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GREEK TEXT · TRANSLATION · INTERLINEAR · DISCOURSE STRUCTURE

# The Letter of James, Chapter 2

ΙΑΚΩΒΟΥ Β΄

Each verse opens with the running Greek, an English translation, and a **discourse note** (its connective, relation, and role in the argument). Below follows the word-by-word breakdown in six tiers: gloss, case (color), parsing, *syntax*, **semantic force**, and a | lexical note.

CASE   ■ Nominative   ■ Genitive   ■ Dative   ■ Accusative   ■ Vocative   ■ Verb (no case)   ■ Indeclinable

Discourse notes head each verse: **relation** · connective · clause-flow. Indentation marks prominence — flush-left = main line of argument; indented = supporting / subordinate material.

## Discourse structure of the chapter

A · 2:1–7

### **Partiality contradicts faith in the glorious Lord**

The thesis command (1): hold the faith of the glorious Lord Jesus Christ without favoritism. A vivid courtroom-of-the-assembly scenario (2–4) exposes partiality as making oneself a judge with evil thoughts. God's own choice rebukes it: he chose the poor as heirs (5), whereas the readers dishonor the poor — and it is the rich who oppress them and blaspheme the noble Name (6–7).

B · 2:8–13

### **The royal law and the unity of the law**

If you keep the royal law, 'love your neighbor,' you do well (8); but partiality is sin, a transgression (9), for the law is a seamless whole — to stumble in one point is to be guilty of all (10–11). Therefore speak and act as those to be judged by a law of liberty (12), for judgment is merciless to the unmerciful, yet mercy triumphs over judgment (13).

C · 2:14–17

### Faith without works cannot save

The governing question (14): can a faith that has no works save? The naked-and-hungry illustration (15–16) shows that bare well-wishing without provision profits nothing; so faith by itself, having no works, is dead (17).

D · 2:18–20

### Faith is shown only by works

An interlocutor's challenge (18): 'You have faith, I have works' — show me your faith apart from works, and I will show you faith by my works. Even the demons believe God is one, and shudder (19); the empty person is asked to learn that workless faith is idle (20).

E · 2:21–26

### Abraham, Rahab, and faith perfected by works

Two Scripture proofs: Abraham was justified by works when he offered Isaac (21), faith working with his works and being perfected by them (22), so that Gen 15:6 was fulfilled and he was called God's friend (23) — a person is justified by works and not by faith alone (24). Rahab likewise was justified by works in receiving the messengers (25). The closing maxim: as body without spirit is dead, so faith without works is dead (26).

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

My brothers, do not hold the faith of our Lord Jesus Christ, the Lord of glory, with acts of favoritism.

THESES / COMMAND **ASYNDETON** The section's heading command, addressed warmly (ἀδελφοί μου) and stated as a prohibition: faith in the glorious Christ and partiality are incompatible. The fronted μὴ ἐν προσωπολημψίαις throws the weight on the forbidden manner.

### Ἀδελφοί

brothers

Vocative

vocative of address

ἀδελφός: 'brother'; James's recurring direct address (1:2, 16, 19; 2:1, 5, 14), binding instruction to family affection.

### μου

my

Genitive

genitive of relationship

### μὴ

not

negative (with the imperative)

μὴ: the negative of prohibition; with the present imperative ἔχετε it forbids the holding of faith in such a manner.

### ἐν

in / with

preposition (manner)

ἐν + dat. of manner/attendant circumstance: 'in an atmosphere of, while practicing' favoritism.

## προσωποληψίας

favoritism

Dative

*dative of manner (object of ἐν)*

προσωποληψία (plural, 'acts of partiality'): a biblical coinage from πρόσωπον λαμβάνειν, 'to receive the face' (LXX for Heb. *nāsā' pānîm*); judging by outward appearance — the very vice God lacks (Rom 2:11).

## ἔχετε

hold

Pres Act Impv 2 Pl · ἔχω

*main verb (prohibition)*

→ *general precept (durative present)*

ἔχω: 'have, hold'; with τὴν πίστιν, 'hold/maintain the faith' — possess it as a settled commitment, here qualified by manner.

## τὴν

the

Accusative

*article*

## πίστιν

faith

Accusative

*direct object*

πίστις: 'faith, faithfulness'; the chapter's keyword (vv.1, 5, 14–26) — here the Christian confession one holds, soon to be tested against works.

## τοῦ

of the

Genitive

*article*

## κυρίου

Lord

Genitive

*objective genitive (faith in the Lord)*

κύριος: 'Lord'; the object of the πίστις — faith directed toward the Lord Jesus Christ.

## ἡμῶν

our

Genitive

*genitive of relationship*

## Ἰησοῦ

Jesus

Genitive

*genitive in apposition to κυρίου*

Ἰησοῦς: the personal name; one of only two explicit namings of Jesus in the letter (1:1; 2:1).

## Χριστοῦ

Christ

Genitive

*genitive in apposition*

Χριστός: 'Anointed,' Messiah.

## τῆς

of the

Genitive

*article*

## δόξης

glory

Genitive

*genitive of quality / attributive ('of glory')*

δόξα: 'glory'; the syntax is famously debated — 'our glorious Lord,' '(our Lord Jesus Christ) of glory,' or '(the) glory' in apposition (the Shekinah-glory). The genitive-of-quality reading 'the Lord of glory' is adopted.

2 ἔὰν γὰρ εἰσέλθῃ εἰς συναγωγὴν ὑμῶν ἀνὴρ χρυσοδακτύλιος ἐν ἔσθῃτι λαμπρᾷ, εἰσέλθῃ δὲ καὶ πτωχὸς ἐν ῥυπαρᾷ ἔσθῃτι,

For if a man wearing gold rings and fine clothing comes into your assembly, and a poor man in shabby clothing also comes in,

GROUND (ILLUSTRATION BEGUN) γάρ γάρ introduces the supporting scenario for the command of v.1. A third-class condition (ἔὰν + subj.) sets up two contrasting entrants — the gold-ringed grandee and the shabby pauper — the protasis spanning vv.2-3.

ἔὰν

if

*conditional particle (3rd-class, with subj.)*

ἔὰν: introduces a probable/hypothetical future condition; here a representative ('whenever') case.

γὰρ

for

*explanatory/causal conjunction*

γὰρ: grounds the prohibition of v.1 by painting the scene that exposes its violation.

εἰσέλθῃ

comes in

Aor Act Subj 3 Sg · εἰσέρχομαι

*verb of protasis*

→ ingressive aorist (act of entering)

εἰσέρχομαι: 'come/go in, enter'; the aorist subjunctive views the single act of entering the assembly.

εἰς

into

*preposition (goal)*

εἰς + acc. of place into which.

συναγωγὴν

assembly

Accusative

*object of εἰς*

συναγωγή: 'gathering, synagogue'; the only NT use of this term for a Christian assembly — reflecting the letter's Jewish-Christian setting (cf. ἐκκλησία in 5:14).

ὑμῶν

your

Genitive

*possessive genitive*

ἀνὴρ

a man

Nominative

*subject*

ἀνὴρ: 'man, male'; here a male visitor whose adornment marks status.

χρυσοδακτύλιος

gold-ringed

Nominative

*predicate adjective / attributive of ἀνὴρ*

χρυσοδακτύλιος (hapax legomenon): 'gold-fingered, wearing gold rings'; a vivid coinage signaling conspicuous wealth and rank.

ἐν

in

*preposition (attendant circumstance)*

ἐν + dat. of accompanying dress.

ἔσθητι

clothing

Dative

*object of ἐν*

ἔσθης: 'clothing, raiment'; a status-marker in the ancient world.

λαμπρᾶ

splendid

Dative

*attributive adjective*

λαμπρός: 'bright, shining, splendid'; gleaming, costly attire — the antithesis of ῥυπαρά below.

εἰσέλθη

comes in

Aor Act Subj 3 Sg · εἰσέρχομαι

*verb of second protasis clause*

→ *ingressive aorist*

εἰσέρχομαι: repeated for the second entrant, balancing the two arrivals.

δὲ

and

*connective/contrastive conjunction*

δέ: lightly contrastive, setting the poor man over against the rich.

καὶ

also

*adverbial (adjunctive)*

καί: 'also' — adding the second entrant.

πτωχός

a poor man

Nominative

*subject of second clause*

πτωχός: 'destitute, beggarly poor' (vs. πένης, the working poor); James's special concern (2:5–6; 1:9–11).

ἐν

in

*preposition (attendant circumstance)*

ῥυπαρᾶ

shabby

Dative

*attributive adjective (fronted)*

ῥυπαρός: 'dirty, filthy, shabby'; cf. the moral sense in 1:21 (ῥυπαρία) — here literal squalid dress.

ἔσθητι

clothing

Dative

*object of ἐν*

ἔσθης: repeated, the same word now qualified by squalor.

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

and you look with favor on the one wearing the splendid clothing and say, 'You sit here in a good place,' but to the poor man you say, 'You stand there,' or, 'Sit under my footstool,'

PROTASIS CONTINUED (THE PARTIAL RESPONSE) **δέ** The condition's second half: the assembly's discriminating treatment. Two contrasting commands — honored seating for the rich, demeaning standing/floor for the poor — make the partiality concrete.

**ἐπιβλέψητε**

you look upon

Aor Act Subj 2 Pl · ἐπιβλέπω

verb continuing the protasis

→ constative aorist

ἐπιβλέπω: 'look upon, regard with favor'; the same verb describes God's gracious 'looking' on the lowly (Luke 1:48) — here a partial, favoring gaze.

