



Sunday School Lesson
James 2:14-26
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True Faith



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This final study in the Smyth-Helwys Formations series under the theme “Encountering God” targets perhaps one of the most important and at the same time most controversial passages in the entire Bible. Both its importance and controversy stem from the Protestant Reformation and Martin Luther’s confrontations with his Roman Catholic opponents in the 1500s in central Europe. Since that time the book of James and this passage in particular along with 5:13-20 have generated tension.

Among Baptists in the U.S., the passage tends to be a source of tension as well. I well remember preaching on this passage years ago in a large congregation in the north central part of Texas and at the end of the morning service being called a heretic by a very angry woman in the congregation as she stormed out the front door. A seminary student at SWBTS told me of a friend who preached this passage in a small rural church in southern Georgia in the early 1980s and then was notified about 2:00 pm Sunday afternoon that the deacons had fired him for being a heretic and that he needn’t bother showing up at the evening service, and that he must have his family out of the parsonage by the end of the upcoming week. I have frequently cautioned seminary students about the potential explosiveness of preaching from the book of James. Yet, I’m deeply convinced that in the 1970s had Southern Baptists spent serious time studying James with sincere openness no so-called “Southern Baptist Controversy” would have ever taken place.

Just prior to spending my first year long sabbatic leave from teaching New Testament in the School of Theology at Southwestern Baptist Seminary in Fort Worth Texas in 1980-1981, I began to sense the importance of this NT document for Christian history. During the year of research and study at the University of Bonn Germany, I spent much time tracing out the history of the interpretation of James in European Christianity. Gradually I began realizing that for a New Testament scholar to have credibility serious attention must be given to both James and Galatians. For Christians in Europe, these two documents have shaped much of the Christian dialogue between Protestants and Catholics since the 1500s. Galatians has been the Protestant book for criticizing Roman Catholics and James has been the Catholic launch pad of criticism leveled against Protestants. No serious dialogue leading to any sort of ecumenical harmony is possible until the two groups reach some consensus of understanding of both these documents. Thus European New Testament scholars must know thoroughly the content of these two NT documents. Since that time in the early 1980s I have devoted enormous amounts of time and effort to the study of these two NT documents, especially as I began to sense its enormous potential for bringing spiritual awakening to Southern Baptists caught up in the most tension filled era of their history during the 1980s and 90s.

What is the source of such tension from Jas. 2:14-26? This study is intended to answer that question. No one can study James carefully to the point that God really breaks through to him or her using the pages of James and then be comfortable with a shallow religious commitment. This short document burns the breeches of a satisfied religion and demands that authentic Christianity be passionately committed to radical discipleship. For a detailed study of the entire book, let me suggest the online study that I developed

for the lay institute for the M. Christopher White School of Divinity at Gardner-Webb University. This interactive study will engage the Bible student intensely as the contents of the NT book are analyzed.

I Context

As always the importance of the history and literary background of our passage can't be over emphasized.

a. Historical

The **external history** has to focus on the only clearly letter aspect of the entire book in 1:1 - "James, a servant of God and of the Lord Jesus Christ, To the twelve tribes in the Dispersion: *Greetings*."

The document identifies itself in the letter Praescriptio (1:1) as coming from James. He identifies himself as a servant of God and of Christ. Early church tradition identified this James as the brother of Jesus and of Jude. Several Christian leaders by the name of James surface in the New Testament. Among the Twelve apostles there was James the brother of John and their father was Zebedee. Also there was James, son of Alphaeus. There was a James whose mother was Mary; this could possibly be Alphaeus' son but the text isn't clear (Mt. 27:56). According to Mk. 6:3, Jesus was "the son of Mary and brother of James and Joses and Judas [=Jude] and Simon," as well as some unnamed sisters. This James also became the leader of the Christian community in Jerusalem by the 50s of the first century. At the Jerusalem council meeting in AD 48 (Acts 15), James, the elder, stands as the spokesman for the various house church leaders in and around Jerusalem, while Peter spoke at that meeting representing the apostles. One of the literary links between the letter of James and the Act 15 James is the construction of the Praescriptio part of the two letters. In Acts 15:23-29 the letter composed by James to be sent to the church at Antioch begins in the Praescriptio with ""The brothers, both the apostles and the elders, to the believers of Gentile origin in Antioch and Syria and Cilicia, *greetings*." The common link is the identical Salutatio ("greetings") of both letters. The single Greek word χαίρειν (chairein) is the traditional Greek letter Salutatio, but is found only three times in the entire New Testament. Two of these connect same James to the two letters.

Early in the second century the title James the Just begins showing up (Gospel of Thomas log. 12; Gospel according to the Hebrews). This terminology became the standard way of referring to this James. At the beginning of the 200s, the Clementine



Recognitions (1.43-72) contains one of the most detailed accounts of early church tradition about James the Just. The common tradition is that James was martyred by the Jewish religious leaders in Jerusalem about AD 62 out of jealousy stemming from the intense piety of James that was attracting hundreds of Jews in Jerusalem to Christian faith (cf. Hegeppus, *Memo-randa*, as quoted by Eusebius, *Church History*, 2.23.11). The Jewish historian Josephus records this account of the death of James: "Festus was now dead, and Albinus was but upon the road; so he [Ananis II, the high priest] assembled the sanhedrin of judges, and brought before them the brother of Jesus, who was called Christ, whose name was James, and some others, [or, some of his companions]; and when he had formed an accusation against them as breakers of the law, he delivered them to be stoned..." (*Antiquities of the Jews*, 20.200).

But this early church tradition about James did not guarantee a quick adoption of the book of James into the canon of the New Testament. Uncertainty over whether the James of Acts 15 was the same person mentioned in Jas. 1:1 persisted until the middle 300s when the link between the two final prevailed and the book of James found a secure place in the canon of the NT at the head of the seven general letters section (Jas - Jude). This was more widely adopted in western (Roman Catholic) Christianity than in the eastern (Orthodox) branch of Christianity. Then with the Protestant Reformation in the 1500s questions about James arose again, in part driven by a view that 2:14-26 flatly contradicted the view of salvation advocated by Paul (salvation by grace through faith in Paul versus salvation by faith and works in James). Martin Luther resolved this issue by adopting the idea of the canon first found in the church father Origen in the early 200s. James, along with some other NT documents, were relegated to a secondary status and moved to an appendix position at the end of Luther's translation. Luther's idea of a "canon within the canon" is still debated in scholarly circles, although the revisions of Luther's German translation removed the appendix status of James in the 1904 revision.

