048 0166 0173 0246

70  3:12  The NA28 Greek text does not repeat the word πηγή, spring, but it is implied as still the topic in mind being compared to the mouth. The Byzantine and other readings may all be explanatory, scribes having felt the need to clarify. The Greek words πικρόν 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-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 ei ðè ζηλον πικρὸν ἐχετε και ἐρήθειαν ἐν τῇ καρδίᾳ ὑμῶν, μὴ κατακαυχάσθε καὶ
μειώθεσθε κατὰ τῆς ἀληθείας.

14But if you have bitter jealousy and rivalry in your hearts, do not make yourselves\textsuperscript{71}
superior to the truth and lie against it.

Jas 3:15 οὐκ ἐστιν αὕτη ἡ σοφία ἀνωθεν κατερχομένη,\textsuperscript{72} ἀλλ’ ἐπίγειος, ψυχική, δαμονιώδης.

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

Jas 3:16 οἵποι γὰρ ζηλοὶ καὶ ἐρήθειαι, ἐκεί ἀκαταστασία καὶ πάν φαύλον πράγμα.

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

Jas 3:17 ἤ δὲ ἀνωθεν σοφία πρῶτον μὲν ἀγνὴ ἐστιν, ἐπείτα εἰρήνη, ἐπείτα κρίσις, ἐπείτα δικαιοσύνη, ἐπείτα ἐλέος, μετά καὶ καρπῶν ἀγαθῶν, ἀδιάκριτος, καὶ 73 ἀνυπόκριτος.

But the wisdom from above is first pure, then peace-loving, gentle, persuadable, replete with compassion and other good fruits, impartial, and sincere.\textsuperscript{74}

Jas 3:18 καρπὸς δὲ τῆς 75 δικαιοσύνης ἐν εἰρήνῃ στείρεται τοῖς ποιοῦσιν εἰρήνην.

18And a harvest of justice is planted, with peace, for those who make peace.\textsuperscript{76}

\textsuperscript{71}These verbs are in the middle voice, which means the action of the verb is directed back upon self.

"Reflective."

\textsuperscript{72}οὐκ ἐστιν αὕτη ἡ σοφία ἀνωθεν κατερχομένη Ν Α Β Κ Λ Ρ Ψ 049 33 81 323 1175 1243 1678 1735 2344 2492 TR ΤГ

\textsuperscript{73}οίκου τὴν ἐθικήν ἐπίγειαν ἡ σοφία ἀνωθεν κατερχομένη Κ 945 1241 1448 1505 1611 1739 1852 2138 2298 2805

\textsuperscript{74}κατερχομένη 056 0142 92 307 323 1175 1241 1243 1448 1505 1611 1739 1852 2138 2298 2344 2492 2805 4596

\textsuperscript{75}της ἀνυπόκριτος·

\textsuperscript{76}κατερχομένη 048 0166 0173 0246.

The reading of Φ\textsuperscript{100} is either the Ν or the 056 reading.

\textsuperscript{71}οὐκ ἐστιν αὕτη ἡ σοφία ἀνωθεν κατερχομένη Ν Α Β Κ Λ Ρ Ψ 049 33 81 323 1175 1243 1678 1735 2344 2492 TR ΤГ

\textsuperscript{72}ΤΕΗ ΆΗ ΒΗ ΚΗ ΛΗ ΡΗ Ψ 049 33 81 323 1175 1243 1678 1735 2344 2492 2805 4596

\textsuperscript{73}της ἀνυπόκριτος·

\textsuperscript{74}κατερχομένη 048 0166 0173 0246.

Or, "without showmanship." This Greek word ἀνυπόκριτος, the usual translation of which is "without hypocrisy," has the root word usually translated hypocrite. But hypocrite is one of the most mis-used English words from the Bible. In ancient Greek it meant "stage actor," or "play-acting," and in Jesus' teaching, it meant doing things for appearances' sake, outward show. Here in James the negative of it means "sincere," in the sense of not play-acting. One ancient Greek writer (Demetr. Eloc. 194) used this word ἀνυπόκριτος to mean "without drama." The BDAG lexicon, 3rd edition, says for ἀνυπόκριτος here, "pert. to being without pretense, genuine, sincere, lit. 'without play-acting'..."

