

The General 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.

Because some people accuse the makers of critical apparatuses of cherry-picking Greek manuscripts that support their type of text, I have made this apparatus very simple: ALL witnesses 8th century or earlier are cited, and NO witnesses later than 8th century are cited (other than critical editions). It seems reasonable to think that if a reading is God's word, it will show up before the 9th century!

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## The General Epistle of James

### Chapter 1

<sup>1</sup>James, a servant of God and the Lord Jesus Christ, to the twelve tribes that are in the Diaspora, Greetings. <sup>2</sup>Consider it pure joy, my brethren, when you fall into all sorts of trials, <sup>3</sup>because you know that the testing of your faith produces endurance. <sup>4</sup>But you must allow endurance its finished job to the end so you will be complete and faultless, deficient in nothing.

<sup>5</sup>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. <sup>6</sup>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. <sup>7</sup>That kind of person should certainly stop thinking he will receive anything from the Lord. <sup>8</sup>A double-minded man is unstable in all his ways.

<sup>9</sup>And the brother of the lower class should boast about his being lifted up, <sup>10</sup>and the rich one about his lowering, how like a flower of the grass he will drop. <sup>11</sup>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<sup>1</sup> has perished, so also the rich in their goings will be faded in importance.

<sup>12</sup>The man is blessed<sup>2</sup> who withstands temptation, for when he has stood the test, he will receive the crown of life, which the Lord has promised<sup>3</sup> to those who love Him. <sup>13</sup>No one who is being tempted should say, "I am being tempted by God." For God is unskilled<sup>4</sup> in the bad and he does not tempt anyone. <sup>14</sup>Rather each person is tempted through his own desires, which get lured out and enticed; <sup>15</sup>and then after the desire is fertilized, it gives birth to a sin, and the sin when finished developing produces death. <sup>16</sup>Do not be deceived, my beloved brethren.

<sup>17</sup>All good<sup>5</sup> 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. <sup>18</sup>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.

<sup>19</sup>You know this,<sup>6</sup> my beloved brethren, but<sup>7</sup> all persons should be quick to listen, slow to speak, and slow to anger. <sup>20</sup>For the anger of a man does not accomplish<sup>8</sup> the righteousness

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<sup>1</sup> **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, but now in the New Testament, that will fade in importance.

<sup>2</sup> **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.

<sup>3</sup> **1:12b** txt ἐπηγγέλατο ὁ κύριος "the Lord promised" 0246 syr<sup>h</sup>? TR AN VS RP // ἐπηγγέλατο κύριος "the Lord promised" C anast-s syr<sup>h</sup>? // ἐπηγγέλατο ὁ θεός "God promised" ath cyr<sup>txt</sup> dam did lat-v syrP // ἐπηγγέλατο "he promised" ϣ<sup>74</sup> & A B did cyr<sup>mss</sup> TG WH SBL NA29 {A} // Jac ϣ<sup>20</sup> ϣ<sup>23</sup> ϣ<sup>54</sup> ϣ<sup>100</sup> 048 0166 0173. Yes, Didymus is cited for two different readings. He used two different forms of the text.

<sup>4</sup> **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.

<sup>5</sup> **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.

<sup>6</sup> **1:19b** "You know this, but..." See also II Peter 1:12, Jude 5, etc. The textual variant δε in this verse must come hand in hand with the indicative mood of οἶδα which is ἴστε. See also Hebrews 12:17 where ἴστε is used. We should already know the things taught in this verse, from reading Proverbs 17:27, 28 and other parts of the Bible.

of God. <sup>21</sup>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. <sup>22</sup>Only be doers of the word and not hearers only, deceiving your own selves. <sup>23</sup>For if someone is a hearer of the word and not a doer, he is like a man who was contemplating<sup>9</sup> his born face<sup>10</sup> in the mirror: <sup>24</sup>for that he took note of himself, and went away, and immediately forgot what kind of man he was. <sup>25</sup>But he who focuses intently into the perfect law, the law of liberty, and stays with it, not being<sup>11</sup> a forgetful hearer but a doer of the deed, this person will be blessed in his deed that he will do.<sup>12</sup>

<sup>26</sup>If anyone considers himself to be religious<sup>13</sup> but does not bridle his tongue, he is fooling his own heart. Such religion is worthless. <sup>27</sup>Here is a religiousness from our<sup>14</sup> God and

<sup>7</sup> 1:19a txt

Ἰστε ἀδελφοί μου ἀγαπητοί. ἔστω δὲ	ⲛ <sup>2</sup> B C lat-v TG WH SBL NA29 {B}
Ἰστω ἀδελφοί μου ἀγαπητοί. ἔστω δὲ	ⲛ*
Ἰστε δὲ ἀδελφοί μου ἀγαπητοί. ἔστω δὲ	ⲡ <sup>74vid</sup>
Ἰστε δὲ ἀδελφοί μου ἀγαπητοί. καὶ ἔστω	A*
Ἰστε δὲ ἀδελφοί μου ἀγαπητοί. καὶ ἔστω	A <sup>2</sup>
Ἰστε ἀδελφοί μου ἀγαπητοί. ἔστω	VS
ἀδελφοί μου ἀγαπητοί. ἔστω	0246
Ἦστε ἀδελφοί μου ἀγαπητοί. ἔστω	TR AN RP
<i>lac</i>	ⲡ <sup>20</sup> ⲡ <sup>23</sup> ⲡ <sup>54</sup> ⲡ <sup>74</sup> ⲡ <sup>100</sup> 048 0166 0173

<sup>8</sup> 1:20 txt οὐ κατεργάζεται C\* 0246 antioch ath TR AN RP NA29 {} // οὐκ ἐργάζεται ⲛ A B dam did TG WH VS SBL // *indeterminate* lat cop syr // *lac* ⲡ<sup>20</sup> ⲡ<sup>23</sup> ⲡ<sup>54</sup> ⲡ<sup>74</sup> ⲡ<sup>100</sup> 048 0166 0173. There is no mention in the apparatuses as to what the reading of the first corrector of Codex C is.

<sup>9</sup> 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.

<sup>10</sup> 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.

<sup>11</sup> 1:25a txt οὐκ "not" ⲛ A B C 0173 lat-v syr<sup>p</sup> TG WH VS SBL NA29 {} // οὗτος οὐκ "this one not" syr<sup>h</sup> TR AN RP // *lac* ⲡ<sup>20</sup> ⲡ<sup>23</sup> ⲡ<sup>54</sup> ⲡ<sup>74</sup> ⲡ<sup>100</sup> 048 0166 0246

<sup>12</sup> 1:25b I get the definite impression that James is saying that one cause of failure is lack of focus on something specific to do. The Greek words here for deed and do, are singular. If you think in generalities, how do you know you did it? How do you know your deed is blessed? And what kind of man you are, can determine what kind of deed God has for you specifically. If I know God, I know he is not maddeningly vague like the Devil is. God knows you cannot obey something unless you know what it is. The Devil condemns you in generalities and vagueness, a shotgun approach, hoping an accusation will stick. God is the opposite. But you can't go wrong checking on the needs of the orphan and the widow, and maintaining difference from the world.

