

**The Epistle of James, Chapter 2, Greek Text – Westcott-Hort, English – NRSV,
Interlinear English & Notes – G.T. Emery**

Chapter 2

A Warning Against Partiality

¹*My brothers and sisters, do you with your acts of favoritism really believe in our glorious Lord Jesus Christ?*

²*For if a person with gold rings and in fine clothes comes into your assembly, and if a poor person in dirty clothes also comes in,*

³*and if you take notice of the one wearing the fine clothes and say, “Have a seat here, please,” while to the one who is poor you say, “Stand there,” or, “Sit at my feet,”*

⁴*have you not made distinctions among yourselves, and become judges with evil thoughts?*

⁵*Listen, my beloved brothers and sisters. Has not God chosen the poor in the world to be rich in faith and to be heirs of the kingdom that he has promised to those who love him?*

⁶*But you have dishonoured the poor. Is it not the rich who oppress you? Is it not they who drag you into court?*

⁷*Is it not they who blaspheme the excellent name that was invoked over you?*

⁸*You do well if you really fulfil the royal law according to the scripture, “You shall love your neighbour as yourself.”*

⁹*But if you show partiality, you commit sin and are convicted by the law as transgressors.*

¹⁰*For whoever keeps the whole law but fails in one point has become accountable for all of it.*

¹¹*For the one who said, “You shall not commit adultery,” also said, “You shall not murder.” Now if you do not commit adultery but if you murder, you have become a transgressor of the law.*

¹²*So speak and so act as those who are to be judged by the law of liberty.*

¹³*For judgment will be without mercy to anyone who has shown no mercy; mercy triumphs over judgment.*

2 Ἀδελφοί μου, μὴ ἐν προσωπολημψίαις ἔχετε τὴν πίστιν τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ τῆς δόξης.
Brothers of me not in partiality you have the faith of the Lord of us Jesus Christ of the glory.

² ἐὰν γὰρ εἰσέλθῃ εἰς συναγωγὴν ὑμῶν ἀνὴρ χρυσοδακτύλιος ἐν ἐσθῆτι λαμπρᾷ, εἰσέλθῃ δὲ καὶ πτωχὸς ἐν ῥυπαρᾷ ἐσθῆτι,
If for should enter into synagogue of you a man gold ringed in fine clothing, should enter and also a pauper in filthy clothing,

³ ἐπιβλέψῃτε 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 ὑποπόδιον μου, well, and to the pauper you may say; You stand or sit there under the footstool of me,

⁴ οὐ διεκρίθητε ἐν ἑαυτοῖς καὶ ἐγένεσθε κριταὶ διαλογισμῶν πονηρῶν;
not did you be partial among yourselves and became judges of reasoning wicked?

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;
Hear you, brothers of me beloved; not the God chosen the poor of the world rich in faith and heirs of the kingdom which he promised to the loving αὐτόν;

The Epistle of James, Chapter 2, Greek Text – Westcott-Hort, English – NRSV, Interlinear English & Notes – G.T. Emery

him?

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

drag off you into court?

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

Not they blaspheme the good name the called upon you?

⁸ εἰ μέντοι νόμον τελεῖτε βασιλικὸν κατὰ τὴν γραφήν, **Ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτὸν**, καλῶς ποιεῖτε·

of you as yourself,¹ well you do;

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

transgressors.

¹⁰ ὅστις γὰρ ὅλον τὸν νόμον τηρήσῃ, πταισῇ δε ἐν ἐνὶ γέγονεν πάντων ἔνοχος.

Whosoever for whole the law keeps, errs but in one has become of all guilty.

¹¹ ὁ γὰρ εἰπὼν, **Μὴ μοιχεύσης**, εἶπεν καὶ, **Μὴ φονεύσης**·

The for having said; **Not may you commit adultery**, said also; **Not may you commit murder**;²

εἰ and οὐ μοιχεύεις, φονεύεις δὲ, γέγονας παραβάτης νόμου.

if but you not commit adultery, murder but, you have become a transgressor of law.