\textsuperscript{71}οὐκ ἐστιν αὕτη ἡ σοφία ἀνωθεν κατερχομένη Ν Α Β Κ Λ Ρ Ψ 049 33 81 323 1175 1243 1678 1735 2344 2492 2805 4596

\textsuperscript{72}της ἀνυπόκριτος·

\textsuperscript{73}κατερχομένη 048 0166 0173 0246.

Debrunner in BDF §191(4) in the section about Dative of Agent, says, "καρπὸς...στείρεται τοῖς ποιοῦσιν εἰρήνην is a dat. commodi; cf. Lk 18:31, 1 P 5:9 (§188(1))). This means he is saying that the harvest of peace comes as a benefit, reward, convenience, for or to, those who made peace. Yet those who are making peace, are also the ones planting; they are planting for themselves their reward. So it is difficult to convey all that meaning in concise English Bible text.

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Chapter 4

Jas 4:1 Πόθεν πόλεμοι καὶ ἡμῖν, ἐκ τῶν ἡδονῶν ὑμῶν τῶν ὀπαθετομένων ἐν τοῖς μέλεσιν ὑμῶν;

1Where do battles and quarrels between you come from? Is it not from this: your pleasures that are making war into your members?²⁸

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

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 αἰτεῖτε καὶ οὐ λαμβάνετε, διότι κακῶς αἰτεῖσθε, ἵνα ἐν ταῖς ἡδοναῖς ὑμῶν δαπανήσητε.

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

Jas 4:4 μοιχοὶ καὶ μοιχαλίδες, οὐκ οἴδατε ὅτι ἡ φιλία τοῦ κόσμου ἔχηθα τοῦ Θεοῦ ἔστιν; ὡς ἄν ὁμοίως ὁλιγόρευτος 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?²¹ Whoever chooses to be a friend of the world therefore is rendered an enemy of God.

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²⁸ 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)

²⁸ 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)

²¹ 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 Ἰδο δοκεῖτε ὅτι κενῶς ἢ γραφῇ λέγει. Πρὸς φθόνον ἐπιποθεῖ τὸ πνεῦμα ὁ κατόκησαν ὡς ἐν ἡμῖν;

5 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 διδωσιν χάριν· διὸ λέγει· Ὁ Θεὸς ὑπερηφανοῖς ἀντιτάσσεται ταπεινοῖς δὲ διδωσιν χάριν.

6 But he gives more grace. Accordingly it says, "God opposes the proud, but gives grace to the humble."

Jas 4:7 ὑποτάγητε οὖν τῷ Θεῷ· ἀντίστητε τῷ διαβόλῳ, καὶ φείς· ὑμῖν·

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

Jas 4:8 ἐγγίσατε τῷ Θεῷ, καὶ ἐγγιεί υμῖν. καθαρίσατε χείρας, ἀμαρτώλοι, καὶ ἀνάψωστε καρδίας, δύναις.

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

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[Notes and references]

85 [4:5] txt: katōkēsen K L P 056 0142 33 945 1243 1448 1505 1611 1678 1735 1852 2138 2298 2344 2492 nil-anc ps-oec TR AT VS RP // katōkēsen ψ74 Ν Β Ψ 049 93 1241 1739 2805 TG WH SBL NA28 // indeterminate A 81 1175 lat syr cop // lac ψ20 ψ23 ψ94 ψ100 C 048 0166 0173 0204. 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 katōkēsen. Which latter also is the only instance of the verb kathoikizo in the New Testament. So, copyists were more likely to unconsciously replace the rarer word with the more common, than vice versa.

86 [4:6] About the Greek word διό Blass says in BDF §451(5), "Διό (διόπερ) is properly used to introduce a subordinate relative clause (from δι' ὅ), but this limitation has been lost." The BDAG lexicon defines διό as: "inferential conjunction. therefore, for this reason." I am writing this footnote because someone objected that I had used the English word "thus" to render the Greek word διό. But Webster's Dictionary says the definition of "thus" includes: "because of this or that; hence, consequently, accordingly." But I love my critics for caring about the accuracy of my work, and I did conclude that it would be more accurate to render διό as "accordingly" here, even though I like the brevity of the word "thus." I do not think it accurate to render it "therefore" here.