Assuming the accuracy of the church tradition that links the Acts 15 and Letter of James to the Lord's brother, when was this material put together? And under what circumstances? Although various

proposals can be found, I have been convinced for a long time that the material came together sometime from the end of the 50s to the middle 60s. As has been widely recognized for several centuries, the book of James has only an appearance of a letter. In



fact, 1:1 (the Praescrptio) is the only identifiable letter aspect in the entire document. If not a letter, then what is it? It stands in the tradition of an ancient Jewish homily (see below under Literary Genre). As such, the material represents, most likely, segments of James' preaching to the Christian community in Jerusalem that have been brought together in a single document. This was done by disciples of James either shortly before or soon after his martyrdom in AD 62 as a way of preserving the amazing ministry of this Christian leader. The document is then distributed as a tractate with an epistolary introduction (1:1). The material was collected into a single document by disciples of James and targeted primarily to Jewish Christians located in Christian communities scattered over the eastern Mediterranean world as the storm clouds of the Zealot revolt in Palestine in the 60s began casting uncertainty over the continued existence of the Jewish people in Palestine. About two decades before, Stephen's martyrdom had brought about a scattering of the Christian community from Jerusalem from persecution (Acts 11:19-20) and then later Herod came close to killing Peter in Jerusalem (Acts 12:1-19). It didn't take a rocket scientist's intellect to figure out that when the explosion came between the Jews and the Romans, the Jewish Christians would be caught in the cross fire and would be the first casualties of that explosion.

One of the aims of this document is shared with the Gospel of Matthew: to set forth the legitimate claims of Christianity to Jewish Christians as a religious commitment blessed by God and standing in the great Jewish tradition of relationship with God being interconnected to relationships with others. Thus, many parallels between principles advocated in James and by Jesus in Matthew's gospel can be detected; more than with any of the other gospel accounts.

The **internal history** of 2:14-26 is difficult to de-

termine. The Jewish wisdom literary style of so much of James takes the religious ideas out of specifically defined historical situations and sets forth obvious timeless truths that are applicable to any point in time. The historical allusions to a Christian assembly (2:2-4) as well as the

reference to the wealthy Jews persecuting Christians and blaspheming the name of Christ (2:6-7), are not very precise historical references. But they do fit the atmosphere that was building in Jerusalem toward Christians in the late 50s and early 60s. A somewhat similar atmosphere of growing tensions between Jews and Christians in Jerusalem is described by Luke in the late 50s (Acts 21:7-26). The way Paul was treated by the Jewish religious authorities after his arrest in Jerusalem (Acts 21:27-23:35) would reflect the atmosphere reflected in James 2:1-13.

The only historical allusion in 2:14-26 is the illustration of a Christian brother and sister attending a worship service and being in stark need physically (2:15-16). This could easily reflect the economic persecution of Christians in Palestine during the 50s and 60s, as well as being an allusion to one of the severe famines that swept over the eastern Mediterranean during the same period of time. It was this situation that prompted Paul to spend so much time and effort collecting a huge relief offering from the Gentile churches during his third missionary journey, which he took back to Jerusalem at the end of this journey in the late 50s.

b. Literary

The question of the **genre** of the book of James will impact the interpretive approach to its contents. As mentioned above, although James is traditionally classified as an ancient letter, it bears hardly any resemblance to an ancient letter past 1:1. The introductory epistolary Praescrptio (1:1) does have strong tones of an ancient Greek letter, but nothing else beyond that part. The dominating tone of the contents, that reflect high frequency of admonitions containing broad generalized demands, push the document toward a pattern found in the existing ancient Jewish homily type documents. At this point James shares in common the same essential liter-

ary form with Hebrews which identifies itself as a Jewish homily in 13:22 (“word of exhortation”; ὁ λόγος τῆς παρακλήσεως). Both documents are targeting Jewish Christian readers as well.

It is this literary genre that gives James a very distinctive **literary structure**. Modern western interpreters struggle over grasping the thought flow internally in the document, because it follows a pattern somewhat like Proverbs in the Old Testament. The Jewish wisdom literary tone of the contents structures the contents in a very loose, almost miscellaneous pattern of expression. Two or three themes repeatedly pop to the surface like a dolphin swimming out to sea as one moves through the contents. But these reoccurring topic are the nearest thing to a progressive thought flow that can be legitimately observed in the book. One of the easiest

motifs to detect is “hearing and/or speaking” in 1:19-27; 2:3; 12, 16, 18; 3:1-12; 4:11-12; 5:12. True wisdom is prominent in 1:5-8 and 3:13-18. Authentic religious commitment with an emphasis on concrete expression in actions surfaces several times (1:9-12, 22-27; 2:12, 14-26; 4:1-10, 13-17; 5:7-11). Because of this internal arrangement of materials, I proposed years ago in a publication [an outline](#) of James (see the outline at the end of this material) that attempts to address these distinctive arrangements of materials.

Thus the literary setting of 2:14-26 is closely connected to what precedes it in 2:1-13 but not much connected to what follows it in 3:1-12. For a more detailed discussion of this see my article "What About Your Faith? An Exposition of James 2," *Southwestern Journal of Theology*, fall 1986 issue.

II. Message

The common internal **literary structure** of both 2:1-13 and 2:14-16 establishes the foundation for interpreting either passage. That structure revolves around a threefold structure. A thesis position is set forth first (2:1; 2:14) which is then illustrated from early Christian worship gatherings (2:2-4; 2:15-17). Both the thesis and the illustrations become the basis for interpretative comments (2:5-12; 2:18-26). It is in the interpretative comment sections that the distinctive approaches become most obvious. In 2:5-12 James argues his point of non-discriminating faith much like an ancient Jewish rabbi would have done. But in 2:18-26 a twofold strategy surfaces. First, in a classical Greek style diatribe James sets up an opposing straw man objector whom James then precedes to demolish (2:18-23). The example of Abraham serves as a center piece of James’ counter argument. But in 2:24-26, James ceases speaking to his objector and addresses his readers drawing them into agreement with him and against his objector. The example of the Gentile prostitute Rahab added to that of Abraham is the centerpiece of this strategy of persuasion.

