

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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ΙΑΚΩΒΟΥ
The Epistle of James

Chapter 1

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

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

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

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

Jas 1:3 γινώσκοντες ὅτι τὸ δοκίμιον¹ ὑμῶν τῆς πίστεως κατεργάζεται ὑπομονήν·

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

Jas 1:4 ἡ δὲ ὑπομονὴ ἔργον τέλειον ἐχέτω, ἵνα ᾗτε τέλειοι καὶ ὀλόκληροι, ἐν μηδενὶ λειπόμενοι.

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

¶

Jas 1:5 Εἰ δέ τις ὑμῶν λείπεται σοφίας, αἰτείτω παρὰ τοῦ διδόντος Θεοῦ πᾶσιν ἀπλῶς, καὶ οὐκ² ὀνειδίζοντος, καὶ δοθήσεται αὐτῷ·

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

Jas 1:6 αἰτείτω δὲ ἐν πίστει, μηδὲν διακρινόμενος· ὁ γὰρ διακρινόμενος ἕοικε κλύδωνι θαλάσσης ἀνεμιζομένῳ καὶ ῥιπιζομένῳ·

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

Jas 1:7 μὴ γὰρ οἰέσθω ὁ ἄνθρωπος ἐκεῖνος ὅτι λήψεται³ τι παρὰ τοῦ Κυρίου

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

¹ 1:3 txt δοκίμιον \mathfrak{P}^{74} \aleph A B C K L P Ψ 049 056 0142 & most all Grk cyr did max-conf ps-max-conf ps-oc TR TG WH AN VS RP SBL NA29 {} // δόκιμον 110 431 1241 did // *indeterminate* lat-f,v cop^{sa,bo} syr^{p,h} // lac \mathfrak{P}^{20} \mathfrak{P}^{23} \mathfrak{P}^{54} \mathfrak{P}^{100} 048 0166 0173 0246. In Koine Greek, δοκίμιον can mean the same as δόκιμον. Compare 1 Peter 1:7.

² 1:5 txt οὐκ K 049 056 0142 1678 AN RP // μη \aleph A B C L P Ψ 33 81 323 945 1175 1241 1243 1448 1505 1611 1735 1739 1852 2138 2298 2344 2464 2492 2805 ℓ 596 bas did max-conf ps-oc TR TG WH VS SBL NA29 {} // *indeterminate* lat cop syr // lac \mathfrak{P}^{20} \mathfrak{P}^{23} \mathfrak{P}^{54} \mathfrak{P}^{74} \mathfrak{P}^{100} 048 0166 0173 0246.

³ 1:7 txt ὅτι λήψεται τι B² L P Ψ 056 0142 33^{vid} 81 93 323 945 1243 1448 1505 1611 1735 1739 1852 2138 2298 2344 2464 2492 2805 ℓ 596 TR AN VS RP // ὅτι λήψεται K 1241 // λήψεσθαι τι 621 1842 cop? nil-anc // ὅτι λήψεται τι A B* C² 049 1175 chrys cyr ps-oc lat-s,f,v syr cop? eth TG WH SBL NA29 {} // ὅτι λήψεται \aleph C*^{vid} lat-g // lac \mathfrak{P}^{20} \mathfrak{P}^{23} \mathfrak{P}^{54} \mathfrak{P}^{74} \mathfrak{P}^{100} 048 0166 0173 0246. The difference between λήψεται and λήψεται is an accepted variation in spelling, with the same meaning. The former is harder to pronounce. Both μ and ψ are bilabials, but the μ requires a brief instance of voicedness before the ψ. I suspect that the μψ form is the earliest, and exists because of the fact that the μ is present in the related word λαμβάνω. See 1:12 where the same variant occurs, and the μψ form is clearly the earliest NT form. This issue appears in the epistle of James five times: in 1:7,12; 2:1,9; 3:1.

Jas 1:8 ἀνήρ⁴ δίψυχος ἀκατάστατος ἐν πάσαις ταῖς ὁδοῖς αὐτοῦ.

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

¶

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

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

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

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

Jas 1:11 ἀνέτειλεν γὰρ ὁ ἥλιος σὺν τῷ καύσωνι καὶ ἐξήρανε τὸν χόρτον, καὶ τὸ ἄνθος αὐτοῦ ἐξέπεσεν καὶ ἡ εὐπρέπεια τοῦ προσώπου αὐτοῦ ἀπώλετο· οὕτως καὶ ὁ πλούσιος ἐν ταῖς πορείαις αὐτοῦ μαρανθήσεται.

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

¶

¶Jas 1:12 Μακάριος ἀνὴρ ὃς ὑπομένει πειρασμόν, ὅτι δόκιμος γενόμενος λήψεται⁷ τὸν στέφανον τῆς ζωῆς, ὃν ἐπηγγείλατο ὁ Κύριος⁸ τοῖς ἀγαπῶσιν αὐτόν.

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 ὅτι Ἄπὸ Θεοῦ πειράζομαι· ὁ γὰρ Θεὸς ἀπείραστός ἐστιν κακῶν, πειράζει δὲ αὐτὸς 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.

⁴ **1:8** txt ἀνήρ X A B C K L P Ψ 049 056 0142 33 81 93 307 323 945 1175 1241 1243 1448 1505 1611 1678 1735 1739 1852 2138 2298 2344 2464 2492 2805 596 cyr dam did ps-oec lat-f,v cop^{sa}mss,bo^{pt} syr^p // ἀνήρ γαρ 61 chrys cyr syr^{hA} arm // ὁ ἀνήρ γαρ cop^{sa}mss // ὁ ἀνήρ δε cop^{bo}pt // lac p²⁰ p²³ p⁵⁴ p⁷⁴ p¹⁰⁰ 048 0166 0173 0246

⁵ **1:10** See endnote about lowering.

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

⁷ **1:12a** txt λήψεται B² C K L P Ψ 049 056 0142 33 81 93 323 945 1241 1243 1448 1505 1611 1735 1739 1852 2138 2298 2344 2492 2805 596 TR AN VS RP // λήψεται p²³ p⁷⁴vid X A B* 1175*vid 0246 TG WH SBL NA29 {} // lac p²⁰ p⁵⁴ p¹⁰⁰ 048 0166 0173. Since this variant is only a difference in Greek spelling, and not in meaning, the lat, syr, cop and other translations are indeterminate. This issue appears in James 5 times: in 1:7,12; 2:1,9; 3:1.

⁸ **1:12b** txt ἐπηγγείλατο ὁ κύριος K L P 0246 180^Z 1448 1505 1611 1678 2138 syr^{h?} ps-oec TR AN VS RP // ἐπηγγείλατο κύριος C 180^T 459 syr^{h?} anast-s // ἐπηγγείλατο ὁ θεός 323 945 1175 1241 1243 1735 1739 1852 2298 2464 2492 596 lat-v syr^p ath cyr^{txt} dam did // ἐπηγγείλατο ὁ ἀψεύδης θεός 2805 // ἐπηγγείλατο ὁ ____ 33 // ἐπηγγείλατο ____ eth^{mss} // ἐπηγγείλατο p⁷⁴ X A B Ψ 81 2344 lat-f cop^{sa,bo} eth^{mss} cyr^{mss} did TG WH SBL NA29 {A} // lac p²⁰ p²³ p⁵⁴ p¹⁰⁰ 048 0166 0173. Yes, Didymus is cited for two different readings. He used two different forms of the text.

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

¹⁰ **1:13** "unskilled," The Greek word means "inexperienced," thus, unskilled. God has never experienced being tempted by the bad, so thus has no skill in tempting others with the bad. But this is set off in contrast to "all good giving" in v. 17.

Jas 1:14 ἕκαστος δὲ πειράζεται ὑπὸ τῆς ἰδίας ἐπιθυμίας ἐξελκόμενος καὶ δελεαζόμενος·

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

Jas 1:15 εἶτα ἡ ἐπιθυμία συλλαβοῦσα τίκτει ἁμαρτίαν, ἡ δὲ ἁμαρτία ἀποτελεσθεῖσα 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 πλανᾶσθε, ἀδελφοί μου ἀγαπητοί.

¹⁶Do not be deceived, my beloved brethren.

¶Jas 1:17 Πᾶσα δόσις ἀγαθὴ καὶ πᾶν δῶρημα τέλειον ἄνωθεν ἐστίν, καταβαῖνον ἀπὸ τοῦ πατρὸς τῶν φῶτων, παρ' ᾧ οὐκ ἔνι¹¹ παραλλαγὴ ἢ τροπῆς ἀποσκίασμα. ¹²

¹⁷All good¹³ giving, and every perfect gift is from above, coming down from the father of lights, with whom there is no varying or shadow from turning.

Jas 1:18 βουληθεὶς ἀπεκύησεν ἡμᾶς λόγῳ ἀληθείας, εἰς τὸ εἶναι 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.

¶Jas 1:19 Ὡστε, ¹⁴ ἀδελφοί μου ἀγαπητοί. ἔστω πᾶς ἄνθρωπος ταχὺς εἰς τὸ ἀκοῦσαι, βραδὺς εἰς τὸ λαλῆσαι, βραδὺς εἰς ὀργὴν,

¹¹ **1:17a** txt ενι ϖ²³ A B C K L Ψ 049 056 0142 33 81 323 945 1175 1241 1243 1448 1678 1735 1739 1852 2298 2344 2464 2492 cyr-h did phot s-oec TR TG WH AN VS RP SBL NA29 {} // ἔστι(v) Ⲛ P 1505 1611 2138 2805 lat syr cop andr-cr dam did // lac ϖ²⁰ ϖ⁵⁴ ϖ⁷⁴ 048 0166 0173 0246. The word ενι could have meant ἐν, εἷς or also ἐν ἔστι. This is why I placed the versions together with the second reading, ἔστι. The ενι in the uncials would mostly have had no diacritics. ἐνί was poetic for ἐν, both Epic and Attic, also in Ionic prose. ἐνί was also dative from εἷς. But also ἐνί for ἐνεστι, ἔνεισι, or ἐνέσται. v.: ἔνειμι. Acc. to Blass, BDF §98, ἐνι appears in the NT with the meaning 'there is,' and always with the negative. See also 1 Cor 6:5; Gal 3:28, Col 3:11.

¹² **1:17b** txt παραλλαγὴ ἢ τροπῆς ἀποσκίασμα Ⲛ² A C K L P 049 056 0142 81 945 1175 1243 1448 1611 1735 1739 1852 2298 2344 2464 2492 2805 syr^h ath cyr-h dam did ioh-phil^{vid} phot ps-oec TR TG WH AN VS RP SBL NA29 {B} // παραλλαγὴ οὐδὲ τροπῆς ἀποσκίασμα Ψ andr-cr lat-v syrP // παραλλαγὴ ἢ τρόπος ἀποσκίασμα 1241 // παραλλαγὴ ἢ τροπῆς ἀποσκίασματος Ⲛ* B // παραλλαγὴ ἢ τροπὴ ἀποσκίασματος 1505 // παραλλαγῆς ἢ τροπῆς ἀποσκίασματος ϖ²³ // παραλλαγὴ ἢ τροπὴ ἢ τροπῆς ἀποσκίασμα οὐδὲ μέχρι ὑπονοίας τινὸς ὑποβολὴ ἀποσκίασματος 2138 // παραλλαγὴ ἢ ῥοπή ἀποσκίασματος lat-f // παραλλαγὴ οὐδὲ ῥοπῆς ἀποσκίασμα lat-a // οὐδὲν ἀποσκίασματος ἢ τροπῆς ἢ παραλλαγῆς cop^{sa} // ? cop^{bo} // lac ϖ²⁰ ϖ⁵⁴ ϖ⁷⁴ ϖ¹⁰⁰ 048 0166 0173 0246 33

¹³ **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.

¹⁴ **1:19a** txt

Ὡστε ἀδελφοί μου ἀγαπητοί. ἔστω	K L P ² Ψ 049 056 0142 93 ^C 1241 1448 1505 1611 1678 1735 2138 2298 2492 ^C 2805 TR AN RP
Ὡστε ἀγαπητοί μου ἀδελφοί. ἔστω	93*
Ὡστε ἀδελφοί μου ἀγαπητοί. ἔστω δὲ	P* 1852
Ἰστε ἀδελφοί μου ἀγαπητοί. ἔστω δὲ	Ⲛ ² B C 945 1739 2344 lat-f,v cop ^{sa} mss,bo ^{mss} TG WH SBL NA29 {B}
Ἰστω ἀδελφοί μου ἀγαπητοί. ἔστω δὲ	Ⲛ*
Ἰστε δὲ ἀδελφοί μου ἀγαπητοί. ἔστω δὲ	ϖ ⁷⁴ vid 2464 cop ^{sa} mss,bo ^{mss}
Ἰστε δὲ ἀδελφοί μου ἀγαπητοί. καὶ ἐστὼς	A*
Ἰστε δὲ ἀδελφοί μου ἀγαπητοί. καὶ ἔστω	A ²

¹⁹Know this,¹⁵ my beloved brethren: all persons should be quick to listen, slow to speak, and slow to anger.

Jas 1:20 ὀργὴ γὰρ ἀνδρὸς δικαιοσύνην Θεοῦ οὐ κατεργάζεται. ¹⁶

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

Jas 1:21 διὸ ἀποθέμενοι πᾶσαν ῥυπαρίαν καὶ περισσεῖαν κακίας ἐν πραΰτητι δέξασθε τὸν ἔμφυτον λόγον τὸν δυνάμενον σῶσαι τὰς ψυχὰς ὑμῶν.

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

Jas 1:22 Γίνεσθε δὲ ποιηταὶ λόγου καὶ μὴ μόνον ἀκροαταὶ ¹⁷ παραλογιζόμενοι ἑαυτοῦς.

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

Jas 1:23 ὅτι εἴ τις ἀκροατὴς λόγου ἐστὶν καὶ οὐ ποιητὴς, οὗτος ἔοικεν ἀνδρὶ κατανοοῦντι τὸ πρόσωπον τῆς γενέσεως αὐτοῦ ἐν ἐσόπτρῳ,

²³For if someone is a hearer of the word and not a doer, he is like a man who was contemplating¹⁸ his born face¹⁹ in the mirror:

Jas 1:24 κατενόησεν γὰρ ἑαυτὸν καὶ ἀπελήλυθεν καὶ εὐθέως ἐπελάθετο ὅποῖος ἦν.

²⁴for 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 οὐκ²⁰ ἀκροατὴς ἐπιλησμονῆς γενόμενος ἀλλὰ ποιητὴς ἔργου, οὗτος μακάριος ἐν τῇ ποιήσει αὐτοῦ ἔσται.

"Ἰστε ἀδελφοί μου ἀγαπητοί. καὶ ἔστω	81
"Ἰστε ἀδελφοί μου ἀγαπητοί. ἔστω	1175 1243 2492* VS
"Ἰστε ἀγαπητοί μου ἀδελφοί καὶ ἔστω	33 cop ^{sa} mss,bo ^{mss}
ἀδελφοί ἀγαπητοί. ἔστω	ℓ596
-----ἀδελφοί μου ἀγαπητοί. ἔστω	0246
lac	ᾱ ²⁰ ᾱ ²³ ᾱ ⁵⁴ ᾱ ⁷⁴ ᾱ ¹⁰⁰ 048 0166 0173

¹⁵ **1:19b** The NA29 text has, "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.

¹⁶ **1:20** txt οὐ κατεργάζεται C* L P 049 056 0142 0246 323 945 1175 1241 1243 1448 1505 1611 1678 1735 1739 1852 2138 2298 2464 2492^z 2805 antioch ath ps-oec TR AN RP NA29 {} // οὐκ ἐργάζεται X A B C³ K Ψ 81 93 522 2344 ℓ596 dam did TG WH VS SBL // κατεργάζεται 2492^T // indeterminate lat cop syr // lac ᾱ²⁰ ᾱ²³ ᾱ⁵⁴ ᾱ⁷⁴ ᾱ¹⁰⁰ 048 0166 0173 33. There is no mention in the apparatuses as to what the reading of the first corrector of Codex C is.