**δὲ**

and

continuative conjunction

δέ: carrying the protasis forward into its apodosis-like response.

**ἐπὶ**

upon

preposition (with ἐπιβλέπω)

ἐπί + acc.: the object of the directed gaze.

**τὸν**

the one

Accusative

article (substantizing the participle)

**φοροῦντα**

wearing

Pres Act Ptc · Acc Sg Masc · φορέω

substantival participle (object of ἐπί)

→ customary present (habitual wearing)

φορέω: 'wear habitually' (frequentative of φέρω) — settled, customary dress, not a one-time carrying.

**τὴν**

the

Accusative

article

**ἐσθῆτα**

clothing

Accusative

object of φοροῦντα

ἐσθῆς: again the splendid garment of v.2.

**τὴν**

the

Accusative

article (second attributive)

## λαμπρὰν

splendid

Accusative

*attributive adjective*

λαμπρός: 'splendid'; the repeated marker of the rich man's status.

## καὶ

and

*coordinating conjunction*

## εἶπτε

you say

Aor Act Subj 2 Pl · λέγω

*verb continuing the protasis*

→ *constative aorist*

λέγω (aor. εἶπον): introduces direct speech to the rich entrant.

## σύ

you

Nominative

*emphatic subject pronoun (of κάθου)*

σύ: the expressed pronoun lends a deferential, singling-out emphasis: 'you, sir!'

## κάθου

sit

Pres Mid Impv 2 Sg · κάθημαι

*imperative within direct speech*

→ *command (durative present)*

κάθημαι: 'sit, be seated'; the honored, seated place.

## ᾧδε

here

*adverb of place*

ᾧδε: 'here' — close at hand, a place of honor.

## καλῶς

well / in a good place

*adverb of manner*

καλῶς: 'well, honorably'; here 'in a good seat,' the place of comfort and esteem.

## καὶ

but

*coordinating conjunction (adversative force)*

καί: linking, but pivoting to the contrasting treatment.

## τῷ

to the

Dative

*article*

## πτωχῷ

poor man

Dative

*indirect object (substantival adj.)*

πτωχός: the destitute man of v.2, now addressed dismissively.

## εἶπτε

you say

Aor Act Subj 2 Pl · λέγω

*verb continuing the protasis*

→ *constative aorist*

λέγω: introduces the contrasting address to the poor man.

## σύ

you

Nominative

*emphatic subject pronoun (of στῆθι)*

σύ: the pronoun here carries a curt, dismissive tone.

## στῆθι

stand

Aor Act Impv 2 Sg · ἵστημι

*imperative within direct speech*

→ *ingressive aorist (take your stand)*

ἵστημι: 'stand'; the poor man is left standing — denied a seat.

## ἐκεῖ

there

*adverb of place*

ἐκεῖ: 'there' — at a distance, away from honor.

## ἢ

or

*disjunctive conjunction*

ἢ: 'or' — offering an even lowlier alternative.

## κάθου

sit

Pres Mid Impv 2 Sg · κάθημαι

*imperative within direct speech*

→ *command*

κάθημαι: here the demeaning floor-seat 'under my footstool!'

ὑπὸ

under / beside

*preposition (place)*

ὑπό + acc.: 'under, beneath'; the humblest position, at the speaker's feet.

τὸ

the

Accusative

*article*

ὑποπόδιόν

footstool

Accusative

*object of ὑπό*

ὑποπόδιον: 'footstool' (ὑπό + πούς); to sit beneath it is the posture of utter inferiority.

μου

my

Genitive

*possessive genitive*

#### 4 οὐ διεκρίθητε ἐν ἑαυτοῖς καὶ ἐγένεσθε κριταὶ διαλογισμῶν πονηρῶν;

have you not made distinctions among yourselves and become judges with evil thoughts?

APODOSIS (RHETORICAL QUESTION) ASYNDETON The condition's conclusion, cast as a rhetorical question expecting 'yes' (οὐ): such conduct is self-contradiction (διεκρίθητε) and a usurpation of the judge's seat with corrupt reasoning.

οὐ

not

*interrogative negative (expecting 'yes')*

οὐ: in a question, anticipates an affirmative answer — 'surely you have...!'

διεκρίθητε

you made distinctions / wavered

Aor Pass Indic 2 Pl · διακρίνω

*main verb*

→ *constative aorist*

διακρίνω (mid./pass.): 'discriminate, make distinctions' — with a pointed double sense, since the same verb means 'be divided/doubting' (1:6); they are both biased and inwardly split.

ἐν

among

*preposition (sphere)*

ἐν + dat.: 'among, within.'

ἑαυτοῖς

yourselves

Dative

*reflexive pronoun (object of ἐν)*

ἑαυτῶν: 'yourselves'; the discrimination occurs within the community (or 'in your own minds').

καὶ  
and

*coordinating conjunction*

ἐγένεσθε

you became

Aor Mid Indic 2 Pl · γίνομαι

*main verb (second of the pair)*

→ *constative aorist*

γίνομαι: 'become, come to be'; they have constituted themselves as judges.

κριταὶ

judges

Nominative

*predicate nominative*

κριτής: 'judge'; usurping God's prerogative (cf. 4:11–12) — they sit in judgment by wealth, not by truth.

διαλογισμῶν

of thoughts

Genitive

*genitive of quality ('judges characterized by')*

διαλογισμός: 'reasoning, deliberation'; often negative in NT — calculating, scheming thoughts.

πονηρῶν

evil

Genitive

*attributive adjective*

πονηρός: 'evil, wicked'; the reasonings are morally corrupt — a courtroom run on malice.

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

Listen, my beloved brothers: did not God choose the poor in the world to be rich in faith and heirs of the kingdom which he promised to those who love him?

GROUND (THEOLOGICAL APPEAL) ASYNDETON A fresh imperative (Ἀκούσατε) opens the deeper argument: God's electing choice of the poor exposes the readers' valuation as inverted. Another οὐχ-question expects assent.

## Ἀκούσατε

listen

Aor Act Impv 2 Pl · ἀκούω

*main verb (imperative)*

→ *ingressive/urgent aorist*

ἀκούω: 'hear, listen'; the aorist imperative calls for immediate attention — 'now hear this!'

## ἀδελφοί

brothers

Vocative

*vocative of address*

ἀδελφός: warm address, softening the rebuke.

## μου

my

Genitive

*genitive of relationship*

## ἀγαπητοί

beloved

Vocative

*attributive of ἀδελφοί*

ἀγαπητός: 'beloved'; affectionate appeal as James presses the point home (cf. 1:16, 19).

## οὐχ

not

*interrogative negative (expecting 'yes')*

οὐχ: form of οὐ before rough breathing; the question anticipates 'yes!'

## ὁ

the

Nominative

*article*

## θεός

God

Nominative

*subject*

θεός: God, the electing agent whose values set the standard.

## ἐξελέξατο

chose

Aor Mid Indic 3 Sg · ἐκλέγομαι

*main verb*

→ *constative aorist (the act of election)*

ἐκλέγομαι: 'choose, select for oneself'; the middle stresses God's choice for himself — election language echoing 1 Cor 1:27–28.

## τούς

the

Accusative

*article*

## πτωχούς

poor

Accusative

*direct object (substantival adj.)*

πτωχός: the destitute — the very ones the readers slight, God has chosen.

## τῷ

in the

Dative

*article*

## κόσμῳ

world

Dative

*dative of reference/sphere ('poor as to the world')*

κόσμος: 'world'; 'poor in the world's estimation' — contrasted with rich 'in faith!'

## πλουσίους

rich

Accusative

*object complement (chose them to be rich)*

πλούσιος: 'rich'; the paradox — materially poor, spiritually wealthy.

## ἐν

in

*preposition (sphere)*

ἐν + dat. of sphere: the realm of their wealth.

## πίστει

faith

Dative

*dative of reference (object of ἐν)*

πίστις: the sphere of true riches; the keyword again.

## καὶ

and

*coordinating conjunction*

## κληρονόμους

heirs

Accusative

*second object complement*

κληρονόμος: 'heir'; the poor inherit the kingdom — the great reversal (cf. Matt 5:3, 5).

## τῆς

of the

Genitive

*article*

## βασιλείας

kingdom

Genitive

*genitive (object of inheritance)*

βασιλεία: 'kingdom, reign'; the inherited domain promised to those who love God.

## ἧς

which

Genitive

*relative pronoun (attracted to gen. of βασιλείας)*

ἧς: the relative, attracted from acc. (the object of ἐπηγγείλατο) to the case of its antecedent.

## ἐπηγγείλατο

he promised

Aor Mid Indic 3 Sg · ἐπαγγέλλομαι

*verb of relative clause*

→ *constative aorist*

ἐπαγγέλλομαι: 'promise'; the kingdom is the object of God's pledge (cf. 1:12, 'the crown of life he promised').

## τοῖς

to those

Dative

*article (substantizing the participle)*

## ἀγαπῶσιν

who love

Pres Act Ptc · Dat Pl Masc · ἀγαπάω

*substantival participle (indirect object)*

→ *customary present (those who characteristically love)*

ἀγαπάω: 'love'; 'those who love him' is a standard designation of the faithful (1:12; Rom 8:28).

## αὐτόν

him

Accusative

*direct object of ἀγαπῶσιν*

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

But you have dishonored the poor man. Is it not the rich who oppress you, and they who drag you into courts?

**CONTRAST (INDICTMENT)** **δέ** Emphatic ὑμεῖς δέ sets the readers' conduct against God's: they dishonor the very poor God honors. Two οὐχ-questions then expose the folly — the rich, whom they court, are their oppressors.