87 [4:7a] txt: ὑποτάγητε οὖν Ν Α B K Ψ 049 33 81 323 945 1175 1241 1243 1448 1505 1611 1678 1735 1739 1852 2138 2298 2344 2492 2805 lat-syr cop cr syr-nil anc ps-oec TR TG WH VS RP SBL NA28 // ὑποτάγητε Ψ 056 0142 Ε 596 lat-s,t geo max-conf // lac ψ20 ψ23 ψ54 ψ74 C 048 0166 0173 0246. The reading without δὲ is older (Origen, 3rd century). And the variety of the particles or conjunctions added to ἀντίστητε lead me to believe that the reading of ἀντίστητε by itself is original.

88 [4:7b] txt: ἀντίστητε οὖν Ν Α B K Ψ 049 33 81 323 945 1175 1241 1243 1448 1505 1611 1678 1735 1739 1852 2138 2298 2344 2492 2805 lat-syr cop cr syr-nil anc ps-oec TR TG WH VS RP SBL NA28 // ὑποτάγητε Ψ 056 0142 ε596 lat-s,t geo max-conf // lac ψ20 ψ23 ψ54 ψ74 C 048 0166 0173 0246. The reading without δὲ is older (Origen, 3rd century). And the variety of the particles or conjunctions added to ἀντίστητε lead me to believe that the reading of ἀντίστητε by itself is original.

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Jas 4:9 ταλαπωρήσατε καὶ πενθήσατε καὶ κλαύσατε· ὁ γέλως ὑμῶν εἰς πένθος μεταστραφήτω· καὶ ἡ χαρὰ εἰς καθήμενον·
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 ὑμᾶς.
10 Humble yourselves in the sight of the Lord, and he will lift you up.

Jas 4:11 Μὴ καταλαλεῖτε ἀλλήλων, ἀδελφοί· ὁ καταλαλῶν ἀδελφοῦ καὶ κρίνων τὸν ἀδελφὸν αὐτοῦ καταλαλεῖ νόμον καὶ κρίνει νόμον· εἰ δὲ νόμον κρίνεις, οὐκ εἰς ποιητής νόμου ἀλλὰ κριτής.
11 Do not denigrate each other, brethren. Someone who denigrates a brother and condemns his brother is denigrating the law and condemning the law. Now if you are condemning the law, you are not being a doer of the law, but a judge instead.

Jas 4:12 εἰς ἐστίν ὁ νομοθέτης ὃν ὑψάσατε καὶ ἀπολογέσαι· σὺ δὲ τίς εἶ, ὃς κρίνεις τὸν ἐτέρων;
12 In addition to making yourselves the opposite of haughty and smug, there is an aspect of physical posture encouraged, literally lowering yourself to the floor or ground in front of the Lord.

[^8]: The Greek word used here for "humble yourselves," ταπεινόω, also means "lower yourselves." In addition to making yourselves the opposite of haughty or smug, there is an aspect of physical posture encouraged, literally lowering yourself to the floor or ground in front of the Lord.

[^9]: The editors of the NA28 / ECM2 consider the two readings to have equal weight.

[^10]: The Greek word used here for "humble yourselves," ταπεινόω, also means "lower yourselves." In addition to making yourselves the opposite of haughty or smug, there is an aspect of physical posture encouraged, literally lowering yourself to the floor or ground in front of the Lord.
12There is only one lawmaker who is able to save or to damn. Who then are you, condemning another?

13Come now, you who say, "We will travel today and tomorrow to that particular city, and spend one year there, and do business and make a profit,"

http://bibletranslation.ws/palmer-translation/
Jas 4:14 oίτινες οὖκ ἐπίστασθε τὸ πόσος ἀρκετόν? ποία γὰρ ἡμέρας; ἀτύχητης ἡμέρας ἦς τρίτης ἡμέρας; ἀσυνήθητης ἡμέρας; ἀρνητικής ἡμέρας; ἀσυνήθει τοιαύτης ἡμέρας; ὁ δὲ ἡμέρας ἐκείνης.