¹⁷ **1:22** txt μόνον ἀκροαταὶ ᾱ⁷⁴ X A(*f) B C K L P Ψ 049 056 0142 945 1175 1241 1243 1678 1735 1739 2298 2344 2464 2492 2805 dam ps-oec TR AN RP VS NA29 {} // ἀκροαταὶ μόνον B 1448 1505 1611 1852 2138 lat-f,v syr^{p,h} TG WH SBL // indeterminate cop // lac ᾱ²⁰ ᾱ²³ ᾱ⁵⁴ ᾱ¹⁰⁰ 048 0166 0173 0246 33.

¹⁸ **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.

¹⁹ **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.

²⁰ **1:25a** txt οὗτος οὐκ K L P Ψ 049 056 0142 1448 1505 1611 1678^z 2138 syr^h ps-oec TR AN RP // καὶ οὐκ 323 cop? eth? // οὗτος 1678^T // οὐκ X A B C 0173 33 81 945 1175 1241 1243 1735 1739 1852 2298 2344 2464 2805 ℓ596 lat-f,v syr^p cop? eth? TG WH VS SBL NA29 {} // lac ᾱ²⁰ ᾱ²³ ᾱ⁵⁴ ᾱ⁷⁴ ᾱ¹⁰⁰ 048 0166 0246

²⁵But 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.²¹

¶

Jas 1:26 Εἴ τις δοκεῖ θρησκὸς εἶναι ἐν ὑμῖν,²² μὴ χαλιναγωγῶν γλῶσσαν αὐτοῦ²³ ἀλλὰ, ἀπατῶν καρδίαν αὐτοῦ.²⁴ Τούτου μάταιος ἡ θρησκεία.

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

²¹ **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.

²² **1:26a** txt εἶναι ἐν ὑμῖν K L 049 056 0142 2492 cyr ps-oec TR AN RP // εἶναι ἐν ἡμῖν 2298 // εἶναι X A B C P Ψ 0173 33 81 323 945 1175 1241 1243 1448 1505 1611 1735 1739 1852 2138 2344 2464 2805 ℓ596 lat-s,f,v cop^{sa,bo} syr^{p,h} eth TG WH VS SBL NA29 { \ } // lac p²⁰ p²³ p⁵⁴ p⁷⁴ p¹⁰⁰ 048 0166 0246

²³ **1:26b** txt αὐτοῦ K L Ψ 056 0142 33 81 93 307 323 468 945 1241 1243 1448 1678 1735 1739 2298 2344 2464 2492 2805 ℓ596 antioch cyr ps-oec TR TG AN VS RP SBL NA29 { \ } // αὐτου X A C // αὐτοῦ 049^{vid} // ἑαυτοῦ B P 0173^{vid} 1175 1505 1611 1852 2138 WH // indeterminate lat cop syr // lac p²⁰ p²³ p⁵⁴ p⁷⁴ p¹⁰⁰ 048 0166 0246.

²⁴ **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 ℓ596 antioch cyr ps-oec TR TG SCR AN VS RP SBL NA29 { \ } // καρδίαν αὐτοῦ DP // καρδιαν αυτου X A P 049 0173 // καρδίαν ἑαυτοῦ B C 1505 1852 2805 WH // καρδίαν 1611 // indeterminate lat cop syr // lac p²⁰ p²³ p⁵⁴ p⁷⁴ p¹⁰⁰ 048 0166 0246

Jas 1:27 θρησκεία καθαρὰ καὶ ἀμίαντος παρὰ τῷ²⁵ Θεῷ καὶ πατρὶ αὕτη ἐστίν, ἐπισκέπτεσθαι ὀρφανούς καὶ χήρας ἐν τῇ θλίψει αὐτῶν, ἄσπιλον ἑαυτὸν 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,²⁶ 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.²⁷

Jas 2:2 ἐὰν γὰρ εἰσέλθῃ εἰς τὴν²⁸ συναγωγὴν ὑμῶν ἀνὴρ χρυσοδακτύλιος ἐν ἐσθῆτι λαμπρᾷ, εἰσέλθῃ δὲ καὶ πτωχὸς ἐν ῥυπαρᾷ ἐσθῆτι,

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,

²⁵ **1:27a** txt τῷ θεῷ ϣ⁷⁴ Ⲛ^Z A B C* P Ψ 33 35*^{vid} 81 945 1241 1243 1448 1505 1611 1735 1739 1852 2080 2138 2298 2344 2492 antioch cyr dam epiph ps-oc TR TG SCR WH AN VS SBL NA29 {\} // θεῷ Ⲛ^T C² K L 049 056 0142 35^c 93 307 323 1175 1678 2464 2805 596 cyr did RP // *indeterminate* lat cop syr // lac ϣ²⁰ ϣ²³ ϣ⁵⁴ ϣ¹⁰⁰ 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. Here is 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 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, θεῷ only occurs here as the object of a preposition; the other 3 occurrences of θεῷ in Jas occur as objects of finite verb forms (Jas 2:23; 4:7; 4:8). In fact, nowhere else in James does θεος occur with the article as the object of any preposition. On the other hand, in James 1:13 we find the only other instance of θεος as object of a preposition in that book, and guess what? -- it is ἀπο θεου without an article, just as in the construction of Jas 1:27!"

²⁶ **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.

²⁷ **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.

²⁸ **2:2** txt εἰς τὴν Ⲛ^Z A K L P 049 056 0142 33 81 93 307 945 1241 1243 1448^Z 1678 1735 1739 1852 2298 2344 2464 2492 2805 596 TR AN RP // εἰς Ⲛ^T B C Ψ 1175 1448^T 1505 1611 2138 TG WH VS SBL NA29 {\} // *indeterminate* lat cop syr // lac ϣ²⁰ ϣ²³ ϣ⁵⁴ ϣ⁷⁴ ϣ¹⁰⁰ 048 0166 0173 0246

Jas 2:3 καὶ ἐπιβλέψητε²⁹ ἐπὶ τὸν φοροῦντα τὴν ἐσθῆτα τὴν λαμπρὰν καὶ εἶπητε αὐτῷ³⁰ Σὺ κάθου ὧδε καλῶς, καὶ τῷ πτωχῷ εἶπητε· Σὺ στήθι ἐκεῖ, ἢ κάθου ὧδε³¹ ὑπὸ τὸ ὑποπόδιόν μου,

³and you look over the one wearing the bright clothes and tell him, "You take this good seat here," and to the poor one you say, "You stand there," or, "Sit here below my footstool,"

Jas 2:4 καὶ³² οὐ διεκρίθητε 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 Θεὸς ἐξελέξατο τοὺς πτωχοὺς τοῦ κόσμου τούτου³³ πλουσίους ἐν πίστει καὶ κληρονόμους τῆς βασιλείας ἧς ἐπηγγέιλτο τοῖς ἀγαπῶσιν 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 ἠτιμάσατε τὸν πτωχόν. οὐχ οἱ πλούσιοι καταδυναστεύουσιν ὑμῶν, καὶ αὐτοὶ ἔλκουσιν ὑμᾶς εἰς κριτήρια;

⁶You though have devalued the poor.³⁴ Is it not the rich who trouble you, and they who summon you into courts?

Jas 2:7 οὐκ αὐτοὶ βλασφημοῦσιν τὸ καλὸν ὄνομα τὸ ἐπικληθὲν ἐφ' ὑμᾶς;

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

Jas 2:8 Εἰ μέντοι νόμον τελεῖτε 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.

²⁹ **2:3a** txt και ἐπιβλέψητε N A K L P 049 056 0142 33 81 1735 2344 1596 lat-v cops^{sa,bo} antioch ps-oc TR TG AN RP // __ ἐπιβλέψητε P⁷⁴ // ἐπιβλέψητε δε B C P Ψ 945 1175 1241 1243 1448 1505 1611 1739 1852 2138(*f) 2298 2464 2492 2805 lat-f syr^h WH VS SBL NA29 {} // either syr^p // lac P²⁰ P²³ P⁵⁴ P¹⁰⁰ 048 0166 0173 0246

³⁰ **2:3b** txt εἶπητε αὐτῷ K L P 049 056 0142 945 1241 1739 2298 2492 lat-t syr^p cops^{sa,bo} antioch ps-oc TR AN RP // εἶπητε P^{74vid} N A B C Ψ 33 81 1175 1243 1448 1505 1611 1735 1852 2138 2344 2805 lat-s,f,v cop^{bo}mss syr^h TG WH VS SBL NA29 {} // lac P²⁰ P²³ P⁵⁴ P¹⁰⁰ 048 0166 0173 0246

³¹ **2:3c** txt ἐκεῖ ἢ κάθου ὧδε N K L P 049 056 0142 1735 1448^Z 2344 2464 2805 syr^p cop^{bo} ps-oc TR AN RP // ἢ κάθου ὧδε cops^{sa}mss // ἐκεῖ και κάθου ὧδε C² cops^{sa}mss // ἐκεῖ __ κάθου ὧδε P⁷⁴ // ἐκεῖ ἢ κάθου A Ψ 33 81 1448^T 1505 1611 2138 lat-v syr^h cops^{sa}mss eth cyr TG VS UBS4 // ἐκεῖ και κάθου C* // ἢ κάθου ἐκεῖ B 945 1175 1241 1243 1739 1852 2298 2492 lat-f cops^{sa}mss WH SBL NA29 {C} // lac P²⁰ P²³ P⁵⁴ P¹⁰⁰ 048 0166 0173 0246. Quite interesting is the reading of C*, στήθι ἐκεῖ καὶ κάθου, "stop there and sit below my footstool."

³² **2:4** txt και οὐ διεκρίθητε K L P 049 056 0142 5 93 307 468 1678 2464 ps-oc TR AN RP NA29 {} // οὐ διεκρίθητε N A B^Z C 33 81 945 1175^f 1241 1243 1448 1505 1611 1735 1739 2080 2138 2298 2344 2492 2805 1596 lat-v syr^{p,h} eth antioch cyr TG WH VS UBS4 SBL // οὐχὶ διεκρίθητε Ψ // διεκρίθητε B^{txt} 1852 lat-f // και διεκρίθητε 323//? cop // lac P²⁰ P²³ P⁵⁴ P⁷⁴ P¹⁰⁰ 048 0166 0173 0246.

³³ **2:5** txt τοῦ κόσμου τούτου ps-oc TR // τοῦ κόσμου__ lat-s,f // τοῦ κόσμου A² C² K L P Ψ 049 056 0142 1243 1448 1505 1611 2138 2492 AN RP // τῷ κόσμῳ N A* B C* 33 945 1175 1739 2298 2344 2805 (syr^h) TG WH VS SBL NA29 {} // και τῷ κόσμῳ 1241 // ἐν τῷ κόσμῳ 323 lat-v? // ___ῷ κόσμῳ P⁷⁴ // indeterminate syr^p cop // lac P²⁰ P²³ P⁵⁴ P¹⁰⁰ 048 0166 0173 0246

³⁴ **2:6** Blass says the definite article in τὸν πτωχόν is anaphoric, in reference back to verse 2, where a rich man and a poor man enter. You have devalued that beggar. Or dishonored 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.

Jas 2:9 εἰ δὲ προσωποληπτεῖτε,³⁵ ἁμαρτίαν 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 τηρήσει, πταίσει ³⁶ δὲ ἐν ἐνί, γέγονεν πάντων ἔνοχος.

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

³⁵ 2:9 txt προσωποληπτεῖτε B² K L P Ψ 33 323 945 1241 1243 1448 1505 1611 1678 1735 1739 1852 2138 2298 2344 2492 2805 TR AN VS RP // προσωποληπεῖτε 81 // προσωπολημπεῖτε ρ⁷⁴vid ⚭ A B* C 1175 TG WH SBL NA29 {} // lac ρ²⁰ ρ²³ ρ⁵⁴ ρ¹⁰⁰ 048 0166 0173 0246

³⁶ 2:10 txt

τηρήσει, πταίσει	K L P 049 056 323 1243 1678 2805 ℓ596 ^c TR VS RP
τελέσει, πταίσει	Ψ 81 945 1241 1735 ^c 2298 (ioh-clim leont-n τελέσει transposed to after γαρ)
τηρήσει, παύσει	2492
τελέσει, πταίση	2344 ^{vid}
τελέσει, πεση	1735*
τελεση, πταίσει	1739
τελεση, πταίση	cyr
-----εσ_	ρ ⁷⁴
τηρήσει, πταίση	0142
τηρήση, πταίσει	1852
τηρήση, πταίση	⚭ B C ps-caes ^T ps-oec zoz TG WH AN SBL NA29 {}
τηρη, πταίση	1175
πληρώσει, πταίση	A 2138* ^{vid}
πληρώσει, πταίσει	1448 1505 1611 ℓ596* ps-caes ^{mss}
πληρώσας τηρήσει, -----	33
lac	ρ ²⁰ ρ ²³ ρ ⁵⁴ ρ ¹⁰⁰ 048 0166 0173 0246.

Jas 2:11 ὁ γὰρ εἰπὼν Μὴ μοιχεύσης³⁷ εἶπεν καὶ Μὴ φονεύσης εἰ δὲ οὐ μοιχεύσεις, φονεύσεις³⁸ δέ, γέγονας παραβάτης νόμου.

¹¹For that which says "Do not commit adultery" also says "Do not commit murder." So if you do not commit adultery, but you commit murder, you have become a violator of the law.
Jas 2:12 οὕτως λαλεῖτε καὶ οὕτως ποιεῖτε ὡς διὰ νόμου ἐλευθερίας μέλλοντες κρίνεσθαι.

¹²Speak 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 ἀνίλεως³⁹ τῷ μὴ ποιήσαντι ἔλεος· κατακαυχᾶται ἔλεος⁴⁰ κρίσεως.