<sup>13</sup> 1:26a txt εἶναι "to be" ⲛ A B C 0173 lat-s,v syr<sup>p,h</sup> TG WH VS SBL NA29 {} // εἶναι ἐν ὑμῖν "among you to be" cyr TR AN RP // *lac* ⲡ<sup>20</sup> ⲡ<sup>23</sup> ⲡ<sup>54</sup> ⲡ<sup>74</sup> ⲡ<sup>100</sup> 048 0166 0246

<sup>14</sup> 1:27a txt τῷ θεῷ ⲡ<sup>74</sup> ⲛ<sup>2</sup> A B C\* antioch cyr dam epiph TR TG SCR WH AN VS SBL NA29 {} // θεῷ ⲛ<sup>T</sup> C<sup>2</sup> cyr did RP // *indeterminate* lat syr // *lac* ⲡ<sup>20</sup> ⲡ<sup>23</sup> ⲡ<sup>54</sup> ⲡ<sup>100</sup> 048 0166 0173 0246. The Robinson-Pierpont text here is just as old a reading, and also is the more difficult reading which might lead scribes to try to clarify. The phrase τῷ θεῷ καὶ πατρὶ, "our God and Father" is easier to translate than θεῷ καὶ πατρὶ. On the other hand the Greek manuscript evidence for inclusion of the article is very impressive. The two words τῷ θεῷ end similarly, and so homoioteleuton could explain the dropping of the article. Especially similar would be the Nomina Sacra abbreviation for θεῷ to the article τῷ, and also very similar might be the oral dictation of the two words by the reader thereof to the scribe. Dr. Maurice A. Robinson's commentary on this variant: "First of all, the phrase παρὰ τῷ θεῷ 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 θεῷ is rare, occurring only 10x in the entire

Father that is pure and simple: to look after the orphan and the widow during their hard times,<sup>15</sup> and to keep oneself unspotted from the world.

## Chapter 2

<sup>1</sup>My brethren, you should not hold the faith of our glorious Lord Jesus Christ with partiality to personages.<sup>16</sup> <sup>2</sup>For if a man with gold rings on his fingers enters your meeting,<sup>17</sup> dressed in bright clothes, and a poor man also enters, dressed in dirty clothes, <sup>3</sup>and you look over<sup>18</sup> the one wearing the bright clothes and say,<sup>19</sup> "You take this good seat here," and to the poor one you say, "You stand there,"<sup>20</sup> or, "Sit below my footstool," <sup>4</sup>are you not then<sup>21</sup> discriminating between each other, and become judges with evil thoughts? <sup>5</sup>Listen my beloved brethren: has not God chosen those who are poor to the world<sup>22</sup> to be rich in faith and called for the kingdom he has prepared for those who love him? <sup>6</sup>You though have devalued the poor.<sup>23</sup> Is it not the rich who trouble you, and they who summon you into courts? <sup>7</sup>Do they not defame the good name by which you are known? <sup>8</sup>If you really keep the royal law according to that scripture, "Love your neighbor as yourself," you are doing well. <sup>9</sup>But if you show partiality to personages, you are committing a sin, convicted by that law as violators.

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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 Jas does θεος occur with the article as the object of any preposition. On the other hand, in Jas 1:13 we find the only other instance of θεος as object of a preposition in that book, and guess what? - it is ἄπο θεου without an article, just as in the construction of Jas 1:27!"

<sup>15</sup> **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.

<sup>16</sup> **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.

<sup>17</sup> **2:2** txt εἰς τὴν συναγωγὴν **NA<sup>2</sup> A TR AN RP** // εἰς συναγωγὴν **NA<sup>T</sup> B C TG WH VS SBL NA29** {} // *indeterminate* lat cop syr // lac **ᾠ<sup>20</sup> ᾠ<sup>23</sup> ᾠ<sup>54</sup> ᾠ<sup>74</sup> ᾠ<sup>100</sup>** 048 0166 0173 0246. I believe the BYZ text is correct, and that the definite article serves as a possessive.

<sup>18</sup> **2:3a** txt καὶ ἐπιβλέψητε **NA A lat-v cop<sup>sa,bo</sup> antioch ps-oc TR TG AN RP** // \_\_ ἐπιβλέψητε **ᾠ<sup>74</sup>** // ἐπιβλέψητε δε **B C lat-f syr<sup>h</sup> WH VS SBL NA29** {} // *either* syrP // lac **ᾠ<sup>20</sup> ᾠ<sup>23</sup> ᾠ<sup>54</sup> ᾠ<sup>100</sup>** 048 0166 0173 0246

<sup>19</sup> **2:3b** txt εἶπητε **ᾠ<sup>74</sup> *avid* NA B C lat-s,f,v cop<sup>bo</sup> *ms* syr<sup>h</sup> TG WH VS SBL NA29** {} // εἶπητε αὐτῷ lat-t syrP cop<sup>sa,bo</sup> antioch ps-oc TR AN RP // lac **ᾠ<sup>20</sup> ᾠ<sup>23</sup> ᾠ<sup>54</sup> ᾠ<sup>100</sup>** 048 0166 0173 0246

<sup>20</sup> **2:3c** txt ἐκεῖ ἢ κάθου ὧδε **NA syrP TR AN RP** // ἐκεῖ καὶ κάθου ὧδε **C<sup>2</sup>** // ἐκεῖ \_\_ κάθου ὧδε **ᾠ<sup>74</sup>** // ἐκεῖ ἢ κάθου **A cyr lat-v syr<sup>h</sup> TG VS UBS4** // ἐκεῖ καὶ κάθου **C\*** // ἢ κάθου ἐκεῖ **B WH SBL NA29** {C} // lac **ᾠ<sup>20</sup> ᾠ<sup>23</sup> ᾠ<sup>54</sup> ᾠ<sup>100</sup>** 048 0166 0173 0246. Quite interesting is the reading of C\*, στήθι ἐκεῖ καὶ κάθου, "stop there and sit below my footstool."

<sup>21</sup> **2:4** txt καὶ οὐ διεκρίθητε "are you not then discriminating" **TR AN RP NA29** {} // οὐ διεκρίθητε "are you not discriminating" **NA B<sup>Z</sup> C antioch cyr lat-v syr<sup>p,h</sup> TG WH VS UBS4 SBL** // διεκρίθητε "you are discriminating" **B<sup>txt</sup> lat-f** // lac **ᾠ<sup>20</sup> ᾠ<sup>23</sup> ᾠ<sup>54</sup> ᾠ<sup>74</sup> ᾠ<sup>100</sup>** 048 0166 0173 0246.

<sup>22</sup> **2:5a** txt τῷ κόσμῳ **NA A\* B C\* (syr<sup>h</sup>) TG WH VS SBL NA29** {} // ἐν τῷ κόσμῳ lat-v? // \_\_ ᾧ κόσμῳ **ᾠ<sup>74</sup>** // τοῦ κόσμου **A<sup>2</sup> C<sup>2</sup> AN RP** // τοῦ κόσμου τούτου **TR** // τοῦ κόσμου \_\_ lat-s,f // *indeterminate* syrP // lac **ᾠ<sup>20</sup> ᾠ<sup>23</sup> ᾠ<sup>54</sup> ᾠ<sup>100</sup>** 048 0166 0173 0246. The reading τῷ κόσμῳ is an ethical dative; i.e., "poor in the eyes of the world"

<sup>23</sup> **2:6** Blass says the definite article in τὸν πτωχὸν is anaphoric, in reference back to verse 2, where a rich man and a poor man enter. You have devalued that beggar. But if we render this "you have dishonored the poor man," it has an amiguous meaning; that is, "poor man" also means "pitiful man," and that is not what is being taught here. He was too poor, didn't have enough income to have new clothes. Or too poor to pay a launderer. But he is not to be pitied.

<sup>10</sup>Now whoever keeps the whole rest of the law, and only violates in one matter, he has become guilty of all of it. <sup>11</sup>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. <sup>12</sup>Speak this way and act this way: as if you are about to be judged according to the law of liberty. <sup>13</sup>For judgment without mercy comes to those who act without mercy. Triumphant though is mercy over judgment.