## ὕμεῖς

you

Nominative

*emphatic subject*

| σύ (pl.): the expressed pronoun is emphatic  
| – 'you, by contrast!'

## δὲ

but

*adversative conjunction*

| δέ: sharp contrast with God's choice in v.5.

## ἠτιμάσατε

you dishonored

Aor Act Indic 2 Pl · ἠτιμάζω

*main verb*

→ constative aorist

| ἠτιμάζω: 'dishonor, treat with contempt';  
| the opposite of God's honoring election.

## τὸν

the

Accusative

*article*

## πτωχόν

poor man

Accusative

*direct object (substantival adj.)*

| πτωχός: the poor man of the scenario, now  
| generalized.

## οὐχ

not

*interrogative negative (expecting 'yes')*

| οὐχ: introduces a question expecting  
| affirmation.

## οἱ

the

Nominative

*article*

## πλούσιοι

rich

Nominative

*subject (substantival adj.)*

| πλούσιος: 'the rich'; here the oppressing  
| class — cf. the woe of 5:1–6.

## καταδυναστεύουσιν

oppress

Pres Act Indic 3 Pl · καταδυναστεύω

*main verb of question*

→ gnomic/customary present

| καταδυναστεύω: 'oppress, exploit by  
| power'; a LXX word for the abuse of the  
| powerless (Amos 8:4; Wis 2:10).

## ὕμῶν

you

Genitive

*genitive object of καταδυναστεύω*

## καὶ

and

*coordinating conjunction*

## αὐτοὶ

they themselves

Nominative

*intensive pronoun (subject)*

| αὐτός: intensive, 'they themselves' — the  
| very ones favored are the very oppressors.

## ἔλκουσιν

drag

Pres Act Indic 3 Pl · ἔλκω

*main verb of question*

→ gnomic/customary present

| ἔλκω: 'drag, haul'; forcible dragging to  
| court (cf. Acts 16:19).

## ὕμας

you

Accusative

*direct object*

## εἰς

into

*preposition (goal)*

| εἰς + acc. of destination.

## κριτήρια

courts

Accusative

*object of εἰς*

| κριτήριον: 'lawcourt, tribunal'; the place of  
| judgment to which the rich haul the poor.

## 7 οὐκ αὐτοὶ βλασφημοῦσιν τὸ καλὸν ὄνομα τὸ ἐπικληθὲν ἐφ' ὑμᾶς;

Is it not they who blaspheme the noble name that was invoked over you?

GROUND (CLIMAX OF INDICTMENT) ASYNDETON A third οὐκ-question crowns the irony: the favored rich are the very ones who slander the Name confessed in baptism — the Name of Christ, 'invoked over' the believers.

οὐκ

not

*interrogative negative (expecting 'yes')*

οὐκ: anticipates 'yes!'

αὐτοὶ

they themselves

Nominative

*intensive pronoun (subject)*

αὐτός: intensive — 'they, the very rich.'

βλασφημοῦσιν

blaspheme

Pres Act Indic 3 Pl · βλασφημέω

*main verb*

→ *gnomic/customary present*

βλασφημέω: 'slander, blaspheme'; here against the Name — defaming the Lord whom believers confess.

τὸ

the

Accusative

*article*

καλὸν

noble

Accusative

*attributive adjective*

καλός: 'good, fine, noble'; the Name is honorable and beautiful.

ὄνομα

name

Accusative

*direct object*

ὄνομα: 'name'; the Name of Jesus (cf. Acts 4:12) by which believers are called — likely at baptism.

τὸ

the

Accusative

*article (substantizing the participle)*

ἐπικληθὲν

invoked

Aor Pass Ptc · Acc Sg Neut · ἐπικαλέω

*attributive participle (modifying ὄνομα)*

→ *constative aorist (the act of naming)*

ἐπικαλέω (pass.): 'be called/named over'; a Semitic idiom for ownership and belonging (Amos 9:12; 2 Chr 7:14) — the Name was pronounced over them, making them God's own.

ἐφ'

over

*preposition (with ἐπικληθέν)*

ἐπί + acc. (elided ἐφ' before rough breathing): 'over, upon.'

ὑμᾶς

you

Accusative

*object of ἐπί*

## 8 εἰ μὲντοι νόμον τελεῖτε βασιλικὸν κατὰ τὴν γραφήν· ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτὸν, καλῶς ποιεῖτε·

If, however, you fulfill the royal law according to the Scripture, 'You shall love your neighbor as yourself,' you do well.

**CONCESSION → STANDARD** **μὲντοι** μέντοι ('however') turns to the positive criterion: keeping the royal law of love is right and good — but (vv.9–11) this very law condemns partiality.

εἰ

if

*conditional particle (1st-class, assumed true)*

εἰ + indic.: a real condition, granting the case for the sake of argument.

μὲντοι

however

*adversative particle*

μέντοι: 'however, nevertheless'; pivots from the indictment to the proper standard.

νόμον

law

Accusative

*direct object (fronted)*

νόμος: 'law'; for James the law as fulfilled in the love-command (cf. 1:25, 'law of liberty').

τελεῖτε

you fulfill

Pres Act Indic 2 Pl · τελέω

*verb of protasis*

→ customary present

τελέω: 'complete, fulfill, bring to its goal'; not mere keeping but fully accomplishing the law's intent.

βασιλικὸν

royal

Accusative

*attributive adjective*

βασιλικός: 'royal, kingly'; the law of the King (βασιλεία, v.5), supreme and sovereign — the love-command as the law's crown.

κατὰ

according to

*preposition (standard)*

κατά + acc.: 'according to, in conformity with.'

τὴν

the

Accusative

*article*

γραφήν

Scripture

Accusative

*object of κατὰ*

γραφή: 'Scripture, writing'; introduces the Lev 19:18 citation.

<p><b>ἀγαπήσεις</b> you shall love</p> <p>Fut Act Indic 2 Sg · ἀγαπάω <i>imperative future (citation)</i></p> <p>→ <i>imperative future (binding command)</i></p> <p>ἀγαπάω: the future-as-imperative of Lev 19:18 LXX, the great love-command Jesus joined to Deut 6:5 (Mark 12:31).</p>	<p><b>τόν</b> the</p> <p>Accusative <i>article (substantizing the adverb)</i></p>	<p><b>πλησίον</b> neighbor</p> <p>Accusative <i>direct object (substantival adverb)</i></p> <p>πλησίον: '(the) neighbor' (adverb 'near' used as noun); the fellow human one is bound to love.</p>	<p><b>σου</b> your</p> <p>Genitive <i>possessive genitive</i></p>
<p><b>ὡς</b> as</p> <p><i>comparative particle</i></p> <p>ὡς: 'as, like'; the measure of love — one's own self.</p>	<p><b>σεαυτόν</b> yourself</p> <p>Accusative <i>reflexive (object of comparison)</i></p> <p>σεαυτοῦ: 'yourself'; the standard of neighbor-love.</p>	<p><b>καλῶς</b> well</p> <p><i>adverb of manner</i></p> <p>καλῶς: 'well, rightly'; you do honorably — but only if love is impartial.</p>	<p><b>ποιεῖτε</b> you do</p> <p>Pres Act Indic 2 Pl · ποιέω <i>apodosis verb</i></p> <p>→ <i>customary present</i></p> <p>ποιέω: 'do, act'; the verdict 'you do well' on genuine law-keeping.</p>

## 9 εἰ δὲ προσωπολημπτεῖτε, ἁμαρτίαν ἐργάζεσθε ἐλεγχόμενοι ὑπὸ τοῦ νόμου ὡς παραβάται.

But if you show partiality, you are committing sin, being convicted by the law as transgressors.

CONTRAST (THE NEGATIVE CASE) **δέ** The counter-condition: partiality is no neutral courtesy but sin, and the very law just cited convicts the offender as a παραβάτης — setting up the unity-of-the-law argument.

εἰ

if

*conditional particle (1st-class)*

εἰ + indic.: real condition, granting the supposition.

δὲ

but

*adversative conjunction*

δέ: contrasts partiality with the law-keeping of v.8.

προσωπολημπτεῖτε

you show partiality

Pres Act Indic 2 Pl · προσωπολημπτέω

*verb of protasis*

→ customary present

προσωπολημπτέω (haraχ, denominative of προσωπολήμπτης): 'show favoritism' — the verb cognate with the noun of v.1, sealing the inclusio.

ἁμαρτίαν

sin

Accusative

*direct object (fronted)*

ἁμαρτία: 'sin'; partiality is squarely categorized as sin, not mere social lapse.

ἐργάζεσθε

you commit

Pres Mid Indic 2 Pl · ἐργάζομαι

*apodosis verb*

→ customary present

ἐργάζομαι: 'work, do, commit'; cognate with ἔργα ('works') — pointed in a chapter on works, here the work of sin.

ἐλεγχόμενοι

being convicted

Pres Pass Ptc · Nom Pl Masc · ἐλέγχω

*adverbial participle (manner/attendant circumstance)*

→ concomitant present

ἐλέγχω: 'convict, expose, reprove'; the law exposes the offender — its juridical function (cf. John 16:8).

ὑπὸ

by

*preposition (agent)*

ὑπό + gen.: marks the agent of the passive ἐλεγχόμενοι.

τοῦ

the

Genitive

*article*

νόμου

law

Genitive

*genitive of agency*

νόμος: the same royal law of v.8, now functioning as accuser.

ὡς

as

*comparative particle (predicate)*

ὡς: 'as'; classifies the convicted under a category.