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

³⁷ 2:11a txt

μη μοιχεύσης εἶπεν καὶ μη φονεύσης A B K P 93 323 1175^c 1678^c 1735 1596 cyr ps-oec TR TG AN VS SBL NA29 {}
μη μοιχευσις ειπεν και μη φονευ___ 33
μη μοιχεύσης εἶπεν καὶ οὐ φονεύσης Ψ
μη μοιχευσις ειπεν και μη φονευσης X
μη μοιχεύσεις εἶπεν καὶ μη φονευσης L 049 81 1175**vid*
μη μοιχεύσεις εἶπεν καὶ μη φονεύσεις 1678**vid* 2344 RP
μη φονεύσης εἶπεν καὶ μη μοιχεύσης C 945 1739 1852 2298 2492 arm
μη φονεύσης εἶπεν καὶ οὐ μοιχεύσεις 1448 1505^c 1611 2138
μη φονεύσης εἶπεν καὶ οὐ μοιχεύσης 1505* 2805
μη φονεύσεις εἶπεν καὶ μη μοιχεύσης 1241
lac p²⁰ p²³ p⁵⁴ p⁷⁴ p¹⁰⁰ 048 056 0142 0166 0173 0246 1243

³⁸ 2:11b txt

εἰ δὲ οὐ μοιχεύσεις, φονεύσεις 81 1448 1505 1611 1852 2138 2344 2805 TR AN RP
εἰ δὲ οὐ μοιχεύεις, φονεύεις X A B C K Ψ 307 1678 cop^{bo} cyr TG WH VS SBL NA29 {}
εἰ δὲ οὐ μοιχεύσεις, μεν φονεύσεις 33^c*vid*
[...] μοιχεύσεις, μεν φονεύσεις 33*
εἰ μεν οὐ μοιχεύσεις, φονεύσεις cop^{sa} ?
εἰ δὲ οὐ μοιχεύσης, φονεύσεις 1596
εἰ δὲ οὐ μοιχεύσης, φονεύσης L 049 1735
εἰ δὲ οὐ μοιχεύσης, φονεύσεις 323
εἰ δὲ οὐ φονεύεις, μοιχεύεις 1175^T 1241 1739 2298
εἰ δὲ οὐ φονεύσεις, μοιχεύσεις 945
εἰ δὲ οὐ φονεύσης, μοιχεύσεις 2492**vid*
εἰ δὲ οὐ φονεύσης, μοιχεύσης P
εἰ δὲ οὐ φονεύσεις, μοιχεύεις 1175^Z

lac p²⁰ p²³ p⁵⁴ p⁷⁴ p¹⁰⁰ 048 056 0142 0166 0173 0246 1243

³⁹ 2:13a txt ἀνίλεως L Ψ 049 056 0142 33 93 323 1611 2138^c 2805 1596 chrys cyr dam nil-anc ps-oec TR // ἀνέλεος
p⁷⁴ X A B C K 81 307 945 1175 1241 1243 1448 1505 1678 1735 1739 1852 2138**vid* 2298 2344 2492 cop^{sa,bo} apoll dam
isid ps-caes ps-oec TG WH AN VS RP SBL NA29 {} // indeterminate P lat syr // lac p²⁰ p²³ p⁵⁴ p¹⁰⁰ 048 0166 0173 0246

⁴⁰ 2:13b txt ἔλεος p⁷⁴ X A B 945 1505 1739^Z 2080 2138 cyr dam hes-h phot TR TG WH AN VS SBL NA29 {} // ἔλεον C
K L Ψ 049 056 0142 33 81 1175 1241 1243 1448 1611 1735 1739^T 1852 2298 2344 2492 2805 SCR RP // indeterminate lat
syr cop // lac p²⁰ p²³ p⁵⁴ p¹⁰⁰ P 048 0166 0173 0246

¶

Jas 2:14 Τί τὸ ⁴¹ ὄφελος, ἀδελφοί μου, ἐὰν πίστιν λέγῃ τις ἔχειν ἔργα δὲ μὴ ἔχη; μὴ δύναται ἡ 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 ⁴² ἀδελφὸς ἢ ἀδελφὴ γυμνοὶ ὑπάρχωσιν καὶ λειπόμενοι ὧσιν⁴³ τῆς ἐφημέρου τροφῆς,

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

Jas 2:16 εἴπη δέ τις αὐτοῖς ἐξ ὑμῶν· Ὑπάγετε ἐν εἰρήνῃ, θερμαίνεσθε καὶ χορτάζεσθε, μὴ δῶτε δὲ αὐτοῖς τὰ ἐπιτήδεια τοῦ σώματος, τί τὸ ⁴⁴ ὄφελος;

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

Jas 2:17 οὕτως καὶ ἡ πίστις, ἐὰν μὴ ἔργα ἔχη, ⁴⁵ νεκρά ἐστὶν καθ' ἑαυτήν.

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

⁴¹ **2:14** txt Τί τὸ ⁷⁴ ⲛ A C² K L Ψ 049 056 0142 33 81 323 945 1241 1448 1505 1611 1678 1735 1739 1852 2138 2298 2344 2492 2805 lat-s cyr ps-oec TR TG AN VS RP NA29 {} // Τί B C* 1175 1243 WH SBL // *indeterminate* lat-rell. syr cop // lac ²⁰ ²³ ⁵⁴ ¹⁰⁰ P 048 0166 0173 0246. The reading of ⁷⁴ ⲛ here is fairly certain. Visible are _ι το.

⁴² **2:15a** txt ἐὰν δε A C K L Ψ 049 056 0142 1175 1448 1505 1611 2138 2298 2344 ps-oec lat-v syr^h cop^{bo}mss TR AN RP // ἐὰν γαρ 1735 cyr cop^{sa} // ἐὰν ⲛ B 33 81 323 945 1241 1243 1678 1739 1852 2492 2805 antioch did lat-s,f cop^{bo} TG WH VS SBL NA29 {} // *indeterminate* syr^p // lac ²⁰ ²³ ⁵⁴ ⁷⁴ ¹⁰⁰ P 048 0166 0173 0246

⁴³ **2:15b** txt λειπόμενοι ὧσιν A L P Ψ 049 056 0142 33 81 323 945 1241 1448 1505 1611 1678 1739 2138 2298 2344 cyr ps-oec TR AN RP NA29 {} // λιπομενοι ὧσιν 93 // λειπόμενοι ⲛ B C K 1735 1852 2492 2805 syr^h antioch dam did TG WH VS SBL // λιπομενοι 1175 1243 // *indeterminate* lat-s,f,v syr^p cop // lac ²⁰ ²³ ⁵⁴ ⁷⁴ ¹⁰⁰ P 048 0166 0173 0246. Perhaps the reading with ὧσιν was too difficult, being plural.

⁴⁴ **2:16** txt τί τὸ C² rell. greek antioch cyr ps-oec TR TG AN VS RP NA29 {} // τί B C* 631 1175 1596 dam WH SBL // omit 1827 // *indeterminate* lat syr cop // lac ²⁰ ²³ ⁵⁴ ⁷⁴ ¹⁰⁰ P 048 0166 0173 0246 1846 160 1156 1590 11126 11442

⁴⁵ **2:17** txt ἐὰν μη ἔργα ἔχη L 049 93 323 1739 ps-oec TR AN RP // ἐὰν μη ἔργα A* // ἐὰν μη ἔχη ἔργα ⁵⁴vid ⲛ A² B C K 056 0142 33 81 307 945 1175 1241 1243 1448 1505 1611 1678 1735 1852 2298 2344 2492 1596 syr^h TG WH VS SBL NA29 {} // ἐὰν μη ἔχη τα ἔργα Ψ // εαν απεχη εργα 2138 // χωρίς τῶν ἔργων 2805 lat-FU.IS // *indeterminate* lat-s,f,v syr cop // lac ²⁰ ²³ ⁵⁴ ⁷⁴ P 048 0166 0173 0246

Jas 2:18 Ἀλλ' ἐρεῖ τις· Σὺ πίστιν ἔχεις, ἀγῶ ἔργα ἔχω· δεῖξόν μοι τὴν πίστιν σου χωρὶς⁴⁵ τῶν ἔργων σου,⁴⁶ ἀγῶ δεῖξω σοι ⁴⁷ ἐκ τῶν ἔργων μου τὴν πίστιν μου.⁴⁸

¹⁸Someone will rightly 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 σὺ πιστεύεις ὅτι ὁ Θεὸς εἷς ἐστίν;⁴⁹ καλῶς ποιεῖς· καὶ τὰ δαιμόνια πιστεύουσιν καὶ φρίσσουν.

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

Jas 2:20 θέλεις δὲ γινῶναι, ὧ ἄνθρωπε κενέ, ὅτι ἡ πίστις χωρὶς τῶν ἔργων νεκρά⁵⁰ ἐστίν;

⁴⁶ 2:18a txt

τὴν πίστιν σου χωρὶς τῶν ἔργων σου	C 1175 1243 1852 2492 eth ^{mss} TR
τὴν πίστιν σου ἐκ τῶν ἔργων σου	K L 049 056 ^c 0142 323 945 1448 ^c 1611 ^c 1678 2298 lat-c,ar AN HF BG RP
τὴν πίστιν ἐκ τῶν ἔργων	ϣ ^{54vid}
τὴν πίστιν σου ἔργων σου	056*
τὴν πίστιν σου	ps-oec
τὴν πίστιν σου χωρὶς τῶν ἔργων	Ⲙ A B P ^{vid} Ψ 33 ^{vid} 81 1241 1448 ^{vid} 1505 1611* 1735 1739 2138 2344 2805 lat-v cop ^{sa,bo} syr ^{p,h} WH VS SBL TH NA29 { }
τὴν πίστιν χωρὶς τῶν ἔργων σου	ℓ596 eth ^{mss}
(τὴν) πίστιν χωρὶς τῶν ἔργων	lat-f
lac	ϣ ²⁰ ϣ ²³ ϣ ⁵⁴ ϣ ⁷⁴ P 048 0166 0173 0246 33

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 here, 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.

⁴⁷ 2:18b txt δεῖξω σοι ϣ⁷⁴ A C K L Ψ 049 056 0142 33 81 323 945 1241 1678 1735 1739 2298 (2344 δεῖξον) lat-v syr^{p,h} ps-oec TR AT RP // σοι δεῖξω Ⲙ B 1175 1243 1448 1505 1611 1852 2138 2492 2805 lat-pel VS TG WH SBL NA29 { } // lac ϣ²⁰ ϣ²³ ϣ⁵⁴ P 048 0166 0173 0246

⁴⁸ 2:18c txt

ἐκ τῶν ἔργων μου τὴν πίστιν μου	ϣ ⁷⁴ A K L P ^{vid} 049 056 0142 945 1448 ^c 1611 ^Z 1678 1735 2298 2344 2805 lat-g eth ps-oec TR AN RP
ἐκ τῶν ἔργων μου τὴν πίστιν	Ⲙ B C Ψ 33 81 1175 1241 1243 1448* 1505 1611 ^T 1739 1852 2138 2492 ℓ596 WH VS TG SBL NA29 { }
ἐκ τῶν ἔργων τὴν πίστιν μου	lat-v syr ^h
ἐκ τῶν ἔργων τὴν πίστιν	2495 lat-f
τὴν πίστιν μου ἐκ τῶν ἔργων μου	six minuscules and syr ^p
τὴν πίστιν μου χωρὶς τῶν ἔργων μου	cop ^{sams}
τὰ ἔργα μου ἐκ τῆς πίστεως	322 323
lac	ϣ ²⁰ ϣ ²³ ϣ ⁵⁴ P 048 0166 0173 0246

⁴⁹ 2:19 txt ὁ θεὸς εἷς ἐστίν K² L 049 056 0142 1448 lat-g? cyr did ps-oec TR AN RP // θεὸς εἷς ἐστίν 93 lat-g? anast-s // ὁ θεὸς ἐστίν K* // θεὸς ἐστίν 365 phot // εἷς ἐστίν ὁ θεὸς ϣ⁷⁴ Ⲙ A 1735 ℓ596 lat-v anast-s cyr TG SBL NA29 { } // εἷς ἐστίν θεὸς 945 1241 1739 2298 lat-v // ἐστίν θεὸς Ψ ath // εἷς ὁ θεὸς lat-f,t cyr // εἷς ὁ θεὸς ἐστίν C 33^{vid} 81 1175 1243 2344 2492 2805 lat-s? VS // εἷς θεὸς ἐστίν B 1505 1611 1852 2138 lat-s? WH // indeterminate syr^p cop // lac ϣ²⁰ ϣ²³ ϣ⁵⁴ ϣ¹⁰⁰ P 048 0166 0173 0246

⁵⁰ 2:20 txt νεκρά Ⲙ A C² K L P Ψ 33 81 1241 1448 1505 1611 1735 1852 2138 2298 2344 2492 2805 lat-t syr^{p,h} cop^{bo} eth aug cyr ps-oec TR AN VS RP // ἀργή B C* 323 945 1175 1243 1739 lat-v cop^{sa} TG WH SBL NA29 {B} // κενή ϣ⁷⁴ lat-f // lac ϣ²⁰ ϣ²³ ϣ⁵⁴ ϣ¹⁰⁰ 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 itff vg cop^{sa} arm, but may also involve a subtle play on words (ἔργων ἀργή [ἄ + ἐργή]). The singular error of ϣ⁷⁴ (κενή) was suggested by the preceding κενέ."

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

Jas 2:21 Ἀβραὰμ ὁ πατὴρ ἡμῶν οὐκ ἐξ ἔργων ἐδικαιώθη, ἀνεέγκας 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 συνήργει τοῖς ἔργοις αὐτοῦ καὶ ἐκ τῶν ἔργων ἡ πίστις ἐτελειώθη,

²²See how faith was working together with his works, and through his works his faith was made complete?

Jas 2:23 καὶ ἐπληρώθη ἡ γραφή ἡ λέγουσα· Ἐπίστευσεν δὲ Ἀβραὰμ τῷ Θεῷ, καὶ ἐλογίσθη αὐτῷ εἰς δικαιοσύνην, καὶ φίλος Θεοῦ ἐκλήθη.

²³Thus also was completed the scripture which says, "And Abraham believed God, and it was credited to him as righteousness." And he was called a friend of God.

Jas 2:24 ὁρᾶτε τοίνυν ⁵¹ ὅτι ἐξ ἔργων δικαιοῦται ἄνθρωπος καὶ οὐκ ἐκ πίστεως μόνον.

²⁴You should see then that a person is justified by works and not by faith alone.

Jas 2:25 ὁμοίως δὲ καὶ Ῥαὰβ ἡ πόρνη οὐκ ἐξ ἔργων ἐδικαιώθη, ὑποδεξαμένη τοὺς ἀγγέλους⁵² καὶ ἑτέρα ὁδῷ ἐκβαλοῦσα;

²⁵And in the same way Rahab the prostitute, was she not also justified by works, when she sheltered the messengers and sent them out by another way?

Jas 2:26 ὡσπερ γὰρ τὸ σῶμα χωρὶς πνεύματος νεκρὸν ἐστίν, οὕτως καὶ ἡ πίστις χωρὶς τῶν ἔργων⁵³ νεκρά ἐστίν.

²⁶For just as a body without the spirit is dead, so also faith without works is dead.

Chapter 3

¶

Jas 3:1 Μὴ πολλοὶ διδάσκαλοι γίνεσθε, ἀδελφοί μου, εἰδότες ὅτι μεῖζον κρίμα ληψόμεθα

¹Not many should be⁵⁴ teachers, my brethren, knowing we will receive a stricter judgment.⁵⁵

⁵¹ **2:24** txt ὁρᾶτε τοίνυν ὅτι K L 049 056 0142 323 1448^Z 2298 lat-pel ps-oc TR AN RP // ὁρᾶτε ὅτι **ⲛ** A B C P Ψ 33 81 307 945 1175 1241 1243 1448^T 1505 1611 1678 1735 1739 1852 2138 2344 2492 2805 Ʃ596 lat-f,v syr^{p,h} cop^{sa,bo} eth TG WH VS SBL NA29 {} // ὁρᾶτε οὕτως 206 429 522 630 1799 2200 // lac **ⲡ**²⁰ **ⲡ**²³ **ⲡ**⁵⁴ **ⲡ**⁷⁴ **ⲡ**¹⁰⁰ 048 0166 0173 0246.

⁵² **2:25** txt τοὺς ἀγγέλους **ⲡ**⁵⁴? **ⲡ**^{7avid} **ⲛ** A B K^T P Ψ 049 056 0142 (33^{vid} ἀγγέλους) 81 307^T 323 1175 1243 1448 1505 1611 1735 1852 2138 2344 2492 lat-v syr^{ht} cop^{sa} ps-oc TR TG WH AN VS RP SBL NA29 {} // τοὺς ἀγγέλους τοῦ Ἰσραὴλ 61 326 1837 Ʃ1281 // τοὺς ἀγγέλους Ἰησοῦ **ⲡ**⁵⁴? 996 1661 // τοὺς κατασκόπους C K^Z L 307^Z 945 1241 1678^Z 1739 2298 2805 Ʃ596 syr^p (cop^{bo} eth) arm geo slav // τοὺς κατασκόπους τοῦ Ἰσραὴλ 61 326 1837 Ʃ1281 // τοὺς κατασκόπους Ἰησοῦ syr^{hmar} // τοὺς ἀγγέλους κατασκόπους 918^Z // ἀγγέλους κατασκόπους 918^T // κατασκόπους ἐκ τῶν δώδεκα φύλων τῶν υἱῶν Ἰσραὴλ lat-f // lac **ⲡ**²⁰ **ⲡ**²³ **ⲡ**¹⁰⁰ 048 0166 0173 0246 1678^T The word κατασκόπους (spies) from Hebrews 11:31. The reading of **ⲡ**⁵⁴ is uncertain as to whether or not it contains the article.