<sup>14</sup>What good is it, my brethren, when someone claims to have faith, but he has no works? Is such a faith really able to save him? <sup>15</sup>If<sup>24</sup> a brother or sister has no coat and they are lacking daily food, <sup>16</sup>and one of you says to them, "Go with peace, be warmed and fed," but you don't give to them the basic needs of the body, what good is it? <sup>17</sup>So this kind of faith by itself, when not having works, is dead. <sup>18</sup>Someone will rightly say, "You have faith, and I have works. Demonstrate to me that faith of yours without works,<sup>25</sup> and I will demonstrate faith to you by means of my works."

<sup>19</sup>You believe that there is only one God.<sup>26</sup> You are doing well. The demons also believe that, and tremble. <sup>20</sup>But are you convinced, foolish person, that faith without works is useless?<sup>27</sup> <sup>21</sup>Our father Abraham, was he not justified by means of works, when he offered his son Isaac up on the altar? <sup>22</sup>See how faith was working together with his works, and through his works his faith was made complete? <sup>23</sup>Thus 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. <sup>24</sup>You should see<sup>28</sup> that a person is justified by works and not by faith alone. <sup>25</sup>And in the same way Rahab the prostitute, was she not also justified by works, when she

<sup>24</sup> **2:15a** txt εὐν & B antioch did lat-s,f TG WH VS SBL NA29 {} // εὐν δε A C lat-v syr<sup>h</sup> TR AN RP // εὐν γαρ cyr // *indeterminate* syr<sup>p</sup> // *lac* ρ<sup>20</sup> ρ<sup>23</sup> ρ<sup>54</sup> ρ<sup>74</sup> ρ<sup>100</sup> 048 0166 0173 0246

<sup>25</sup> **2:18a** txt

τὴν πίστιν σου χωρὶς τῶν ἔργων	& A B lat-v syr <sup>p,h</sup> WH VS SBL TH NA29 {}
τὴν πίστιν σου χωρὶς τῶν ἔργων σου	C TR
(τὴν) πίστιν χωρὶς τῶν ἔργων	lat-f
τὴν πίστιν σου ἐκ τῶν ἔργων σου	lat-c,ar AN HF BG RP
τὴν πίστιν ἐκ τῶν ἔργων	ρ <sup>54</sup> <i>vid</i>
<i>lac</i>	ρ <sup>20</sup> ρ <sup>23</sup> ρ <sup>54</sup> ρ <sup>74</sup> P 048 0166 0173 0246.

The Robinson-Pierpont text is a problem here, so the EMTV version follows the TR here, and the WEB version follows the NA29. The RP text completely misses the contrast set by the previous sentence: "You have faith, I have works." But in the RP text, they both have works by which they demonstrate their faith. The Textus Receptus and the NA29 text do show the contrast, but the TR has one more σου- "your" in it and an extra μου- "my" in it.

<sup>26</sup> **2:19** txt εἷς ἐστιν ὁ θεός ρ<sup>74</sup> & A lat-v anast-s cyr TG SBL NA29 {} // εἷς ἐστιν θεός lat-v // ἐστιν θεός ath // εἷς ὁ θεός lat-f,t cyr // εἷς ὁ θεός ἐστιν C lat-s? VS // εἷς θεός ἐστιν B lat-s? WH // ὁ θεός εἷς ἐστιν lat-g? cyr did TR AN RP // θεός εἷς ἐστιν lat-g? anast-s // *indeterminate* syr<sup>p</sup> // *lac* ρ<sup>20</sup> ρ<sup>23</sup> ρ<sup>54</sup> ρ<sup>100</sup> 048 0166 0173 0246

<sup>27</sup> **2:20** txt ἀργή B C\* lat-v arm TG WH SBL NA29 {B} // νεκρά & A C<sup>2</sup> lat-t syr<sup>p,h</sup> aug cyr TR AN VS RP // κενή ρ<sup>74</sup> lat-f // *lac* ρ<sup>20</sup> ρ<sup>23</sup> ρ<sup>54</sup> ρ<sup>100</sup> 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 ἀργή, which is strongly supported by B C\* 322 323 945 1739 it<sup>ff</sup> vg cop<sup>sa</sup> arm, but may also involve a subtle play on words (ἔργων ἀργή [ἀ + ἐργή]). The singular error of ρ<sup>74</sup> (κενή) was suggested by the preceding κενέ."

<sup>28</sup> **2:24** txt ὁρᾶτε ὅτι & A B C lat-f,v syr<sup>p,h</sup> TG WH VS SBL NA29 {} // ὁρᾶτε τοίνυν ὅτι TR AN RP // *lac* ρ<sup>20</sup> ρ<sup>23</sup> ρ<sup>54</sup> ρ<sup>74</sup> ρ<sup>100</sup> 048 0166 0173 0246.

sheltered the messengers<sup>29</sup> and sent them out by another way? <sup>26</sup>For just as a body without the spirit is dead, so also faith without works<sup>30</sup> is dead.

## Chapter 3

<sup>1</sup>Not many should be<sup>31</sup> teachers, my brethren, knowing we will get ourselves more judgment.<sup>32</sup> <sup>2</sup>For we all stumble on many occasions. If someone does not stumble in speech, he is a perfect man, able to bridle the whole rest of his body. <sup>3</sup>Now if<sup>33</sup> we place bits in the mouths of horses to make them obey us, we are also steering the whole rest of their body. <sup>4</sup>And consider ships. As large as they are and driven by fierce winds, they are turned around by a small rudder wherever the will of the one steering it wishes. <sup>5</sup>In the same way also, our tongue is a small member, and boasts great feats. See how a small flame sets ablaze such a large forest. <sup>6</sup>The tongue also is a flame, a world of damage.<sup>34</sup> The tongue<sup>35</sup> is situated among our members as contaminator of the entire body,<sup>36</sup> and sets on fire the circular racetrack of our existence, and is itself set on fire by Gehenna. <sup>7</sup>Indeed every race of beast, even of birds, reptiles and marine life, is being tamed or has been tamed by the human race. <sup>8</sup>But no one can

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<sup>29</sup> **2:25** txt τὸς ἀγγέλους ϩ<sup>54</sup>? ϩ<sup>74vid</sup> ⑈ A B lat-v syr<sup>hT</sup> TR TG WH AN VS RP SBL NA29 {} // τὸς ἀγγέλους Ἰησοῦ ϩ<sup>54</sup>? // τὸς κατασκόπους C syrP // τὸς κατασκόπους Ἰησοῦ syr<sup>hmar</sup> // κατασκόπους ἐκ τῶν δώδεκα φύλων τῶν υἱῶν Ἰσραήλ lat-f // lac ϩ<sup>20</sup> ϩ<sup>23</sup> ϩ<sup>100</sup> 048 0166 0173 0246. The word κατασκόπους (spies) is from Hebrews 11:31. The reading of ϩ<sup>54</sup> is uncertain as to whether or not it contains the article.

<sup>30</sup> **2:26** txt ἔργων ϩ<sup>20</sup> ϩ<sup>74</sup> ⑈ B WH VS SBL NA29 {} // τῶν ἔργων A C eustr greg-naz TR [TG] AN RP // lac ϩ<sup>23</sup> ϩ<sup>54</sup> ϩ<sup>100</sup> 048 0166 0173 0246.

<sup>31</sup> **3:1a** The verb for "be" or "become" is second person plural, and the verb for "stumble" is first person plural. This is why some translations felt the need to add the phrase "of you," but I am loathe to do that, since the Greek contains no such genitive prepositional phrase. Even though the verb "be" is 2<sup>nd</sup> person plural, the writer is talking about a 1<sup>st</sup> person plural issue over all.

<sup>32</sup> **3:1b** Or, "get ourselves more judgment." We get more judgment from other people when they know we teach the word of God. The Greek word here, μεῖζον, can mean either "more" or "greater." Jesus said in Luke 12:47,48: "And that slave, knowing the will of his master, and not having prepared or done in accordance with his will, he will be lashed many times. Whereas the one not knowing, and having done things deserving of scourgings, he will be lashed few times. So then, anyone to whom much has been given, much will be required of him, and from him to whom much has been entrusted, that much more will be demanded."