παραβάται

transgressors

Nominative

*predicate nominative (with ὡς)*

παραβάτης: 'transgressor, lawbreaker' (one who 'steps across'); the legal verdict on partiality.

## 10 ὅστις γὰρ ὅλον τὸν νόμον τηρήσῃ, πταιίσῃ δὲ ἐν ἐνί, γέγονεν πάντων ἔνοχος.

For whoever keeps the whole law but stumbles in one point has become guilty of all of it.

GROUND (UNITY OF THE LAW) **γάρ** γάρ grounds v.9: the law is an indivisible whole because the one Lawgiver stands behind every command (v.11). To break one is to break the law as such.

**ὅστις**

whoever

Nominative

*indefinite relative (subject)*

ὅστις: 'whoever, anyone who'; generalizing  
— any law-keeper.

**γάρ**

for

*explanatory/causal conjunction*

γάρ: grounds the verdict of v.9.

**ὅλον**

whole

Accusative

*attributive adjective (predicate position)*

ὅλος: 'whole, entire'; the totality of the law  
is in view.

**τὸν**

the

Accusative

*article*

**νόμον**

law

Accusative

*direct object of τηρήσῃ*

νόμος: the whole law as a unity.

**τηρήσῃ**

keeps

Aor Act Subj 3 Sg · τηρέω

*verb of indefinite relative clause*

→ constative aorist (hypothetical)

τηρέω: 'keep, observe, guard'; the diligent  
observance of the law's whole.

**πταιίσῃ**

stumbles

Aor Act Subj 3 Sg · πταίω

*verb of relative clause (contrasting)*

→ constative aorist

πταίω: 'stumble, trip, fail'; a metaphor for  
moral lapse (cf. 3:2; 2 Pet 1:10).

**δὲ**

but

*adversative conjunction*

δέ: sets the single failure against the whole  
keeping.

**ἐν**

in

*preposition (reference)*

ἐν + dat.: 'in respect of one point.'

**ἐνί**

one point

Dative

*dative of reference (object of ἐν)*

εἷς: 'one'; a single commandment — one  
stumble undoes the whole.

**γέγονεν**

has become

Perf Act Indic 3 Sg · γίνομαι

*main verb (apodosis)*

→ consummative perfect (resultant state)

γίνομαι (perf.): 'has become and so stands';  
the perfect stresses the abiding state of  
guilt.

**πάντων**

of all

Genitive

*genitive (with ἔνοχος, 'liable for')*

πάς: 'all'; guilty 'of all,' i.e. of the law as a  
whole — its seamless authority.

## ἔνοχος

guilty / liable

Nominative

*predicate nominative*

ἔνοχος: 'liable, guilty, answerable'; a legal term (Matt 26:66) — held accountable to the whole.

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

For the one who said, 'Do not commit adultery,' also said, 'Do not murder!' Now if you do not commit adultery but you do murder, you have become a transgressor of the law.

GROUND (ONE LAWGIVER) **γὰρ** γὰρ proves v.10 from the law's single author: the same God forbade both adultery and murder, so breaking one defies the one will behind all — making the offender a παραβάτης regardless of the rest.

## ὁ

the one

Nominative

*article (substantizing the participle)*

## γὰρ

for

*explanatory/causal conjunction*

γὰρ: grounds the unity-of-law claim in the Lawgiver's unity.

## εἰπὼν

who said

Aor Act Ptc · Nom Sg Masc · λέγω

*substantival participle (subject)*

→ constative aorist

λέγω: 'say'; 'the one who said' = God, the single Lawgiver (cf. 4:12).

## μὴ

not

*negative (prohibition)*

μὴ: with the aorist subjunctive, prohibitive.

## μοιχεύσης

you shall commit adultery

Aor Act Subj 2 Sg · μοιχεύω

*prohibitive subjunctive (citation)*

→ prohibition (aorist subj.)

μοιχεύω: 'commit adultery'; the seventh commandment (Exod 20:14 / Deut 5:18 LXX).

## εἶπεν

he said

Aor Act Indic 3 Sg · λέγω

*main verb*

→ constative aorist

λέγω: the same speaker uttered both commands.

## καί

also

*adverbial (adjunctive)*

καί: 'also' — adding the second command from the same mouth.

## μὴ

not

*negative (prohibition)*

μὴ: prohibitive.

## φονεύσης

you shall murder

Aor Act Subj 2 Sg · φονεύω

*prohibitive subjunctive (citation)*

→ prohibition (aorist subj.)

φονεύω: 'murder, kill'; the sixth commandment (Exod 20:13). The order (adultery, then murder) follows the LXX of Deut 5.

## εἰ

if

*conditional particle (1st-class)*

εἰ + indic.: real condition.

## δὲ

now / but

*transitional conjunction*

δὲ: drawing the application.

## οὐ

not

*negative (indicative)*

οὐ: negates the indicative μοιχεύεις.

## μοιχεύεις

you commit adultery

Pres Act Indic 2 Sg · μοιχεύω

*verb of protasis*

→ customary present

μοιχεύω: the hypothetical case of keeping one command.

## φονεύεις

you murder

Pres Act Indic 2 Sg · φονεύω

*verb of second protasis clause*

→ customary present

φονεύω: while breaking the other — one breach makes a transgressor.

## δέ

but

*adversative conjunction (postpositive)*

δέ: contrasting the kept command with the broken.

## γέγονας

you have become

Perf Act Indic 2 Sg · γίνομαι

*main verb (apodosis)*

→ consummative perfect (resultant state)

γίνομαι (perf.): 'you have become and so stand' — the abiding status of transgressor.

## παραβάτης

a transgressor

Nominative

*predicate nominative*

παραβάτης: 'lawbreaker'; the verdict already given in v.9, now proved.

## νόμου

of the law

Genitive

*objective genitive*

νόμος: the law transgressed as a whole.

## 12 οὕτως λαλεῖτε καὶ οὕτως ποιεῖτε ὡς διὰ νόμου ἐλευθερίας μέλλοντες κρίνεσθαι.

So speak and so act as those who are about to be judged by a law of liberty.

EXHORTATION (CONCLUSION) ASYNDETON οὕτως ... οὕτως draws the practical conclusion of vv.8–11: let speech and deed match the coming judgment, which is administered by the 'law of liberty' (cf. 1:25).

**οὕτως**

so

adverb of manner (with λαλεῖτε)

οὕτως: 'thus, in this way'; pointing to the manner set by the coming judgment.

**λαλεῖτε**

speak

Pres Act Impv 2 Pl · λαλέω

main verb (imperative)

→ general precept (durative present)

λαλέω: 'speak'; James's concern with speech (1:19; 3:1–12) is woven in.

**καὶ**

and

coordinating conjunction

**οὕτως**

so

adverb of manner (with ποιεῖτε)

οὕτως: repeated, binding word and deed together.

**ποιεῖτε**

act

Pres Act Impv 2 Pl · ποιέω

main verb (imperative)

→ general precept (durative present)

ποιέω: 'do, act'; word and deed — the doer of the word (1:22).

**ὡς**

as

comparative particle (with participle)

ὡς: 'as'; introducing the self-understanding that should govern conduct.

**διὰ**

by / through

preposition (means/instrument)

διά + gen.: 'by means of'; the law of liberty as the measure of judgment.

**νόμου**

a law

Genitive

genitive (object of διά)

νόμος: the standard of the coming judgment.

## ἐλευθερίας

of liberty

Genitive

*genitive of quality (a law characterized by liberty)*

ἐλευθερία: 'freedom'; the 'law of liberty' (1:25) — the gospel-shaped law that frees by being kept in love and mercy.

## μέλλοντες

being about

Pres Act Ptc · Nom Pl Masc · μέλλω

*substantival/predicate participle (with ὡς)*

→ futuristic present (impending)

μέλλω: 'be about to, be destined to'; the certainty and nearness of the judgment.

## κρίνεσθαι

to be judged

Pres Pass Infin · κρίνω

*complementary infinitive (with μέλλοντες)*

→ durative present

κρίνω: 'judge'; the eschatological judgment before which all conduct stands.

## 13 ἡ γὰρ κρίσις ἀνέλεος τῷ μὴ ποιήσαντι ἔλεος κατακαυχᾶται ἔλεος κρίσεως.

For judgment is without mercy to the one who has shown no mercy; mercy triumphs over judgment.

GROUND (PRINCIPLE OF JUDGMENT) γὰρ γάρ grounds v.12: the standard is mercy. The merciless face merciless judgment; but mercy (in the merciful) gloriously prevails over judgment — a beatitude-like reversal (Matt 5:7).

## ἡ

the

Nominative

*article*

## γὰρ

for

*explanatory/causal conjunction*

γὰρ: grounds the exhortation of v.12.

## κρίσις

judgment

Nominative

*subject*

κρίσις: 'judgment'; the final verdict, here meted by the same measure one uses.

## ἀνέλεος

without mercy

Nominative

*predicate adjective*

ἀνέλεος (hapax; alt. ἀνίλεως): 'merciless'; the privative ἀ- + ἔλεος — judgment shows the unmerciful no mercy.

## τῷ

to the one

Dative

*article (substantizing the participle)*

## μὴ

not

*negative (with participle)*

μὴ: negates the substantival participle — 'the one not having shown.'

## ποιήσαντι

having shown

Aor Act Ptc · Dat Sg Masc · ποιέω

*substantival participle (dat. of disadvantage)*

→ constative aorist

ποιέω: 'do, show'; ποιεῖν ἔλεος, 'to show mercy' (a LXX idiom, Luke 10:37).