¹² οὕτως λαλεῖτε καὶ οὕτως ποιεῖτε ὡς διὰ νόμου ἐλευθερίας

In this manner you speak and in this manner you do as through a law of liberty

μέλλοντες κρίνεσθαι.

being about to be judged.

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

The for judgment merciless to the not having done mercy; rejoices over mercy of judgment.

#2 χρυσοδακτύλιος – with gold ring, or rings, on finger or fingers – not a Biblical word – here only in the NT found also in Hesychius (5th century AD) and Epictetus – 1st/2nd centuries AD.

ῥυπαρᾶ – lit. filthy, dirty (of clothes); fig. unclean, defiled. Only here in the NT but a word common in Classical Greek (Teleclides 5th century BC; Hippocrates 5th / 4th centuries BC;) and in the LXX.

#6 καταδυναστεύουσιν – oppress, exploit, dominate – here and Acts 10:38 in the NT – common in the LXX in the description of exploitation (by the rich) of vulnerable persons. Also in Josephus, Oxyrhynchus Papyrus 67 etc.

#9 προσωπολημπτεῖτε – show partiality – found only here in the NT and nowhere else in any secular literature said to be based on the πρόσωπον λαμβάνειν of the LXX.

#13 ἀνέλεος – merciless – here only in the NT – found in Herodianus (2nd c AD), Phrynicius – 2nd c. AD. The alternative spelling is ἀνειλεος.

Faith and Works

14 What good is it, my brothers and sisters, if you say you have faith but do not have works? Can faith save you?

¹⁵If a brother or sister is naked and lacks daily food,

¹⁶and one of you says to them, “Go in peace; keep warm and eat your fill,” and yet you do not supply their bodily needs, what is the good of that?

¹⁷So faith by itself, if it has no works, is dead.

18 But someone will say, “You have faith and I have works.” Show me your faith apart from

1 Leviticus 19:18

2 Exodus 20:14; Deuteronomy 5:18.

The Epistle of James, Chapter 2, Greek Text – Westcott-Hort, English – NRSV, Interlinear English & Notes – G.T. Emery

your works, and I by my works will show you my faith.

¹⁹*You believe that God is one; you do well. Even the demons believe—and shudder.*

²⁰*Do you want to be shown, you senseless person, that faith apart from works is barren?*

²¹*Was not our ancestor Abraham justified by works when he offered his son Isaac on the altar?*

²²*You see that faith was active along with his works, and faith was brought to completion by the works.*

²³*Thus the scripture was fulfilled that says, “Abraham believed God, and it was reckoned to him as righteousness,” and he was called the friend of God.*

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

²⁵*Likewise, was not Rahab the prostitute also justified by works when she welcomed the messengers and sent them out by another road?*

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

¹⁴ Τί τὸ ὄφελος, ἀδελφοί μου, ἐὰν πίστιν λέγη τις ἔχειν ἔργα δὲ μὴ ἔχη;
What the advantage, brothers of me, if faith should say anyone to have works but not should have?
μη δύναται ἡ πίστις σῶσαι αὐτόν;
Not is able the faith to save him?

¹⁵ ἐὰν ἀδελφὸς ἢ ἀδελφὴ γυμνοὶ ὑπάρχωσιν καὶ λειπόμενοι τῆς ἐφημέρου τροφῆς,
If a brother or a sister naked should be and lacking of the daily food,

¹⁶ εἶπη δέ τις αὐτοῖς ἐξ ὑμῶν· ὑπάγετε ἐν εἰρήνῃ, θερμαίνεσθε καὶ χορτάζεσθε,
should say and anyone to them out of you; Go you in peace, be warmed and be filled,
μη δῶτε δὲ αὐτοῖς τὰ ἐπιτήδεια τοῦ σώματος, τί ὄφελος;
not you gave and to them the needful of the body, what advantage?