<sup>33</sup> **3:3a** txt εἰ δε "now if" B<sup>2</sup> dam lat-f,v TG WH VS SBL NA29 {C} // εἰ δε γαρ "now certainly if" ⑈\* syr<sup>p,hms</sup> (could also be itacism for ἰδε γαρ) // *indeterminate* εἰ δε, εἶδε, or ἰδε ⑈<sup>2</sup> A B\* C (because of the possibility of itacism) // *indeterminate* lat-s // ἴδε "behold" lat-ps-am,fi syr<sup>hms</sup> AN RP // ἰδοῦ "behold" TR // lac ϩ<sup>20</sup> ϩ<sup>23</sup> ϩ<sup>54</sup> ϩ<sup>74</sup> ϩ<sup>100</sup> 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 uncials except B<sup>2</sup> L Ψ 049 056 0142.

<sup>34</sup> **3:6a** 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 damage. So also the noun form as here can mean damage, injury. It can also mean more like "injustice, unrighteousness," depending on the context. But here the context is James comparing the damage a little flame can do to a large forest, compared to the tongue how it 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.

<sup>35</sup> **3:6b** txt ἀδικίας ϩ<sup>20</sup> ϩ<sup>74</sup> ⑈\* A B C lat-s,f,v syrP TG WH VS SBL NA29 {} // ἀδικίας οὕτως syr<sup>hA</sup> TR AN RP // ⑈<sup>2</sup> ηυ? // lac ϩ<sup>23</sup> ϩ<sup>54</sup> ϩ<sup>100</sup> 048 0166 0173 0246.

<sup>36</sup> **3:6c** Jesus said, "It is not what goes into your mouth that makes you unclean, but what comes out of your mouth." Matt 15:11

tame the tongue. It is a volatile<sup>37</sup> menace, replete with fatal venom. <sup>9</sup>With it we praise our Lord<sup>38</sup> and Father, and with it we curse human beings created in the image of God. <sup>10</sup>Out of the same mouth come both praise and cursing. My brethren, these things ought not so to be. <sup>11</sup>Does a spring from the same opening well up both sweet water and bitter? <sup>12</sup>It is not possible, my brethren, for a fig tree to produce olives, or a grapevine figs; neither for a bitter spring<sup>39</sup> to produce water that is sweet.<sup>40</sup>

<sup>13</sup>Who is wise and learned among you? Let him show his works from good conduct: with the humility that comes from wisdom. <sup>14</sup>But if you have bitter jealousy and rivalry in your hearts, do not make yourselves<sup>41</sup> superior to the truth and lie against it. <sup>15</sup>This wisdom does not come down from above, but is earthly, natural, of the devil. <sup>16</sup>For where there is jealousy and rivalry, there is disorder and every thing that is evil. <sup>17</sup>But the wisdom from above is first pure, then peace-loving, gentle, persuadable, replete with compassion and *other*

<sup>37</sup> **3:8b** txt ἀκατάστατον (unstable, unsettled, restless, volatile) & A B lat-f,v TG WH SBL NA29 {B} // ἀκατάσχετον (uncontrollable) C lat-s,car,hi syr<sup>h</sup> cyr dam epiph flav-c TR AN VS RP // *indeterminate* syrP // *lac* ρ<sup>20</sup> ρ<sup>23</sup> ρ<sup>54</sup> ρ<sup>74</sup> ρ<sup>100</sup> 048 0166 0173 0246. I rather like the reading ἀκατάσχετον κακόν because of the greater number of "k" sounds, greater alliterativeness. Yet that may be what happened: phonologically, chemically, the word ἀκατάστατον assimilated an extra velar stop from its neighbor.

<sup>38</sup> **3:9** txt κύριον ρ<sup>20</sup> & A B C lat-v syrP cyr procop TG WH VS SBL NA29 {A} // θεόν dam epiph lat-v<sup>mss</sup>,t<sup>mss</sup> syr<sup>h</sup> TR AN RP // *lac* ρ<sup>23</sup> ρ<sup>54</sup> ρ<sup>74</sup> 048 0166 0173 0246. I am quite sure that the Byzantine reading here is a conformation to the phrase in 1:27.

<sup>39</sup> **3:12**

οὔτε	άλυκόν	γλυκὸ ποιῆσαι ὕδωρ	A B C* WH SBL NA29 {B}
οὔτως οὔτε	άλυκόν	γλυκὸ ποιῆσαι ὕδωρ	C <sup>2</sup>
οὔτως οὔτε	άλυκόν	γλυκὸ ποιῆσαι ὕδωρ τις δύναται	syrP
οὔτως οὐδὲ	άλυκόν	γλυκὸ ποιῆσαι ὕδωρ	& cyr lat-v VS
οὔτως οὐδεμία πηγή	άλυκόν και	γλυκὸ ποιῆσαι ὕδωρ	TR TG AN RP
<i>lac</i>			ρ <sup>20</sup> ρ <sup>23</sup> ρ <sup>54</sup> ρ <sup>74</sup> ρ <sup>100</sup> 048 0166 0173 0246

<sup>40</sup> **3:12** The NA29 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 later texts may all be explanatory, scribes having felt the need to clarify. The Greek words πικρον 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.

<sup>41</sup> **3:14** These verbs are in the middle voice, which means the action of the verb is directed back upon self. "Reflexive."

good fruits, impartial,<sup>42</sup> sincere.<sup>43</sup> <sup>18</sup>And a harvest of justice is planted, with peace, for those who make peace.<sup>44</sup>

## Chapter 4

<sup>1</sup>Where do battles and quarrels between you come from? Is it not from this: your pleasures that are making war inside your members?<sup>45</sup> <sup>2</sup>You 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. <sup>3</sup>And you ask, and do not receive, because you ask badly, so you may spend it in your pleasures. <sup>4</sup>You adulteresses,<sup>46</sup> do you not know that love of the world means the enmity of God?<sup>47</sup> Whoever chooses to be a friend of the world therefore is rendered an enemy of God. <sup>5</sup>Or do you think the scripture says for no reason, "The Spirit whom *God* made to dwell<sup>48</sup> in us craves possession of us, tending toward<sup>49</sup> jealousy"?<sup>50</sup> <sup>6</sup>But he gives more grace. Accordingly<sup>51</sup> it says, "God opposes the proud, but gives grace to the humble." <sup>7</sup>Submit

<sup>42</sup> **3:17a** txt ἀνυπόκριτος Ɔ<sup>74</sup> Ɔ A B C antioch dam did greg-agr lat-v syr<sup>h</sup> TG WH VS SBL NA29 {} // και ἀνυπόκριτος Ɔ<sup>100</sup> TR AN RP // *indeterminate* syr<sup>p</sup> // lac Ɔ<sup>20</sup> Ɔ<sup>23</sup> Ɔ<sup>54</sup> 048 0166 0173 0246.

<sup>43</sup> **3:17b** Or, "without showmanship." This Greek word ἀνυπόκριτος, the usual translation of which is "without hypocrisy," has the root word usually translated hypocrite. But hypocrite is one of the most mis-used English words from the Bible. In ancient Greek it meant "stage actor," or "play-acting," and in Jesus' teaching, it meant doing things for appearances' sake, outward show. Here in James the negative of it means "sincere," in the sense of not play-acting. One ancient Greek writer (Demetr. Eloc. 194) used this word ἀνυπόκριτος to mean "without drama." The BDAG lexicon, 3<sup>rd</sup> edition, says for ἀνυπόκριτος here, "pert. to being without pretense, *genuine, sincere*, lit. 'without play-acting'..."