## ἔλεος

mercy

Accusative

*direct object of ποιήσαντι*

ἔλεος: 'mercy, compassion'; the chapter's answer to partiality — mercy to the lowly.

## κατακαυχᾶται

triumphs over

Pres Mid Indic 3 Sg · κατακαυχάομαι

*main verb*

→ **gnomic present** (timeless truth)

κατακαυχάομαι: 'boast against, triumph/exult over'; mercy 'has the last laugh' over judgment (cf. 3:14).

## ἔλεος

mercy

Nominative

*subject of κατακαυχᾶται*

ἔλεος: mercy, now personified as the victor over judgment.

## κρίσεως

over judgment

Genitive

*genitive (object of κατακαυχᾶται)*

κρίσις: judgment, the thing over which mercy triumphs.

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

What is the benefit, my brothers, if someone says he has faith but does not have works? Can that faith save him?

**THEESIS QUESTION (NEW SECTION)** **ASYNDETON** The governing question of the faith-and-works unit: a 'faith' that produces no works is useless, and the μή-question (expecting 'no') already implies it cannot save. ἡ πίστις ('that faith,' articular) points back to the merely-claimed faith.

## Τί

what

Nominative

*interrogative pronoun (predicate)*

τίς: 'what'; opening a rhetorical question of profit.

## τὸ

the

Nominative

*article*

## ὄφελος

benefit

Nominative

*subject (of implied verb)*

ὄφελος: 'advantage, profit, benefit'; 'what good is it?' (cf. v.16; 1 Cor 15:32).

## ἀδελφοί

brothers

Vocative

*vocative of address*

ἀδελφός: warm address opening the new section.

## μου

my

Genitive

*genitive of relationship*

## ἐὰν

if

*conditional particle (3rd-class)*

ἐάν + subj.: hypothetical case.

## πίστιν

faith

Accusative

*object of ἔχειν (fronted)*

πίστις: here a merely professed faith, the topic under scrutiny.

## λέγη

says

Pres Act Subj 3 Sg · λέγω

*verb of protasis*

→ **customary present**

λέγω: 'say, claim'; the issue is a claim — 'says he has' — not necessarily a reality.

<p><b>τις</b> someone</p> <p>Nominative subject of λέγει</p> <p>τις: 'someone, anyone'; the hypothetical claimant.</p>	<p><b>ἔχειν</b> to have</p> <p>Pres Act Infin · ἔχω infinitive of indirect discourse (after λέγει)</p> <p>→ durative present</p> <p>ἔχω: 'have, possess'; the claim of possessing faith.</p>	<p><b>ἔργα</b> works</p> <p>Accusative object of ἔχει (fronted)</p> <p>ἔργον: 'work, deed'; the chapter's other keyword — concrete acts, esp. of mercy (vv.15–16).</p>	<p><b>δὲ</b> but</p> <p>adversative conjunction</p> <p>δέ: the crucial contrast — claim without deed.</p>
<p><b>μὴ</b> not</p> <p>negative (with subjunctive)</p> <p>μὴ: negates the subjunctive ἔχει in the conditional.</p>	<p><b>ἔχη</b> he has</p> <p>Pres Act Subj 3 Sg · ἔχω verb of second protasis clause</p> <p>→ customary present</p> <p>ἔχω: 'have'; the absence of works.</p>	<p><b>μὴ</b> surely not</p> <p>interrogative negative (expecting 'no')</p> <p>μὴ: in a question, anticipates a negative answer — 'it cannot, can it?'</p>	<p><b>δύναται</b> is able</p> <p>Pres Mid Indic 3 Sg · δύναμαι main verb of question</p> <p>→ stative present</p> <p>δύναμαι: 'be able, can'; the power to save is denied to workless faith.</p>
<p><b>ἡ</b> the</p> <p>Nominative article (anaphoric, 'that faith')</p> <p>the article points back: 'the faith [just described]'; i.e. the bare claim.</p>	<p><b>πίστις</b> faith</p> <p>Nominative subject of δύναται</p> <p>πίστις: 'that faith' — the merely-professed kind, which cannot save.</p>	<p><b>σῶσαι</b> to save</p> <p>Aor Act Infin · σῶζω complementary infinitive (with δύναται)</p> <p>→ constative aorist</p> <p>σῶζω: 'save, rescue'; eschatological salvation — what bare faith cannot accomplish.</p>	<p><b>αὐτόν</b> him</p> <p>Accusative direct object of σῶσαι</p>

## 15 ἔὰν ἀδελφὸς ἢ ἀδελφὴ γυμνοὶ ὑπάρχωσιν καὶ λειπόμενοι τῆς ἐφημέρου τροφῆς,

If a brother or sister is poorly clothed and lacking in daily food,

ILLUSTRATION (PROTASIS) ASYNDETON A concrete test-case (3rd-class condition) begins: a fellow believer in destitution — naked and starving — sets up the hollowness of mere words (v.16).

ἐάν

if

*conditional particle (3rd-class)*

ἐάν + subj.: hypothetical case.

ἀδελφός

a brother

Nominative

*subject*

ἀδελφός: a fellow believer — the need is within the family of faith.

ἢ

or

*disjunctive conjunction*

ἢ: 'or'; including women, notably named.

ἀδελφή

a sister

Nominative

*subject (second of pair)*

ἀδελφή: 'sister'; the explicit inclusion underscores the breadth of the obligation.

γυμνοί

ill-clothed

Nominative

*predicate adjective*

γυμνός: 'naked,' here 'poorly/scantily clothed' (lacking proper covering); cf. Job 22:6; Matt 25:36.

ὑπάρχωσιν

are

Pres Act Subj 3 Pl · ὑπάρχω

*verb of protasis*

→ stative present

ὑπάρχω: 'be, exist, be in a state'; a fuller 'to be,' here their settled condition of want.

καὶ

and

*coordinating conjunction*

λειπόμενοι

lacking

Pres Mid Ptc · Nom Pl Masc · λείπω

*predicate participle (with ὑπάρχωσιν)*

→ stative present

λείπω (mid./pass.): 'lack, be destitute of'; cf. 1:4–5 (lacking nothing / lacking wisdom).

τῆς

the

Genitive

*article*

ἐφημέρου

daily

Genitive

*attributive adjective*

ἐφήμερος (hapax): 'for the day, daily'; the day's necessary ration — cf. ἐπιούσιος, Matt 6:11.

τροφῆς

food

Genitive

*genitive of separation (object of λειπόμενοι)*

τροφή: 'nourishment, food'; the basic sustenance they lack.

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

and one of you says to them, 'Go in peace, be warmed and be filled,' but does not give them the things needed for the body, what is the benefit?

ILLUSTRATION (APODOSIS + QUESTION) **δέ** The condition's response: pious words ('be warmed and filled') without the provision they name. The repeated τί τὸ ὄφελος (v.14) clinches the analogy — words without deeds profit nothing.

**εἶπη**

says

Aor Act Subj 3 Sg · λέγω

*verb continuing the protasis*

→ constative aorist

λέγω: 'say'; the empty verbal response.

**δέ**

and

*continuative conjunction*

δέ: carrying the scenario forward.

**τις**

someone

Nominative

*subject of εἶπη*

τις: 'one' (of you).

**αὐτοῖς**

to them

Dative

*indirect object*

**ἐξ**

of / from

*preposition (partitive)*

ἐκ + gen.: partitive, 'one from among you.'

**ὑμῶν**

you

Genitive

*partitive genitive (object of ἐξ)*

**ὑπάγετε**

go

Pres Act Impv 2 Pl · ὑπάγω

*imperative within direct speech*

→ command

ὑπάγω: 'go away, depart'; the dismissive blessing 'go in peace' (cf. Mark 5:34) — here hollow.

**ἐν**

in

*preposition (manner)*

ἐν + dat. of manner.

## εἰρήνη

peace

Dative

*dative of manner (object of ἐν)*

εἰρήνη: 'peace' (Heb. shalom, well-being); a customary parting-word, ironic here.

## θερμαίνεσθε

be warmed

Pres Mid Impv 2 Pl · θερμαίνω

*imperative within direct speech*

→ command

θερμαίνω (mid.): 'warm oneself, be warmed'; addressing the nakedness — but supplying no clothing.

καὶ  
and

*coordinating conjunction*

## χορτάζεσθε

be filled

Pres Mid Impv 2 Pl · χορτάζω

*imperative within direct speech*

→ command

χορτάζω: 'fill, satisfy with food' (orig. of fodder); addressing the hunger — but giving no food.

## μὴ

not

*negative (with subjunctive)*

μὴ: negates the subjunctive δῶτε.

## δῶτε

you give

Aor Act Subj 2 Pl · δίδωμι

*verb of protasis (the failure to act)*

→ constative aorist

δίδωμι: 'give'; the withheld deed that empties the words.

## δὲ

but

*adversative conjunction*

δέ: contrasting the words with the absent deed.

## αὐτοῖς

to them

Dative

*indirect object*

## τὰ

the things

Accusative

*article (substantizing the adjective)*

## ἐπιτήδεια

necessities

Accusative

*direct object of δῶτε (substantival adj.)*

ἐπιτήδεις: 'necessary, suitable'; 'the things needful' for bodily life.

## τοῦ

of the

Genitive

*article*

## σώματος

body

Genitive

*objective/possessive genitive*

σῶμα: 'body'; the bodily needs — clothing and food — left unmet.

## τί

what

Nominative

*interrogative pronoun (predicate)*

τίς: 'what'; the refrain of futility.

