

ΙΑΚΩΒΟΥ 2  
f35

JAMES 2  
NLET

JACOB ADMONISHES THE BROTHERS  
NOT TO SHOW PREFERENCE TO RICH PEOPLE

<sup>1</sup> Ἀδελφοί μου, μὴ ἐν προσωπολημψίαις ἔχετε τὴν Πίστιν τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ τῆς Δόξης.

<sup>2</sup> Ἐὰν γὰρ εἰσέλθῃ εἰς τὴν<sup>1</sup> συναγωγὴν ὑμῶν ἀνὴρ χρυσοδακτύλιος ἐν ἐσθῇτι λαμπρᾷ, εἰσέλθῃ δὲ καὶ πτωχὸς ἐν ῥυπαρᾷ ἐσθῇτι, <sup>3</sup> καὶ ἐπιβλέψητε<sup>2</sup> ἐπὶ τὸν φοροῦντα τὴν ἐσθῆτα τὴν λαμπρὰν καὶ εἵπητε αὐτῷ<sup>3</sup>. Σὺ κάθου ὧδε καλῶς, καὶ τῷ πτωχῷ εἵπητε· Σὺ στήθῃ ἐκεῖ ἢ κάθου ὧδε<sup>4</sup> ὑπὸ τὸ ὑποπόδιόν μου, <sup>4</sup> οὐ διεκρίθητε ἐν ἑαυτοῖς; Καὶ ἐγένεσθε κριταὶ διαλογισμῶν πονηρῶν;

<sup>5</sup> Ἀκούσατε, ἀδελφοί μου ἀγαπητοί. οὐχ ὁ Θεὸς ἐξελέξατο τοὺς πτωχοὺς τοῦ Κόσμου<sup>5</sup> πλουσίους ἐν πίστει καὶ κληρονόμους τῆς Βασιλείας ἧς ἐπηγγείλατο τοῖς ἀγαπῶσιν αὐτόν;

<sup>6</sup> Ὑμεῖς δὲ ἡτιμάσατε τὸν πτωχόν.

Οὐχ οἱ πλούσιοι καταδυναστεύουσιν ὑμῶν; Καὶ αὐτοὶ ἔλκουσιν ὑμᾶς εἰς κριτήρια.

<sup>7</sup> Οὐκ αὐτοὶ βλασφημοῦσιν τὸ καλὸν Ὄνομα τὸ ἐπικληθὲν ἐφ' ὑμᾶς;

<sup>8</sup> Εἰ μέντοι νόμον τελεῖτε βασιλικὸν κατὰ τὴν Γραφὴν Ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτόν, καλῶς ποιεῖτε.

<sup>1</sup> Brothers *that are* mine, stop being engaged in the Faith of the Lord *Who is* ours – *namely*, Jesus *the* Anointed Who is characterized by the Glory – in connection with a respect of a person.

<sup>2</sup> For, if ever a man with a ring of gold might enter into the<sup>6</sup> assembly *that is* yours in clothing – *that is*, radiant *clothing* – and a beggarly poor *man might enter* in filthy clothing, <sup>3</sup> and you should look with special attention<sup>7</sup> to the one who is wearing the clothes – *that is*, the radiant *clothes* – and should say to him<sup>8</sup>, “You, *for your part*, be sitting here rightly!”; and, to the beggarly poor *man* you should say, “You, *for your part*, stand there” or, “Sit here<sup>9</sup> by the footstool *that is* mine”, <sup>4</sup> have you not made a distinction among yourselves? And, have you come to be judges, *that is*, ones who make calculations – *namely*, wicked *calculations*?

<sup>5</sup> Listen, brothers *that are* mine, beloved *ones*. Does the God not select the beggarly poor *ones* of the *Created Order*<sup>10</sup> *to be*

- rich *ones* in connection with faith and
- heirs of the Kingdom which He proclaimed to the ones who keep on loving Him?

<sup>6</sup> Now, you, *for your parts*, have dishonored the beggarly poor *ones*!

Do the rich *ones* not oppress you? And, they, *for their parts*, drag you into court.

<sup>7</sup> Now, do they, *for their parts*, not blaspheme the excellent Name – *that is*, the Name which was invoked over you?

<sup>8</sup> If, of course, you keep on fulfilling a law – *that is*, a truly kingly law – according to the Scripture, *namely*, “**You shall love the neighbor that is yours as yourself**”<sup>11</sup>, you keep on doing well.

<sup>1</sup> 96.5% of the Greek manuscripts, including the best line of transmission (f35), include the definite article τὴν here.

<sup>2</sup> 93% of the Greek manuscripts, including the best line of transmission (f35), have καὶ ἐπιβλέψητε here instead of ἐπιβλέψητε δὲ.

<sup>3</sup> 91% of the Greek manuscripts, including the best line of transmission (f35), include αὐτῷ here.