<sup>44</sup> **3:18b** Debrunner in BDF §191(4) in the section about Dative of Agent, says, "καρπὸς...σπείρεται τοῖς ποιούσιν 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.

<sup>45</sup> **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)

<sup>46</sup> **4:4a** txt μοιχαλίδες "adulteresses" Ɔ<sup>100</sup> Ɔ\* A B lat-v syr<sup>p</sup> TG WH VS SBL NA29 {A} // μοιχοὶ και μοιχαλίδες "adulterers and adulteresses" Ɔ<sup>2</sup> syr<sup>h</sup>ms<sup>s</sup> TR AN RP // lac Ɔ<sup>20</sup> Ɔ<sup>23</sup> Ɔ<sup>54</sup> Ɔ<sup>74</sup> C 048 0166 0173 0246

<sup>47</sup> **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)

<sup>48</sup> **4:5a** txt κατόκισεν Ɔ<sup>74</sup> Ɔ B TG WH SBL NA29 {B} // κατόκησεν nil-anc TR AN VS RP // *indeterminate* A lat syr // lac Ɔ<sup>20</sup> Ɔ<sup>23</sup> Ɔ<sup>54</sup> Ɔ<sup>100</sup> C 048 0166 0173 0246. Two factors make some witnesses indeterminate: 1, itacism made the two words sound alike, and 2, the languages of the early translations could not easily convey the causative meaning of κατόκισεν. Which latter also is the only instance of the verb κατοικίζω in the New Testament. So, copyists were more likely to unconsciously replace the rarer word with the more common, than vice versa.

<sup>49</sup> **4:5b** Or, "craves possession of us, approaching envy."

<sup>50</sup> **4:5c** God says of himself that he is a jealous God: Ex. 20:5; 34:14; Zech. 8:2

<sup>51</sup> **4:6b** About the Greek word διὸ Blass says in BDF §451(5), "Διὸ (διόπερ) is properly used to introduce a subordinate relative clause (from δι' ὅ), but this limitation has been lost." The BDAG lexicon defines διὸ as: "inferential conjunction, **therefore, for this reason.**" I am wrting this footnote because someone objected that I had used the English word "thus" to render the Greek word διὸ. But Webster's Dictionary says the definition of "thus" includes: "because of this or that : hence, consequently, accordingly." But I love my critics for caring about the

yourselves therefore to God. Fight against<sup>52</sup> the devil, and he will flee from you. <sup>8</sup>Move closer to God, and he will move closer to you. Cleanse your hands, O sinners, and purify your hearts, O double-minded. <sup>9</sup>Be distressed and mourn and wail. Change your laughter into lamentation, and your joy into gloom. <sup>10</sup>Humble yourselves in the sight of the Lord, and he will lift you up.<sup>53</sup>

<sup>11</sup>Do not denigrate each other, brethren. Someone who denigrates a brother or<sup>54</sup> 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. <sup>12</sup>There is only one lawmaker and judge<sup>55</sup> who is able to save or to damn. Who then are you, condemning your neighbor?<sup>56</sup>

<sup>13</sup>Come now, you who say, "We will travel today and tomorrow<sup>57</sup> to that particular city, and spend a year<sup>58</sup> there, and do business and make a profit," <sup>14</sup>you who<sup>59</sup> have no solid knowledge of tomorrow. What<sup>60</sup> is your life? You are a vapor that appears a little while and

accuracy of my work, and I did conclude that it would be more accurate to render διὸ as "accordingly" here, even though I like the brevity of the word "thus." I do not think it accurate to render it "therefore" here.

<sup>52</sup> **4:7b** txt ἀντίστητε and-cr cyr dam did iei marc-er nil-anc or cop<sup>5a</sup> TR AN BG DP // και ἀντίστητε lat-s // ἀντίστητε δε X A B lat-v syr<sup>h</sup> max-conf WH VS RP SBL TH NA29 {} // lac p<sup>20</sup> p<sup>23</sup> p<sup>54</sup> p<sup>74</sup> C 048 0166 0173 0246. The reading without δε 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.

<sup>53</sup> **4:10** Job 5:11 שׁוֹמֵר שְׂפָתָיו לִמְרוֹם; וְקִדְרֵימָה. שְׁנֹבֵי יַשַׁע

<sup>54</sup> **4:11** txt ἢ "or" p<sup>100</sup> X A B dam lat-v syr<sup>h</sup> TG WH VS SBL NA29 {} // και "and" or "or" antioch lat-s TR AN RP // lac p<sup>20</sup> p<sup>23</sup> p<sup>54</sup> p<sup>74</sup> C 048 0166 0173 0246

<sup>55</sup> **4:12b** txt νομοθέτης και κριτης (p<sup>100</sup>) X A B antioch cyr dam did lat-v syr<sup>h</sup> TG WH AN VS SBL NA29 {} // νομοθέτης p<sup>74</sup> TR RP // lac p<sup>20</sup> p<sup>23</sup> p<sup>54</sup> C 048 0166 0173 0246. The papyrus 100 is partially lacking right here but does have the word κριτης. I placed parentheses around it because it is just indeterminate as to whether it contains the article with it. The Versions are not determinate about the presence of the article, but are, when it comes to the main issue, και κριτης. Except lat-s is listed as completely indeterminate.

<sup>56</sup> **4:12c** txt

ὁ κρίνων τὸν πλησίον p<sup>74</sup> X A B TG WH SBL NA29 {D}

ὁ κρίνων \_\_\_\_\_ p<sup>100</sup>

ὃς κρίνει τὸν πλησίον VS\*

ὃς κρίνει τὸν ἕτερον TR AN RP

lac p<sup>20</sup> p<sup>23</sup> p<sup>54</sup> C 048 0166 0173 0246

<sup>57</sup> **4:13a** txt

και αὔριον πορευσόμεθα cyr greg-agr AN DP

\_\_\_\_\_ αὔριον πορευσόμεθα p<sup>100</sup>

και αὔριον πορευσόμεθα A TR RP

ἢ αὔριον πορευσόμεθα X B lat-v (syr<sup>p</sup> for ἢ) TG WH VS SBL NA29 {}

ἢ αὔριον \_\_\_\_\_ α p<sup>74</sup>

ἢ αὔριον πορευσόμεθα lat-s

lac p<sup>20</sup> p<sup>23</sup> p<sup>54</sup> C 048 0166 0173 0246

<sup>58</sup> **4:13c** txt ἐνιαυτὸν X B lat-s,v TG WH SBL NA29 {} // ἐνιαυτὸν ἕνα A cyr greg-agr lat-hi syr<sup>h</sup> TR AN VS RP // lac p<sup>20</sup> p<sup>23</sup> p<sup>54</sup> p<sup>74</sup> p<sup>100</sup> C 048 0166 0173 0246

<sup>59</sup> **4:14a** The word οἵτινες without γαρ makes the vapor clause the explanation of why we cannot know what kind of day tomorrow will be. Our life is a vapor; we are the kind of creature that does not have the tools or ability to get sure information (ἐπίσταμαι) about tomorrow, since our very lives are unsure and unsolid.

<sup>60</sup> **4:14b** txt ποια X<sup>txt</sup> B dam lat-s syr<sup>h</sup> WH SBL TH♦ NA29 {} // ποια γαρ p<sup>74</sup> p<sup>100</sup> X<sup>Z</sup> A greg-agr (lat-v enim est) syr<sup>p</sup> TR AN VS RP TH♦ // lac p<sup>20</sup> p<sup>23</sup> p<sup>54</sup> C 048 0166 0173 0246.

then is gone. <sup>15</sup>The thing for you to say instead is, "If the Lord wills, we will even be alive and do<sup>61</sup> this or that."<sup>62</sup> <sup>16</sup>But as it is you are vaunting your own selves with your presumptuous words. All such boasting is evil. <sup>17</sup>So, he who has learned the good to do and does not do it, for him it is sin.