⁵³ **2:26** txt τῶν ἔργων A C K L P 049 056 0142 33 323 945 1175 1241 1243 1678 1735 1739 2298 2344 2492 2805 Ʃ596 cop^{sa,bo} eustr greg-naz ps-oc TR [TG] AN RP // ἔργων **ⲡ**²⁰ **ⲡ**⁷⁴ **ⲛ** B Ψ 81 1448 1505 1611 1852 2138 WH VS SBL NA29 {} // lac **ⲡ**²³ **ⲡ**⁵⁴ **ⲡ**¹⁰⁰ 048 0166 0173 0246

⁵⁴ **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 2nd person plural, the writer is talking about a 1st person plural issue over all.

Jas 3:2 πολλὰ γὰρ πταίομεν ἅπαντες. εἴ τις ἐν λόγῳ οὐ πταίει, οὗτος τέλειος ἀνὴρ, δυνατὸς χαλιναγωγῆσαι καὶ ὅλον τὸ σῶμα.

²For we all stumble on many occasions. If someone does not stumble in speech, he is a perfect man, able to bridle the whole rest of his body.

Jas 3:3 ἰδοῦ⁵⁶ τῶν ἵππων τοὺς χαλινοὺς εἰς τὰ στόματα βάλλομεν πρὸς⁵⁷ τὸ πείθεσθαι αὐτοὺς ἡμῖν, καὶ ὅλον τὸ σῶμα αὐτῶν μετάγομεν.

³Behold, we place bits in the mouths of horses to make them obey us, and we steer the whole rest of their body.

Jas 3:4 ἰδοῦ καὶ τὰ πλοῖα, τηλικαῦτα ὄντα καὶ ὑπὸ σκληρῶν ἀνέμων⁵⁸ ἐλαυνόμενα, μετάγεται ὑπὸ ἐλαχίστου πηδαλίου ὅπου ἂν⁵⁹ ἡ ὁρμὴ τοῦ εὐθύνοντος βούληται.⁶⁰

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

Jas 3:5 οὕτως καὶ ἡ γλῶσσα μικρὸν μέλος ἐστὶν καὶ μεγαλαυχεῖ.⁶¹ Ἴδοῦ ὀλίγον⁶² πῦρ ἡλίκην ὕλην ἀνάπτει·

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.

⁵⁵ **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."

⁵⁶ **3:3a** txt ἰδοῦ 1874 ps-oec TR // ἴδε 056 0142 81 945 1175 1241 1448 1505 1739 2138 2298 lat-ps-am,fi syr^hms^s cop^{sa} AN RP // εἰ δε B² L Ψ 049 33 93 307 1243 1611 1678 1735 1852 2344 2492 2805 dam ps-oec lat-f,v cop^{b0} TG WH VS SBL NA29 {C} // εἰ δε γαρ **κ*** syr^{p,h}ms (could also be itacism for ἴδε γαρ) // indeterminate εἰ δε, εἰδε, or ἴδε **κ² A B^{*} C K P** (because of the possibility of itacism) // indeterminate lat-s // lac **ϣ²⁰ ϣ²³ ϣ⁵⁴ ϣ⁷⁴ ϣ¹⁰⁰** 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 B² L Ψ 049 056 0142.

⁵⁷ **3:3b** txt πρὸς A K L P Ψ 049 056 0142 33^{vid} 81 323 1175 1448 1505 1611 1678 1852 2138 2344 2805 syr^h ps-oec TR AN VS RP // εἰς **κ B C Ψ** 945 1241 1735 1739 2298 **ℓ596** dam TG WH SBL NA29 {} // lac **ϣ²⁰ ϣ²³ ϣ⁵⁴ ϣ⁷⁴ ϣ¹⁰⁰** 048 0166 0173 0246

⁵⁸ **3:4a** txt σκληρῶν ἀνέμων A L Ψ 049 33 93 323 459 468 945 1241 1735 1739 2298 2344 ps-oec TR AN RP // ἀνέμων σκληρῶν **κ B C K P** 056 0142 81 180 307 1175 1243 1448 1505 1611 1678 1852 2080 2138 2492 2805 **ℓ596** dam TG WH VS SBL NA29 {} // indeterminate lat syr cop // lac **ϣ²⁰ ϣ²³ ϣ⁵⁴ ϣ⁷⁴ ϣ¹⁰⁰** 048 0166 0173 0246.

⁵⁹ **3:4b** txt ὅπου ἂν A C K L P Ψ 049 056 0142 33 81 323 918^z 945 1175 1241 1243 1448 1505 1611 1678 1735 1739 1852 2138 2298 2344 2492 2805 **ℓ596** lat-s? lat-v? dam ps-oec TR AN VS RP // ὅπου **ϣ²⁰ κ B** 918^t TG WH SBL NA29 {} // indeterminate cop syr // lac **ϣ²³ ϣ⁵⁴ ϣ⁷⁴ ϣ¹⁰⁰** 048 0166 0173 0246

⁶⁰ **3:4c** βούληται A C K P Ψ 049 056 0142 323 945 1175 1241 1243 1448 1505 1611 1678 1739 1852 2138 2298 2344 2492 2805 dam ps-oec TR AN VS RP // βούλεται **κ B L** 81 1735 **ℓ596** TG WH SBL NA29 {} // βουληθη 33 lat-s? lat-v? // βούλοιτο 206 522 etc. // indeterminate cop syr // lac **ϣ²⁰ ϣ²³ ϣ⁵⁴ ϣ⁷⁴ ϣ¹⁰⁰** 048 0166 0173 0246

⁶¹ **3:5a** μεγαλαυχεῖ **ϣ²⁰ κ C² K L Ψ** 049 056 0142 323 945 1175 1241 1448 1505 1611 1678 1735 1739 1852 2138 2298 2492 2805 dam greg-agr ps-oec TR AN VS RP // μεγάλη αὐχεῖ **ϣ⁷⁴ A B C^{*} P** 33^{vid} 81 1243 2344 TG WH SBL NA29 {} // indeterminate lat syr cop // lac **ϣ²³ ϣ⁵⁴ ϣ¹⁰⁰** 048 0166 0173 0246

⁶² **3:5b** txt ὀλίγον A^{*vid} C^{*} K L Ψ 049 056 0142 33 93 307 323 945 1241 1448 1505 1611 1678 1735 1739 2138 2298 **ℓ596** dam greg-agr lat-f,v^{ms} TR AN RP // ἡλίκων **ϣ⁷⁴ κ A² B C² P** 81 1175 1243 1852 2344 2492 2805 antioch ps-oec lat-s,v TG WH VS SBL NA29 {} // indeterminate cop syr // lac **ϣ²⁰ ϣ²³ ϣ⁵⁴ ϣ¹⁰⁰** 048 0166 0173 0246

Jas 3:6 καὶ ἡ γλῶσσα πῦρ, ὁ κόσμος τῆς ἀδικίας οὕτως⁶³ ἡ γλῶσσα καθίσταται ἐν τοῖς μέλεσιν ἡμῶν, ἡ σπιλοῦσα ὅλον τὸ σῶμα καὶ φλογίζουσα τὸν τροχὸν τῆς γενέσεως καὶ φλογιζομένη ὑπὸ τῆς γεέννης.

⁶The tongue also is a flame, a world of damage.⁶⁴ The tongue is so situated among our members as contaminator of the entire body,⁶⁵ and sets on fire the circular racetrack of our existence, and is itself set on fire by Gehenna.

Jas 3:7 πᾶσα γὰρ φύσις θηρίων τε καὶ πετεινῶν ἐρπετῶν τε καὶ ἐναλίωv δαμάζεται καὶ δεδάμασται τῇ φύσει τῇ ἀνθρωπίνῃ.

⁷Indeed every race of beast, even of birds, reptiles and marine life, is being tamed or has been tamed by the human race.

Jas 3:8 τὴν δὲ γλῶσσαν οὐδεὶς δύναται ἀνθρώπων δαμάσαι.⁶⁶ ἀκατάσχετον⁶⁷ κακόν, μεστήν ἰοῦ θανατηφόρου.

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

Jas 3:9 ἐν αὐτῇ εὐλογοῦμεν τὸν Θεὸν ⁶⁸ καὶ πατέρα, καὶ ἐν αὐτῇ καταρώμεθα τοὺς ἀνθρώπους τοὺς καθ' ὁμοίωσιν Θεοῦ γεγονότας.

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

⁶³ **3:6a** txt οὕτως P 049 1448^Z 1678 2298 2805^Z ̅596 syr^{hA} ps-oc TR AN RP // οὕτως και L 056 0142 slav // omit ̅20 ̅74 ̅* A B C K ̅Ψ 81 323 945 1175 1241 1243 1448^T 1505 1611 1735 1739 1852 2138 2344 2805^T lat-s,f,v cop^{sa,bo,ac} syr^p eth TG WH VS SBL NA29 {} // ̅2 ηυ? // lac ̅23 ̅54 ̅100 048 0166 0173 0246 33.

⁶⁴ **3:6b** 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, 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.

⁶⁵ **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

⁶⁶ **3:8a** txt οὐδεὶς δύναται ἀνθρώπων δαμάσαι L 056 0142 1243 1678 2492 cyr dam ps-oc TR AN RP // οὐδεὶς δαμάσαι δύναται ἀνθρώπων ̅20^{vid} B C 945 1739 2298 syr^h TG WH SBL NA29 {} // δαμάσαι οὐδεὶς [δύναται ἀνθρώπων (?)] 33^{vid} // οὐδεὶς δύναται δαμάσαι ἀνθρώπων ̅ A K P ̅Ψ 049 93 307 1175 1241 1448 1505 1611 1735 1852 2138 2344 2805 VS // οὐδεὶς δύναται τῶν ἀνθρώπων δαμάσαι 1875 // οὐδεὶς ἀνθρώπων δαμάσαι δύναται 629^C ps-oc // οὐδεὶς ἀνθρώπων δύναται δαμάσαι 629* // οὐδεὶς δύναται δαμάσαι 468 ps-oc syr^p cop^{sa^{ms}} // οὐδεὶς δύναται 631 // indeterminate lat-s,f,v cop^{sa^{mss},bo} // lac ̅23 ̅54 ̅74 ̅100 048 0166 0173 0246

⁶⁷ **3:8b** txt ἀκατάσχετον (uncontrollable) C L ̅Ψ 049 056 0142 81 323 945 1241 1448 1505 1611 1678 1739^Z 1852 2138 2344 2492 2805 lat-s,car,hi,pel syr^h cyr dam epiph flav-c ps-oc TR AN VS RP TH♦ // ἀκατάστατον (unstable, unsettled, restless, volatile) ̅ A B K P 1175 1243 1735 1739^T 2298 lat-f,v cop^{sa,bo} WH SBL TH♦ NA29 {B} // indeterminate syr^p // lac ̅20 ̅23 ̅54 ̅74 ̅100 048 0166 0173 0246 33. 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.

⁶⁸ **3:9** txt θεον K L 049 056 0142 1243 1448 1505 1611 1678 2138 2298 2344 2492^C dam epiph ps-oc lat-v^{mss,t^{mss}} syr^h cop^{sa,bo^{pt}} TR AN RP // κύριον ̅20 ̅ A B C P ̅Ψ 33 81 945 1175 1241 1735 1739 1852 2492*^{vid} 2805 lat-f,v syr^p cop^{bo^{pt}} cyr procop TG WH VS SBL NA29 {A} // lac ̅23 ̅54 ̅74 048 0166 0173 0246.

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

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

Jas 3:11 μήτι ἡ πηγὴ ἐκ τῆς αὐτῆς ὀπῆς βρῦει τὸ γλυκὺ καὶ τὸ πικρόν;

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

Jas 3:12 μὴ δύναται, ἀδελφοί μου, συκὴ ἐλαίας ποιῆσαι ἢ ἄμπελος σῦκα; οὕτως οὐδεμία πηγὴ ἄλυκὸν καὶ ⁶⁹ γλυκὺ ποιῆσαι ὕδωρ.

¹²It is not possible, my brethren, for a fig tree to produce olives, or a grapevine figs. In the same way, neither can a spring produce both bitter water and sweet.⁷⁰

¶

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

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

⁶⁹ 3:12

οὕτως οὐδεμία πηγὴ ἄλυκὸν καὶ γλυκὺ ποιῆσαι ὕδωρ

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

l596f ps-oec syr^{h?} TR TG AN RP

οὕτως οὔτε ἄλυκὸν γλυκὺ ποιῆσαι ὕδωρ

C² Ψ 2805

οὕτως ἄλυκὸν καὶ γλυκὺ ποιῆσαι ὕδωρ

2492^T

οὕτως οὔτε ἄλυκὸν γλυκὺ ποιῆσαι ὕδωρ τίς δύναται

syr^P

οὕτως οὔτε ἄλυκὸν καὶ γλυκὺ ποιῆσαι ὕδωρ

1735

οὕτως οὐδὲ ἄλυκὸν γλυκὺ ποιῆσαι ὕδωρ

Ⲭ 81 323 1739 2344 cyr cop^{bo} lat-f,v VS

οὕτως οὐδὲ οὐδὲ ἄλυκὸν γλυκὺ ποιῆσαι ὕδωρ

33

οὕτως καὶ ἄλυκὸν γλυκὺ ποιῆσαι ὕδωρ

1241

οὔτε μία ἄλυκὸν καὶ γλυκὺ ποιῆσαι ὕδωρ

1890 2495

οὕτως οὔτε μία ἄλυκὸν καὶ γλυκὺ ποιῆσαι ὕδωρ

P syr^{h?}

οὔτε μία πηγὴ ἄλυκὸν καὶ γλυκὺ ποιῆσαι ὕδωρ

1505 2138

οὕτως οὐδεμία πηγὴ ἄλυκὸν γλυκὺ ποιῆσαι ὕδωρ

468 syr^{h?}

οὐδεμία πηγὴ ἄλυκὸν καὶ γλυκὺ ποιῆσαι ὕδωρ

1448^T

οὐ οὐδεμία πηγὴ ἄλυκὸν καὶ γλυκὺ ποιῆσαι ὕδωρ

1611

οὔτε ἄλυκὸν γλυκὺ ποιῆσαι ὕδωρ

A B C* 623^T 1175 cop^{sa} WH SBL NA29 {B}

οὐδὲ ἄλυκὸν γλυκὺ ποιῆσαι ὕδωρ

88

οὔτε ἄλυκὸν γλυκὺ ποιῆσαι ὕδωρ τίς δύναται

1852

οὔτε ἄλυκὸν ποιῆσαι ὕδωρ

1243

οὔτε ἄλυκὸν καὶ γλυκὺ ποιῆσαι ὕδωρ

2492^Z

lac

ⲩ²⁰ ⲩ²³ ⲩ⁵⁴ ⲩ⁷⁴ ⲩ¹⁰⁰ 048 0166 0173 0246

⁷⁰ 3:12 The NA29 Greek text does not repeat the word πηγῆ, 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 πικρὸν 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 NA29 reading in order to conform it to the previous pattern. If this latter is what took place, then the reading of Sinaiticus would probably most closely reflect the original, as would von Soden's text.

Jas 3:14 εἰ δὲ ζῆλον πικρὸν ἔχετε καὶ ἐριθείαν ἐν τῇ καρδίᾳ ὑμῶν, μὴ κατακαυχᾶσθε καὶ ψεύδεσθε κατὰ τῆς ἀληθείας.

¹⁴But if you have bitter jealousy and rivalry in your hearts, do not make yourselves⁷¹ superior to the truth and lie against it.