In 2:1-13 the thrust is upon a non-discriminating faith, while in 2:14-16 it is upon a faith expressing itself in concrete actions of obedience. Christian faith is the common theme of both passages.

a. True Faith, vv, 14-17

Greek NT

<2:14> Τί τὸ ὄφελος, ἀδελφοί μου, ἐὰν πίστιν λέγη τις ἔχειν ἔργα δὲ μὴ ἔχη; μὴ δύναται ἡ πίστις σῶσαι αὐτόν; <2:15> ἐὰν ἀδελφὸς ἢ ἀδελφὴ γυμνοὶ ὑπάρχωσιν καὶ λειπόμενοι τῆς ἐφημέρου τροφῆς <2:16> εἶπη δέ τις αὐτοῖς ἐξ ὑμῶν, Ὑπάγετε ἐν εἰρήνῃ, θερμαίνεσθε καὶ χορτάζεσθε, μὴ δῶτε δὲ αὐτοῖς τὰ ἐπιτήδεια τοῦ σώματος, τί τὸ ὄφελος; <2:17> οὕτως καὶ ἡ πίστις, ἐὰν μὴ ἔχη ἔργα, νεκρὰ ἐστὶν καθ’ ἑαυτήν.

NASB

14 What use is it, my brethren, if someone says he has faith but he has no works? Can that faith save him? 15 If a brother or sister is without clothing and in need of daily food, 16 and one of you says to them, "Go in peace, be warmed and be filled," and yet you do not give them what is necessary for their body, what use is that? 17 Even so faith, if it has no works, is dead, being by itself.

NRSV

14 What good is it, my brothers and sisters, if you say you have faith but do not have works? Can faith save you? 15 If a brother or sister is naked and lacks daily food, 16 and 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? 17 So faith by itself, if it has no works, is dead.

NLT

14 Dear brothers and sisters, what's the use of saying you have faith if you don't prove it by your actions? That kind of faith can't save anyone. 15 Suppose you see a brother or sister who needs food or clothing, 16 and you say, "Well, good-bye and God bless you; stay warm and eat well" – but then you don't give that person any food or clothing. What good does that do? 17 So you see, it isn't enough

Notes:

This topic hits us with a rhetorical question playing off a hypothetical situation: “What value is there, brothers, if someone claims to have faith but doesn’t have works?” This open ended question is followed by a second one expecting a negative answer: “Such faith as this has no power to save this person, does it?” My interpretative translation of the Greek text attempts to convey some of the forcefulness of the Greek text, which is more emphatic than even the above translations express: *Τί τὸ ὄφελος, ἀδελφοί μου, ἐὰν πίστιν λέγη τις ἔχειν ἔργα δὲ μὴ ἔχη; μὴ δύναται ἡ πίστις σῶσαι αὐτόν;*

With these two very blunt questions James has shifted the more narrow issue of the non-discriminating nature of authentic faith (vv. 1-13) to the broader issue of genuine faith whatever its context. Yet he follows a basically similar pattern of argumentation of his views from the preceding section. In 2:1, his thesis position is shaped as a demand to stop claiming to possess true faith while discriminating against others, especially fellow Christians. Here, he uses an equally strong tactic of raising his thesis position with a couple of blunt questions.

The core position is laid out in the first question, reflecting a functional approach to the issue of faith. A claim is made to possess faith but isn’t characterized by acts of obedience to the One in whom faith is claimed. To such a claim, James raised the question of “what good is it?” Clearly the context suggests that in his mind the answer is that such faith is worthless. But the second question steps up the intensity by casting the issue of a claim to faith in terms of eternal salvation. It’s not just whether or not faith helps other people by deeds of charity. A much more foundational issue is at stake here. One’s eternal destiny hangs in the balance.

The working assumption of James here is that a true faith exists but also a false faith exists. While it is not entirely clear whether James is casting the matter between Christians or between Christians and Jews, the matter ultimately becomes essentially the same. He has already mentioned the good name by which his readers are called in 2:7. This is clearly a reference to Christ and commitment to Christ. His emphasis upon being “doers of the Word” (*ποιηταὶ λόγου*) in 1:22 also emphasize obedience to the Gospel message that had been proclaimed to his readers.

Our spiritual antennas should shoot up with these two questions. They raise the very real possibility that a mere claim to possessing faith in Christ may not have legitimacy before God. With eternal salva-

tion at stake in this issue, it becomes paramount to determine whether true or false faith is present in the claim.

just to have faith. Faith that doesn't show itself by good deeds is no faith at all – it is dead and useless.

tion at stake in this issue, it becomes paramount to determine whether true or false faith is present in the claim.

The crucial question quickly becomes: What does James mean by works (*ἔργα*)? Here is where Martin Luther had a significant problem with James in the 1500s. Roman Catholic interpretative history had identified “works” as “acts of [penance](#)” done for absolution of sins. This interpretive tradition was so deeply rooted in sixteenth century Europe that Luther could not overcome it. Consequently, he saw a flat out contradiction of James with the writings of the apostle Paul, especially in Galatians and Romans, with Paul’s famous axiom: “[You are justified by faith apart from works of Law.](#)” His conversion experience had been based on this principle of Paul. That left him no alternative but to reduce the status of the book of James to a very secondary role in the New Testament.

What does James have in mind by this term? James first signals his definition in 1:22: “[But be doers of the word, and not merely hearers who deceive themselves.](#)” In the context of the discussion in 1:19-27, the emphasis is upon participation in a gathering of Christians to hear the word of Christ proclaimed. That message is designed to have life changing impact (“[able to save your life down to its deepest core](#)”; 1:21) as it is grafted into our lives like a fruit bearing bud (1:21). To hear such a powerful message and for it to have no such impact is a disaster. Rather, hearing it should lead to obeying it.

Three areas of activity are then set forth in 1:27. Controlling one’s speech; seeing after those in need; and keeping oneself morally pure -- these are three expressions of “doing the word.” Interestingly, each of these three areas will be amplified in subsequent sections of this book. Another expression of authentic faith, and thus a “deed” is in 2:1-13. Here James condemns any Christian community that discriminates against other people. In this discussion, he supposes a Christian gathering (2:2) where an obviously wealthy man and a beggar show up in the meeting. The congregation treats the rich man royally and shows contempt



for the beggar. In some of the bluntest language in the New Testament, James condemns such actions as blasphemy against God and a clear expression of a false claim to faith.