## τὸ

the

Nominative

*article*

## ὄφελος

benefit

Nominative

*subject (of implied verb)*

ὄφελος: 'profit'; the answer is plainly 'none' — as with workless faith.

## 17 οὕτως καὶ ἡ πίστις, ἐὰν μὴ ἔχη ἔργα, νεκρά ἐστὶν καθ' ἑαυτήν.

So also faith, if it does not have works, is dead by itself.

CONCLUSION (OF ILLUSTRATION) **ASYNDETON** οὕτως καὶ draws the lesson: as words without deeds are useless, so faith without works is dead — not weak but lifeless, 'by itself' (καθ' ἑαυτήν), having nothing to enliven it.

**οὕτως**

so

*adverb of manner (drawing analogy)*

οὕτως: 'thus, in this way'; applying the illustration to faith.

**καὶ**

also

*adverbial (adjunctive)*

καί: 'also' — 'so too faith.'

**ἡ**

the

Nominative

*article*

**πίστις**

faith

Nominative

*subject*

πίστις: faith — the kind that lacks works.

**ἐὰν**

if

*conditional particle (3rd-class)*

ἐάν + subj.: hypothetical.

**μὴ**

not

*negative (with subjunctive)*

μή: negates ἔχη.

**ἔχη**

it has

Pres Act Subj 3 Sg · ἔχω

*verb of protasis*

→ customary present

ἔχω: 'have'; the absence of works.

**ἔργα**

works

Accusative

*direct object of ἔχη*

ἔργον: deeds — the life-sign of genuine faith.

**νεκρά**

dead

Nominative

*predicate adjective*

νεκρός: 'dead, lifeless'; the verdict — repeated at vv.20 (var.), 26. Not merely deficient but a corpse.

**ἐστὶν**

is

Pres Act Indic 3 Sg · εἰμί

*copula*

→ stative present

εἰμί: 'be'; the equative verb of the verdict.

**καθ'**

by

*preposition (with reflexive)*

κατά + acc. (elided καθ' before rough breathing): 'with respect to itself, in and of itself.'

**ἑαυτήν**

itself

Accusative

*reflexive pronoun (object of κατά)*

ἑαυτοῦ: 'itself'; 'by/in itself' — faith left to itself, with no works, is a dead thing.

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

But someone will say, 'You have faith, and I have works.' Show me your faith apart from works, and I will show you my faith by my works.

**DIATRIBE (OBJECTION AND REBUTTAL)** **ἀλλά** A diatribe interlocator is introduced (ἐρεῖ τις). The famously thorny exchange ends with James's challenge: faith is invisible apart from works; only works can display it — so 'faith alone' cannot be demonstrated at all.

**Ἄλλ'**

but

*adversative conjunction*

ἀλλά (elided): introduces the objector's voice (diatribe style).

**ἐρεῖ**

will say

Fut Act Indic 3 Sg · λέγω

*main verb*

→ predictive future

λέγω (fut. ἐρῶ): 'will say'; the anticipated objection.

**τις**

someone

Nominative

*subject of ἐρεῖ*

τις: the imagined interlocutor of the diatribe.

**σὺ**

you

Nominative

*emphatic subject*

σύ: emphatic, setting 'you' over against 'I'.

**πίστιν**

faith

Accusative

*direct object of ἔχεις*

πίστις: the faith claimed by the one party.

**ἔχεις**

you have

Pres Act Indic 2 Sg · ἔχω

*verb (within the objection)*

→ stative present

ἔχω: 'have.'

**κἀγὼ**

and I

Nominative

*crasis (καὶ ἐγώ), emphatic subject*

κἀγὼ: crasis of καὶ ἐγώ, 'and I' — the contrasting party who has works.

**ἔργα**

works

Accusative

*direct object of ἔχω*

ἔργον: deeds claimed by the other.

## ἔχω

I have

Pres Act Indic 1 Sg · ἔχω

verb (within the objection)

→ stative present

ἔχω: 'have!'

## δείξόν

show

Aor Act Impv 2 Sg · δείκνυμι

main verb (imperative, James's rebuttal)

→ ingressive aorist (do it now)

δείκνυμι: 'show, demonstrate'; the challenge — exhibit a faith with no works to display it (an impossibility).

## μοι

to me

Dative

indirect object

## τήν

the

Accusative

article

## πίστιν

faith

Accusative

direct object of δείξόν

πίστις: the faith to be shown.

## σου

your

Genitive

possessive genitive

## χωρίς

apart from

improper preposition (+ gen.)

χωρίς: 'apart from, without'; the key term — faith 'without' works (cf. vv.20, 26).

## τῶν

the

Genitive

article

## ἔργων

works

Genitive

object of χωρίς

ἔργων: the works absent from the bare faith.

## καὶ ἐγώ

and I

Nominative

crasis (καὶ ἐγώ), emphatic subject

καὶ ἐγώ: 'and I' (James) — over against the objector.

## σοι

to you

Dative

indirect object

## δείξω

I will show

Fut Act Indic 1 Sg · δείκνυμι

main verb

→ predictive future

δείκνυμι: 'show'; James can display his faith — precisely by his works.

## ἐκ

by / from

preposition (source/means)

ἐκ + gen.: 'from, by means of'; works as the evidence from which faith is shown.

## τῶν

the

Genitive

article

## ἔργων

works

Genitive

object of ἐκ

ἔργων: the works that make faith visible.

## μου

my

Genitive

possessive genitive

τὴν

the

Accusative

article

πίστιν

faith

Accusative

direct object of δείξω

πίστις: the faith displayed through works.

## 19 σὺ πιστεύεις ὅτι εἷς ἔστιν ὁ θεός; καλῶς ποιεῖς καὶ τὰ δαιμόνια πιστεύουσιν καὶ φρίσσουν.

You believe that God is one; you do well. Even the demons believe — and shudder.

REDUCTIO (ORTHODOX CREED INSUFFICIENT) ASYNDETON The Shema<sup>c</sup> ('God is one,' Deut 6:4) is the bedrock confession — yet mere assent to it is shared by demons, who tremble. Right belief without works is no more saving than the demons' terror.

σὺ

you

Nominative

emphatic subject

σὺ: emphatic — addressing the objector who prizes bare belief.

πιστεύεις

you believe

Pres Act Indic 2 Sg · πιστεύω

main verb

→ stative/customary present

πιστεύω: 'believe'; here mere credal assent (believe that), not entrusting faith.

ὅτι

that

conjunction (content clause)

ὅτι: introduces the content of belief.

εἷς

one

Nominative

predicate adjective

εἷς: 'one'; the heart of the Shema<sup>c</sup> — God's unity (Deut 6:4).

ἔστιν

is

Pres Act Indic 3 Sg · εἰμί

copula

→ stative present

εἰμί: 'is'; the confession's verb.

ὁ

the

Nominative

article

θεός

God

Nominative

subject of ἔστιν

θεός: God, confessed as one.

καλῶς

well

adverb of manner

καλῶς: 'well'; a half-ironic commendation — the creed is true, but insufficient.

**ποιεῖς**

you do

Pres Act Indic 2 Sg · ποιέω

*main verb*

→ customary present

ποιέω: 'do'; 'you do well' to believe it — but belief alone is not enough.

**καὶ**

even

*adverbial (ascensive 'even')*

καί: ascensive, 'even' — pressing the point to its extreme.

**τὰ**

the

Nominative

*article*

**δαιμόνια**

demons

Nominative

*subject*

δαιμόνιον: 'demon, evil spirit'; their orthodoxy (they 'know' God, Mark 1:24) saves them not at all.

**πιστεύουσιν**

believe

Pres Act Indic 3 Pl · πιστεύω

*main verb*

→ stative present

πιστεύω: the demons too grant the truth of monotheism — credal assent without saving trust.

**καὶ**

and

*coordinating conjunction*

**φρίσσουν**

shudder

Pres Act Indic 3 Pl · φρίσσω

*main verb*

→ customary present

φρίσσω (hapax in NT): 'bristle, shudder with dread'; the demons' belief produces terror, not obedience — vividly outstripping the objector's bare faith.

## 20 θέλεις δὲ γνῶναι, ὦ ἄνθρωπε κενέ, ὅτι ἡ πίστις χωρὶς τῶν ἔργων ἀργή ἐστιν;

Do you want to know, O foolish man, that faith without works is idle?

TRANSITION (TO THE PROOFS) **δέ** A direct address (ὦ ἄνθρωπε κενέ) turns to the Scripture proofs. The thesis is restated — workless faith is ἀργή ('idle, ineffective') — and Abraham and Rahab are about to demonstrate it.

## θέλεις

do you want

Pres Act Indic 2 Sg · θέλω

*main verb of question*

→ stative present

θέλω: 'wish, want'; rhetorical — 'are you willing to be shown?'

## δὲ

but / now

*transitional conjunction*

δέ: turning to the demonstration from Scripture.

## γινῶναι

to know

Aor Act Infin · γινώσκω

*complementary infinitive (with θέλεις)*

→ ingressive aorist (come to know)

γινώσκω: 'know, recognize'; come to acknowledge the proven point.

## ὦ

O

*interjection (with vocative)*

ὦ: the emphatic vocative particle, here with a note of reproach.

## ἄνθρωπε

man

Vocative

*vocative of address*

ἄνθρωπος: 'man, person'; the diatribe's interlocutor, addressed bluntly.

## κενέ

empty / foolish

Vocative

*attributive of ἄνθρωπε*

κενός: 'empty, hollow, senseless'; 'empty-headed' — like the man whose faith is empty of works (cf. Matt 5:22, ῥακά).