<sup>4</sup> 93.2% of the Greek manuscripts, including the best line of transmission (f35), include the adverb ὧδε here.

<sup>5</sup> 90.7% of the Greek manuscripts, including the best line of transmission (f35), have τοῦ Κόσμου (a genitive noun phrase) here. On the basis of 2.4%

the NU has τῷ Κόσμῳ (a dative noun phrase).

<sup>6</sup> 96.5% of the Greek manuscripts, including the best line of transmission (f35), include the definite article ‘the’ here.

<sup>7</sup> 93% of the Greek manuscripts, including the best line of transmission (f35), have ‘and you should look with special attention’ here instead of ‘but you should look with special attention’.

<sup>8</sup> 91% of the Greek manuscripts, including the best line of transmission (f35), include ‘to him’ here.

<sup>9</sup> 93.2% of the Greek manuscripts, including the best line of transmission (f35), include the adverb ‘here’ here.

<sup>10</sup> 90.7% of the Greek manuscripts, including the best line of transmission (f35), have ‘of the Created Order’ (a genitive noun phrase) here. On the basis of 2.4% the NU has ‘with respect to the Created Order’ (a dative noun phrase).

<sup>11</sup> A reference to Leviticus 19:18b.

<sup>9</sup> Εἰ δὲ προσωπολημπτεῖτε, ἀμαρτίαν ἐργάζεσθε, ἐλεγχόμενοι ὑπὸ τοῦ Νόμου ὡς παραβάται.

<sup>10</sup> Ὅστις γὰρ ὅλον τὸν Νόμον τηρήσει<sup>12</sup>, πταίσει<sup>13</sup> δὲ ἐν ἐνί, γέγονεν πάντων ἔνοχος.

<sup>11</sup> Ὁ γὰρ εἰπὼν Μὴ μοιχεύσης εἶπεν καὶ Μὴ φονεύσης.

Εἰ δὲ οὐ μοιχεύσεις, φονεύσεις<sup>14</sup> δέ, γέγονας παραβάτης νόμου.

<sup>12</sup> Οὕτως λαλεῖτε καὶ οὕτως ποιεῖτε ὡς διὰ νόμου ἐλευθερίας μέλλοντες κρίνεσθαι.

<sup>13</sup> Ἡ γὰρ Κρίσις ἀνήλεος<sup>15</sup> τῷ μὴ ποιήσαντι ἔλεος. Κατακαυχᾶται ἔλεον<sup>16</sup> κρίσεως.

<sup>14</sup> Τί τὸ ὄφελος, ἀδελφοί μου, ἐὰν πίστιν λέγη τις ἔχειν ἔργα δὲ μὴ ἔχει<sup>17</sup>; Μὴ δύναται ἡ Πίστις σῶσαι αὐτόν;

<sup>15</sup> Ἐὰν δέ<sup>18</sup> ἀδελφὸς ἡ ἀδελφὴ γυμνοὶ ὑπάρχωσιν καὶ λειπόμενοι ὧσιν<sup>19</sup> τῆς ἐφημέρου τροφῆς, <sup>16</sup> εἶπη δέ τις αὐτοῖς ἐξ ὑμῶν· Ὑπάγετε ἐν εἰρήνῃ, θερμαίνεσθε καὶ χορτάζεσθε, μὴ δῶτε δὲ αὐτοῖς τὰ ἐπιτήδεια τοῦ σώματος, τί τὸ ὄφελος;

<sup>9</sup> Now, if you keep on being a respecter of certain persons, you keep on performing a moral failure, being ones who are being put to shame by the Law as transgressors.

#### JACOB TEACHES THAT ALL LAW IS INTERCONNECTED

<sup>10</sup> For, whoever shall keep<sup>20</sup> all the Law but he shall stumble<sup>21</sup> in connection with one *commandment*, he has lastingly come to be liable for the penalty for all.

#### JACOB TEACHES THAT ALL LAW COMES FROM THE ONE LAW-GIVER

<sup>11</sup> For, the One who said, “**Do not commit adultery**”<sup>22</sup> also said, “**You shall not murder.**”<sup>23</sup>

Now, if you shall not commit adultery but you shall commit murder<sup>24</sup>, you have lastingly become a transgressor of law.

<sup>12</sup> In this way keep on speaking; and, in this way keep on doing, as ones who are about to be judged by means of a law of liberty.

#### JACOB DESCRIBES HOW WORKS ALWAYS ACCOMPANY FAITH

<sup>13</sup> For, the Judgment is merciless to the one who has not produced mercy. A *law of liberty* exalts mercy<sup>25</sup> over judgment.

<sup>14</sup> For, what good is it, brothers *that are* mine, if ever someone might say that he has FAITH, but he does not have<sup>26</sup> WORKS? The Faith is not able to save him, is it?