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

Jas 4:15 ἀντὶ τοῦ λέγειν ὑμᾶς: Ἐάν ὁ Κύριος θελήσῃ, καὶ ζήσωμεν καὶ ποιήσωμεν ὁ τούτῳ ἡμέρας ἐκείνης.

15 The thing for you to say instead is, "If the Lord wills, we will even be alive and do this or that." Ἐάν ὁ Κύριος θελήσῃ, καὶ ζήσωμεν καὶ ποιήσωμεν ὁ τούτῳ ἡμέρας ἐκείνης.

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

Jas 4:16 νῦν δὲ καυχάσθη ἐν ταῖς ἀλαζονείαις ὑμῶν· πᾶσα καὐχήσις τοιαύτης πονηρὰ ἐστὶν.

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

Jas 4:17 εἰδότες οὖν καλὸν ποιεῖν καὶ μὴ ποιοῦντες, ἀμαρτία αὐτῶν ἐστὶν.

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

1 Jas 5:1 Ἄγε νῦν οἱ πλούσιοι, κλαύσατε ὅλολύζοντες ἐπὶ ταῖς ταλαιπωρίαις ὑμῶν ταῖς ἐπερχομέναις.

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

3 Jas 5:2 οἱ πλούσιοι ὑμῶν σέσεθεν, καὶ τὰ ἰμάτια ὑμῶν σηπόβρωτα γέγονεν,

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

5 Jas 5:3 οἱ χρυσοὶ ὑμῶν καὶ οἱ ἀργυροὶ κατώταται, καὶ οἱ ἰὸς αὐτῶν εἰς μαρτύριον ὑμῶν ἔσται καὶ φάγεται τὰς σάρκας ὑμῶν, ὡς πῦρ. ἔθησαυρίσατε ἐν ἐσχάταις ἡμέραις.

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

7 Jas 5:4 ἰδοὺ οἱ μισθοὶ τῶν ἐργατῶν τῶν ἡμισάντων τὰς χώρας ὑμῶν ὁ ἀπεστημήνυμος ἀφ᾽ ὑμῶν κράζει, καὶ αἱ βοιαὶ τῶν θερισάντων εἰς τὰ ὡτα Κυρίου Σαβαὼθ εἰσεληλύθασιν.

8 Behold, 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.

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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 2805 lat-s, f, v cop* bo syr* eth* ms anast- s antioch ps-oec TR TG WH AT RP SBL NA28 / o i oς N* A P Ψ 33 81 1175 1448 1505 1852 2138 2344 2805 dam cop* sa syr* rth eth* ms VS / o i oς ov 1611 / lac p* b p* c p* 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 ἰος 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 ἀπεστημήνυμος A B* K L Ψ 049 056 0142 33 81 323 945 1175 1241 1243 1448 1505 1611 1735 1739 1852 2138 2298 2344 2492 2805 dam cop* sa, bo syr* / lac p* b p* c p* C 048 0166 0173 0246. *The editors of the NA28 / ECM2 consider the two readings to be of equal weight.

110 5:4b txt εἰσεληλύθασιν Ν L Ψ 049 056 0142 33 323 945 1241 1448 1611 1678 1735 1739 2138 2298 2344 2805 TR AT VS RP SBL NA28 / εἰσεληλύθασιν K / εἰσελήλυθαν Β Η 81 1175 1243 2492 TG WH / εἰσεληλύθασιν 048vid 4mins / εἰσελήλυθαν Α 1852 dam / εἰσελήλυθαν 1505 / lac p* b p* c p* 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.

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

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

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

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

¹¹² ἓν ἡμέρᾳ σφαγῆς

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

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Jas 5:7  Μακροθυμήσατε οὖν, ἀδελφοί, ἐως τῆς παρουσίας τοῦ κυρίου. ἵδιν ὁ γεωργός ἐκδέχεται τὸν τίμιον καρπὸν τῆς γῆς, μακροθυμῶν ἐπ’ αὐτῶν ἐως ἐὰν λάβῃ ὑετὸν πρῶιμον καὶ ὑψιμον.  