## ὅτι

that

*conjunction (content clause)*

ὅτι: introduces what is to be known.

## ἡ

the

Nominative

*article*

## πίστις

faith

Nominative

*subject*

πίστις: faith — again the kind without works.

## χωρίς

without

*improper preposition (+ gen.)*

χωρίς: 'apart from'; the recurring qualifier.

## τῶν

the

Genitive

*article*

## ἔργων

works

Genitive

*object of χωρίς*

ἔργων: the absent works.

## ἀργή

idle / ineffective

Nominative

*predicate adjective*

ἀργός (ἀ- + ἔργων): 'idle, unproductive, workless' — a pointed pun: faith without ἔργα is itself 'work-less.' The older reading; later witnesses read νεκρά ('dead,' from v.26).

## ἐστίν

is

Pres Act Indic 3 Sg · εἰμί

*copula*

→ stative present

εἰμί: 'is'; the verb of the verdict.

## 21 Ἄβραάμ ὁ πατὴρ ἡμῶν οὐκ ἐξ ἔργων ἐδικαιώθη ἀνενέγκας Ἰσαὰκ τὸν υἱὸν αὐτοῦ ἐπὶ τὸ θυσιαστήριον;

Was not Abraham our father justified by works when he offered up his son Isaac upon the altar?

SCRIPTURE PROOF I (ABRAHAM) **ASYNDETON** The first proof, framed as an οὐκ-question expecting 'yes': Abraham was justified ἐξ ἔργων — the offering of Isaac (Gen 22) being the climactic deed in which his faith was enacted and vindicated.

### Ἄβραάμ

Abraham

Nominative

*subject*

Ἄβραάμ: indeclinable proper name; the paradigm of faith (Gen 15:6) — invoked, as by Paul, but to a complementary end.

### ὁ

the

Nominative

*article*

### πατὴρ

father

Nominative

*apposition to Ἄβραάμ*

πατὴρ: 'father'; 'our father Abraham' — the patriarch of the people of faith.

### ἡμῶν

our

Genitive

*genitive of relationship*

### οὐκ

not

*interrogative negative (expecting 'yes')*

οὐκ: anticipates 'yes!'

### ἐξ

by

*preposition (source/basis)*

ἐκ + gen.: 'from, on the basis of'; the same phrase Paul uses (Rom 3:20) — James means the works that consummate faith.

### ἔργων

works

Genitive

*object of ἐξ*

ἔργων: deeds; here the obedient offering of Isaac.

### ἐδικαιώθη

was justified

Aor Pass Indic 3 Sg · δικαιώω

*main verb*

→ *constative aorist*

δικαιώω: 'justify, declare/show righteous'; James's sense ('shown/vindicated as righteous') complements rather than contradicts Paul's forensic sense — Abraham's faith was openly proved genuine.

## ἀνενέγκας

having offered up

Aor Act Ptc · Nom Sg Masc · ἀναφέρω

*adverbial participle (temporal/means)*

→ coincident aorist (the act constituting the justifying)

ἀναφέρω: 'bring up, offer up'; the sacrificial term — Abraham 'offered up' Isaac (Gen 22:2, 9 LXX).

## Ἰσαάκ

Isaac

Accusative

*direct object of ἀνενέγκας*

Ἰσαάκ: indeclinable proper name; the promised son, offered in obedience.

## τὸν

the

Accusative

*article*

## υἰὸν

son

Accusative

*apposition to Ἰσαάκ*

υἰός: 'son'; 'his son' — heightening the cost of the obedience.

## αὐτοῦ

his

Genitive

*possessive genitive*

## ἐπὶ

upon

*preposition (place)*

ἐπί + acc.: 'upon, onto!'

## τὸ

the

Accusative

*article*

## θυσιαστήριον

altar

Accusative

*object of ἐπί*

θυσιαστήριον: 'altar' (LXX coinage from θυσία); the place of the offering on Moriah.

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

You see that faith was working together with his works, and by the works faith was perfected,

INFERENCE (FAITH AND WORKS COOPERATE) **ASYNDETON** The lesson drawn from Abraham: faith and works are not rivals but partners — faith συνήργει ('worked with') his deeds, and was 'completed/perfected' by them. Faith reaches its goal in obedient action.

## βλέπεις

you see

Pres Act Indic 2 Sg · βλέπω

*main verb*

→ customary present

βλέπω: 'see, perceive'; 'you can see for yourself' — the proof is plain.

## ὅτι

that

*conjunction (content clause)*

ὅτι: introduces the observed truth.

## ἡ

the

Nominative

*article*

## πίστις

faith

Nominative

*subject*

πίστις: Abraham's faith, here cooperating with his deeds.

## συνήργει

was working together

Impf Act Indic 3 Sg · συνεργέω

*main verb*

→ progressive imperfect (ongoing cooperation)

συνεργέω: 'work together with, cooperate'; faith and works act in concert — the imperfect pictures the sustained partnership.

## τοῖς

the

Dative

*article*

## ἔργους

works

Dative

*dative of association (with συνήργει)*

ἔργον: his deeds — the partner of faith.

## αὐτοῦ

his

Genitive

*possessive genitive*

## καὶ

and

*coordinating conjunction*

## ἐκ

by

*preposition (means/source)*

ἐκ + gen.: 'from, by means of'; works as that by which faith is completed.

## τῶν

the

Genitive

*article*

## ἔργων

works

Genitive

*object of ἐκ*

ἔργον: the deeds that bring faith to its goal.

## ἡ

the

Nominative

*article*

## πίστις

faith

Nominative

*subject*

πίστις: faith, the thing perfected.

## ἔτελειώθη

was perfected

Aor Pass Indic 3 Sg · τελειόω

*main verb*

→ constative aorist

τελειόω: 'bring to completion, perfect, mature'; faith reaches its intended end (τέλος) in works — not added to, but consummated (cf. τελέω, v.8; 1:4).

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

and the Scripture was fulfilled that says, 'And Abraham believed God, and it was reckoned to him as righteousness,' and he was called the friend of God.

SCRIPTURE FULFILLED (GEN 15:6) **καὶ** Gen 15:6 — the very text of justification by faith — is said to be 'fulfilled' in the offering of Isaac: the faith credited as righteousness was the faith later enacted at Moriah. The honorific 'friend of God' crowns it.

καὶ

and

*coordinating conjunction*

ἐπληρώθη

was fulfilled

Aor Pass Indic 3 Sg · πληρόω

*main verb*

→ constative aorist

πληρόω: 'fill, fulfill, bring to fullness'; the prior word of Gen 15:6 found its full realization in the deed of Gen 22.

ἡ

the

Nominative

*article*

γραφὴ

Scripture

Nominative

*subject*

γραφὴ: 'Scripture'; the written word, here Gen 15:6.

ἡ

the one

Nominative

*article (substantizing the participle)*

λέγουσα

saying

Pres Act Ptc · Nom Sg Fem · λέγω

*attributive participle (modifying γραφή)*

→ customary present (standing text)

λέγω: 'say'; the citation-formula 'the Scripture which says!'

ἐπίστευσεν

believed

Aor Act Indic 3 Sg · πιστεύω

*verb of citation*

→ constative aorist

πιστεύω: 'believe, trust'; Gen 15:6 LXX — Abraham's trust in God's promise.

δὲ

and

*connective conjunction (within citation)*

δὲ: the connective of the LXX citation (Gen 15:6).

<p><b>Ἀβραάμ</b> Abraham</p> <p>Nominative <i>subject (within citation)</i></p> <p>  Ἀβραάμ: indeclinable name; the believer.</p>	<p><b>τῷ</b> the</p> <p>Dative <i>article</i></p>	<p><b>θεῷ</b> God</p> <p>Dative <i>dative object of ἐπίστευσεν</i></p> <p>  θεός: God, the object of Abraham's trust.</p>	<p><b>καὶ</b> and</p> <p><i>coordinating conjunction (within citation)</i></p>
<p><b>ἐλογίσθη</b> it was reckoned</p> <p>Aor Pass Indic 3 Sg · λογίζομαι <i>verb of citation</i></p> <p>→ <i>constative aorist</i></p> <p>  λογίζομαι: 'reckon, credit, count'; a commercial/accounting term — faith credited 'as righteousness' (the same text Paul cites, Rom 4:3).</p>	<p><b>αὐτῷ</b> to him</p> <p>Dative <i>dative of advantage</i></p>	<p><b>εἰς</b> as</p> <p><i>preposition (predicate/result)</i></p> <p>  εἰς + acc.: 'for, as' (Hebraizing predicate use) — reckoned 'as/unto righteousness.'</p>	<p><b>δικαιοσύνην</b> righteousness</p> <p>Accusative <i>object of εἰς</i></p> <p>  δικαιοσύνη: 'righteousness'; the status credited to Abraham's faith.</p>
<p><b>καὶ</b> and</p> <p><i>coordinating conjunction</i></p>	<p><b>φίλος</b> friend</p> <p>Nominative <i>predicate nominative</i></p> <p>  φίλος: 'friend'; 'friend of God' — Abraham's honorific (2 Chr 20:7; Isa 41:8), a title born of faith proven in obedience.</p>	<p><b>θεοῦ</b> of God</p> <p>Genitive <i>objective/relational genitive</i></p> <p>  θεός: God, whose friend Abraham was named.</p>	<p><b>ἐκλήθη</b> he was called</p> <p>Aor Pass Indic 3 Sg · καλέω <i>main verb</i></p> <p>→ <i>constative aorist</i></p> <p>  καλέω: 'call, name'; Abraham 'was called' God's friend — the title sealing the union of faith and works.</p>

## 24 ὁρᾶτε ὅτι ἐξ ἔργων δικαιοῦται ἄνθρωπος καὶ οὐκ ἐκ πίστεως μόνον.

| You see that a person is justified by works and not by faith alone.

| CONCLUSION (THE THESIS STATED) **ASYNDETON** The famous conclusion — the only NT occurrence of πίστις μόνον ('faith alone'), which James denies. The plural ὁρᾶτε addresses all readers: justification (vindication of faith as real) is 'by works,' not by a bare, workless faith.