## Chapter 5

<sup>1</sup>Come now you wealthy people, weep with loud wailing over the hard times which are coming for you. <sup>2</sup>Your wealth is become corrupt, and your clothes are moth-eaten. <sup>3</sup>Your gold and silver are tarnished, and their corrosion will be a testimony to you, and eat your bodies<sup>63</sup> like fire. You have stored it up in the last days.<sup>64</sup> <sup>4</sup>Behold, the wage is crying out, which was for the laborers who sickled your fields, which you deprived<sup>65</sup> them of.<sup>66</sup> And the cries of those who worked the harvest have gone into the ears of the Lord of Armies. <sup>5</sup>You have lived in luxury and excessive comfort on the earth. You have fattened your hearts in<sup>67</sup> the day of slaughter. <sup>6</sup>You have passed sentence on, you have killed the righteous. He does not resist you.<sup>68</sup>

<sup>7</sup>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

<sup>61</sup> **4:15a** txt ζησομεν και ποιησομεν (fut ind) & A B lat-f TG SBL NA29 {} // \_\_\_\_ και ποιησομεν ϖ<sup>100</sup> // ζησωμεν και ποιησωμεν (aor subj) greg-agr ps-oec TR RP // ζησωμεν ποιησομεν lat-v cop<sup>sa<sup>mss</sup>,bo</sup> cyr // indeterminate syrP,<sup>h</sup> // lac ϖ<sup>20</sup> ϖ<sup>23</sup> ϖ<sup>54</sup> ϖ<sup>74</sup> C 048 0166 0173 0246

<sup>62</sup> **4:15** See Luke 12:20

<sup>63</sup> **5:3a** txt *omit* &\* B anast-s antioch lat-s,f,v syrP TR TG WH AN RP SBL NA29 {} // ὁ ἰὸς &<sup>2</sup> A dam syr<sup>h</sup> VS // lac ϖ<sup>20</sup> ϖ<sup>23</sup> ϖ<sup>54</sup> ϖ<sup>74</sup> C 048 0166 0173 0246.

<sup>64</sup> **5:3b** Some interpreters 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 ἰὸς 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.

<sup>65</sup> **5:4a** txt ἀπεστερημένος A B<sup>2</sup> cyr dam did syr<sup>h</sup> TR AN VS RP NA29 {} // ἀφυστερημένος & B\* TG WH SBL // indeterminate lat-v syrP // lac ϖ<sup>20</sup> ϖ<sup>23</sup> ϖ<sup>54</sup> ϖ<sup>74</sup> C 048 0166 0173 0246

<sup>66</sup> **5:4** As for criticism of my sentence ending with a preposition, this criticism is "something up with which I will not put."

<sup>67</sup> **5:5** txt

ἐθρέψατε τὰς καρδίας ὑμῶν	ἐν ἡμέρᾳ	σφαγῆς	&* B lat-s,v <sup>mss</sup> TG WH SBL NA29 {}
ἐθρέψατε τὰς καρδίας ὑμῶν	ἐν ἡμέραις	σφαγῆς	A
ἐθρέψατε τὰς σάρκας ὑμῶν	ἐν ἡμέρᾳ	σφαγῆς	lat-v <sup>mss</sup> ( <i>membra</i> )
ἐθρέψατε τὰς σάρκας ὑμῶν ὡς ἐν ἡμέρᾳ	σφαγῆς		syrP
ἐθρέψατε τὰς καρδίας ὑμῶν ὡς ἐν ἡμέρᾳ	σφαγῆς		& <sup>2</sup> 048 <sup>vid</sup> antioch cyr dam syr <sup>h</sup> TR AN VS RP
	lac		ϖ <sup>20</sup> ϖ <sup>23</sup> ϖ <sup>54</sup> ϖ <sup>74</sup> C 048 0166 0173 0246

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.

<sup>68</sup> **5:6** Or also possibly, "He does not meet you face to face." The word ἀντιτάσσω literally means to place himself opposite you. It can be literal, that is, stand across from you facing you, or it can be figurative, place himself in opposition to you, working against you. If we insist that this is a double entendre referring both to Christ and to other righteous people in general, then "face to face" is not suitable, since Christ did meet those condemning him face to face.

latter *rain*.<sup>69</sup> <sup>8</sup>You must be patient as well, make your hearts steadfast, because the coming of the Lord is approaching. <sup>9</sup>Do not grumble against one another, brethren, lest you be judged. Behold, the judge stands almost at the door. <sup>10</sup>Receive for use as a pattern, brethren,<sup>70</sup> the suffering of ill treatment and the patience of the prophets who spoke in the name of the Lord. <sup>11</sup>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<sup>71</sup> is full of compassion and merciful.

<sup>12</sup>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.<sup>7273</sup> <sup>13</sup>Is anyone among you suffering? He should pray. Is anyone cheerful? He should sing praises. <sup>14</sup>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. <sup>15</sup>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. <sup>16</sup>Confess your sins<sup>74</sup> then<sup>75</sup> one to another, and pray for one another, so you may be healed. The fully operating prayer<sup>76</sup> of a righteous person is able to accomplish much. <sup>17</sup>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. <sup>18</sup>And he prayed again, and the sky gave rain, and the land sprouted up its fruit.

<sup>69</sup> **5:7a** txt *omit* ϣ<sup>74</sup> B 048 lat-v TG WH SBL NA29 {} // καρπον & antioch syr<sup>h</sup> // ὑετὸν A lat-v<sup>mss</sup> TR [VS] AN RP // *lac* ϣ<sup>20</sup> ϣ<sup>23</sup> ϣ<sup>54</sup> C 0166 0173 0246

<sup>70</sup> **5:10a** txt ἀδελφοί A B lat-v syr<sup>h</sup> TG WH VS SBL NA29 {} // ἀδελφοί μου & syr<sup>p</sup> (TR) AN RP // *omit* antioch // *lac* ϣ<sup>20</sup> ϣ<sup>23</sup> ϣ<sup>54</sup> ϣ<sup>74</sup> C 048 0166 0173 0246.

<sup>71</sup> **5:11b** txt ἐστιν ὁ κύριος & A Ψ (048) dam (lat syr) TR TG WH AN VS SBL NA29 {} // ἐστιν κύριος B (048 lat syr) // ἐστιν RP // *lac* ϣ<sup>20</sup> ϣ<sup>23</sup> ϣ<sup>54</sup> ϣ<sup>74</sup> C 048 0166 0173 0246. The witnesses in parentheses indicate the presence of κύριος but are not decisive about the presence of the article.

<sup>72</sup> **5:12** txt ὑπὸ κρίσιν πέσητε & A B 048<sup>vid</sup> dam eus lat-v lat-rell<sup>vid</sup> TG WH SBL NA29 {} // [εἶς] ὑπὸ κρίσιν πέσητε VS // ὑπὸ κρίσιν ἐμπέσητε 048<sup>vid</sup> lat-v<sup>mss</sup> lat-rell<sup>vid</sup> // εἶς ὑπόκρισιν πέσητε antioch TR AN RP // *lac* ϣ<sup>20</sup> ϣ<sup>23</sup> ϣ<sup>54</sup> ϣ<sup>74</sup> C 0166 0173 0246.

<sup>73</sup> **5:12b** The phrase ὑπὸ κρίσιν πέσητε here as in the NA29 text, rendered "fall under judgment" means to "fall under the category of," those who are judged. The Byzantine reading εἶς ὑπόκρισιν πέσητε means "so that you not fall into hypocrisy." The NA29 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 uncial manuscripts, is the presence or absence of the word εἶς. The NA29 reading is ΥΠΟΚΡΙΣΙΝ and the Byzantine reading is ΕΙΣΥΠΟΚΡΙΣΙΝ.