¹⁷ οὕτως καὶ ἡ πίστις, ἐὰν μὴ ἔχη ἔργα, νεκρά ἐστὶν καθ' ἑαυτήν.
In this manner also the faith, if not should have works, dead is by itself.

¹⁸ Ἄλλ' ἐρεῖ τις, Σὺ πίστιν ἔχεις, κἀγὼ ἔργα ἔχω· δείξον μοι τὴν πίστιν
But will say someone, You faith have, and I works I have; show me the faith
σου χωρὶς τῶν ἔργων, κἀγὼ σοὶ δείξω ἐκ τῶν ἔργων μου τὴν πίστιν.
of you apart from the works, and I you will show out of the works of me the faith.

¹⁹ σὺ πιστεύεις ὅτι εἷς θεὸς ἔστιν, καλῶς ποιεῖς· καὶ τὰ δαιμόνια πιστεύουσιν καὶ
You do believe that one God is, well you do; also the demons believe and
φρίσσουν.
they tremble.

²⁰ θέλεις δὲ γινῶναι, ὧ ἄνθρωπε κενέ, ὅτι ἡ πίστις χωρὶς τῶν ἔργων ἀργή ἐστίν;
Wish and to know, O man vain, that the faith apart from the works useless is?

²¹ Ἀβραὰμ ὁ πατὴρ ἡμῶν οὐκ ἐξ ἔργων ἐδικαιώθη ἀνελέγκαστος Ἰσαὰκ
Abraham the father of us not out of works rendered righteous having offered up Isaac
τὸν υἱὸν αὐτοῦ ἐπὶ τὸ θυσιαστήριον;
the son of him upon the altar?

²² βλέπεις ὅτι ἡ πίστις συνήργει τοῖς ἔργοις αὐτοῦ, καὶ ἐκ τῶν ἔργων
You see that the faith was working with the actions of him, and out of the actions
ἡ πίστις ἐτελειώθη,
the faith was made complete,

²³ καὶ ἐπληρώθη ἡ γραφὴ ἡ λέγουσα, Ἐπίστευσεν δὲ Ἀβραὰμ τῷ θεῷ, καὶ
and was fulfilled the Scripture the saying, Believed and Abraham the God, and

The Epistle of James, Chapter 2, Greek Text – Westcott-Hort, English – NRSV, Interlinear English & Notes – G.T. Emery

ἐλογίσθη αὐτῷ εἰς δικαιοσύνην, καὶ φίλος θεοῦ ἐκλήθη.

it was counted to him for righteousness³, and 'Friend of God'⁴ he was called.

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

You see that out of works is counted righteous a man and not out of faith alone.

²⁵ ὁμοίως δὲ καὶ Ραὰβ ἡ πόρνη οὐκ ἐξ ἔργων ἐδικαιώθη, ὑποδεξαμένη

Likewise and also Rahab the whore not out of works was counted righteous, having received
τοὺς ἀγγέλους καὶ ἑτέρα ὁδῶ ἐκβαλοῦσα;

the messengers and another way having sent forth?

²⁶ ὥσπερ τὸ σῶμα χωρὶς πνεύματος νεκρὸν ἐστίν, οὕτως καὶ ἡ πίστις χωρὶς ἔργων

Just as the body apart from spirit dead is, so also the faith apart from works
νεκρά ἐστίν.

dead is.

#15 ἐφημέρου – food for the day, daily food – here only in the NT a word used by Pindar - 5th c BC; Diodorus, 1st c. BC., Philo, 1st c AD, - not a word used in biblical literature.

16 ἐπιτήδεια – what is necessary (for the body) here and a variant of Acts 24:25 also appears in the LXX.

#19 φρίσσουν. - shudder or tremble from fear – only here in the NT but know from Homeric legends - 8th - 6th cs BC, Oracula Sibyllina, 4th c. AD, the Egyptian Magical Texts in the Oslo Papyri etc, but not a word used in biblical texts.

3 Genesis 15:6

4 2 Chronicles 20:7