



The “Faith” Problem in James 2

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ABSTRACT

Faith is the main theme in James chapter two. Again, James has his exhortation and reason (purpose) to back up his exhortation. In this chapter, however, James uses a personal (2:4, 6), theological (2:5, 7, 19-20), and scriptural reflection (2:8-11, 21, 23, 25) in his reason (purpose). These reflections reveal that James exhorts his readers that are familiar with a Jewish background and his exhortation is personal. Interestingly, James provides his commentaries on Biblical quotations (2:22, 24, 26).

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INTRODUCTION

The noun ‘faith’ appears 11 times in this topic (2:14[2x], 17, 18[3x], 20, 22[2x], 24, 26). The verb ‘to believe’ occurs three times (2:19[2], 23). Without works appears 4 times (2:18, 20, 26[2x]). The noun ‘work’ appears 12 times (2:14, 17, 18[3x], 20, 21, 22[2x], 24, 25, 26).

How does James discuss this topic?

- 1) Conditional sentence / *ἐάν* (14, 15, 16, 17). Verse 14 starts *Τί τὸ ὄφελος* with and verse 16 ends with it as well. Illustration: Social community (15-16)
- 2) Imperative / request (18)
- 3) Illustration-Question: Demons (19) and Question (20)
- 4) Illustration (Question)-Statement-Argument: Abraham (21), Statement (22), argument (23).
- 5) Statement-Illustration (Question): Statement (24), Rahab (25).
- 6) Illustration: Body and Spirit (26).

RESEARCH METHOD

This article uses syntactical analysis as its research method. A syntactical analysis is a method that seeks out the relationship between a word with the other words. In other words, this article analyzes the function of nominative such as either a nominative subject or predicate nominative. Nominative itself is a form and it needs to be exegeted its function.

RESULTS AND DISCUSSION

Verse 1

Text

Ἀδελφοί μου, μὴ ἐν προσωπολημψίαις ἔχετε τὴν πίστιν τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ τῆς δόξης.

Analysis

Ἀδελφοί μου] ‘my brothers’. Simple address of vocative.

μὴ . . . ἔχετε] ‘do not hold’. Command.

ἐν προσωπολημψίαις] ‘with partiality’. Manner.

τὴν πίστιν] ‘(your) faith’. Accusative of direct object of μὴ . . . ἔχετε.

τοῦ κυρίου] ‘in the Lord’. Objective genitive.

ἡμῶν] ‘our’. Relationship genitive.

Ἰησοῦ Χριστοῦ] ‘Jesus Christ’. Genitive of apposition.

τῆς δόξης] ‘the glorious’. Attributive genitive.

Verse 2

Text

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

Analysis

ἐὰν . . . εἰσέλθῃ] ‘if (a man) goes into’. Third class condition: uncertain of fulfillment, but still likely (Wallace, 696).

γὰρ] ‘because’. Causal.

εἰς συναγωγὴν] ‘into the assembly’. Location.

ὑμῶν] ‘of you’. Possessive genitive.

ἀνὴρ χρυσοδακτύλιος] ‘a man with a gold ring’. Nominative subject of εἰσέλθῃ. Gold ring appears once in the NT. Hapax legomenon.

ἐν ἐσθῆτι λαμπρᾷ] ‘with a bright clothes. Instrumental.

εἰσέλθῃ] ‘(if a poor man) goes into’. Third class condition: uncertain of fulfillment, but still likely (Wallace, 696).

δέ] ‘and’. Connective.

καί] ‘also’. Connective.

πτωχός] ‘a poor man’. Nominative subject of εἰσέλθῃ.

ἐν ῥυπαρᾷ ἐσθῆτι] ‘with filthy clothes’. Instrumental.