But James does not leave his readers in doubt in this discussion in 2:14-26. Once he gets his position on the table with these two pointed questions,

If a brother or sister is destitute of clothes
and
-- - - - - lacks the bare daily necessities,
and
-- the leader of your congregation says to them,
at the end
of the gathering
"Depart in peace
and
warm yourselves
and
find plenty to eat,"
but
-- you, the congregation, do not give them
what the body needs,

What good is it?

In the same way
if it doesn't produce deeds of obedience
faith also...is dead
without deeds.

The hypothetical situation raised in the four part "if" clause depicts a scenario similar to the one in 2:2-4: a gathering of believers to hear the gospel message preached and to worship God through claiming faith in Christ. As a part of the group, a fellow Christian -- either a brother or a sister -- shows up in obviously dire need. A clue to the historical location of the book of James here may be intimated here, with the description of extreme physical need by believers typical in Palestine during the famines and persecutions against believers during the 50s. A twofold response is given to this helpless individual. The spiritual leader gives him the typical farewell greeting of that day "Depart in peace." Then, as if to "tip his hat" in acknowledgment of the dire needs of the fellow believer, he says, "I hope you can find clothes to warm yourself with." Even more insulting -- as James casts it in the Greek -- is the third word that has the literal meaning of "I hope you find enough food to 'just pig out' in over indulgence!" What an insult and denial of faith in Christ! But then James turns to the entire congregation with the shift to the second person plural verb form and scorches them for their inaction.

he immediately turns to illustrate what he means by "works" in 2:15-17. This follows the same strategy in 2:2-4 in the previous discussion. It may be helpful to illustrate the thought flow here with a English translation version of the [Greek text diagram](#) in the larger internet version of this study.

The group as a whole made no effort to take care of the needs of a fellow believer. Off that scenario, James raises the same question that he did at the outset: "What good is it?" (τί τὸ ὄφελος;) This is the primary point of this lengthy sentence.

So that his readers have no doubt of his assessment of the situation, the next sentence states James' thesis for the entire discussion with a applicational declaration that any claim to faith by professing Christians in such a situation is "deader than a door nail"! For faith to be true it must produce deeds of obedience. But none came forth by either the leader or the congregation. James denies the legitimacy of this church's claim to be true believers! Their ability to send a fellow believer uncaringly back into the world where he or she would very likely die from cold or starvation borders on blasphemy.

Folks, here is where the "rubber hits the road" in Christian commitment. To use a previously coined phrase, "true faith is a working faith, and if it don't work it ain't true." In a day with growing numbers of people claim "faith" in God and in Christ but give no indication of life changing commitment, we are sur-

rounded by a phoney faith that will damn people straight to Hell as well as walk right by the wounded man that Jesus talked about in the Parable of the Good Samaritan ([Lk. 10:30-37](#)).

One final issue needs to be raised before going on to the next section. Some have tried to turn the issue of faith and works in this discussion into a matter of faith plus works. That is, James doesn't deal with the nature of true faith as an obedient faith. Rather he merely states that professed belief must have deeds added to it before salvation can take

place. This view is rooted in the ancient Roman Catholic misunderstanding of the text. Both the tone and direct statements of James here, as well as in the rest of the book clearly deny the validity of coming at 2:14-26 in this way. For James true faith is an obeying faith. Only this kind of commitment to Jesus has life giving vitality to it. To come at this from a "faith plus works" assumption is to genuinely set up an undeniable contradiction between James and Paul over the matter of how one is saved. No such contradiction exists, however.

b. Nature of True Faith, vv. 18-26

Greek NT

<2:18> 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. <2:19> σὺ πιστεύεις ὅτι εἷς ἐστὶν ὁ θεός, καλῶς ποιεῖς· καὶ τὰ δαιμόνια πιστεύουσιν καὶ φρίσσουσιν. <2:20> θέλεις δὲ γνῶναι, ὦ ἄνθρωπε κενέ, ὅτι ἡ πίστις χωρὶς τῶν ἔργων ἀργή ἐστίν; <2:21> Ἄβραάμ ὁ πατὴρ ἡμῶν οὐκ ἐξ ἔργων ἐδικαιώθη ἀνερέγκας Ἰσαὰκ τὸν υἱὸν αὐτοῦ ἐπὶ τὸ θυσιαστήριον; <2:22> βλέπεις ὅτι ἡ πίστις συνήργει τοῖς ἔργοις αὐτοῦ καὶ ἐκ τῶν ἔργων ἡ πίστις ἐτελειώθη, <2:23> καὶ ἐπληρώθη ἡ γραφὴ ἡ λέγουσα, Ἐπίστευσεν δὲ Ἄβραάμ τῷ θεῷ, καὶ ἐλογίσθη αὐτῷ εἰς δικαιοσύνην καὶ φίλος θεοῦ ἐκλήθη. <2:24> ὁρᾶτε ὅτι ἐξ ἔργων δικαιοῦται ἄνθρωπος καὶ οὐκ ἐκ πίστεως μόνον. <2:25> ὁμοίως δὲ καὶ Ῥαὰβ ἡ πόρνη οὐκ ἐξ ἔργων ἐδικαιώθη ὑποδεξαμένη τοὺς

NASB

18 But someone may well say, "You have faith and I have works; show me your faith without the works, and I will show you my faith by my works." 19 You believe that God is one. You do well; the demons also believe, and shudder. 20 But are you willing to recognize, you foolish fellow, that faith without works is useless? 21 Was not Abraham our father justified by works when he offered up Isaac his son on the altar? 22 You see that faith was working with his works, and as a result of the works, faith was perfected; and the Scripture was fulfilled which says, "AND ABRAHAM BELIEVED GOD, AND IT WAS RECKONED TO HIM AS RIGHTEOUSNESS," and he was called the friend of God. 24 You see that a man is justified by works and not by faith alone. 25 In the same way, was not Rahab the harlot also justified by works when she received the messengers

NRSV

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

NLT

18 Now someone may argue, "Some people have faith; others have good deeds." I say, "I can't see your faith if you don't have good deeds, but I will show you my faith through my good deeds." 19 Do you still think it's enough just to believe that there is one God? Well, even the demons believe this, and they tremble in terror! 20 Fool! When will you ever learn that faith that does not result in good deeds is useless? 21 Don't you remember that our ancestor Abraham was declared right with God because of what he did when he offered his son Isaac on the altar? 22 You see, he was trusting God so much that he was willing to do whatever God told him to do. His faith was made complete by what he did — by his actions. 23 And so it happened just as the Scriptures say: "Abraham believed God, so God declared him to be righteous." He was even called "the friend of God."