Jas 3:15 οὐκ ἔστιν αὕτη ἡ σοφία ἄνωθεν κατερχομένη,⁷² ἀλλ' ἐπίγειος, ψυχική, δαιμονιώδης·

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

Jas 3:16 ὅπου γὰρ ζῆλος καὶ ἐριθεία, ἐκεῖ ἀκαταστασία καὶ πᾶν φαῦλον πράγμα.

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

Jas 3:17 ἡ δὲ ἄνωθεν σοφία πρῶτον μὲν ἀγνή ἐστίν, ἔπειτα εἰρηνική, ἐπιεικής, εὐπειθής, μεστή ἐλέους καὶ καρπῶν ἀγαθῶν, ἀδιάκριτος, καὶ ⁷³ ἀνυπόκριτος·

¹⁷But the wisdom from above is first pure, then peace-loving, gentle, persuadable, replete with compassion and *other* good fruits, impartial, and sincere.⁷⁴

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

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

⁷¹ **3:14** These verbs are in the middle voice, which means the action of the verb is directed back upon self. "Reflexive."

⁷² **3:15** txt αὕτη ἡ σοφία ἄνωθεν κατερχομένη **κ** A B K L P Ψ 049 33 81 323 1175 1243 1678 1735 2344 2492 TR TG WH AN VS RP SBL NA29 {} // ἡ σοφία αὕτη ἄνωθεν κατερχομένη C 945 1241 1448 1505 1611 1739 1852 2138 2298 2805 ̅596 cyr did syr^h // αὕτη σοφία ἄνωθεν κατερχομένη 056 0142 // ἡ σοφία ἄνωθεν κατερχομένη 1875 // ἄνωθεν αὕτη ἡ σοφία κατερχομένη 631 epi^h // *indeterminate* lat-f,v syr cop // lac **Ɔ**²⁰ **Ɔ**²³ **Ɔ**⁵⁴ **Ɔ**⁷⁴ 048 0166 0173 0246. The reading of **Ɔ**¹⁰⁰ is either the **κ** or the 056 reading.

⁷³ **3:17a** txt καὶ ἀνυπόκριτος **Ɔ**¹⁰⁰ K L 049 056 0142 93 307 323 1175^Z 1678 ps-oc TR AN RP // ἀνυπόκριτος **Ɔ**⁷⁴ **κ** A B C P Ψ 33 81 945 1175^T 1241 1243 1448 1505 1611 1735 1739 1852 2138 2298 2344 2492 2805 ̅596 antioch dam did greg-agr lat-f,v cop^{sa,bo} syr^h eth TG WH VS SBL NA29 {} // *indeterminate* syr^p // lac **Ɔ**²⁰ **Ɔ**²³ **Ɔ**⁵⁴ 048 0166 0173 0246.

⁷⁴ **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, 3rd edition, says for ἀνυπόκριτος here, "pert. to being without pretense, genuine, sincere, lit. 'without play-acting'..."

⁷⁵ **3:18a** txt δε τῆς K 049 93 307 1448 1678 2492 ps-oc TR AN RP // δε **Ɔ**⁷⁴ **κ**² A B C L P 056 0142 33 81 323 945 1175 1241 1243 1505 1611 1735 1739 1852 2080 2138^Z 2298 2344 2805 ̅596 antioch dam greg-agr TG WH VS SBL NA29 {} // δε ο **κ**^{*} Ψ // *omit* 2138^T arm dam // lac **Ɔ**²⁰ **Ɔ**²³ **Ɔ**⁵⁴ **Ɔ**¹⁰⁰ 048 0166 0173 0246.

⁷⁶ **3:18b** Debrunner in BDF §191(4) in the section about Dative of Agent, says, "καρπὸς...σπείρεται 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.

Chapter 4

¶

Jas 4:1 Πόθεν πόλεμοι καὶ ⁷⁷ μάχαι ἐν ὑμῖν; οὐκ ἐντεῦθεν, ἐκ τῶν ἡδονῶν ὑμῶν τῶν στρατευομένων ἐν τοῖς μέλεσιν ὑμῶν;

¹Where do battles and quarrels between you come from? Is it not from this: your pleasures that are making war inside your members?⁷⁸

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

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

Jas 4:3 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,⁷⁹ οὐκ οἴδατε ὅτι ἡ φιλία τοῦ κόσμου ἔχθρα τοῦ Θεοῦ ἐστίν; ὃς ἂν⁸⁰ οὖν βουλευθῆ φίλος εἶναι τοῦ κόσμου, ἐχθρὸς τοῦ Θεοῦ καθίσταται.

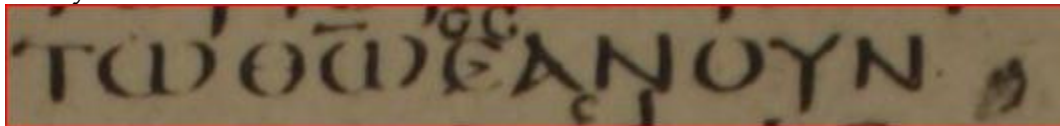
⁴You adulterers and adulteresses, do you not know that love of the world means the enmity of God?⁸¹ Whoever chooses to be a friend of the world therefore is rendered an enemy of God.

⁷⁷ **4:1a** txt και 049 056 0142 323 lat-v syr^p cop^{sa} TR AN RP // και πόθεν ⁷⁷ **Ν** (A) B C P (Ψ) 33 81 307 945 1175 1241 1243 1448 1505 1611 1678 (1735) 1739 1852 2138 2298 (2344) 2492 2805 ℓ596 lat-s,f syr^h cop^{bo} antioch (cyr) TG WH VS SBL NA29 {} // lac ⁷⁷ **20** ⁷⁷ **23** ⁷⁷ **54** ⁷⁷ **74** C 048 0166 0173 0246. The witnesses in parentheses contain the second πόθεν but vary from the NA29 text in word sequence in some way, i.e., put ἐν ὑμῖν first.

⁷⁸ **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)

⁷⁹ **4:4a** txt μοιχοὶ και μοιχαλίδες **Ν**² K L P Ψ 049 056 0142 945 1175^Z 1243 1448 1505 1611 1678 1735 2138 2298 2344 2492 2805 phot ps-oec syr^hms^s TR AN RP // μοιχαλίδες ⁷⁹ **100** **Ν**^{*} A B 33 81 1175^T 1241 1739 1852 lat-f,v syr^p TG WH VS SBL NA29 {A} // indeterminate cop // lac ⁷⁹ **20** ⁷⁹ **23** ⁷⁹ **54** ⁷⁹ **74** C 048 0166 0173 0246

⁸⁰ **4:4b** txt ὃς ἂν οὖν **Ν**² A K Ψ 049 1678 1735 TR TG AN RP // ὃς οὖν ἂν syr^h // ὃς ἂν οὖν B P 945 1175 1739 2298 2805 WH VS SBL NA29 {} // ἂν οὖν **Ν**^{*} // ὃς ἂν 81 1241 1448 1505 1611 1852 2138 ℓ596 antioch cyr dam ps-oec // ὃς ἂν L 056 0142 33 323 1243 2344 2492 // indeterminate lat syr^p cop // lac ⁸⁰ **20** ⁸⁰ **23** ⁸⁰ **54** ⁸⁰ **74** C 048 0166 0173 0246. Below is a copy of **Ν**, -Codex Sinaiticus, with the original hand showing ἂν οὖν, and a corrector, **Ν**², crossing out the epsilon of ἂν and writing in the ὃς above it. (**Ν**¹ added a sigma to the end of βουλευθῆ). The date of **Ν**² is 7th century.



⁸¹ **4:4c** "These...confessed that they were strangers and pilgrims on the earth...looking for a better country,...therefore God is not ashamed to be called their God." (Hebrews 11:13-16) "Love not the world, neither the things that are in the world. For all that is in the world, the lust of the flesh, the lust of the eyes, and the pride of possessions, is not of the Father, but is of the world." (1 John 2:16) "If the world hates you, be assured that it hated me first, before you. If you were of the world, the world would like its own; but because you are not of the world, and indeed rather I have chosen you out of the world, for this the world hates you." (John 15:18,19)

Jas 4:5 ἢ δοκεῖτε ὅτι κενῶς ἡ γραφή λέγει· Πρὸς φθόνον ἐπιποθεῖ τὸ πνεῦμα ὃ κατώκησεν ⁸² ἐν ἡμῖν;

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

Jas 4:6 μείζονα δὲ δίδωσιν χάριν· διὸ λέγει· Ὁ Θεὸς ⁸³ ὑπερηφάνους ἀντιτάσσεται ταπεινοῖς δὲ δίδωσιν χάριν.

⁶But he gives more grace. Accordingly⁸⁴ it says, "God opposes the proud, but gives grace to the humble."

Jas 4:7 ὑποτάγητε οὖν ⁸⁵ τῷ Θεῷ· ἀντίστητε ⁸⁶ τῷ διαβόλῳ, καὶ φεύξεται ἀφ' ὑμῶν·

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

Jas 4:8 ἐγγίσατε τῷ Θεῷ, καὶ ἐγγιεῖ ὑμῖν· καθαρίσατε χεῖρας, ἁμαρτωλοί, καὶ ἀγνίσατε καρδίας, δίψυχοι.

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

⁸² **4:5** txt κατώκησεν K L P 056 0142 33 945 1243 1448 1505 1611 1678 1735 1852 2138 2298 2344 2492 nil-anc ps-oec TR AN VS RP // κατώκισεν \mathfrak{P}^{74} \aleph B Ψ 049 93 1241 1739 2805 TG WH SBL NA29 {B} // indeterminate A 81 1175 lat syr cop // lac \mathfrak{P}^{20} \mathfrak{P}^{23} \mathfrak{P}^{54} \mathfrak{P}^{100} 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 κατώκισεν. 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.

⁸³ **4:6a** txt ὁ θεὸς \mathfrak{P}^{74vid} \aleph A B K Ψ 049 *rell.* Greek lat syr cop TR TG WH AN VS RP SBL NA29 {} // θεὸς 1739^T // ὁ κύριος 056 0142 5 254 319 378 623^c 876 945 1066 1490 1765 1831 1832 2080 2243 2494 ℓ 593 ℓ 921 ℓ 938 ℓ 1141 ℓ 1440 ℓ 2087 antioch // omit διὸ λέγει· Ὁ θεὸς ὑπερηφάνους ἀντιτάσσεται ταπεινοῖς δὲ δίδωσιν χάριν L P 81 180 431 459 1842 2774 // lac \mathfrak{P}^{20} \mathfrak{P}^{23} \mathfrak{P}^{54} \mathfrak{P}^{74} C 048 0166 0173 0246 631 1846 2180 ℓ 60 ℓ 156 ℓ 170 ℓ 422 ℓ 623 ℓ 1126 ℓ 1442. Compare 1 Peter 5:5. The Septuagint says in Prov. 3:34 κύριος ὑπερηφάνους ἀντιτάσσεται, ταπεινοῖς δὲ δίδωσιν χάριν. James and Peter were certainly not quoting the Hebrew Bible; look at Proverbs 3:34 in Hebrew and your English translation. James and Peter apparently quoted the Septuagint exactly except θεὸς for κύριος. This I am saying for the benefit of those who claim that section of the Septuagint was not completed until after the time of the apostles. Note the case of homoioteleuton in L P where δὲ δίδωσιν χάριν in the first part of the verse was confused with the δε δίδωσιν χάριν in the last part of the verse.

⁸⁴ **4:6b** About the Greek word διὸ 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 διὸ 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 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 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.

⁸⁵ **4:7a** txt ὑποτάγητε οὖν \aleph A B K L P 049 33 81 323 945 1175 1241 1243 1448 1505 1611 1678 1735 1739 1852 2138 2298 2344 2492 2805 lat-v syr cop cyr nil-anc ps-oec TR TG WH AN VS RP SBL NA29 {} // ὑποτάγητε Ψ 056 0142 ℓ 596 lat-s,t geo max-conf // lac \mathfrak{P}^{20} \mathfrak{P}^{23} \mathfrak{P}^{54} \mathfrak{P}^{74} C 048 0166 0173 0246.

⁸⁶ **4:7b** txt ἀντίστητε K L P Ψ 5 93 1241 1243 1678 2080 2492 ℓ 596 cop^{sa} and-cr cyr dam did iei marc-er nil-anc or ps-oec TR AN DP // ἀντίστητε οὖν 321 456 2344 // και ἀντίστητε 631f lat-s // ἀντίστητε δε \aleph A B 049 056 0142 33 81 307 945 1175 1448 1505 1611 1735 1739 1852 2138 2298 2805 lat-f,v syr^h cop^{bo} max-conf TG WH VS RP SBL NA29 {} // lac \mathfrak{P}^{20} \mathfrak{P}^{23} \mathfrak{P}^{54} \mathfrak{P}^{74} C 048 0166 0173 0246. The reading without δε is older (Origen, 3rd century). And the variety of the particles or conjunctions added to αντιστητε lead me to believe that the reading of αντιστητε by itself is original.

Jas 4:9 ταλαιπωρήσατε καὶ πενθήσατε καὶ κλαύσατε· ὁ γέλως ὑμῶν εἰς πένθος μεταστραφήτω⁸⁷ καὶ ἡ χαρὰ εἰς κατήφειαν·

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

Jas 4:10 ταπεινώθητε ἐνώπιον τοῦ κυρίου,⁸⁸ καὶ ὑψώσει ὑμᾶς.

¹⁰Humble yourselves in the sight of the Lord,⁸⁹ and he will lift you up.⁹⁰

¶Jas 4:11 Μὴ καταλαεῖτε ἀλλήλων, ἀδελφοί· ὁ καταλαλῶν ἀδελφοῦ καὶ⁹¹ κρίνων τὸν ἀδελφὸν αὐτοῦ καταλαεῖ νόμου καὶ κρίνει νόμον· εἰ δὲ νόμον κρίνεις, οὐκ εἶ ποιητῆς νόμου ἀλλὰ κριτῆς.

¹¹Do 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 εἷς ἐστὶν ὁ νομοθέτης^{92 93} ὁ δυνάμενος σῶσαι καὶ ἀπολέσαι· σὺ δὲ τίς εἶ, ὃς κρίνεις τὸν ἕτερον;⁹⁴

⁸⁷ 4:9 txt μεταστραφήτω N A K L Ψ 049 056 0142 33 81 323 1448^c 1678 1735 2138^c 2344 2805 am-ep antioch ps-oec TR VS TG AN RP // μετατραπήτω P¹⁰⁰ B P 945 1175 1241 1243 1448* 1505 1611 1739 1852 2080 2138*^{vid} 2298 2492 ̅596 WH SBL NA29 {} // indeterminate lat syr cop // lac P²⁰ P²³ P⁵⁴ P⁷⁴ C 048 0166 0173 0246.

⁸⁸ 4:10a txt τοῦ κυρίου P¹⁰⁰ L 049 056 93 323 1448 2492 2805 ps-oec TR AN RP NA29 {} // τοῦ θεοῦ 945 1241 1739 2298 cop^{boPtAc} slav // κυρίου N A B K P Ψ 0142 33 81 307 1175 1243 1505 1611 1678 1735 1852 2138 2344 ̅596 hes-h or TG WH VS SBL // lac P²⁰ P²³ P⁵⁴ P⁷⁴ C 048 0166 0173 0246. The balance of the Coptic witnesses are indeterminate as to the article, as also are lat-s,f,v,t, and the latter even as to κυρίου / θεοῦ.

⁸⁹ 4:10b The Greek word used here for "humble yourselves," ταπεινώω, 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.