Verse 3

Text

ἐπιβλέψατε δὲ ἐπὶ τὸν φοροῦντα τὴν ἐσθῆτα τὴν λαμπρὰν καὶ εἶπητε· σὺ κάθου ὧδε καλῶς, καὶ τῷ πτωχῷ
εἶπητε· σὺ στῆθι ἢ κάθου ἐκεῖ ὑπὸ τὸ ὑποπόδιόν μου,

Analysis

James repeats the word ‘bright’ from verse 2 and 3.

ἐπιβλέψατε] ‘you pay close attention’. BDAG also interprets it as show special respect for. This subjunctive is still in third class condition: uncertain of fulfillment, but still likely.

δέ] ‘but’. Adversative from the previous clause.

ἐπὶ τὸν φοροῦντα] ‘to the one who wears’. This preposition with accusative case indicates spatial.

τὴν ἐσθῆτα τὴν λαμπρὰν] ‘the bright clothes’. Accusative of direct object of τὸν φοροῦντα.

καὶ εἶπητε] ‘and you say’. The conjunction connects two subjunctives. The subjective is in the third-class condition.

σύ] ‘you’. Nominative subject of κάθου.

κάθου] ‘sit’. Imperfective aspect.

ὧδε καλῶς] ‘(in) good place’. Location.

καί] ‘but’. Adversative to contrast the response.

τῷ πτωχῷ] ‘to the poor’. Dative of indirect object.

εἶπητε] ‘you say’. The subjective is in the third-class condition.

σύ] ‘you’. Nominative subject of στῆθι.

στῆθι] ‘stand’. Perfective aspect.

ἢ] ‘or’. Alternative conjunction.

κάθου] ‘sit’. Imperfective aspect.

ἐκεῖ] ‘there’. Location.

ὑπὸ τὸ ὑποπόδιόν μου] ‘under my footstool’. This preposition with accusative case indicates location.

Verse 4

Text

καὶ οὐ διεκρίθητε ἐν ἑαυτοῖς καὶ ἐγένεσθε κριταὶ διαλογισμῶν πονηρῶν;

Analysis

Verse 4-7 have questions.

καί] ‘both’. Correlative conjunction.

οὐ διεκρίθητε] ‘you made distinctions’. Perfective aspect. Accomplishment or achievement. What is the function of this aorist? Culminative aorist. The occurrence οὐ in question of indicates the answer yes.

ἐν ἑαυτοῖς] ‘among yourselves’. Preposition ἐν plus dative case indicates location.

καὶ ἐγένεσθε] ‘and you become’. Perfective aspect. Accomplishment or achievement. What is the function of this aorist? Culminative aorist.

κριταί] ‘judges’. Predicate nominative.

διαλογισμῶν] ‘of reasonings’. Genitive of means.

πονηρῶν] ‘evil’. Attributive genitive.

Verse 5

Text

ἀκούσατε, ἀδελφοί μου ἀγαπητοί· οὐχ ὁ θεὸς ἐξελέξατο τοὺς πτωχοὺς τῷ κόσμῳ πλουσίους ἐν πίστει καὶ κληρονόμους τῆς βασιλείας ἧς ἐπηγγείλατο τοῖς ἀγαπῶσιν αὐτόν;

Analysis

James provides a reason through a question (repeat the question).

ἀκούσατε] ‘listen’. Perfective aspect.

ἀδελφοί μου ἀγαπητοί] ‘my beloved brother’. Simple address of vocative.

οὐχ] ‘did not’. The appearance of χ due to the vowel and the rough breathing afterwards. The occurrence οὐχ in question of indicates the answer yes.

ὁ θεός] ‘God’. Nominative subject of ἐξελέξατο.

ἐξελέξατο] ‘(God) chose’. Perfective aspect and achievement. Constativ aorist.

τοὺς πτωχοὺς] ‘the poor men’. Double accusative of object-complement. Object.

τῷ κόσμῳ] ‘to the world’. Dative of reference or dative of rule.

πλουσίους] ‘to be rich’. Double accusative of object-complement. Complement.