ἀγγέλους καὶ ἑτέρα ὁδῶ
ἐκβαλοῦσα; <2:26> ὥσπερ
γὰρ τὸ σῶμα χωρὶς
πνεύματος νεκρὸν ἐστίν,
οὕτως καὶ ἡ πίστις χωρὶς
ἔργων νεκρά ἐστίν.

and sent them out by another way? 26 For just as the body without the spirit is dead, so also faith without works is dead.

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

24 So you see, we are made right with God by what we do, not by faith alone. 25 Rahab the prostitute is another example of this. She was made right with God by her actions – when she hid those messengers and sent them safely away by a different road. 26 Just as the body is dead without a spirit, so also faith is dead without good deeds.

Notes:

This third segment of the passage stands as James' commentary on the first two segments: the thesis and the illustration (vv. 14-17). This section (vv. 18-26) again follows the essential strategy as its counter part in 2:6-13. After setting forth a spiritual principle with illustration of its relevancy, James then elaborates on its broader meaning and implication. In 2:6-13 the approach is to raise a series of rhetorical questions that apply OT scripture principles to his thesis (2:5-11). The future accountability to God in final judgment provides the incentive for the concluding admonitions in 2:12-13.

Although following the same essential commentary elaboration on his thesis and illustration in 2:14-17, James' argumentation strategy takes a different turn in 2:18-26. The English translation makes it more difficult to sense this because we don't distinguish in our language any more between "you" as one individual and "you" as several individuals. Most all other modern western languages do make this distinction, so the structure of the Greek text is much easier to sense outside the English Bible.

The importance of this is that it signals a clear division of vv. 18-26 into two sections: vv. 18-24 and vv. 23-26.

In the first section, James uses a classical Greek device for arguing his thesis view. It is called a diatribe; this means that James sets up a "straw man" objector of his thesis view. This is done in v. 18a: "But someone will say, 'You have faith and I have works.'" James then proceeds to systematically demolish this opposing viewpoint. He uses a two pronged approach: 1) offer a challenge (v. 18b) and 2) show the stupidity of his objector's view (v. 19) and the correctness of his own view (vv. 20-23). The two fold challenge in v. 18b provides a conceptual foundation for elaborating on each challenge in vv. 19-23.

In the second part, vv. 24-26, James switches back to the second person plural verb "ya'll" in order to pull his readers into agreement with his view now that they see the impossibility of his objector's view. He does something strange to modern western readers. He adds to the example of Abraham, as proving his view (vv. 20-23), the example of the Gentile prostitute Rahab as an additional proof of his view. For a long time some commentators have speculated as to why this non-Jew would be used as an example of true faith. But the simple reality is that in intertestamental Jewish writings Rahab often stands alongside Abraham as heroic figures in Jewish religious tradition. Thus James' use of both here is quite within that tradition and would have special meaning to a Jewish Christian initial readership of this NT book. It is no accident that the [three references](#) to Rahab in the NT are in Jewish Christian oriented documents: Mt. 1:5; Jas. 2:25; Heb. 11:31.

Now let's take a look at the details.

In 2:18a James poses an objection to his view of the inseparable connection of works to genuine faith: "You have faith and I have works." The objector sets up a more difficult perspective by asserting, you James, have faith, and I the objector possess works. In attacking this view, James is pushed to work from the opposite perspective of his thesis view. This is going to make it harder for James to successfully defend his view. The bottom line assertion in the objection is that faith and works can be legitimately separated from each other so that the path to God can go either direction, that of faith, or that of works. Since James created this straw man, he intentionally sets forth a stronger disagreement with his own view. By overcoming this counter view, James's view becomes more convincing.

Down through the passed two centuries of interpreting this, a few have tried to see the Protestant, post-Luther, James-verses-Paul issue behind this. F.B. Bauer, for example, in the 1800s argued that James' objector was really the apostle Paul, whom James was sarcastically ridiculing here. But no grounds for this understanding actually exist, and the view works off the mistaken understanding of tension between James and Paul over salvation.

James' initial response to his objector is to offer a two fold challenge: "Show me your faith apart from your works, and I by my works will show you my faith" (v. 18b). James attacks the bottom line issue of the separability of works from faith, which lies at the heart of the opposing view. He dares his objector to offer evidence that faith can be legitimately separated from acts of obedience. Then he asserts that he will prove the genuineness of his faith though his deeds of obedience. The fleshing out of these two aspects will provide the content of the rest of the diatribe.

In v. 19, he anticipates the response of his objector to his dare: "You believe that God is one; you do well. Even the demons believe — and shudder." The "Show me your faith apart from works" leads the objector to appeal to a time honored Jewish tradition that served as evidence of genuine faith for Jewish people. Verse 19 alludes to the recitation of the [Jewish Shema](#) at the Friday night synagogue sabbath service. This is still done in Conservative Judaism, and much for the same reason. The Shema is found in [Deut. 6:4-9](#). Every sabbath service is begun with a confession of the exclusive existence of God and a pledge to love him. For James' objector this traditional confession of faith was a validating way to separate faith from works. No Jew could object to this being a legitimate expression of faith, so the objector thought.

But James' interpretive skills are better than his objector's. After commending the objector for confessing his faith in God, "you do well," he then calls attention to others who could make that same claim: the demons of Hell. They believe in God's exclusive existence and would readily acknowledge it. In fact, that belief causes them to "shudder." The Greek verb here, φρίσσοισιν (phrissousin), literally means "hair standing on end" and denotes extreme fear and fright. The demons' faith scares the daylights out of them. But it doesn't produce one act of obedience to God. There's the fatal flaw in a faith that severs itself from obeying God. The demons with their "faith" are headed straight into eternal damnation. For James, so is any human with a similar kind of faith.