<sup>74</sup> **5:16b** txt τὰς ἀμαρτίας & A B 048<sup>vid</sup> eus (lat-f,v) TG WH VS SBL NA29 {} // τὰς ἀμαρτίας ὑμῶν did syr<sup>h</sup> did // τὰ παραπτώματα anast-s dam iei or TR AN RP // τὰ παραπτώματα ὑμῶν syr<sup>p</sup> // *lac* ϣ<sup>20</sup> ϣ<sup>23</sup> ϣ<sup>54</sup> ϣ<sup>74</sup> C 0166 0173 0246.

<sup>75</sup> **5:16a** txt ἐξομολογεῖσθε οὖν & A B 048<sup>vid</sup> lat-v syr<sup>h</sup> TG WH VS SBL NA29 {} // ἐξομολογεῖσθε anast-s dam did eus iei syr<sup>p</sup><sup>mss</sup> TR AN RP // *indeterminate* syr<sup>p</sup><sup>mss</sup> // *lac* ϣ<sup>20</sup> ϣ<sup>23</sup> ϣ<sup>54</sup> ϣ<sup>74</sup> C 0166 0173 0246.

<sup>76</sup> **5:16d** Prayer would not be "fully operating" if one or some of the following conditions exist: 1.) the one praying is "doubting at all," James 1:6 and many other passages of scripture; (2) the one praying has unconfessed sin, as it says in many scripture passages such as Psalm 66:18; (3) a married man's prayers may be hindered if he is not treating his wife like it is layed out in 1 Peter 3:7. Matthew 5:23,24 says "Therefore, if you are offering your gift at the altar and there you remember that your brother has something against you, leave your gift there in front of the altar, and first go be reconciled to your brother, and then come and offer your gift." This does not mention prayer specifically, but I think it applies, as God is not interested in what you are bringing to him if you are not interested in what you brother has against you. This is not a complete list, but are some examples of what might cause prayer to not be "fully operating."

<sup>19</sup>My brethren,<sup>77</sup> if any among you wanders away from the truth and someone turns him back around, <sup>20</sup>he should<sup>78</sup> know that he who turns a sinner from the error of his way will save a soul<sup>79</sup> from death and cover a multitude of sins.

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<sup>77</sup> **5:19** txt Ἀδελφοί μου  $\mathfrak{P}^{74}$   $\aleph$  A B 048 andr-cr lat-s,v syr<sup>h</sup> TG WH VS SBL NA29 {} // Ἀδελφοί did TR AN RP // *indeterminate* syr<sup>p</sup> // *lac*  $\mathfrak{P}^{20}$   $\mathfrak{P}^{23}$   $\mathfrak{P}^{54}$  C 0166 0173 0246.

<sup>78</sup> **5:20c** This verb is 3<sup>rd</sup> person imperative, usually translated "let him know." But that does not convey well either that it is a command.

<sup>79</sup> **5:20b** txt

ἐκ θανάτου	TR TG AN RP
ἐκ θανάτου αὐτοῦ	$\mathfrak{P}^{74}$ <i>vid</i> B
αὐτοῦ ἐκ θανάτου	$\aleph$ A 048 <sup><i>vid</i></sup> cyr did WH VS SBL NA29 {C}
<i>lac</i>	$\mathfrak{P}^{20}$ $\mathfrak{P}^{23}$ $\mathfrak{P}^{54}$ $\mathfrak{P}^{74}$ C 0166 0173 0246.

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  $\aleph$  P best explained the rise of the others, for the reason I had already thought of before I read their commentary, that is, to clarify the ambiguity.

## A Few Comments

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

The Epistle of James contains many instances of its author using the same Greek word twice or multiple times. See if you can find these, for starters:

Lifting / raising

Lowering / 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 jealousy and rivalry, there is ἀκαταστασία – **disorder**

## Table of Witnesses

to James Cited Herein. All witnesses 8<sup>th</sup> century and earlier are cited, and none later than that. Note that the main Coptic witnesses for James are dated X-XII century so are not cited.

MS symbol	Date	Alt	Location
ϣ <sup>20</sup>	III	P. Princeton Am 4117	Princeton, N.J., Univ. Libr., Papyrus Collect., P. Princeton Am 4117
ϣ <sup>23</sup>	Early III	<a href="#">Oxyrhynchus Papyrus 1229</a>	Urbana, Univ. of Ill., Class. and Europ. Culture Mus., G. P. 1229
ϣ <sup>54</sup>	V/VI	Princeton Papyrus 15	Princeton, N.J., Univ. Libr., Papyrus Collect., Garrett (former deposit) 7742
ϣ <sup>74</sup>	VII	P. Bodmer XVII	Cologne/Genf, Bibl. Bodmeriana, P. Bodmer XVII
ϣ <sup>100</sup>	III/IV	<a href="#">P. Oxy. LXV 4449</a>	Oxford, Ashmolean Museum
Ⲭ	IV	01	London, the British Library, Add. 43725
Ⲭ <sup>1</sup>	IV-VI		
Ⲭ <sup>2</sup>	VII		
A	V	02	London, British Library, Royal 1 D. VIII
B	IV	03	Vatican Library, Vat. gr. 1209
B <sup>1</sup>	IV		
B <sup>2</sup>	VI-VII		
C	V	04	Paris, National Library, Gr. 9; Ephraemi Syri Rescriptus
C <sup>1</sup>	V		
C <sup>2</sup>	VI		
048	V		Vatican Libr., Vat. gr. 2061, fol. 198, 199, 221, 222, 229, 230, 293-303, 305-308
0166	V		Heidelberg, Inst. f. Papyrologie der Univ., P. Heid. Inv. G 1357
0173	V		Florence, Bible. Medicea Laur., PSI 5
0246	VI		Cambridge, Westminster Coll. s.n.
Symbol	DATE	Versional Manuscripts	
lat-s	VII	Old Spanish text; principal witnesses: Ms. 67 - it <sup>1</sup> (7th century), PRIS (Priscillian), PS-AU spe (the Pseudo-Augustinian Speculum), BACH (Bacharius); also PS-AM fi (Libellus fidei); perhaps IS (Isidore); also reconstructed from T+F (cf. VL p. 6)	
lat-v	IV/V	Vulgata, earliest witnesses: HI (Hieronymus), PEL (Pelagius), CAN (Cassian), RUF (Rufinus), AMst (Ambrosiaster). Mss.: all except 66 and 67 (List: VL p. 6), which show influences by the texttypes G and T.	
lat-t	VI-VIII	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 <sup>w</sup> , 53, and families Δ and Σ, where they differ from V; also AU (Augustine), QU (Quodvultdeus), FU (Fulgentius), CAR, RUF, HI.	
lat-g	VI	- Peculiar readings of 53, its, alone or with 32, it <sup>w</sup> , 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.	
lat-a	V	Readings either peculiar to Augustine, or first attested by him (cf. VL p. 65*).	
cop <sup>sa</sup>	III-X	There are many fragmentary manuscripts plus later editions	
syr <sup>p</sup>	V	Syriac Peshitta	
syr <sup>h</sup>	616	Syriac Harklensis	