ἐν πίστει] ‘in faith’. A few possibilities: spatial, reference, or dative of rule.

καὶ κληρονόμους] ‘and heirs’. The conjunction connects two complements. Double accusative of object-complement. Complement.

τῆς βασιλείας] ‘of the kingdom’. Genitive of subordination.

ἧς] ‘which’. Relative pronoun serves as a genitive of direct object of ἐπηγγείλατο.

τοῖς ἀγαπῶσιν] ‘to those who love’. Dative of indirect object.

αὐτόν] ‘Him’. Accusative of direct object of ἀγαπῶσιν.

Verse 6

Text

ὁμοῖς δὲ ἠτιμάσατε τὸν πτωχόν. οὐχ οἱ πλούσιοι καταδυναστεύουσιν ὑμῶν καὶ αὐτοὶ ἔλκουσιν ὑμᾶς εἰς κριτήρια;

Analysis

ὁμοῖς] ‘you’. Nominative subject of ἠτιμάσατε. Emphasis function.

δέ] ‘but’. Adversative.

ήτιμάσατε] ‘you dishonored’. Constativ aorist. Perfective aspect.

τὸν πτωχόν] ‘the poor’. Accusative of direct object of ήτιμάσατε.

οὐχ] ‘Is it not’. A rhetorical question.

οἱ πλούσιοι] ‘the rich men’. Nominative subject of καταδυναστεύουσιν.

καταδυναστεύουσιν] ‘(the rich men) oppress’. Habitual present. Imperfective aspect and accomplishment.

ὑμῶν] ‘you’. Genitive of direct object.

καί] ‘and’. Connects the verbs.

αὐτοί] ‘they’. Nominative subject of ἔλκουσιν.

ἔλκουσιν] ‘(the rich men) pull’. Habitual present. Imperfective aspect and accomplishment.

ὑμᾶς] ‘you’. Accusative of direct object of ἔλκουσιν.

εἰς κριτήρια] ‘to the lawcourt’. This preposition with an accusative case indicates a location.

Verse 7

Text

οὐκ αὐτοὶ βλασφημοῦσιν τὸ καλὸν ὄνομα τὸ ἐπικληθὲν ἐφ’ ὑμᾶς;

Analysis

οὐκ] ‘do not’. The appearance of κ due to the vowel and the rough breathing afterwards. The occurrence οὐκ in question of indicates the answer yes.

αὐτοί] ‘they’. Nominative subject of βλασφημοῦσιν.

βλασφημοῦσιν] ‘(they) blaspheme’. Habitual present. Imperfective aspect and activity.

τὸ καλὸν ὄνομα] ‘the good name’. Accusative of direct object of βλασφημοῦσιν.

τὸ ἐπικληθὲν ἐφ’ ὑμᾶς] ‘which has been called upon you’. This construction is a accusative of apposition.

Verse 8

Text

Εἰ μέντοι νόμον τελεῖτε βασιλικὸν κατὰ τὴν γραφήν· ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτὸν, καλῶς ποιεῖτε·

Analysis

Verse 8 and 9 use an if clause.

Εἰ . . . τελεῖτε] ‘if you fulfill’. This construction indicates the first-class condition: the assumption of truth for the sake of argument (Wallace 690).

μέντοι] ‘really’. Emphatic.

νόμον . . . βασιλικόν] ‘law of king’. Accusative of direct object of τελεῖτε.

κατὰ τὴν γραφήν·] ‘according to the writing’. Standard.

ἀγαπήσεις] ‘you shall love’. Predictive future.

τὸν πλησίον] ‘neighbor’. Accusative of direct object of ἀγαπήσεις.

σου] ‘of you’. Genitive of relationship.

ὡς] ‘like’. Comparative.

σεαυτὸν] ‘yourself’. Accusative of direct object of ἀγαπήσεις.

καλῶς] ‘well’. Degree.

ποιεῖτε] ‘you are doing’. Descriptive present.