The second response of James to his objector, "I by my works will show you my faith," is expanded in vv. 20-23. As historical sources suggest --see the [external history section](#) on James above -- James could have legitimately ticked off a long list of obedient actions that characterized his service to Christ in his leadership of the believing community at Jerusalem. But his proof of faith is to identify his faith with that of Abraham, so that Abraham becomes an

argument for James' view point. In verse 20, James begins with the typical blunt terminology in ancient diatribes: "Do you want to be shown, you senseless person, that..." Then he repeats his assertion in v. 18b with "that faith without works is useless," which is his thesis position. In v. 21, he alludes to Abraham's willingness to sacrifice his son Isaac on an altar. The story is found in [Gen. 22:1-19](#). One needs to remember that in Jewish interpretative history this action of Abraham is understood to be the climatic expression of the genuineness of Abraham's faith after a series of actions in the preceding chapters that express his faith as well. These actions validate God's declaration about Abraham in Gen. 15:6, "And he believed the Lord; and the Lord reckoned it to him as righteousness." Thus James is utilizing the persuasiveness of that Jewish interpretive tradition to prove his point about the inter-connectiveness of faith and obedience.

In vv. 22-23, James offers three comments on this episode in Abraham's life. He introduces these by the "you can see that..." which is addressed to his objector and has the tone of you can see this since it's very obvious to anyone familiar with Abraham.

James' comments are: 1) "faith was active along with his works, and faith was brought to completion by the works." Here James returns to his thesis of the inseparability of faith from works. Abraham's faith worked in partnership with obedience. This partnership became the means of maturing Abraham's faith. The dynamism of living faith must have an outlet; deeds of obedience become that outlet. Thus the objector's separating of faith from works can only mean that the so-called faith in that instance can't be genuine. Abraham shows this.

2) "Thus the scripture was fulfilled that says, 'Abraham believed God, and it was reckoned to him as righteousness.'" James appealed to the Gen. 15:6 statement as finding validation in this action of Abraham. The subtle undertone of James strategy is to place his Jewish objector in opposition to several centuries of widely held Jewish interpretation of Abraham's actions. Thus James wins and his objector loses this point.

3) "and he was called the friend of God." No where in the OT is this label given to Abraham, but it does show up in the Jewish intertestamental writings. This was a very formal title in the ancient world. In the Christian era to be called "Friend of the emperor" meant all kinds of special privileges opened up for you. Thus to be called "Friend of God" meant special relationship and privilege, not with some earthly

ruler, but with Almighty God himself. Thus Abraham's title was evidence that Abraham proved James' view.

With these two challenges to the objector, James has now demolished any disagreement with his contention that faith cannot be separated from deeds of obedience. He has made overpowering arguments for this against his objector. Now he needs to secure his readers' agreement with this.

In verses 24-26, James reaches out to his readers. First, he does so by restating his thesis position with its obvious connection to Abraham: "You see that a person is justified by works and not by faith alone." This statement seems on the surface to flatly contradict Paul in [Gal. 2:16](#), "we know that a person is justified not by the works of the law but through faith in Jesus Christ." Paul's use of Abraham as a model of faith is found in both [Gal. 3:6-9](#) and [Rom. 4:1-25](#) and are built on the above principle and also the use of the Gen. 15:6 passage that James uses. Paul vigorously denies that "works of Law" play any role in one's salvation. James is sometimes interpreted in 2:24 to deny Paul's position. Two failures in understanding are present in such a positioning of Paul and James against one another here. First, Paul's "works of Law" come out of his Pharisaical heritage of the necessity of strict obedience to the Torah as the center piece of one's salvation. James' "works" have little if anything to do with this legalistic system of scribal obedience to the Torah. Rather, James' "works" and Paul's "good deeds" in Eph. 2:10, 1 Tim. 2:10; 5:10, 25, 6:18; 2 Tim. 1:9; Titus 2:7; 3:5, 8, 14 equal one another. Eph. 2:8-10 sums up the Pauline view well: "8 For by grace you have been saved through faith, and this is not your own doing; it is the gift of God— 9 not the result of works, so that no one may boast. 10 For we are what he has made us, created in Christ Jesus for good works, which God prepared beforehand to be our way of life." Obedient deeds are the outgrowth of saving faith. This is both James' and Paul's viewpoint.

Secondly, the pitting of James and Paul against one another fails to understand the different meanings of the common verb used in Jas. 2:20 and by Paul in Gal. 2:16. The Greek verb δικαιόω (dikaioo) can assume a courtroom tone, "to be justified" in the sense of being acquitted of some charge. But it also has the sense of being vindicated. The problem with much of Protestant interpretation since Luther is the tendency to read James through Pauline glasses. Paul means "justify" in the sense of being made right with God. Faith achieves that according to Paul. James, however, follows the intertestamental Jewish pattern of using this verb with the mean-

ing of "vindicate." That is, works vindicate the genuineness of one's faith claim.

Thus Abraham's obedient actions vindicate the declaration of faith given to him in Gen. 15:6. Without "works" no way exists to vindicate the faith claim. That James' readers should "see this" is clear in his mind. Given their Jewish background and familiarity with how Abraham's faith had been interpreted in this stream of Judaism, James can confidently assume his reader's come down on his side of the argument.

But they also can see the same principle at work in another person. In v. 25, the story of the Gentile prostitute at Jericho is brought up from [Joshua 2:1-24](#). She hid the two Israelite spies who were checking out the city for possible invasion. Her confession of faith is made in vv. 8-13 and backed up by her actions for the men. Her faith was rewarded in the subsequent invasion of the city and she came into the ancestry of both king David and ultimately of Christ. In Jewish tradition she became a heroic person for her actions and unwavering faith commitment to the God of Israel that prompted those actions. That she was rewarded when the Israelites invaded Jericho was seen as confirmation of the genuineness of her faith. Thus James can appeal to this heroic person as a further confirmation of his view. It is an example that his Jewish Christian readers would have seen as very persuasive.

The entire discussion is brought to a climax in verse 26 with the graphic comparison of a unworking faith to a dead corpse: "For just as the body without the spirit is dead, so faith without works is also dead." This both repeats the thesis position argued from the outset and lifts James' point to a higher level of intensity. James has made a powerful case for his view that for a claim to faith to be made legitimately that faith must issue forth in a consistent pattern of obedient actions. If that obedience doesn't naturally grow out of faith, such a faith is false and of no usefulness either in this life and certainly in the life to come when we all will face God in final judgment.

James 2:14-26 is indeed spiritual dynamite. It raises serious questions about the faith claims of so many people in our society. No evidence of obedience is present to back up that claim. It raises questions about the spiritual condition of so many people on the church's "inactive member" rolls. I fear too many people are counting on a childhood baptism and church membership to get them into Heaven. James deals such thinking a death blow! One can now understand why this passage has caused much controversy over the years.