		CHURCH FATHERS:
anast-s	VI	Anastasius Sinaita
andr-cr	VIII	Andreas Cretensis
antioch	VII	Antiochus Monachus
apoll	IV	Apollinaris Laodicensis
ath	IV	Athanasius Alexandrinus
aug	430	Augustine
bars	V	Barsanuphius et Iohannes
bas	IV	Basilius Caesariensis
chrys	V	Iohannes Chrysostomus
clim	VII	Iohannes Climacus
cyr	V	Cyrillius Alexandrinus,
cyr-h	IV	Cyrillius Hierosolymitanus
dam	VIII	Iohannes Damascenus
did	IV	Didymus Alexandrinus
epiph	V	Epiphanius Constantiensis
eus	IV	Eusebius Caesariensis
eustr	VI	Eustratius Constantinopolitanus
flav-c	V	Flavianus Constantinopolitanus
greg-agr	VII	Gregorius Agrigentinus
greg-naz	IV	Gregorius Nazianzenus
hes-h	V	Hesychius Hierosolymitanus
iei	VI	Iohannes Ieiunator
ioh-phil	VI	Iohannes Philoponus
isid	V	Isidorus Pelusiota
marc-er	V	Marcus Eremita
max-conf	VII	Maximus Confessor
nil-anc	V	Nilus Ancyranus
or	III	Origenes
phot	IX	Photius
procop	VI	Procopius Gazaesus
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	IX?	Pseudo-Oecumenius; of little value, as he is associated with the IX cent. Byz uncials already in apparatus
zach-h	VII	Zacharias Hierosolymitanus
Abrev.	Date	Greek New Testament Editions:
AN	1904	B. Antoniadis, Η ΚΑΙΝΗ ΔΙΑΘΗΚΗ, produced by the Ecumenical Patriarchate of Constantinople, my copy being a Google Books PDF of a Harvard Depository Brittle Book. <a href="http://books.google.com/">http://books.google.com/</a>
NA29	2026	Greek Bible text from: Novum Testamentum Graece, 29th edition, © Deutsche Bibelgesellschaft, Stuttgart.
RP	2026	Robinson-Pierpont Greek New Testament, Maurice A. Robinson and William G. Pierpont, "The New Testament in the Original Greek, Byzantine Textform 2005." The 2026 text: <a href="https://bibletranslation.ws/download/Robinson_Pierpont_GNT.pdf">https://bibletranslation.ws/download/Robinson_Pierpont_GNT.pdf</a>
SBL	2010	Greek New Testament, © Society of Biblical Literature and Logos Bible Software, <a href="https://sblgnt.com/">https://sblgnt.com/</a> , <a href="https://www.sbl-site.org/">https://www.sbl-site.org/</a> , <a href="https://www.logos.com/">https://www.logos.com/</a>
TR-Scriv	1894	F. H. A. Scrivener TR - "Textus Receptus"
TG	1857-	Samuel Prideaux Tregelles, "TNT2," edited and corrected by Dirk Jongkind.

	1872	"It is not for Christian scholars to fear true criticism or its results: the object of true criticism is not to alter scripture dogmatically on the judgment of any individual, but it is to use the EVIDENCE which has been transmitted to us, as to what the holy men of God, inspired by the Holy Ghost actually wrote. In this, as in any other Christian service, the blessing and guidance of God may be sought, by those who know the privileges resulting to the believing soul from the redemption of His Son." (Tregelles's Greek New Testament: Introductory Notice, Part 1, ii).
TR-Steph	1550	Stephens' TR - "Textus Receptus"
TH	2017	Tyndale House Greek New Testament, © 2017 by Tyndale House, Cambridge; Edited by Dirk Jongkind. <a href="https://tyndalehouse.com/research/the-greek-new-testament/">https://tyndalehouse.com/research/the-greek-new-testament/</a>
VS	1913	Hermann Freiherr von Soden, Griechisches Neues Testament
WH	1881- 1892	Westcott & Hort Greek New Testament, Brooke Foss Westcott, Fenton John Anthony Hort

Byzantine Greek Variants that do not show up in Greek Manuscripts of James until the 9<sup>th</sup> Century

Variant Verse	RP text	1 <sup>st</sup> Grk MS	Date	Non-Greek MS if earlier	NA29 text (except where noted)	1st Grk MS	Date
1:5	οὐκ	K	IX		μη̄	Ⲭ	IV
1:19a	᾿Ωστε	K	IX		᾿Ιστε	B	IV
1:25a	οὗτος οὐκ	K	IX	syr <sup>h</sup> - VII	οὐκ	B	IV
1:26	ἐν ὑμῖν	K	IX	Cyril - V	omit	B	IV
2:3b	αὐτῷ	K	IX	syr <sup>p</sup> - V	omit	B	IV
2:4	καὶ (NA29)	K	IX		omit (NA27)	Ⲭ	IV
2:10	τηρήσει	K	IX		τηρήση	B	IV
2:10	πταίσει	K	IX	Iohannes Climacus, VII	πταίση	B	IV
2:11	μοιχεύσεις	181	X*		μοιχεύσης	B	IV
2:11	φονεύσεις	181	X*		φονεύσης	B	IV
2:11	μοιχεύσεις	2464	IX		μοιχεύεις	B	IV
2:11	φονεύσεις	2464	IX		φονεύεις	B	IV
2:17	ἔργα ἔχη	L	IX		ἔχη ἔργα	B	IV
2:18	ἐκ τῶν ἔργων σου	K	IX	lat-c, V?	χωρὶς τῶν ἔργων	B	IV
2:19	ὁ θεὸς εἷς ἔστιν	L	IX	Cyril - V	εἷς ἔστιν ὁ θεός	B	IV
2:24	τοίνυν	K	IX	lat-Pel, V?	omit	B	IV
3:3	πρὸς	K	IX	syr <sup>h</sup> - VII	εἰς	B	IV
3:6	οὕτως	K	IX	syr <sup>hA</sup>	omit	B	IV
3:8	δύναται ἀνθρώπων δαμάσαι	L	IX	Cyril - V	δαμάσαι δύναται ἀνθρώπων	ⲡ <sup>20</sup>	III
3:9	θεὸν	K	IX	l a t- v , i v / v	κύριον	ⲡ <sup>20</sup>	III
3:12	οὐδεμία πηγή ἀλυκὸν καὶ γλυκὺ ποιῆσαι ὕδωρ	K	IX		οὔτε ἀλυκὸν γλυκὺ ποιῆσαι ὕδωρ	B	IV
3:18	τῆς	K	IX		omit	B	IV
4:1	omit	K	IX	syr <sup>p</sup> - V	πόθεν	ⲡ <sup>100</sup>	III/IV
4:5	κατώκησεν	K	IX	Nilus Ancyranus, V	κατώκισεν	B	IV
4:11	καὶ	K	IX	Antiochus Monachus VII	ἦ	ⲡ <sup>100</sup>	III/IV
4:12	ὃς κρίνεις τὸν ἕτερον	L	IX		ὁ κρίνων τὸν πλησίον	B	IV
4:13	ἐμπορευσώμεθα	K	IX	lat-s, VII	ἐμπορευσόμεθα	ⲡ <sup>100</sup>	III/IV
4:13	κερδήσωμεν	K	IX	lat-s, VII	κερδήσομεν	B	IV

4:14	ἔσται	K	IX	lat-s, VII	ἐστε	B	IV
4:14	δὲ	K	IX	Gregorius Agrig., VII	omit	B	IV
5:7	αὐτόν	049	IX		αὐτῷ	B	IV
5:9	κατ' ἀλλήλων ἀδελφοί	L	IX	syr <sup>p</sup> , V	ἀδελφοί κατ' ἀλλήλων	B	IV
5:10	μου	K	IX	syr <sup>p</sup> , V	omit	B	IV
5:11	ὑπομένοντας	K	IX		ὑπομείναντας	B	IV
5:11	omit	K	IX		ὁ κύριος	X	IV
5:12	εἰς ὑπὸ κρίσιν	K	IX	Antioch., VII	ὑπὸ κρίσιν	B	IV
5:16	omit	L	IX	Didymus, IV	οὖν	B	IV
5:16	τὰ παραπτώματα	K	IX	Origen, III	τὰς ἀμαρτίας	B	IV
5:19	omit	L	IX	Didymus, IV	μου	B	IV

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