Verse 9

Text

εἰ δὲ προσωπολημπτεῖτε, ἀμαρτίαν ἐργάζεσθε ἐλεγχόμενοι ὑπὸ τοῦ νόμου ὡς παραβάται.

Analysis

εἰ . . . προσωπολημπτεῖτε] ‘if you show partiality’. Hapax legomenon. This construction indicates the first-class condition: the assumption of truth for the sake of argument (Wallace 690).

δέ] ‘but’. Adversative with the previous verse.

ἀμαρτίαν] ‘sin’. Accusative of direct object of ἐργάζεσθε.

ἐλεγχόμενοι] ‘with the result of convicted’. Result participle.

ὑπὸ τοῦ νόμου] ‘by law’. Agency.

ὡς] ‘like’. Comparative.

παραβάται] ‘violators’. Predicate nominative.

Verse 10

Text

ὅστις γὰρ ὅλον τὸν νόμον τηρήσῃ, πταίσῃ δὲ ἐν ἐνί, γέγονεν πάντων ἔνοχος.

Analysis

Verse 10-11 have because or for.

ὅστις . . . τηρήσῃ] ‘whoever’. Nominative subject of ὅστις. Third class condition: uncertain of fulfillment, but still likely (Wallace, 696).

γάρ] ‘for’. Causal.

ὅλον τὸν νόμον] ‘the whole law’. Accusative of direct object of τηρήσῃ.

πταίσῃ] ‘(whoever) stumbles’. Third class condition: uncertain of fulfillment, but still likely (Wallace, 696).

δέ] ‘but’. Adversative.

ἐν ἐνί] ‘in one (point)’. Location.

γέγονεν] ‘he has become’. Gnomonic perfect.

ἔνοχος] ‘guilty’. Predicate nominative.

πάντων] ‘of all’. Wholative genitive.

Verse 11

Text

ὁ γὰρ εἰπὼν· μὴ μοιχεύσης, εἶπεν καὶ· μὴ φονεύσης· εἰ δὲ οὐ μοιχεύεις, φονεύεις δέ, γέγονας παραβάτης νόμου.

Analysis

ὁ . . . εἰπὼν] ‘he who said’. Substantival participle.

γὰρ] ‘for’. Causal.

μὴ μοιχεύσης] ‘do not commit adultery’. Prohibitive subjunctive.

εἶπεν] ‘he said’. Constativ aorist. Perfective aspect. Semelfactive.

καὶ] ‘also’. Ascensive.

μὴ φονεύσης] ‘do not murder’. Prohibitive subjunctive.

εἰ . . . οὐ μοιχεύεις] ‘if you do not commit adultery’. This construction indicates the first-class condition: the assumption of truth for the sake of argument (Wallace 690).

δέ] ‘now’. Transitional.

φονεύεις] ‘you murder’. This construction indicates the first-class condition: the assumption of truth for the sake of argument (Wallace 690).

δέ] ‘but’. Adversative.

γένονας] ‘you have become’. Stative aspect.

παραβάτης νόμου] ‘violator (transgressor) of law. Predicate nominative.

Verse 12

Text

Οὕτως λαλεῖτε καὶ οὕτως ποιεῖτε ὡς διὰ νόμου ἐλευθερίας μέλλοντες κρίνεσθαι.

Analysis

Οὕτως] ‘therefore’. Inferential.

λαλεῖτε] ‘speak’. Command.

καὶ] ‘and’. Connective.

Οὕτως] ‘therefore’. Inferential.

ποιεῖτε] ‘do’. Command.

ὡς] ‘as’. Comparative.

διὰ νόμου] ‘by the law’. Means.

ἐλευθερίας] ‘of liberty’. Descriptive genitive. Cf 1:25.

μέλλοντες] ‘those who will be’. Substantival participle.

κρίνεσθαι] ‘to be judged’. Complementary infinitive.