**STRUCTURAL OUTLINE OF TEXT
of James¹**

HEADING:	STATEMENT:	REFERENCE:
PRAESCRIPTIO		1.1
BODY	1-194	1.2-5.20
Facing Trials	1-15	1.2-12
God and Temptation	16-24	1.13-18
The Word and Piety	25-37	1.19-27
Faith and Partiality	38-55	2.1-13
Faith and Works	56-72	2.14-26
Controlling the Tongue	73-93	3.1-12
True and False Wisdom	94-102	3.13-18
Solving Divisions	103-133	4.1-10
Criticism	134-140	4.11-12
Leaving God Out	141-146	4.13-17
Danger in Wealth	147-161	5.1-6
Perservering under Trial	162-171	5.7-11
Swearing	172-174	5.12
Reaching Out to God	175-193	5.13-18
Reclaiming the Wayward	194	5.19-20

(Footnotes)

¹Taken from Lorin L. Cranford, A Study Manual of James: Greek Text (Fort Worth: Scripta Publications, Inc., 1988), 285.

Statements indicate core thought expressions in the text as a basis for schematizing the rhetorical structure of the text. These are found in the Study Manual on James in either Greek or English text. The pericopes grouped together represent passages with closer thought links.

Greek NT

<2:14> Τί τὸ ὄφελος, ἀδελφοί μου, ἐὰν πίστιν λέγη τις ἔχειν ἔργα δὲ μὴ ἔχη; μὴ δύναται ἡ πίστις σῶσαι αὐτόν; <2:15> ἐὰν ἀδελφὸς ἢ ἀδελφὴ γυμνοὶ ὑπάρχωσιν καὶ λειπόμενοι τῆς ἐφημέρου τροφῆς <2:16> εἶπη δὲ τις αὐτοῖς ἐξ ὑμῶν, Ὑπάγετε ἐν εἰρήνῃ, θερμαίνεσθε καὶ χορτάζεσθε, μὴ δῶτε δὲ αὐτοῖς τὰ ἐπιτήδεια τοῦ σώματος, τί τὸ ὄφελος; <2:17> οὕτως καὶ ἡ πίστις, ἐὰν μὴ ἔχη ἔργα, νεκρά ἐστὶν καθ' ἑαυτήν.

<2:18> Ἄλλ' ἔρεῖ τις, Σὺ πίστιν ἔχεις, κἀγὼ ἔργα ἔχω· δεῖξόν μοι τὴν πίστιν σου χωρὶς τῶν ἔργων, κἀγὼ σοὶ δεῖξω ἐκ τῶν ἔργων μου τὴν πίστιν. <2:19> σὺ πιστεύεις ὅτι εἷς ἐστὶν ὁ θεός, καλῶς ποιεῖς· καὶ τὰ δαιμόνια πιστεύουσιν καὶ φρίσσουσιν. <2:20> θέλεις δὲ γνῶναι, ᾧ ἄνθρωπε κενέ, ὅτι ἡ πίστις χωρὶς τῶν ἔργων ἀργή ἐστίν; <2:21> Ἀβραὰμ ὁ πατὴρ ἡμῶν οὐκ ἐξ ἔργων ἐδικαιώθη ἀνελέγκας Ἰσαὰκ τὸν υἱὸν αὐτοῦ ἐπὶ τὸ θυσιαστήριον; <2:22> βλέπεις ὅτι ἡ πίστις συνήργει τοῖς ἔργοις αὐτοῦ καὶ ἐκ τῶν ἔργων ἡ πίστις ἐτελειώθη, <2:23> καὶ ἐπληρώθη ἡ γραφὴ ἢ λέγουσα, Ἐπίστευσεν δὲ Ἀβραὰμ τῷ θεῷ, καὶ ἐλογίσθη αὐτῷ εἰς δικαιοσύνην καὶ φίλος θεοῦ ἐκλήθη. <2:24> ὁρᾶτε ὅτι ἐξ ἔργων δικαιούται ἄνθρωπος καὶ οὐκ ἐκ πίστεως μόνον.

NASB

14 What use is it, my brethren, if someone says he has faith but he has no works? Can that faith save him? 15 If a brother or sister is without clothing and in need of daily food, 16 and one of you says to them, "Go in peace, be warmed and be filled," and yet you do not give them what is necessary for their body, what use is that? 17 Even so faith, if it has no works, is dead, being by itself.

18 But someone may well say, "You have faith and I have works; show me your faith without the works, and I will show you my faith by my works." 19 You believe that God is one. You do well; the demons also believe, and shudder. 20 But are you willing to recognize, you foolish fellow, that faith without works is useless? 21 Was not Abraham our father justified by works when he offered up Isaac his son on the altar? 22 You see that faith was working with his works, and as a result of the works, faith was perfected; and the Scripture was fulfilled which says, "AND ABRAHAM BELIEVED GOD, AND IT WAS RECKONED TO HIM AS RIGHTEOUSNESS," and he was called the friend of God. 24 You see that a man is justified by works and not by faith alone. 25 In the same way, was not Rahab the

NRSV

14 What good is it, my brothers and sisters, if you say you have faith but do not have works? Can faith save you? 15 If a brother or sister is naked and lacks daily food, 16 and 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? 17 So 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 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

NLT

14 Dear brothers and sisters, what's the use of saying you have faith if you don't prove it by your actions? That kind of faith can't save anyone. 15 Suppose you see a brother or sister who needs food or clothing, 16 and you say, "Well, good-bye and God bless you; stay warm and eat well" — but then you don't give that person any food or clothing. What good does that do? 17 So you see, it isn't enough just to have faith. Faith that doesn't show itself by good deeds is no faith at all — it is dead and useless.

18 Now someone may argue, "Some people have faith; others have good deeds." I say, "I can't see your faith if you don't have good deeds, but I will show you my faith through my good deeds." 19 Do you still think it's enough just to believe that there is one God? Well, even the demons believe this, and they tremble in terror! 20 Fool! When will you ever learn that faith that does not result in good deeds is useless? 21 Don't you remember that our ancestor Abraham was declared right with God because of what he did when he offered his son Isaac on the altar? 22 You see, he was trusting God so much that he was willing to do whatever God told him to do. His

<2:25> ὁμοίως δὲ καὶ
Ῥαὰβ ἡ πόρνη οὐκ ἐξ
ἔργων ἐδικαιώθη
ὑποδεξαμένη τοὺς
ἀγγέλους καὶ ἐτέρᾳ ὁδῷ
ἐκβαλοῦσα; <2:26> ὥσπερ
γὰρ τὸ σῶμα χωρὶς
πνεύματος νεκρὸν ἐστίν,
οὕτως καὶ ἡ πίστις χωρὶς
ἔργων νεκρά ἐστίν.

harlot also justified by
works when she re-
ceived the messengers
and sent them out by an-
other way? 26 For just as
the body without the spirit
is dead, so also faith
without works is dead.