⁹⁰ 4:10c Job 5:11 שׁוּבָה שׁוּבָה וְשׁוּבָה שׁוּבָה וְשׁוּבָה שׁוּבָה וְשׁוּבָה

⁹¹ 4:11 txt καὶ K L 049 056 0142 93 307 323 1678 antioch ps-oec lat-s,f cop^{sa^{ms}} eth TR AN RP // ἢ P¹⁰⁰ N A B P Ψ 33 81 945 1175 1241 1243 1448 1505 1611 1735 1739 1852 2138 2298 2344 2492 2805 ̅596 dam lat-v cop^{sa^{ms},bo} syr^{ph} TG WH VS SBL NA29 {} // lac P²⁰ P²³ P⁵⁴ P⁷⁴ C 048 0166 0173 0246

⁹² 4:12a txt ὁ νομοθέτης N A K L Ψ 049 056 0142 33 81 1241^c 1505 1611 1735 1739 2138 2298 2344 antioch cyr dam did ps-oec TR VS TG AN RP NA29 {} // indeterminate lat syr cop // νομοθέτης P⁷⁴ P¹⁰⁰ B P 88 1175 1241* 1243 1448 1852 2492 2805 cyr WH SBL // lac P²⁰ P²³ P⁵⁴ C 048 0166 0173 0246

⁹³ 4:12b txt νομοθέτης P⁷⁴ K L 049 93 468 522 ps-oec TR RP // νομοθέτης καὶ κριτῆς (P¹⁰⁰) N A B P Ψ 056 0142 18 35 81 307 945 1175 1241 1243 1448 1505 1611 1678 1735 1739 1852 2080 2138 2298 2344 2492 2805 ̅596 lat-f,v cop^{sa,bo} syr^{p,h} eth antioch cyr dam did TG WH AN VS SBL NA29 {} // καὶ ὁ κριτῆς (P¹⁰⁰) 467 643 1848 // νομοθέτης κριτῆς 631 // lac P²⁰ P²³ P⁵⁴ C 048 0166 0173 0246. The papyrus 100 is partially lacking right here but does have the word κριτῆς. 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, καὶ κριτῆς. Except lat-s is listed as completely indeterminate.

⁹⁴ 4:12c txt

ὃς κρίνεις τὸν ἕτερον L 049 056 0142 ps-oec TR AN RP

ὃς κρίνεις τὸν ἕτερον ὅτι οὐκ ἐν ἀνθρώπῳ ἀλλ' ἐν θεῷ τὰ διαβήματα ἀνθρώπου κατευθύνεται K 307 1678

ὁ κρίνων τὸν πλησίον P⁷⁴ N A B P Ψ 33 81 945 1175 1241 1243 1448 1505 1611 1735 1739 1852 2138 2298 2344 2492 2805 ̅596 TG WH SBL NA29 {}

ὁ κρίνων _____ P¹⁰⁰

ὃς κρίνεις τὸν πλησίον VS

lac P²⁰ P²³ P⁵⁴ C 048 0166 0173 0246

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

¶

¶ Jas 4:13 Ἄγε νῦν οἱ λέγοντες· Σήμερον καὶ αὔριον πορευσώμεθα⁹⁵ εἰς τήνδε τὴν πόλιν καὶ ποιήσωμεν⁹⁶ ἐκεῖ ἐνιαυτὸν ἓνα⁹⁷ καὶ ἐμπορευσώμεθα⁹⁸ καὶ κερδήσωμεν⁹⁹

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,"

⁹⁵ **4:13a** txt

καὶ αὔριον πορευσώμεθα A L 049 056 0142 1448 1505 1611 1678^z 2138 2492 ʔ596^z ps-oec TR RP
ἢ αὔριον πορευσώμεθα N B 323 945 1739 2298 2344 lat-f,v (syr^p eth for ἦ) copsa,bo TG WH VS SBL NA29 {\}
καὶ αὔριον πορευσώμεθα K P 1175 1243 1678^t 1852 ʔ596^t cyr greg-agr AN DP
___ αὔριον πορευσώμεθα P¹⁰⁰
ἢ αὔριον _____α P⁷⁴
ἢ αὔριον πορευσώμεθα Ψ 33 81 1241 1735 2805 lat-s

lac P²⁰ P²³ P⁵⁴ C 048 0166 0173 0246

⁹⁶ **4:13b** txt ποιήσωμεν N A K L Ψ 049 056 0142 81 1175 1241 1243 1448 1505 1611 1678 1735 1852 2138 2492 2805
ps-oec TR TG VS RP // ποιήσωμεν P¹⁰⁰ B P 323 945 1739 2298 2344 lat-s,f,v copsa,bo cyr greg-agr WH AN SBL NA29
{\} // *indeterminate* syr^{p,h} // lac P²⁰ P²³ P⁵⁴ P⁷⁴ C 048 0166 0173 0246

⁹⁷ **4:13c** txt ἐνιαυτὸν ἓνα A K L Ψ 049 056 0142 33 81 323 1175 1448 1505 1611 1735 1852 2138 2344 2805 lat-hi
syr^{p,h} cyr greg-agr ps-oec TR AN VS RP // ἐνιαυτὸν N B P 307 945 1241 1243 1678 1739 2298 2492 lat-s,f,v copsa,bo
TG WH SBL NA29 {\} // lac P²⁰ P²³ P⁵⁴ P⁷⁴ P¹⁰⁰ C 048 0166 0173 0246

⁹⁸ **4:13d** txt ἐμπορευσώμεθα K L Ψ 049 056 0142 81 307^z 1448 1505 1611 1735 1852 2138 2492 2805 ʔ596^c lat-s,hi ps-
oec TR RP // ἐμπορευσώμεθα P¹⁰⁰vid N A B P 33 323 945 1175 1243 1739 2298 2344 ʔ596* lat-v copsa,bo^{pt} cyr greg-agr
TG WH AN VS SBL NA29 {\} // πορευσώμεθα 307^t 999 1241 1678 // *indeterminate (but not with 1241)* lat-f copsa,bo^p //
indeterminate syr // lac P²⁰ P²³ P⁵⁴ P⁷⁴ C 048 0166 0173 0246

⁹⁹ **4:13e** txt κερδήσωμεν K L Ψ 049 056 0142 33 81 1241 1448 1505 1611 1678 1735 1852 2138 2492 2805 lat-s,hi ps-
oec TR RP // κερδήσωμεν N A B P 323 945 1175 1243 1739 2298 2344 lat-f,v copsa cyr greg-agr TG WH AN VS SBL
NA29 {\} // *indeterminate* syr^{p,h} cop^{bo} // lac P²⁰ P²³ P⁵⁴ P⁷⁴ P¹⁰⁰ C 048 0166 0173 0246

Jas 4:14 οἵτινες οὐκ ἐπίστασθε τὸ ¹⁰⁰ τῆς αὔριον· ποία γὰρ ¹⁰¹ ἡ ζωὴ ὑμῶν; ἀτμίς γάρ ἐστιν ἡ ¹⁰² πρὸς ὀλίγον φαινομένη, ἔπειτα δὲ ¹⁰³ ἀφανιζομένη·

¹⁴you who¹⁰⁴ have no solid knowledge of tomorrow. For what is your life? It is a vapor that appears a little while and then is gone.

Jas 4:15 ἀντὶ τοῦ λέγειν ὑμᾶς· Ἐὰν ὁ Κύριος θελήσῃ, καὶ ζήσωμεν καὶ ποιήσωμεν¹⁰⁵ τοῦτο ἢ ἐκεῖνο.

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

Jas 4:16 νῦν δὲ καυχᾶσθε ἐν ταῖς ἀλαζονείαις ὑμῶν· πᾶσα καύχησις τοιαύτη πονηρὰ ἐστιν.

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

Jas 4:17 εἰδὸτι οὖν καλὸν ποιεῖν καὶ μὴ ποιοῦντι, ἁμαρτία αὐτῶ ἐστιν.

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

¹⁰⁰ **4:14a** txt τὸ τῆς αὔριον **κ** **κ** **λ** **ψ** 049 056 0142 1735 2805**vid* greg-agr ps-oc TR TG AN VS RP SBL NA29 {} // τῆς αὔριον B lat-s WH // τὰ τῆς αὔριον (Prov. 27:1) A P 33 81 1175 1241 1243 1448 1505 1611 1739 1852 2138 2298 2344 2492 2805^c syr^h // *indeterminate* syr^p cop^{sa,bo} // lac **ϣ**²⁰ **ϣ**²³ **ϣ**⁵⁴ **ϣ**⁷⁴ C 048 0166 0173 0246. The readings of **ϣ**¹⁰⁰ and lat-f,v could support either of the readings containing two articles.

¹⁰¹ **4:14b** txt ποια γαρ **ϣ**⁷⁴ **ϣ**¹⁰⁰ **κ**^z **κ** **κ** **λ** **ψ** 049 056 0142 33 81 945 1175 1241 1243 1735 1739 2298 2344 2492 2805 (lat-f *autem*) (lat-v *enim est*) syr^p cop^{bo} greg-agr ps-oc TR AN VS RP TH♦ // ποια **κ**^{txt} B 1448 1505 1611 1852 2138 lat-s syr^h cop^{sa,bo}^{mss} dam WH SBL TH♦ NA29 {} // lac **ϣ**²⁰ **ϣ**²³ **ϣ**⁵⁴ C 048 0166 0173 0246.

¹⁰² **4:14c**

ἀτμίς γαρ ἐστιν ἡ	L 5 319 468 2080 dam greg-agr cop ^{sa} ? cop ^{bo} ^{mss} ? TR
ἀτμίς ἐστιν ἡ	33 1735 2344 lat-v? cop ^{bo} ?
ἀτμίς γαρ ἐστιν	2805 ℓ596 cop ^{sa} ? cop ^{bo} ^{mss} ?
ἀτμίς γαρ ἐστε ἡ	81 1243 1852 2492 lat- Jer? syr ^h TG VS SBL NA29 {B}
ἀτμίς γαρ ἐστε	B 323 945 1175 1739 2298 lat-hieronymus? WH
ἀτμίς γαρ ἔσται ἡ	K ψ 049 056 0142 1448 1505 1611 2138 ps-oc lat-s? AN RP
ἀτμίς ἔσται ἡ	A
ἀτμίς γαρ ἔσται	P 1241 lat-s?
ἡ	κ
<i>indeterminate</i>	syr ^p
lac	ϣ ²⁰ ϣ ²³ ϣ ⁵⁴ ϣ ⁷⁴ ϣ ¹⁰⁰ C 048 0166 0173 0246

¹⁰³ **4:14d** ἔπειτα δε 0142 631 1448^c ps-oc cop^{sa} TR // ἔπειτα και **κ** **α** **β** **ψ** 81 307 468 945 1175 1241 1448*^f 1678 1735 1739 1852 2344 2805 ℓ596 dam lat-s,f,v^{mss} TG WH VS SBL NA29 {} // ἔπειτα δε και **κ** **λ** **ψ** 049 056 33 93 323 1243 2298 2492 greg-agr AN RP // ἔπειτα 18 35 522 1505 1611 2080 2138 lat-v cop^{bo} syr^h // και 61 syr^p // lac **ϣ**²⁰ **ϣ**²³ **ϣ**⁵⁴ **ϣ**⁷⁴ **ϣ**¹⁰⁰ C 048 0166 0173 0246

¹⁰⁴ **4:14e** 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 solid information (ἐπίσταμαι) about tomorrow, since our very lives are unsure and unsolid.

¹⁰⁵ **4:15a** txt ζησωμεν και ποιησωμεν (aor subj) **κ** **λ** **ψ** 049 056 33 81 1241 1448 1505 1611 1678 1735 1852 2298 2464 2492 2805 greg-agr ps-oc TR RP // ζησωμεν και ποιησωμεν (fut ind) **κ** **α** **β** **ψ** 945 2138 lat-f TG SBL NA29 {} // _____ και ποιησωμεν **ϣ**¹⁰⁰ // ζησωμεν και ποιησωμεν 323 1175 1739 2344 // ζησωμεν και ποιησωμεν 1243 // ζησωμεν ποιησωμεν lat-v cop^{sa}^{mss,bo} cyr // *indeterminate* syr^{p,h} // lac **ϣ**²⁰ **ϣ**²³ **ϣ**⁵⁴ **ϣ**⁷⁴ C 048 0166 0173 0246

¹⁰⁶ **4:15b** See Luke 12:20

Chapter 5

¶ Jas 5:1 Ἄγε νῦν οἱ πλούσιοι, κλαύσατε ὀλολύζοντες ἐπὶ ταῖς ταλαιπωρίας ὑμῶν ταῖς ἐπερχομέναις.

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

Jas 5:2 ὁ πλοῦτος ὑμῶν σέσηπεν, καὶ τὰ ἱμάτια ὑμῶν σητόβρωτα γέγονεν,

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

Jas 5:3 ὁ χρυσὸς ὑμῶν καὶ ὁ ἄργυρος κατίωται, καὶ ὁ ἰὸς αὐτῶν εἰς μαρτύριον ὑμῖν ἔσται καὶ φάγεται τὰς σάρκας ὑμῶν¹⁰⁷ ὡς πῦρ. ἔθησαυρίσατε ἐν ἔσχαταις ἡμέραις.

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

Jas 5:4 ἰδοὺ ὁ μισθὸς τῶν ἐργατῶν τῶν ἀμησάντων τὰς χώρας ὑμῶν ὁ ἀπεστερημένος¹⁰⁹ ἀφ' ὑμῶν κράζει, καὶ αἱ βοαὶ τῶν θερισάντων εἰς τὰ ὦτα Κυρίου Σαβαῶθ εἰσεληλύθασιν.¹¹⁰

⁴Behold, the wage is crying out, which was for the laborers who sickled your fields, which you deprived them of.¹¹¹ And the cries of those who worked the harvest have gone into the ears of Yehovah Sabaōth.

¹⁰⁷ **5:3a** txt omit **ℵ*** B K L 049 056 0142 323 945 1241 1243 1678 1735 1739 2298 2492 lat-s,f,v cop^{bo} syr^p eth^{ms} anast-
s antioch ps-oec TR TG WH AN RP SBL NA29 {} // ὁ ἰὸς **ℵ**² A P Ψ 33 81 1175 1448 1505 1852 2138 2344 2805 dam
cop^{sa} syr^h eth^{mss} VS // ὁ ἰὸς ον 1611 // lac **℘**²⁰ **℘**²³ **℘**⁵⁴ **℘**⁷⁴ 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 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.

¹⁰⁹ **5:4a** txt ἀπεστερημένος A B² K L P Ψ 049 056 0142 33 81 323 945 1175 1241 1243 1448 1505 1611 1735 1739 1852
2138 2298 2344 2492 2805 syr^h cyr dam did ps-oec TR AN VS RP NA29 {} // ἀφυστερημένος **ℵ** B* TG WH SBL //
indeterminate lat-f,v cop^{sa,bo} syr^p // lac **℘**²⁰ **℘**²³ **℘**⁵⁴ **℘**⁷⁴ C 048 0166 0173 0246.

¹¹⁰ **5:4b** txt εἰσεληλύθασιν **ℵ** L Ψ 049 056 0142 33 323 945 1241 1448 1611 1678 1735 1739 2138 2298 2344 2805 TR
AN VS RP SBL NA29 {} // εἰσεληθασιν K // εἰσελήλυθαν B P 81 1175 1243 2492 TG WH // εἰσεληλυθεισαν 048^{vid}
4mins // εἰσεληλυθεν A 1852 dam // ἐληλύθασιν 1505 // lac **℘**²⁰ **℘**²³ **℘**⁵⁴ **℘**⁷⁴ C 048 0166 0173 0246.

¹¹¹ **5:4** As for criticism of my ending a sentence with a preposition, this criticism is "something up with which I will not put."

Jas 5:5 ἐτρυφήσατε ἐπὶ τῆς γῆς καὶ ἐσπαταλήσατε, ἐθρέψατε τὰς καρδίας ὑμῶν ὡς¹¹² ἐν ἡμέρᾳ σφαγῆς.