Verse 13

Text

ἡ γὰρ κρίσις ἀνέλεος τῷ μὴ ποιήσαντι ἔλεος· κατακαυχᾶται ἔλεος κρίσεως.

Analysis

ἡ . . . κρίσις] ‘judgment’. Nominative subject.

γάρ] ‘for’. Causal.

ἀνέλεος] ‘merciless’. Predicate nominative.

τῷ μὴ ποιήσαντι] ‘to the one who does not do’. Dative of indirect object.

ἔλεος] ‘mercy’. Accusative of direct object of τῷ μὴ ποιήσαντι.

κατακαυχᾶται] ‘(mercy) triumphs over’. Gnomonic present.

ἔλεος] ‘mercy’. Nominative subject of κατακαυχᾶται.

κρίσεως] ‘judgment’. Genitive of subordination.

Verse 14

Text

Τί τὸ ὄφελος, ἀδελφοί μου, ἐὰν πίστιν λέγη τις ἔχειν, ἔργα δὲ μὴ ἔχη; μὴ δύναται ἡ πίστις σῶσαι αὐτόν;

Analysis

Τί] ‘what (is)’. Predicate nominative.

τὸ ὄφελος] ‘the good / profit’. Nominative subject.

ἀδελφοί μου] ‘my brothers’. Simple address of vocative.

ἐὰν . . . λέγη] ‘if . . . he says’. Third class condition: uncertain of fulfillment, but still likely (Wallace, 696).

πίστιν] ‘faith’. Accusative of direct object of ἔχειν.

τις] ‘someone’. Nominative subject of λέγη.

ἔχειν] ‘to have’. Indirect discourse.

ἔργα] ‘works’. Accusative of direct object of ἔχη.

δέ] ‘but’. Adversative.

μὴ ἔχη] ‘he does not have’. Third class condition: uncertain of fulfillment, but still likely (Wallace, 696).

μὴ δύναται] ‘is (the faith) able’. This construction expects the answer ‘no’.

ἡ πίστις] ‘the faith’. Nominative subject of μὴ δύναται.

σῶσαι] ‘to save’. Complementary infinitive.

αὐτόν] ‘him’. Accusative of direct object of σῶσαι.

Verse 15

Text

ἐὰν ἀδελφός ἢ ἀδελφή γυμνοὶ ὑπάρχωσιν καὶ λειπόμενοι ὧσιν τῆς ἐφημέρου τροφῆς,

Analysis

ἐὰν . . . ὑπάρχωσιν] ‘if . . . existed’. Third class condition: uncertain of fulfillment, but still likely (Wallace, 696).

ἀδελφός] ‘a brother’. Nominative subject of ὑπάρχωσιν.

ἢ] ‘or’. Alternative.

ἀδελφή] ‘a sister’. Nominative subject of ὑπάρχωσιν.

γυμνοί] ‘naked ones’. Predicate nominative.

καὶ] ‘and’. Connective.

λειπόμενοι ὧσιν] ‘were lacking’. Periphrastic participle.

τῆς ἐφημέρου τροφῆς] ‘daily food’. Genitive of direct object.

Verse 16

Text

εἴπη δέ τις αὐτοῖς ἐξ ὑμῶν· ὑπάγετε ἐν εἰρήνῃ, θερμαίνεσθε καὶ χορτάζεσθε, μὴ δώτε δὲ αὐτοῖς τὰ ἐπιτήδεια τοῦ σώματος, τί τὸ ὄφελος;

Analysis

εἴπη] ‘(one of you) says’. Third class condition: uncertain of fulfillment, but still likely (Wallace, 696).

δέ] ‘and’. Transitional.

τις] ‘one’. Nominative subject of εἴπη.

αὐτοῖς] ‘them’. Dative of indirect object.

ἐξ ὑμῶν] ‘of you’. Partitive.

ὑπάγετε] ‘go’. Command.

ἐν εἰρήνῃ] ‘in peace’. Manner.