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

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

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

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5:7a [Greek witnesses only]

| 5:7a | txt αὐτῶ ξος ἂν λάβῃ ὑετὸν πρῶιμον καὶ ὑψιμο 1505 1611 2138 TR | ἐπ’ αὐτῶ ἐως ἂν λάβῃ ὑετὸν πρῶιμον καὶ ὑψιμον A 81 1735 2805 ps-oe | ἐπ’ αὐτῶ ἐως ἂν λάβῃ ὑετὸν πρῶιμον καὶ ὑψιμον Ψ 945 522 621 1409 2541 omitt | ἐπ’ αὐτῶ ἐως ἂν λάβῃ ὑετὸν πρῶιμον καὶ ὑψιμον Ψ 596 lac | ὑετὸν πρ... καὶ ὑψιμον 33 |
| 5:7b | [Greek witnesses only] | [Greek witnesses only] | lac ὑετὸν πρ... καὶ ὑψιμον | ἐπ’ αὐτῶ ἐως ὑετὸν πρ... καὶ ὑψιμον 468 |
| 5:7c | [Greek witnesses only] | [Greek witnesses only] | lac | ἐπ’ αὐτῶ ἐως ὑετὸν πρ... καὶ ὑψιμον 1175 |
| 5:7d | [Greek witnesses only] | [Greek witnesses only] | lac | ἐπ’ αὐτῶ ἐως ὑετὸν πρ... καὶ ὑψιμον 522 |
| 5:7e | [Greek witnesses only] | [Greek witnesses only] | lac | ἐπ’ αὐτῶ ἐως ὑετὸν πρ... καὶ ὑψιμον 621 |
| 5:7f | [Greek witnesses only] | [Greek witnesses only] | lac | ἐπ’ αὐτῶ ἐως ὑετὸν πρ... καὶ ὑψιμον 323 2492 |

Some manuscripts not having ὑετὸν (rain) consequently understand the farmer as the subject of λάβη and therefore read, "he waits patiently until he receives the early and the later crop."

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Jas 5:9 μὴ στενάζετε, κατ’ ἀλλήλων, ἀδελφοί, ἵνα μὴ κριθῆτε· ἵδιοῦ ὁ κριτὴς πρὸ τῶν θυρῶν ἔστηκεν.

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 κοινωνίας, ἀδελφοί μου, καὶ τῆς μακροθυμίας τοὺς προφήτας, οἱ ἐλάλησαν τῷ ὄνοματί Κυρίου.

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.

http://bibletranslation.ws/palmer-translation/
Jas 5:11 'Ιδοὺ μακαρίζωμεν τοὺς υπομένοντας. ὑπομονὴν ἱκουσατε, καὶ τὸ τέλος τοῦ Κυρίου εἴδετε, ὅτι πολύσπλαγχνός ἐστιν ὁ Κύριος καὶ οἰκτίρμων.

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

Jas 5:12 Πρὸ πάντων δὲ, ἀδελφοὶ μου, μὴ ὑμεῖς μῆτε τὸν οὐρανὸν μῆτε τὴν γῆν μῆτε ἄλλον τινὰ ὀρκον· ἦτο δὲ υἱῶν τὸ Ναὶ ναὶ καὶ τὸ Οὐ οὐ, ἵνα μὴ εἰς ὑπόκρισιν πέσητε.

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

Jas 5:13 Κακοπαθεῖ τις ἐν υἱῶι; προσευχόμεθα· εὐθυμεῖ τις; παλλέτω.

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

Jas 5:14 Ἀσθενεῖ τις ἐν υἱῶι; προσκαλεσάσθω τοὺς πρεσβυτέρους τῆς ἐκκλησίας, καὶ προσευχήσασθωσαν ἑπτὰ αὐτῶν ἀλείμαντες αὐτὸν ἑλαίῳ, ἐν τῷ ὄνοματι τοῦ Κυρίου.

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

Jas 5:15 καὶ ἐν υἱῷ τῆς πίστεως σώσει τὸν κάμινοντα, καὶ ἐγερεῖ αὐτὸν ὁ Κύριος· κἂν ἀμαρτίας ἢ πεποιηκός, ἀφεθήσεται αὐτῷ.