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

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

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

¹¹² 5:5 txt

ἐθρέψατε τὰς καρδίας ὑμῶν ὡς ἐν ἡμέρᾳ σφαγῆς Ɑ² K L 048^{vid} 049 81 323 945 1175 1243 1448 1505 1611 1678
1735 1739 2138 2298 2344 2492 2805 syr^h antioch cyr dam ps-oec TR AN VS RP

ἐθρέψατε τὰς σάρκας ὑμῶν ὡς ἐν ἡμέρᾳ σφαγῆς Ψ syr^p

ἐθρέψατε τὰς καρδίας ὡς ἐν ἡμέρᾳ σφαγῆς 1241

omit

056 0142

ἐθρέψατε τὰς καρδίας ὑμῶν ἐν ἡμέρᾳ σφαγῆς Ɑ* B 33 1852 lat-s,f,v^{mss} copsa,bo,ac ps-oec TG WH SBL NA29
{\}

ἐθρέψατε τὰς καρδίας ὑμῶν ἐν ἡμέρᾳ σφαγῆς P

ἐθρέψατε τὰς καρδίας ὑμῶν ἐν ἡμέραις σφαγῆς A

ἐθρέψατε τὰς σάρκας ὑμῶν ἐν ἡμέρᾳ σφαγῆς lat-v^{mss} (*membra*)

lac

Ɑ²⁰ Ɑ²³ Ɑ⁵⁴ Ɑ⁷⁴ 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.

¹¹³ 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.

¶ Jas 5:7 Μακροθυμήσατε οὖν, ἀδελφοί, ἕως τῆς παρουσίας τοῦ κυρίου. ἰδοὺ ὁ γεωργὸς ἐκδέχεται τὸν τίμιον καρπὸν τῆς γῆς, μακροθυμῶν ἐπ’ αὐτῷ¹¹⁴ ἕως ἂν λάβῃ ὑετὸν¹¹⁵ πρώϊμον καὶ ὄψιμον.¹¹⁶

⁷Patiently 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 τὰς καρδίας ὑμῶν, ὅτι ἡ παρουσία τοῦ κυρίου ἤγγικεν.

⁸You must be patient as well, make your hearts steadfast, because the coming of the Lord is approaching.

¹¹⁴ **5:7a** txt αὐτῷ ϩ74 N A B P Ψ 048 81 94 307 468 522 621 945 1175 1241 1243 1448 1505 1611 1678 1735 1739 1852 2138 2298 2344 2805 ℓ596 antioch ps-oec TR TG WH AN VS SBL NA29 {} // αὐτόν 049 056 0142 93 323 2492 RP // indeterminate lat cop syr // lac ϩ20 ϩ23 ϩ54 C 33 0166 0173 0246

¹¹⁵ **5:7b** txt ὑετὸν A K L P Ψ 049 056 0142 33 81 93 307 323 468 522 621 1243 1448 1505 1611 1678 1735 1852 2138 2344 2492 2805 ℓ596 lat-v^{mss} ps-oec TR [VS] AN RP // ὑετὸν placed after ἕως 436 1067 1409 2541 // omit ϩ74 B 048 945 1241 1739 2298 lat-v cop^{sa} TG WH SBL NA29 {} // καρπον N 1175 lat-f cop^{bo} syr^h antioch // lac ϩ20 ϩ23 ϩ54 C 0166 0173 0246

¹¹⁶ **5:7c** (Greek witnesses only)

ἐπ’ αὐτῷ ἕως ἂν λάβῃ ὑετὸν πρώϊμον καὶ ὄψιμον	1505 1611 2138 TR
ἐπ’ αὐτῷ ἕως λάβῃ ὑετὸν πρόϊμον καὶ ὄψιμον	A 81 1735 2805 ps-oec
ἐπ’ αὐτῷ ἕως λάβῃ ὑετὸν πρώϊμον καὶ ὄψιμον	94 307 1448 1852 2344
ἐπ’ αὐτῷ ἕως λαβοι ὑετὸν πρώϊμον καὶ ὄψιμον	1678
ἐπ’ αὐτῷ ἕως ἂν λάβῃ ὑετὸν πρόϊμον καὶ ὄψιμον	P 1243 ps-oec
ἐπ’ αὐτῷ ἕως λάβῃ [ὑετὸν] πρόϊμον καὶ ὄψιμον	VS
ἐπ’ αὐτῷ ἕως λάβῃ ὑετὸν πρώϊμον καὶ ὄψιμον	AN
ἐπ’ αὐτῷ ἕως ἂν λάβῃ καρπον τον πρόϊμον καὶ ὄψιμον	N*
ἐπ’ αὐτῷ ἕως ἂν λάβῃ καρπον πρόϊμον καὶ ὄψιμον	N ² antioch
ἐπ’ αὐτῷ ἕως ἂν λάβῃ ὑετὸν ὄψιμον καὶ πρόϊμον	Ψ
ἐπ’ αὐτῷ ἕως ἂν λαβοι ὑετὸν ὄψιμον καὶ πρόϊμον	ℓ596
lac. ὑετὸν πρ..... καὶ ὄψιμον	33
ἐπ’ αὐτῷ ἕως οὗ λάβῃ ὑετὸν πρ...μον καὶ ὄψιμον	468
ἐπ’ αὐτῷ ἕως λάβῃ καρπον πρόϊμον καὶ ὄψιμον	1175
ἐπ’ αὐτῷ ἕως ἂν λαβοι ὑετὸν πρώϊμον ὄψιμον	522
ἐπ’ αὐτῷ ἕως οὗ λαβοι ὑετὸν πρώϊμον καὶ ὄψιμον	621
ἐπ’ αὐτὸν ἕως αν λάβῃ ὑετὸν πρώϊμον καὶ ὄψιμον	323 2492 BG
ἐπ’ αὐτόν ἕως λάβῃ ὑετὸν πρώϊμον καὶ ὄψιμον	K L 049 056 0142 93 RP
ἐπ’ αὐτῷ ἕως λάβῃ πρόϊμον καὶ ὄψιμον	B* TG WH SBL NA29 {B}
ἐπ’ αὐτῷ ἕως λάβῃ π....μον καὶ ὄψιμον	048
ἐπ’ αὐτῷ ἕως λάβῃ πρώϊμον καὶ ὄψιμον	ϩ74 B ² 945 1241 1739
ἐπ’ αὐτῷ ἕως ἂν λάβῃ πρώϊμον καὶ ὄψιμον	2298
lac ϩ20 ϩ23 ϩ54 C 0166 0173 0246	

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

Jas 5:9 μὴ στενάζετε, κατ' ἀλλήλων, ἀδελφοί,¹¹⁷ ἵνα μὴ κριθῆτε· ἰδοὺ ὁ κριτὴς πρὸ τῶν θυρῶν ἔστηκεν.

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

Jas 5:10 Ὑπόδειγμα λάβετε τῆς κοκοπαθείας, ἀδελφοί μου,¹¹⁸ καὶ τῆς μακροθυμίας¹¹⁹ τοὺς προφήτας, οἱ ἐλάλησαν τῷ ὀνόματι Κυρίου.¹²⁰

¹⁰Receive 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.

¹¹⁷ **5:9** txt κατ' ἀλλήλων ἀδελφοί L 049 323 1243 2492 syr^p ps-oc TR AN RP // κατά ἀλλήλων ἀδελφοί **ⲛ** // κατ' ἀλλήλων K 056 0142 307 1678 phot // ἀδελφοί κατ' ἀλλήλων B P Ψ (048?) 945 1241 1448 1505 1611 1739 1852 2138 2298 lat-f,v syr^h TG WH VS SBL NA29 {} // ἀδελφοί κατά ἀλλήλων (048?) 630 // ἀδελφοί μου κατ' ἀλλήλων A (048?) 33 81 1175 1735 2344 2805 antioch // lac **ⲡ**²⁰ **ⲡ**²³ **ⲡ**⁵⁴ C (048) 0166 0173 0246. The uncial 048 reads here only φο, but because of where those letters are positioned it probably reads as the uncial B, or with the uncial A, or the minuscule 630, that is, those readings that have the word ἀδελφοί first before the other words.

¹¹⁸ **5:10a** txt ἀδελφοί μου **ⲛ** K L 049 056 0142 81 323 1678 1735 1852 2298 syr^p (TR) AN RP // omit antioch // ἀδελφοί A B P Ψ 33 945 1175 1241 1243 1448 1505 1611 1739 2080 2138 2344 2492 2805 lat-f,v syr^h cop^{sa,bo} TG WH VS SBL NA29 {} // lac **ⲡ**²⁰ **ⲡ**²³ **ⲡ**⁵⁴ **ⲡ**⁷⁴ C 048 0166 0173 0246 **ℓ**596. But it's not this simple. See next footnote on the variant in fuller context.

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

ὑπόδειγμα λάβετε τῆς κακοπαθείας ἀδελφοί μου, καὶ τῆς μακροθυμίας ps-oc TR

ὑπόδειγμα λάβετε ἀδελφοί τῆς κακοπαθείας καὶ τῆς μακροθυμίας B² 945 1175 1241 1243 1448 1505 1611 1739 2080 2138 2492 VS TG NA29 {}

ὑπόδειγμα λάβετε ἀδελφοί τῆς κακοπαθείας καὶ τῆς μακροθυμίας B* P WH SBL UBS4

ὑπόδειγμα λάβετε, ἀδελφοί μου, τῆς κακοπαθείας καὶ τῆς μακροθυμίας K L P 049 056 0142 81 323 1678 2298 AT RP

ὑπόδειγμα ἀδελφοί τῆς κακοπαθείας καὶ τῆς μακροθυμίας ἔχετε A Ψ 33 2344 2805

ὑπόδειγμα λάβετε ἀδελφοί τῆς καλοκαγαθίας καὶ τῆς μακροθυμίας ἔχετε **ⲛ**²

ὑπόδειγμα λάβετε ἀδελφοί τῆς καλοκαγαθίας καὶ τῆς μακροθυμίας **ⲛ**^{*}

ὑπόδειγμα ἐλάβετε ἀδελφοί τῆς κακοπαθείας καὶ τῆς μακροθυμίας 1852

ὑπόδειγμα λάβετε ἀδελφοί τῆς μακροθυμίας καὶ τῆς κακοπαθείας syr^p

ὑπόδειγμα λάβετε τῆς κακοπαθείας καὶ τῆς μακροθυμίας eleven minuscules, antioch

ἀδελφοί ὑπόδειγμα λάβετε τῆς κακοπαθείας καὶ τῆς μακροθυμίας Lect.

lac **ⲡ**²⁰ **ⲡ**²³ **ⲡ**⁵⁴ **ⲡ**⁷⁴ C 048 0166 0173 0246 **ℓ**596

¹²⁰ **5:10c** txt τῷ ὀνόματι κυρίου A K L Ψ 049 056 0142 33 81 1735 2344 ps-oc TR AN RP // ἐν τῷ ὀνόματι κυρίου B P 307 1243 1448 1678 2080 2298 2492 TG WH VS SBL NA29 {} // ἐν τῷ ὀνόματι τοῦ κυρίου 323 522 945 1175 1241 1505 1611 1739 2138 2805 // ἐν ὀνόματι κυρίου **ⲛ** chrys // ἐν τῷ ὀνόματι αὐτοῦ 1852 // lac **ⲡ**²⁰ **ⲡ**²³ **ⲡ**⁵⁴ **ⲡ**⁷⁴ C 048 0166 0173 0246 **ℓ**596. The Syriac and Coptic versions are indeterminate as to the word ἐν (the meaning of the text is the same with or without ἐν). The Latin f and v indicate the presence of some kind of preposition.

Jas 5:11 ἴδου μακαρίζομεν τοὺς ὑπομένοντας.¹²¹ τὴν ὑπομονὴν Ἰὼβ ἠκούσατε, καὶ τὸ τέλος Κυρίου εἶδετε, ὅτι πολὺσπλαγχνός ἐστιν ὁ Κύριος¹²² καὶ οἰκτίρων.

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 δέ, ἀδελφοί μου, μὴ ὀμνύετε, μήτε τὸν οὐρανὸν μήτε τὴν γῆν μήτε ἄλλον τινὰ ὄρκον· ἦτω δὲ ὑμῶν τὸ Ναὶ ναὶ καὶ τὸ Οὐ οὐ, ἵνα μὴ εἰς ὑπόκρισιν¹²³ 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.¹²⁴

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

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

Jas 5:14 ἀσθενεῖ τις ἐν ὑμῖν; προσκαλεσάσθω τοὺς πρεσβυτέρους τῆς ἐκκλησίας, καὶ προσευξάσθωσαν ἐπ' αὐτὸν ἀλείψαντες αὐτὸν ἐλαίῳ¹²⁵ ἐν τῷ ὀνόματι 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 ἡ εὐχή τῆς πίστεως σώσει τὸν κάμνοντα, καὶ ἐγερεῖ αὐτὸν ὁ Κύριος· κὰν ἁμαρτίας ἢ πεπονηκώς, 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.

¹²¹ **5:11a** txt ὑπομένοντας K L 049 056 0142 323 1243 1448 1505 1611 1678 1852 2138 ps-oc TR AN RP // ὑπομείναντας X A B P Ψ 33^{vid} 81 945 1175 1241 1735 1739 2298 2344 2492 2805 lat-f,v cop^{sa,bo} TG WH VS SBL NA29 {} // *indeterminate* syr // lac ρ²⁰ ρ²³ ρ⁵⁴ ρ⁷⁴ C 0166 0173 0246 596. The reading ὑπομείναντας is an aorist (punctiliar) participle, and ὑπομένοντας is a linear participle. One could correctly render both of these as "those who patiently endure." There is no indication of time- past, present, future in either of them, since they are not in the indicative mood. The "aorist" participle means those who endure at some point in time unspecified.

¹²² **5:11b** txt ἐστιν ὁ κύριος X A P Ψ (048) 33 81 945 1175 1243 1448^{*vid} 1505 1611 1735 1739 1852 2138 2298 2344 2805 (lat cop syr) dam ps-oc TR TG WH AN VS SBL NA29 {} // ἐστιν κύριος B (048 lat cop syr) // ἐστιν K L 049 056 0142 323 1241 1448^c 1678 RP // lac ρ²⁰ ρ²³ ρ⁵⁴ ρ⁷⁴ C 048 0166 0173 0246 596. The witnesses in parentheses indicate the presence of κύριος but are not decisive about the presence of the article.

¹²³ **5:12** txt εἰς ὑπόκρισιν πέσητε K L P Ψ 049 056 0142 81 323 1175 1243 1505 1678 1735 2298 antioch ps-oc TR AN RP // εἰς ὑπόκρισιν ἐμπέσητε 1448 1611 1852 2138 // ὑπο κρισιν πέσητε X A B 048^{vid} 33^{vid} 93 945 1241 1739 2344 dam eus lat-v lat-rell^{vid} TG WH SBL NA29 {} // [εἰς] ὑπὸ κρίσιν πέσητε VS // ὑπο κρισιν ἐμπέσητε 048^{vid} 2805 lat-v^{mss} lat-rell^{vid} // lac ρ²⁰ ρ²³ ρ⁵⁴ ρ⁷⁴ C 0166 0173 0246 596.

¹²⁴ **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 εἰς 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 εἰς.

¹²⁵ **5:14** txt αὐτὸν ἐλαίῳ X A K L 049 056 0142 81 323 945 1241 1448 1505 1611 1678 1735 1739 1852 2298 2344 2492 2805 (lat-v cop^{sa,mss,bo} syr^{P^{mss}}) anast-s chrys cyr dam eustr ps-oc TR TG AN VS RP SBL NA29 {} // αὐτὸν ἐν ἐλαίῳ Ψ 2138 // ἐλαίῳ B P 1175 1243 lat-s,f cop^{sa,mss} arm dam WH // lac ρ²⁰ ρ²³ ρ⁵⁴ ρ⁷⁴ C 048 0166 0173 0246 33 596.