θερμαίνεσθε] ‘be warmed’. Command.

καὶ χορτάζεσθε] ‘and be filled’. Command.

μὴ δώτε] ‘do not give’. Third class condition: uncertain of fulfillment, but still likely (Wallace, 696).

δέ] ‘but’. Adversative.

αὐτοῖς] ‘them’. Dative of indirect object.

τὰ ἐπιτήδεια] ‘the necessary things’. Accusative of direct object of δῶτε.

τοῦ σώματος] ‘the body’. Subjective genitive.

τί] ‘what (is)’. Predicate nominative.

τὸ ὄφελος] ‘the good / profit’. Nominative subject.

Verse 17

Text

οὕτως καὶ ἡ πίστις, ἐὰν μὴ ἔχη ἔργα, νεκρά ἐστὶν καθ’ ἑαυτήν.

Analysis

οὕτως] ‘so’. Inferential.

καί] ‘also’. Connective.

ἡ πίστις] ‘the faith’. Nominative subject of ἐστὶν.

ἐὰν μὴ ἔχη] ‘if (it) does not have’. Third class condition: uncertain of fulfillment, but still likely (Wallace, 696).

ἔργα] ‘works’. Accusative of direct object of ἔχη.

νεκρά] ‘dead’. Predicate nominative.

ἐστὶν] ‘is’. Impersonal verb. State.

καθ’ ἑαυτήν] ‘by itself’. BDAG states that isolation or separateness.

Verse 18

Text

Ἄλλ’ ἐρεῖ τις· σὺ πίστιν ἔχεις, κἀγὼ ἔργα ἔχω. δεῖξόν μοι τὴν πίστιν σου χωρὶς τῶν ἔργων, κἀγὼ σοὶ δείξω ἐκ τῶν ἔργων μου τὴν πίστιν.

Analysis

ἀλλά] ‘but’. Adversative.

ἐρεῖ] ‘(he) will say’. Predictive future.

τις] ‘someone’. Nominative subject of ἐρεῖ.

σὺ] ‘you’. Emphasis. Nominative subject of ἔχεις.

πίστιν] ‘faith’. Accusative of direct object of ἔχεις.

ἔχεις] ‘you have’. General present.

κἀγὼ] ‘and I’. Emphasis. Nominative subject of ἔχω.

ἔργα] ‘works’. Accusative of direct object of ἔχω.

δειξόν] ‘show’. Command. Perfective aspect. Achievement.
μοι] ‘me’. Dative of indirect object.
τήν πίστιν] ‘faith’. Accusative of direct object of the imperative.
σου] ‘of you’. Subjective genitive.
χωρίς τῶν ἔργων] ‘without works’. Separation.
κάγώ] ‘and I’. Emphasis. Nominative subject of δείξω.
σοι] ‘you’. Dative of indirect object.
δείξω] ‘I will show’. Predictive future.
ἐκ τῶν ἔργων] ‘by my works’. Means.
μου] ‘of me’. Subjective genitive.
τήν πίστιν] ‘faith’. Accusative of direct object.

Verse 19

Text

οὐ πιστεύεις ὅτι εἷς ἐστὶν ὁ θεός, καλῶς ποιεῖς· καὶ τὰ δαιμόνια πιστεύουσιν καὶ φρίσσουν.

Analysis

οὐ] ‘you’. Emphasis. Nominative subject of πιστεύεις.
πιστεύεις] ‘you believe’. General present. Imperfective perfect. State.
ὅτι] ‘that’. Indirect discourse.
εἷς] ‘one’. Predicate nominative.
ἐστὶν] ‘is’. Impersonal verb. State.
ὁ θεός] ‘God’. Nominative subject.
καλῶς] ‘well’. Manner.
ποιεῖς] ‘you do’. General present. Imperfective perfect.
καὶ] ‘also’. Connective.
τὰ δαιμόνια] ‘the demons’. Nominative subject.
πιστεύουσιν] ‘believe’. General present. Imperfective perfect. State.
καὶ] ‘and’. Connective.
φρίσσουν] ‘shudder’. General present. Imperfective perfect. State. Hapax legomenon.