<sup>15</sup> Now<sup>27</sup>, if ever a brother or a sister might be<sup>28</sup> naked and being ones who are without the daily nourishment <sup>16</sup> and someone from among you might say to them, “Go in peace!”, “Warm yourself!”, and, “Eat your fill!”, but he should not give to them the necessary *things* for the body, what is the good of *that*?!

<sup>12</sup> 89.5% of the Greek manuscripts, including the best line of transmission (f35), have τηρήσει (a future tense verb) here instead of τηρήσῃ (a aorist, subjunctive verb).

<sup>13</sup> 96.5% of the Greek manuscripts, including the best line of transmission (f35), have πταίσει (a future tense verb) here instead of πταίσῃ (a aorist, subjunctive verb).

<sup>14</sup> 74% of the Greek manuscripts, including the best line of transmission (f35), have μοιχεύσεις, φονεύσεις (future tense verbs) here. On the basis of 5% the NU has μοιχεύεις φονεύεις (present tense verbs).

<sup>15</sup> 20% of the Greek manuscripts, including the best line of transmission (f35), have the spelling ἀνήλεος here. 50% have ἀνέλεως. On the basis of 30% the NU has ἀνέλεος.

<sup>16</sup> 80% of the Greek manuscripts, including the best line of transmission (f35), have ἔλεον (an accusative noun and thus not the subject of this sentence) here instead of ἔλεος (nominative noun).

<sup>17</sup> 46% of the Greek manuscripts, including the best line of transmission (f35), have ἔχει (a present tense, active verb) here. On the basis of 47% the NU has ἔχῃ (a present tense, subjunctive verb).

<sup>18</sup> 84% of the Greek manuscripts, including the best

line of transmission (f35), include the conjunction δέ here.

<sup>19</sup> 95% of the Greek manuscripts, including the best line of transmission (f35), include ὧσιν here.

<sup>20</sup> 89.5% of the Greek manuscripts, including the best line of transmission (f35), have ‘shall keep’ (a future tense verb) here instead of ‘might keep’ (a aorist, subjunctive verb).

<sup>21</sup> 96.5% of the Greek manuscripts, including the best line of transmission (f35), have ‘he shall stumble’ (a future tense verb) here instead of ‘he might stumble’ (a aorist, subjunctive verb).

<sup>22</sup> A reference to Exodus 20:14 or Deuteronomy 5:18

<sup>23</sup> A reference to Exodus 20:13 or Deuteronomy 5:17

<sup>24</sup> 74% of the Greek manuscripts, including the best line of transmission (f35), have ‘you shall not commit adultery but you shall commit murder’ (future tense verbs) here. On the basis of 5% the NU has ‘you do not keep on committing adultery but you do keep on committing murder’ (present tense verbs).

<sup>25</sup> 80% of the Greek manuscripts, including the best line of transmission (f35), have ‘mercy’ (an accusative noun instead of a nominative noun and thus not the subject of this sentence). A noun in a previous sentence is likely the subject of this sentence.

<sup>26</sup> 46% of the Greek manuscripts, including the best line of transmission (f35), have ‘does ... have’ (a present tense, active verb) here. On the basis of 47% the NU has ‘might ... be having’ (a present tense, subjunctive verb).

<sup>27</sup> 84% of the Greek manuscripts, including the best line of transmission (f35), include the conjunction translated as ‘Now’ here.

<sup>28</sup> 95% of the Greek manuscripts, including the best line of transmission (f35), include ‘might be’ here.

<sup>17</sup> Οὕτως καὶ ἡ Πίστις, ἐὰν μὴ ἔργα ἔχη<sup>29</sup>, νεκρά ἐστὶν καθ' ἑαυτήν.

<sup>18</sup> Ἀλλ' ἐρεῖ τις· Σὺ πίστιν ἔχεις καὶ γὰρ ἔργα ἔχω.

Δειξόν μοι τὴν Πίστιν σου ἐκ<sup>30</sup> τῶν Ἔργων σου, καὶ γὰρ δείξω σοι<sup>31</sup> ἐκ τῶν Ἔργων μου τὴν Πίστιν μου.

<sup>19</sup> Σὺ πιστεύεις ὅτι ὁ Θεός εἷς ἐστίν<sup>32</sup>; Καλῶς ποιεῖς. Καὶ τὰ δαιμόνια πιστεύουσιν, καὶ φρίσσουσιν.