Jas 5:16 ἔξομολογεῖσθε¹²⁶ ἀλλήλοις τὰ παραπτώματα¹²⁷ καὶ εὐχέσθε¹²⁸ ὑπὲρ ἀλλήλων, ὅπως ἰαθῆτε. πολὺ ἰσχύει δέησις δικαίου ἐνεργουμένη.

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

The fully operating prayer¹²⁹ of a righteous person is able to accomplish much.

Jas 5:17 Ἡλίας ἄνθρωπος ἦν ὁμοιοπαθῆς ἡμῖν, καὶ προσευχῆ προσηύξατο τοῦ μὴ βρέξει, καὶ οὐκ ἔβρεξεν ἐπὶ τῆς γῆς ἐνιαυτοὺς τρεῖς καὶ μῆνας ἕξ.

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

Jas 5:18 καὶ πάλιν προσηύξατο, καὶ ὁ οὐρανὸς ὑετὸν ἔδωκεν¹³¹ καὶ ἡ γῆ ἐβλάστησεν τὸν καρπὸν αὐτῆς.

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

¶

Jas 5:19 Ἀδελφοί,¹³² εἴαν τις ἐν ὑμῖν πλανηθῆ ἀπὸ τῆς ἀληθείας καὶ ἐπιστρέψῃ τις αὐτόν,

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

¹²⁶ **5:16a** txt ἔξομολογεῖσθε L Ψ 049 056 0142 323 1448 2805 syr^{pms} eth arm anast-s dam did eus iei phot ps-oec TR AN RP // ἔξομολογεῖσθε οὐδ' ἄν A B K P 048^{vid} 81 397 945 1175 1241 1243 1505 1611 1678 1735 1739 1852 2138 2298 2344 2492 lat-v syr^h cop^{sa,bo} TG WH VS SBL NA29 {} // *indeterminate* syr^{pms} // lac p²⁰ p²³ p⁵⁴ p⁷⁴ C 0166 0173 0246 33 l596

¹²⁷ **5:16b** txt τὰ παραπτώματα K 049 056 0142 323 1448 1678 anast-s dam iei or ps-oec TR AN RP // τὰ παραπτώματα ὑμῶν L 2298 syr^p // τὰς ἀμαρτίας ἄνθρωπος ἦν ὁμοιοπαθῆς ἡμῖν, καὶ προσευχῆ προσηύξατο τοῦ μὴ βρέξει, καὶ οὐκ ἔβρεξεν ἐπὶ τῆς γῆς ἐνιαυτοὺς τρεῖς καὶ μῆνας ἕξ. πολὺ ἰσχύει δέησις δικαίου ἐνεργουμένη. TG WH VS SBL NA29 {} // τὰς ἀμαρτίας ὑμῶν 945 1241 1505 1611 1739 2138 syr^h did // τὰς ἀμαρτίας αὐτῶν 522 // τὰς ἀμαρτίας ἑαυτῶν 5 623 2464 // *indeterminate* cop // lac p²⁰ p²³ p⁵⁴ p⁷⁴ C 0166 0173 0246 33 l596

¹²⁸ **5:16c** txt εὐχέσθε ἄνθρωπος ἦν ὁμοιοπαθῆς ἡμῖν, καὶ προσευχῆ προσηύξατο τοῦ μὴ βρέξει, καὶ οὐκ ἔβρεξεν ἐπὶ τῆς γῆς ἐνιαυτοὺς τρεῖς καὶ μῆνας ἕξ. πολὺ ἰσχύει δέησις δικαίου ἐνεργουμένη. TG WH VS SBL NA29 {} // εὐχάσθε 049 93 665 bars zach-h // προσεύχεσθε A B 048^{vid} 436 1067 1409 2541 WH // *indeterminate* lat syr cop // lac p²⁰ p²³ p⁵⁴ p⁷⁴ C 0166 0173 0246 197 319 365 1066 2180 l596 l623 l1442/2

¹²⁹ **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."

¹³⁰ **5:17** This Greek word ὁμοιοπάθης is also used very similarly in Acts 14:15 where Paul and Barnabas were being worshiped by the people as if they were gods, and Paul said Barnabas and himself were "humans of like passions" as they were. It carries in both contexts a nuance of weakness, mortality, impotence.

¹³¹ **5:18** txt ὑετὸν ἔδωκεν B K L P 048^{vid} 049 056 0142 81 1175 1243 1448 1505 1611 1852 2138 2492 2805 syr^h ps-oec TR WH AN VS RP SBL NA29 {} // ἔδωκεν ὑετὸν A Ψ 33 945 1241 1735 1739 2298 2344 TG // ἔδωκεν τὸν ὑετὸν ἄνθρωπος ἦν ὁμοιοπαθῆς ἡμῖν, καὶ προσευχῆ προσηύξατο τοῦ μὴ βρέξει, καὶ οὐκ ἔβρεξεν ἐπὶ τῆς γῆς ἐνιαυτοὺς τρεῖς καὶ μῆνας ἕξ. πολὺ ἰσχύει δέησις δικαίου ἐνεργουμένη. The Latin witnesses indicate the word sequence of the 2nd and 3rd readings. The balance of the Syriac and Coptic witnesses are indeterminate.

¹³² **5:19** txt Ἀδελφοί L 049 93 323 1448 did ps-oec TR AN RP // *indeterminate* syr^p cop // Ἀδελφοί μου p⁷⁴ ἄνθρωπος ἦν ὁμοιοπαθῆς ἡμῖν, καὶ προσευχῆ προσηύξατο τοῦ μὴ βρέξει, καὶ οὐκ ἔβρεξεν ἐπὶ τῆς γῆς ἐνιαυτοὺς τρεῖς καὶ μῆνας ἕξ. πολὺ ἰσχύει δέησις δικαίου ἐνεργουμένη. TG WH VS SBL NA29 {} // lac p²⁰ p²³ p⁵⁴ C 0166 0173 0246 33 l596.

Jas 5:20 γινωσκέτω¹³³ ὅτι ὁ ἐπιστρέψας ἀμαρτωλὸν ἐκ πλάνης ὁδοῦ αὐτοῦ σώσει ψυχὴν¹³⁴ ἐκ θανάτου καὶ καλύψει πλῆθος ἀμαρτιῶν.

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

¹³³ 5:20a txt

καὶ ἐπιστρέψῃ	τις αὐτόν γινωσκέτω	ὅτι	A K P <i>rell. Gk.</i> lat-s,v syr ^p cop ^{bo} and-cr did ps-oec TR TG AN VS RP SBL NA29 {B}*
καὶ ἐπιστρέψῃ	τις αὐτόν γινωσκετω	ὅτι	Ⲛ 2544
καὶ ἐπιστρέψῃ	τις αὐτόν γινώσκετε	ὅτι	B 69 88 WH
καὶ ἐπιστρέψῃτε	αὐτόν γινώσκετε	ὅτι	1505 1890 2138 2495syr ^h
καὶ ἐπιστρέψῃτε	αὐτόν γινωσκέτω	ὅτι	1611
ἐπιστρέψατε	αὐτόν	ὅτι	Ψ
καὶ ἐπιστρέψῃ	τις αὐτόν		ⲡ ⁷⁴ lat-f cop ^{sa}
lac			ⲡ ²⁰ ⲡ ²³ ⲡ ⁵⁴ C 048 0166 0173 0246 33 197 319 365 400 1066 1838 2180 Ⓛ596 Ⓛ623 Ⓛ1441/1

*The UBS6 rates the reading γινωσκετω οτι as {B} versus γινωσκετε alone versus omit, and not considering all the other words shown.

¹³⁴ 5:20b txt

ἐκ θανάτου	Ψ 056 0142 81 93 323 945 1175 1241 1448 1505 1852 2805 TR TG AN RP
ἐκ θανάτου	049 1243 2492 A 1735
ἐκ θανάτου αὐτοῦ	ⲡ ^{74vid} B 1611 2138
ἐκ θανάτου αὐτοῦ	1524
αὐτοῦ ἐκ θανάτου	A 1735
αὐτοῦ ἐκ θανάτου	Ⲛ P 048 ^{vid} 33 307 1678 1739 2298 2344 cyr did WH VS SBL NA29 {C}
lac	ⲡ ²⁰ ⲡ ²³ ⲡ ⁵⁴ ⲡ ⁷⁴ C 0166 0173 0246 Ⓛ596.

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 Ⲛ 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**

MS symb1	Date	Alt	Location
ⲡ ²⁰	III	P. Princeton Am 4117	Princeton, N.J., Univ. Libr., Papyrus Collect., P. Princeton Am 4117
ⲡ ²³	Early III	Oxyrhynchus Papyrus 1229	Urbana, Univ. of Ill., Class. and Europ. Culture Mus., G. P. 1229
ⲡ ⁵⁴	V/VI	Princeton Papyrus 15	Princeton, N.J., Univ. Libr., Papyrus Collect., Garrett (former deposit) 7742
ⲡ ⁷⁴	VII	P. Bodmer XVII	Cologne/Genf, Bibl. Bodmeriana, P. Bodmer XVII
ⲡ ¹⁰⁰	III/IV	P. Oxy. LXV 4449	Oxford, Ashmolean Museum
Ⲭ	IV	01	London, the British Library, Add. 43725
Ⲭ ¹	IV-VI		
Ⲭ ²	VII		
A	V	02	London, British Library, Royal 1 D. VIII
B	IV	03	Vatican Library, Vat. gr. 1209
B ¹	IV		
B ²	VI-VII		
C	V	04	Paris, National Library, Gr. 9; Ephraemi Syri Rescriptus
C ¹	V		
C ²	VI		
C ³	IX		
K	IX	018 BYZ	Moscow, Hist. Mus., V. 93, S. 97
L	IX	020 BYZ	Rome, Bibl. Angelica, 39
P	IX	025	St. Petersburg, Russ. Nat. Libr., Gr. 225
Ψ	IX/X	044	Athos, Lavra, B' 52
048	V		Vatican Libr., Vat. gr. 2061, fol. 198, 199, 221, 222, 229, 230, 293-303, 305-308
049	IX	BYZ	Athos, Lavra, A' 88
056	X	BYZ	Paris, Bibl. Nat., Gr. 201
0142	X	BYZ	Munich, Bayerisch Staatsbibl., Gr. 375
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.
33	IX		Paris, Bibl. Nat., Gr. 14
81	1044		London, Brit. Libr., Add. 20003, 57 fol. (Act); Alexandria, Griech. Patriarchat, 59, 225 fol.
(93)	X	BYZ	sometimes cited, especially when different from BYZ
(307)	X	BYZ	Paris, Bibl. Nat., Coislin Gr. 25, cited when different from BYZ
323	XII		Geneva, Bibl. publ. et univ., Gr. 82
945	XI		Athos, Dionysiu, 124 (37)
1175	X		Patmos, Joannu, 16

1241	XII		Sinai, St. Catherine's Monastery, Gr. 260
1243	XI		Sinai, St. Catherine's Monastery, Gr. 262
1448	XIV		Athos, Lavra, A' 13
1505	XII		Athos, Lavra, B' 26
1611	XI		Athen, Nat. Bibl., 94
1678	XIV		Athos, Panteleimonos, 770
1735	X		Athos, Lavra B' 42
1739	X		Athos, Lavra B' 64
1852	XIII		Uppsala, Univ.-Bibl., Ms. Gr. 11
2080	XIV		Sometimes cited, when different from BYZ
2138	1072		Moscow, Univ. 2 (Gorkij-Bibl. 2280)
2298	XII		Paris, Bibl. Nat., Gr. 102
2344	XI		Paris, Bibl. Nat., Coislin Gr. 18, fol. 170-230
2492	XIV		Sinai, St. Catherine's Monastery; Gr. 1342, fol. 1-178
2805	X/XI		Athens, Studitu, 1
1596	1146	BYZ	
Symbol	DATE	Versional Manuscripts	
lat-s	VII	Old Spanish text; principal witnesses: Ms. 67 - it ^l (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-f	ca. 830	The Text of Ms. 66 (earlier ff, ca. 830); also IN (Innocentius), CHRO (Chromatius), HI (Hieronymus) in some passages; besides CAR (Cassiodor).	
lat-v	var. IV-VI	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.	
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 ^w , 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, it ^s , alone or with 32, it ^w , and G, and the equally valuable peculiar readings of these two witnesses or of 251 (cf. VL p. 64*). In effect, readings supported by 53, or 32 53 G, or 32 G, or 251.	
lat-a	V	Readings either peculiar to Augustine, or first attested by him (cf. VL p. 65*).	
syrP	V	Syriac Peshitta	
syr ^h	616	Syriac Harklensis	
cop ^{sa}	III-X	Sahidic Coptic; there are many fragments, plus later editions	
cop ^{bo}	IX var	Bohairic Coptic; there are many fragments, plus later editions	
cop ^{ac}	var.	Akhmimic Coptic (or Akhmimic)	
eth	500	Ethiopic	
		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 uncial 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. http://books.google.com/
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 2026
SBL	2010	Greek New Testament, © Society of Biblical Literature and Logos Bible Software, http://sblgnt.com , http://www.sbl-site.org , http://www.logos.com
SCR	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	1550	Stephens' TR - "Textus Receptus"
VS	1913	Hermann Freiherr von Soden, Griechisches Neues Testament
WH	1881-1892	Westcott & Hort Greek New Testament, Brooke Foss Westcott, Fenton John Anthony Hort

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

Variant Verse	RP text	1 st Grk MS	Date	Non-Greek MS if earlier	NA29 text (except where noted)	1st Grk MS	Date
1:5	οὐκ	K	IX		μή	Ⲭ	IV
1:19a	ὥστε	K	IX		ἴστε	B	IV
1:25a	οὗτος οὐκ	K	IX	syr ^h - VII	οὐκ	B	IV
1:26	ἐν ὑμῖν	K	IX	Cyril - V	omit	B	IV
2:3b	αὐτῷ	K	IX	syr ^p - V	omit	B	IV
2:4	καὶ (NA29)	K	IX		omit (NA27)	ⲛ	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	μοιχεύεις	2464	IX		μοιχεύεις	B	IV
2:11	φονεύεις	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 ἐστίν	L	IX	Cyril - V	εἷς ἐστίν ὁ θεός	B	IV
2:24	τοίνυν	K	IX	lat-Pel, V?	omit	B	IV
3:3	πρὸς	K	IX	syr ^h - VII	εἰς	B	IV
3:6	οὕτως	K	IX	syr ^{hA}	omit	B	IV
3:8	δύναται ἀνθρώπων δαμάσαι	L	IX	Cyril - V	δαμάσαι δύναται ἀνθρώπων	ⲡ ²⁰	III
3:9	θεὸν	K	IX	lat-v, IV/V	κύριον	ⲡ ²⁰	III
3:12	οὐδεμία πηγὴ 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 ^p - V	πόθεν	ⲡ ¹⁰⁰	III/IV
4:5	κατώκησεν	K	IX	Nilus Ancyranus, V	κατώκισεν	B	IV
4:11	καὶ	K	IX	Antiochus Monachus VII	ἦ	ⲡ ¹⁰⁰	III/IV
4:12	ὃς κρίνεις τὸν ἕτερον	L	IX		ὁ κρίνων τὸν πλησίον	B	IV
4:13	ἐμπορευσόμεθα	K	IX	lat-s, VII	ἐμπορευσόμεθα	ⲡ ¹⁰⁰	III/IV
4:13	κερδήσωμεν	K	IX	lat-s, VII	κερδήσομεν	B	IV
4:14	ἔσται	K	IX	lat-s, VII	ἔστε	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 ^p , V	ἀδελφοί κατ' ἀλλήλων	B	IV
5:10	μου	K	IX	syr ^p , V	omit	B	IV
5:11	ὑπομένοντας	K	IX		ὑπομείναντας	B	IV
5:11	omit	K	IX		ὁ κύριος	Ⲭ	IV
5:12	εἰς ὑπόκρισιν	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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