Verse 20

Text

Θέλεις δὲ γνῶναι, ὧ ἄνθρωπε κενέ, ὅτι ἡ πίστις χωρὶς τῶν ἔργων ἀργή ἐστιν;

Analysis

Θέλεις] ‘Are you willing’. Descriptive present. Imperfective aspect and state.

δέ] ‘but’. Adversative.

γνῶναι] ‘to recognize’. Complementary infinitive.

ὧ ἄνθρωπε κενέ] ‘oh empty man’. Simple address of vocative.

ὅτι] ‘that’. Indirect discourse.

ἡ πίστις] ‘faith’. Nominative subject.

χωρὶς τῶν ἔργων] ‘without works’. Separation.

ἀργή] ‘useless (worthless)’. Predicate nominative.

ἐστιν] ‘is’. Impersonal verb. State.

Verse 21

Text

Ἀβραάμ ὁ πατὴρ ἡμῶν οὐκ ἐξ ἔργων ἐδικαιώθη ἀνελέγκας Ἰσαὰκ τὸν υἱὸν αὐτοῦ ἐπὶ τὸ θυσιαστήριον;

Analysis

Ἀβραάμ] ‘Abraham’. Nominative subject of ἐδικαιώθη.

ὁ πατὴρ ἡμῶν] ‘our father’. Nominative of apposition and genitive of relationship.

οὐκ . . . ἐδικαιώθη] ‘was not . . . justified’. This construction expects the answer yes. Constativ aorist. Perfective aspect and state.

ἐξ ἔργων] ‘by works’. Means.

ἀνελέγκας] ‘when offering’. Temporal participle.

Ἰσαὰκ] ‘Isaac’. Accusative of direct object of ἀνελέγκας.

τὸν υἱὸν αὐτοῦ] ‘his son’. Accusative of apposition and genitive of relationship.

ἐπὶ τὸ θυσιαστήριον] ‘on the altar’. This preposition with an accusative case indicates location.

Verse 22

Text

βλέπεις ὅτι ἡ πίστις συνήργει τοῖς ἔργοις αὐτοῦ καὶ ἐκ τῶν ἔργων ἡ πίστις ἐτελειώθη,

Analysis

βλέπεις] ‘you see’. Present in indirect discourse. Imperfective aspect and achievement.

ὅτι] ‘that’. Indirect discourse.

ἡ πίστις] ‘faith’. Nominative subject.

συνήργει] ‘was works together’. Descriptive imperfect. Imperfective aspect and accomplishment.

τοῖς ἔργοις] ‘with (his) works’. Dative of means.

αὐτοῦ] ‘his’. Subjective genitive.

καί] ‘and’. Connective.

ἐκ τῶν ἔργων] ‘by works’. Means.

ἡ πίστις] ‘faith’. Nominative subject.

ἐτελειώθη] ‘was perfected’. Notice that ‘perfect’ has occurred twice in 1:4. Cf mature or complete. Constativ aorist. Perfective aspect and achievement.

Verse 23

Text

καὶ ἐπληρώθη ἡ γραφή ἢ λέγουσα· ἐπίστευσεν δὲ Ἀβραάμ τῷ θεῷ, καὶ ἐλογίσθη αὐτῷ εἰς δικαιοσύνην καὶ φίλος θεοῦ ἐκλήθη.

Analysis

καί] ‘and’. Connective.

ἐπληρώθη] ‘was fulfilled’. Constativ aorist. Perfective aspect and achievement.

ἡ γραφή] ‘the writing’. Nominative subject.

ἢ] ‘which’. Relative pronoun function.

λέγουσα] ‘saying’. Participle of manner.