## ὄρατε

you see

Pres Act Indic 2 Pl · ὄράω

*main verb*

→ customary present

ὄράω: 'see, perceive'; widening from the singular βλέπεις (v.22) to address all — 'you all see.'

## ὅτι

that

*conjunction (content clause)*

ὅτι: introduces the conclusion drawn.

## ἐξ

by

*preposition (basis)*

ἐκ + gen.: 'on the basis of'; works as the evidential ground of justification.

## ἔργων

works

Genitive

*object of ἐξ*

ἔργων: deeds — by which faith is shown genuine and a person vindicated.

## δικαιοῦται

is justified

Pres Pass Indic 3 Sg · δικαιοῶ

*main verb*

→ gnomic present (general truth)

δικαιοῶ: 'justify, show righteous'; the gnomic present states the principle — a person is shown/declared righteous by faith-enacting works.

## ἄνθρωπος

a person

Nominative

*subject*

ἄνθρωπος: 'human being'; anyone — the universal principle.

## καὶ

and

*coordinating conjunction*

## οὐκ

not

*negative*

οὐκ: negates 'by faith alone.'

## ἐκ

by

*preposition (basis)*

ἐκ + gen.: 'on the basis of!'

## πίστεως

faith

Genitive

*object of ἐκ*

πίστις: faith; here qualified by μόνον — the workless 'faith alone' James rejects (not Paul's faith that works through love, Gal 5:6).

## μόνον

alone

*adverbial (qualifying πίστεως)*

μόνον: 'only, alone'; adverbial — 'by faith only,' the bare, deedless faith repudiated throughout the section.

25 ὁμοίως δὲ καὶ Ῥαὰβ ἡ πόρνη οὐκ ἐξ ἔργων ἐδικαιώθη ὑποδεξαμένη τοὺς ἀγγέλους καὶ ἕτερα ὁδῶ ἐκβαλοῦσα;

And likewise was not even Rahab the prostitute justified by works when she received the messengers and sent them out by another way?

SCRIPTURE PROOF II (RAHAB) **δέ** A second, deliberately contrasting example: not the patriarch but a Gentile prostitute — yet she too was 'justified by works,' her faith (cf. Heb 11:31) proved by the risky reception and rescue of the spies (Josh 2).

**ὁμοίως**

likewise

*adverb (drawing the parallel)*

ὁμοίως; 'in like manner'; pairing Rahab's case with Abraham's.

**δὲ**

and

*continuative conjunction*

δέ: adding the second proof.

**καὶ**

even

*adverbial (ascensive 'even')*

καί: ascensive — 'even Rahab,' the unlikely example.

**Ῥαὰβ**

Rahab

Nominative

*subject*

Ῥαὰβ: indeclinable name; the Canaanite of Jericho, model of faith-in-action (Heb 11:31) and an ancestress of the Messiah (Matt 1:5).

**ἡ**

the

Nominative

*article*

**πόρνη**

prostitute

Nominative

*apposition to Ῥαὰβ*

πόρνη: 'prostitute, harlot'; the candid epithet heightens the grace — even she was justified by faith's works.

**οὐκ**

not

*interrogative negative (expecting 'yes')*

οὐκ: anticipates 'yes.'

**ἐξ**

by

*preposition (basis)*

ἐκ + gen.: 'on the basis of!'; works again the ground of vindication.

## ἔργων

works

Genitive

object of ἐξ

ἔργων: her deeds of hospitality and rescue.

## ἐδικαιώθη

was justified

Aor Pass Indic 3 Sg · δικαιόω

main verb

→ constative aorist

δικαιόω: 'justify, show righteous'; the same verdict as Abraham (v.21) — faith proved by works.

## ὑποδεξαμένη

having received

Aor Mid Ptc · Nom Sg Fem · ὑποδέχομαι

adverbial participle (temporal/means)

→ coincident aorist

ὑποδέχομαι: 'receive as a guest, welcome'; the hospitable, perilous sheltering of the spies (Josh 2:1–6).

## τούς

the

Accusative

article

## ἄγγέλους

messengers

Accusative

direct object of ὑποδεξαμένη

ἄγγελος: 'messenger'; here the human spies/scouts sent by Joshua (not 'angels').

## καὶ

and

coordinating conjunction

## ἕτέρα

another

Dative

attributive adjective

ἕτερος: 'another, different'; a different route, away from danger.

## ὁδῶ

way

Dative

dative of means/route (with ἐκβαλοῦσα)

ὁδός: 'way, road'; the alternate path of escape.

## ἐκβαλοῦσα

having sent out

Aor Act Ptc · Nom Sg Fem · ἐκβάλλω

adverbial participle (temporal/means)

→ coincident aorist

ἐκβάλλω: 'cast out, send out'; here 'sent them off, dispatched' — securing their safe departure (Josh 2:15–16).

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

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

CONCLUSION (CLOSING MAXIM) γάρ γάρ grounds and seals the whole unit with an analogy: as a corpse is a body from which the life-breath has departed, so 'faith' without works is not living faith at all but a lifeless thing. The inclusio with v.17 closes the section.

<p><b>ὥσπερ</b> just as <i>comparative particle</i></p> <p>ὥσπερ: 'just as, even as'; introducing the controlling simile.</p>	<p><b>γάρ</b> for <i>explanatory/causal conjunction</i></p> <p>γάρ: grounds the conclusion of the section.</p>	<p><b>τὸ</b> the Nominative <i>article</i></p>	<p><b>σῶμα</b> body Nominative <i>subject (of comparison clause)</i></p> <p>σῶμα: 'body'; the corpse-image — body and breath.</p>
<p><b>χωρίς</b> without <i>improper preposition (+ gen.)</i></p> <p>χωρίς: 'apart from!'; the recurring term, here body apart from breath.</p>	<p><b>πνεύματος</b> spirit / breath Genitive <i>object of χωρίς</i></p> <p>πνεῦμα: 'spirit, breath'; here the life-breath (cf. Gen 2:7) whose absence makes a corpse — the analogue of works to faith.</p>	<p><b>νεκρόν</b> dead Nominative <i>predicate adjective</i></p> <p>νεκρός: 'dead!'; the body without breath.</p>	<p><b>ἐστίν</b> is Pres Act Indic 3 Sg · εἰμί <i>copula (comparison clause)</i></p> <p>→ stative present</p> <p>εἰμί: 'is.'</p>
<p><b>οὕτως</b> so <i>adverb (correlative with ὥσπερ)</i></p> <p>οὕτως: 'so, in this way!'; completing the simile.</p>	<p><b>καὶ</b> also <i>adverbial (adjunctive)</i></p> <p>καί: 'also! — 'so too faith!'</p>	<p><b>ἡ</b> the Nominative <i>article</i></p>	<p><b>πίστις</b> faith Nominative <i>subject</i></p> <p>πίστις: faith — the kind without works, the section's whole concern.</p>
<p><b>χωρίς</b> without <i>improper preposition (+ gen.)</i></p> <p>χωρίς: 'apart from!'; faith apart from works.</p>	<p><b>ἔργων</b> works Genitive <i>object of χωρίς</i></p> <p>ἔργων: deeds — the 'breath' that makes faith alive.</p>	<p><b>νεκρά</b> dead Nominative <i>predicate adjective</i></p> <p>νεκρός: 'dead!'; the closing verdict, sealing the inclusio with v.17.</p>	<p><b>ἐστίν</b> is Pres Act Indic 3 Sg · εἰμί <i>copula</i></p> <p>→ stative present</p> <p>εἰμί: 'is!'; the final equative verb.</p>

**On the text.** Verse punctuation and paragraphing are editorial and conventional. A few well-known points are not annotated in the apparatus: the rhetorical punctuation of v.1 (whether μη ἔν προσωπολημψίαις is a question or prohibition); the

spelling προσωποληψία/προσωποληψίαις (Alexandrian -μψ-) over against the later -μπτ- forms; the variant ἀργή/νεκρά in v.20 (the older witnesses read ἀργή, 'idle, ineffective,' adopted here); and the perfect/aorist alternation in the citation of Gen 15:6 at v.23 (ἐπίστευσεν, with the LXX). Where editions differ trivially the more widely printed reading is given.

**On the labels.** Parsing gives Tense·Voice·Mood·Person·Number (+ Case·Number·Gender for participles) and lemma. The *syntactic-function* and **semantic-force** tiers follow standard intermediate-grammar categories (e.g. Wallace, *Greek Grammar Beyond the Basics*); both involve interpretive judgment, and the majority reading has been chosen where opinions differ. Lexical notes condense commonly cited data (etymology, sense range, synonym contrasts, NT frequency, OT/LXX echoes) and are no substitute for a lexicon.

**On the discourse tier.** Discourse structure operates above the word, so it is shown at the clause/verse level (the connective, the relation it signals, and the role of the clause) and summarized in the chapter outline. Relation labels, any proposed chiasm, and the paragraph divisions reflect a common reading of the argument; other discourse analyses segment and label some relations differently.