<sup>20</sup> Θέλεις δὲ γινῶναι, ὃ ἄνθρωπε κενέ, ὅτι ἡ πίστις χωρὶς τῶν ἔργων νεκρά<sup>33</sup> ἐστίν;

<sup>21</sup> Ἀβραὰμ ὁ πατὴρ ἡμῶν οὐκ ἐξ ἔργων ἐδικαιώθη, ἀνενέγκας Ἰσαὰκ τὸν υἱὸν αὐτοῦ ἐπὶ τὸ Θυσιαστήριον;

<sup>22</sup> Βλέπεις ὅτι ἡ πίστις συνήργει τοῖς ἔργοις αὐτοῦ καὶ ἐκ τῶν ἔργων ἡ πίστις ἐτελειώθη.

<sup>23</sup> Καὶ ἐπληρώθη ἡ Γραφὴ ἡ λέγουσα· Ἐπίστευσεν δὲ Ἀβραὰμ τῷ Θεῷ, καὶ ἐλογίσθη αὐτῷ εἰς δικαιοσύνην. Καὶ φίλος Θεοῦ ἐκλήθη.

<sup>24</sup> Ὁρᾶτε τοῖνυν<sup>34</sup> ὅτι ἐξ ἔργων δικαιούται ἄνθρωπος καὶ οὐκ ἐκ πίστεως μόνον.

<sup>25</sup> Ὁμοίως δὲ καὶ Ῥαββὴ ἡ πόρνη οὐκ ἐξ ἔργων ἐδικαιώθη, ὑποδεξαμένη τοὺς ἀγγέλους καὶ ἐτέρα ὁδοῦ ἐκβαλοῦσα.

<sup>17</sup> In this way also the Faith *is*. If ever it might not have deeds, it is DEAD in relation to itself.

<sup>18</sup> Moreover, someone shall say, “You, *for your part*, have faith; and I, *for my part*, have deeds.”

Show to me the Faith *that is* your by means of<sup>35</sup> the Works *that are* yours; and, by means of the Works *that are* mine I, *for my part*, shall show to you<sup>36</sup> the Faith *that is* mine.

<sup>19</sup> You, *for your part*, keep on believing that the God is ONE<sup>37</sup>. You keep on doing well! Also the demons keep on believing; and, they keep on shuddering *from fear*.

<sup>20</sup> Now, are you willing to come to know, O man – *that is*, one without sense – that the Faith without the Works is DEAD<sup>38</sup>?

JACOB PRESENTS INDIVIDUALS

WHOSE FAITH WAS ACCOMPANIED BY WORKS

<sup>21</sup> Abraham, the father *that is* ours was not justified by means of works, being one who was making Isaac – the son *that was* his – an expiation upon the Altar.

<sup>22</sup> You see that the Faith was working together with the works *that were* his. And, by means of the Works the Faith was brought to perfection.

<sup>23</sup> And, the Writing was fulfilled – *that is*, the one which says, “**Abraham believed the God; and, it was reckoned to him as righteousness.**”<sup>39</sup> And, he was called ‘Friend of God’.

<sup>24</sup> Accordingly,<sup>40</sup> you see that by means of works a person is being justified and not by means of a faith without *evidence*.

<sup>25</sup> Now, in the same way also Rahab, the prostitute was not justified by means of works, being one who received the messengers *into her home* and being one who put *them* out by another way.

<sup>29</sup> 75% of the Greek manuscripts, including the best line of transmission (f35), have the word order ἔργα ἔχη here instead of ἔχη ἔργα.

<sup>30</sup> 88.2% of the Greek manuscripts, including the best line of transmission (f35), have the preposition ἐκ here instead of χωρὶς.

<sup>31</sup> 92% of the Greek manuscripts, including the best line of transmission (f35), have the word order δείξω σοι here instead of σοι δείξω.

<sup>32</sup> 80.4% of the Greek manuscripts, including the best line of transmission (f35), have the word order ὁ Θεός εἷς ἐστίν here. On the basis of 1.8% the NU has εἷς ἐστὶν ὁ Θεός.

<sup>33</sup> 98.2% of the Greek manuscripts, including the best

line of transmission (f35), have νεκρά here instead of ἀργή.

<sup>34</sup> 87.5% of the Greek manuscripts, including the best line of transmission (f35), include the definite article τοῖνυν here.

<sup>35</sup> 88.2% of the Greek manuscripts, including the best line of transmission (f35), have the preposition translated as ‘by means of’ here instead of ‘without’.

<sup>36</sup> 92% of the Greek manuscripts, including the best line of transmission (f35), have the word order ‘shall show to you’ here instead of ‘to you shall show’.

<sup>37</sup> 92% of the Greek manuscripts, including the best line of transmission (f35), have the word order ‘the God is ONE’ here instead of ‘ONE is the God’.

<sup>38</sup> 98.2% of the Greek manuscripts, including the best line of transmission (f35), have ‘DEAD’ here instead of ‘IDLE’.

<sup>39</sup> A reference to Genesis 15:6

<sup>40</sup> 87.5% of the Greek manuscripts, including the best line of transmission (f35), include ‘Accordingly,’ here.