ἐπίστευσεν] ‘(Abraham) believed’. Constativ aorist. Perfective aspect and state.

δέ] ‘now’. Transitional.

Ἀβραάμ] ‘Abraham’. Nominative subject.

τῷ θεῷ] ‘God’. Dative of direct object.

καί] ‘and’. Connective.

ἐλογίσθη] ‘it was considered’. Constativ aorist. Perfective aspect and achievement.

εἰς δικαιοσύνην] ‘as righteousness’. Result.

καί] ‘and’. Connective.

φίλος] ‘the friend’. Nominative subject of ἐκλήθη.

θεοῦ] ‘God’. Genitive of relationship.

ἐκλήθη] ‘(the friend of God) was called’. Constativ aorist. Perfective aspect.

Verse 24

Text

ὁρᾶτε ὅτι ἐξ ἔργων δικαιούται ἄνθρωπος καὶ οὐκ ἐκ πίστεως μόνον.

Analysis

ὁρᾶτε] ‘you see’. Present in indirect discourse. Imperfective aspect and achievement. Cf 2:22.

ὅτι] ‘that’. Indirect discourse.

ἐξ ἔργων] ‘by works’. Means.

δικαιούται] ‘(the man) is justified. Gnomic present. Imperfective aspect and state.

ἄνθρωπος] ‘a man’. Nominative subject.

καὶ] ‘and’. Connective.

οὐκ ἐκ πίστεως μόνον] ‘not by faith alone’. Means.

Verse 25

Text

ὁμοίως δὲ καὶ Ῥαῦβ ἡ πόρνη οὐκ ἐξ ἔργων ἐδικαιώθη ὑποδεξαμένη τοὺς ἀγγέλους καὶ ἐτέρα ὁδῷ ἐκβαλοῦσα;

Analysis

ὁμοίως] ‘similarly’. Comparison.

δέ] ‘and’. Connective.

καὶ] ‘also’. Additional idea.

Ῥαῦβ] ‘Rahab’. Nominative subject of ἐδικαιώθη.

ἡ πόρνη] ‘the harlot’. Nominative in simple apposition.

οὐκ ἐξ ἔργων] ‘was not by works’. This construction expects the answer yes. Means.

ἐδικαιώθη] ‘justified’. Constativ aorist. Perfective aspect and state.

ὑποδεξαμένη] ‘when welcoming (receiving)’. Temporal.

τοὺς ἀγγέλους] ‘messengers’. Accusative of direct object of ὑποδεξαμένη.

καὶ] ‘and’. Connective.

ἐτέρα ὁδῷ] ‘by different road’. Dative of means.

ἐκβαλοῦσα] ‘sending’. Temporal.

Verse 26

Text

ὥσπερ γὰρ τὸ σῶμα χωρὶς πνεύματος νεκρὸν ἐστίν, οὕτως καὶ ἡ πίστις χωρὶς ἔργων νεκρά ἐστίν.

Analysis

ὥσπερ] 'just as'. Comparative. Cf 2:25 uses a different word but the same meaning.

γὰρ] 'because'. Causal.

τὸ σῶμα] 'the body'. Nominative subject.

χωρὶς πνεύματος] 'without spirit'. Separation.

νεκρὸν] 'dead'. Predicate nominative.

ἐστίν] 'is'. Impersonal verb. State.

οὕτως] 'thus'. Inferential.

καὶ] 'also'. Additional idea.

ἡ πίστις] 'faith'. Nominative subject.

χωρὶς ἔργων] 'without works'. Separation.

νεκρά] 'dead'. Predicate nominative.

ἐστίν] 'is'. Impersonal verb. State.

CONCLUSION

Chapter one demonstrates that the real problem is not our external, but the problem of the heart. James continues this concept to chapter two. Partiality occurs due to the problem of the heart (faith). Our words become the problem due to the problem of the heart. Believers who do not match their faith with their works have the heart problem.

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