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

http://bibletranslation.ws/palmer-translation/
Jas 5:16 ἐξομολογεῖσθε ἀλλήλοις τὰ παραπτώματα καὶ εὐχηθεὶς ὑπὲρ ἀλλήλων, ὡς ιδήτε. πολὺ ἒσχει δήποτε δικαίου ἐνεργούμενη.

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

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

Jas 5:17 Ἡλίας ἄνθρωπος ἦν ὁ μονοπαθὴς ἤμιν, καὶ προσευχῆς προσημένω τοῦ μὴ βρέξαι, καὶ οὐκ ἔβρεξεν ἐπὶ τὴν γῆς ἐνιαυτοῦ τρεῖς καὶ μίνας ἐς.

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

Jas 5:18 καὶ πάλιν προσημένω, καὶ ὁ οὐρανὸς ὑπὸν ἔδωκεν καὶ ἴνα ἐβλάστησε τὸν καρπὸν αὐτῆς.

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

Jas 5:19 Ἀδελφοί, εἰς τὰς ἐν ὑμῖν πλανηθέν ἀπὸ τῆς ἀληθείας καὶ ἑπιστρέψατε τις τις αὐτῶν.

Brethren, if any among you wanders away from the truth and someone turns him back around,
Jas 5:20 γινωσκέτω
οτί ὁ ἐπιστρέψας ἀμαρτωλόν ἐκ πλάνης ὁδοῦ αὐτοῦ σώσει ψυχήν ἐκ θανάτου καὶ καλύψει πλῆθος ἀμαρτιῶν.

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

133 5:20a txt
καὶ ἐπιστρέψῃ τις αὐτόν γινωσκέτων ὁτί A K P rell. Gk. lat-s, v syr P cop bo and-cr did ps oec TR TG AT VS RP SBL NA28
καὶ ἐπιστρέψῃ τις αὐτόν γιγνώσκετε ὁτί N 2544
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καὶ ἐπιστρέψῃτε αὐτόν ὁτί ὅτι 056 0142 81 93 323 945 1175 1241 1448 1505 1852 2805 TR TG AT VS RP P574 lat-f cop sa
καὶ ἐπιστρέψῃτε αὐτόν ὁτί ὅτι 049 1243 2492 A 1735
καὶ ἐπιστρέψῃτε αὐτόν ὁτί ὅτι ἀὑτοῦ ἐκ θανάτου ἀὑτοῦ ἐκ θανάτου ἀὑτοῦ λακ ἀὑτοῦ ἐκ θανάτου ἀὑτοῦ ἐκ θανάτου λακ

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 P574vid B 1611 2138
σώσει τὴν ψυχὴν ἐκ θανάτου 049 1243 2492 A 1735
σώσει ψυχὴν ἐκ θανάτου αὐτοῦ ἀὑτοῦ P574vid B 1611 2138
σώσει τὴν ψυχὴν ἐκ θανάτου αὐτοῦ 1524
σώσει τὴν ψυχὴν αὐτοῦ ἐκ θανάτου ἀὑτοῦ ἐκ θανάτου A 1735
σώσει ψυχὴν αὐτοῦ ἐκ θανάτου ἀὑτοῦ P 048 P574vid 33 307 1678 1739 2298 2344 cyr did WH VS SBL NA28
σώσει τὴν ψυχὴν αὐτοῦ ἐκ θανάτου P574vid P P574 P574vid P574 P574vid P P574 vid C 0166 0173 0246 0246 0596 0623 01441/1

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

http://bibletranslation.ws/palmer-translation/
A Few Comments

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

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

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

Bad giving; i.e., of temptation
Good giving

corrupt wealth
eternal wealth

changing light
steady light

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

James 1:8 A double-minded man is ἀκατάστατος - unstable in all his ways
James 3:8 The tongue is a ἀκατάστατον κακόν - volatile menace.
James 3:16 Where there is envy and rivalry, there is ἀκαταστασία – disorder
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<td>lat-s</td>
<td>VII</td>
<td>Old Spanish text; principal witnesses: Ms. 67 - it¹ (7th century), PRIS (Priscillian), PS-AU spe (the Pseudo-Augustian Speculum), BACH (Bachiarius); also PS-AMfi (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); alson IN (Innocentius), CHRO (Chromatius), HI (Hieronymus) in some passages; besides CAr (Cassiodor).</td>
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<tr>
<td>lat-v</td>
<td>var. IV-VI</td>
<td>Vulgata, earliest witnesses: HI (Hieronymus, 420), PEL (Pelagius, 418), CAn (Cassian), RUF (Rufinus), AMst (Ambrosiaster, IV). Mss.: all except 66 and 67 (List: VL p. 6), which show influences by the texttypes G and T.</td>
<td></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- itw, 53, and families Δ and Σ, where they differ from V; also AU (Augustine), QU (Quodvultdeus), FU (Fulgentius), CAr, RUF, HI.</td>
<td></td>
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<tr>
<td>lat-g</td>
<td>VI</td>
<td>- Peculiar readings of 53, it¹, alone or with 32, itw, 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>
<td></td>
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<tr>
<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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<tr>
<td>syrP</td>
<td>V</td>
<td>Syriac Peshitta</td>
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<td>syr²</td>
<td>616</td>
<td>Syriac Harklensis</td>
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<tr>
<td>cop²</td>
<td>III-X</td>
<td>Sahidic Coptic; there are many fragments, plus later editions</td>
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<tr>
<td>cop²</td>
<td>IX var.</td>
<td>Bohairic Coptic; there are many fragments, plus later editions</td>
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<tr>
<td>cop²a</td>
<td>var.</td>
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**CHURCH FATHERS:**

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<tr>
<th>Symbol</th>
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<tr>
<td>anast-s</td>
<td>VI</td>
<td>Anastasius Sinaita</td>
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<tr>
<td>andr-cr</td>
<td>VIII</td>
<td>Andreas Cretensis</td>
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<td>antioch</td>
<td>VII</td>
<td>Antiochus Monachus</td>
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<td>Abrev.</td>
<td>Date</td>
<td>Greek New Testament Editions:</td>
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**Abreviations**
- **apoll**: Apollinaris Laodicensis
- **ath**: Athanasius Alexandrinus
- **aug**: 430 Augustine
- **bars**: Barsanuphius et Iohannes
- **bas**: Basilius Caesariensis
- **chrys**: Johannes Chrysostomus
- **clim**: Johannes Climacus
- **cyr**: Cyrillius Alexandrinus
- **cyr-h**: Cyrillius Hierosolymitanus
- **dam**: Johannes Damascenus
- **did**: Didymus Alexandrinus
- **epiph**: Epiphanius Constantiensis
- **eus**: Eusebius Caesariensis
- **eustr**: Eustratius Constantinopolitanus
- **flav-c**: Flavianus Constantinopolitanus
- **greg-agr**: Gregorius Agrigentinus
- **greg-naz**: Gregorius Nazianzenus
- **hes-h**: Hesychius Hierosolymitanus
- **iei**: Johannes Ieiunator
- **ioh-phil**: Johannes Philoponus
- **isid**: Isidorus Pelusiota
- **marc-er**: Marcus Eremita
- **max-conf**: Maximus Confessor
- **nil-anc**: Nerus Ancyranus
- **or**: Origenes
- **phot**: Photius
- **procop**:Procopius Gazaeus
- **ps-caes**: Pseudo-Caesarius; not included in apparatus due to date being unknown
- **ps-max-conf**: Pseudo-Maximus Confessor; not included in apparatus due to date being unknown
- **ps-oec**: Pseudo-Oecumenius; of little value, as he is associated with the IX cent. Byz uncials already in apparatus
- **zach-h**: Zacharias Hierosolymitanus
<table>
<thead>
<tr>
<th>SCR</th>
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<th>F. H. A. Scrivener TR – &quot;Textus Receptus&quot;</th>
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<tr>
<td></td>
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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>1913</td>
<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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<tr>
<th>Variant Verse</th>
<th>RP text</th>
<th>1st Grk MS</th>
<th>Date</th>
<th>Non-Greek MS if earlier</th>
<th>NA28 text (except where noted)</th>
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