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.

faith was made complete
by what he did – by his
actions. 23 And so it hap-
pened just as the Scrip-
tures say: "Abraham be-
lieved God, so God de-
clared him to be righ-
teous." He was even
called "the friend of God."
24 So you see, we are
made right with God by
what we do, not by faith
alone. 25 Rahab the
prostitute is another ex-
ample of this. She was
made right with God by
her actions – when she
hid those messengers
and sent them safely
away by a different road.
26 Just as the body is
dead without a spirit, so
also faith is dead without
good deeds.

Greek Diagram

- 56 ^{2:14} *Τί* ---- τὸ ὄφελος,
ἀδελφοί μου,
ἐὰν πίστιν λέγῃ τις ἔχειν
δὲ
ἔργα μὴ ἔχη;
- 57 *μὴ δύναται ἡ πίστις σῶσαι αὐτόν;*
^{2:15} ἐὰν ἀδελφὸς ἢ ἀδελφὴ γυμνοὶ ὑπάρχωσιν
καὶ
----- λειπόμενοι τῆς ἡμέρου τροφῆς
^{2:16} δὲ
εἶπη τις αὐτοῖς ἐξ ὑμῶν,
Ἰπάγετε ἐν εἰρήνῃ,
θερμαίνεσθε
καὶ
χορτάζεσθε,
δὲ
μὴ δῶτε αὐτοῖς τὰ ἐπιτήδεια τοῦ σώματος,
- 58 *τί* ---- τὸ ὄφελος;
- ^{2:17} οὕτως καὶ
ἐὰν μὴ ἔχη ἔργα
- 59 *ἡ πίστις... νεκρά ἐστίν*
καθ' ἑαυτήν.
- ^{2:18} Ἄλλ' *ἔρεϊ τις,*
Σὺ πίστιν ἔχεις,
κἀγὼ ἔργα ἔχω·
- 61 *δειξόν μοι τὴν πίστιν σου*
χωρὶς τῶν ἔργων,
- 62 *κἀγὼ σοὶ δείξω... τὴν πίστιν.*
ἐκ τῶν ἔργων μου
- 63 ^{2:19} *σὺ πιστεύεις*
ὅτι εἷς ἐστὶν ὁ θεός;
- 64 *καλῶς ποιεῖς·*
καὶ
- 65 *τὰ δαιμόνια πιστεύουσιν*
καὶ
- 66 ----- *φρίσσουσιν.*
- ^{2:20} δὲ
- 67 *θέλεις γνῶναι,*
ὦ ἄνθρωπε κενέ,
ὅτι ἡ πίστις χωρὶς τῶν ἔργων ἀργή ἐστίν;
- 68 ^{2:21} Ἄβραάμ ὁ πατὴρ ἡμῶν οὐκ... *ἐδικαιώθη*
ἀνεπέγκας Ἰσαὰκ τὸν υἱὸν αὐτοῦ
ἐπὶ τὸ θυσιαστήριον;

Θ 2:22

βλέπεις

ὅτι ἡ πίστις συνήργει τοῖς ἔργοις αὐτοῦ
καὶ

ἐκ τῶν ἔργων

ἡ πίστις ἐτελειώθη,

2:23

καὶ

ἐπληρώθη ἡ γραφή

ἣ λέγουσα,

δὲ

Ἐπίστευσεν Ἀβραὰμ τῷ θεῷ,

καὶ

ἐλογίσθη αὐτῷ

εἰς δικαιοσύνην

καὶ

φίλος θεοῦ ἐκλήθη.

Π 2:24

ὄρατε

ἐξ ἔργων

ὅτι...δικαιοῦται ἄνθρωπος

καὶ

οὐκ

ἐκ πίστεως

μόνον.

2:25

δὲ

ὁμοίως

καὶ

ἐξ ἔργων

Π

Ῥαὰβ ἡ πόρνη οὐκ...ἐδικαιώθη

ὑποδεξαμένη τοὺς ἀγγέλους

καὶ

ἑτέρα ὁδῷ ἐκβαλοῦσα;

2:26

γὰρ

χωρὶς πνεύματος

ὥσπερ τὸ σῶμα...νεκρὸν ἐστίν,

οὕτως

καὶ

χωρὶς ἔργων

Π

ἡ πίστις...νεκρά ἐστίν.

Semantic Diagram

I	A.	1.	---	56	?	(Pres	Act	Ind	3	S)	τὸ ὄφελος	Thesis		
		2.	---	57	?	Pres	Dep	Ind	3	S	ἡ πίστις			
I	B.	1.	---	58	?	(Pres	Act	Ind	3	S)	τὸ ὄφελος	Ill		
		2.	---	59	D	Pres	---	Ind	3	S	ἡ πίστις			
II	A.	1.	a.	---	60	D	Fut	Act	Ind	3	S	τις	Exp	
			b.	1)	---	61	I	Aor	Act	Ind	2	S		(σύ)
		2)	---	62	D	Fut	Act	Ind	1	S	ἐγώ			
		a)	---	63	?	Pres	Act	Ind	2	S	σύ			
	A.	1.)	b)	---	64	D	Pres	Act	Ind	2	S	(σύ)	Exp	
			a.)	---	65	D	Pres	Act	Ind	3	P	τὰ δαιμόνια		
		2.)	---	66	D	(Pres	Act	Ind	3	P	τὰ δαιμόνια)			
		b)	---	67	?	Pres	Act	Ind	2	S	(σύ)			
	B.	1.)	a.)	---	68	?	Aor	Pas	Ind	3	S	Ἀβραάμ	Exp	
			2.)	---	69	D	Pres	Act	Ind	2	S	(σύ)		
		2.	a.	---	70	D	Pres	Act	Ind	2	P	(ὕμεῖς)		Exp
			b.	---	71	?	Aor	Pas	Ind	3	S	Ῥαὰβ		
B.	2.	a.	---	72	D	Pres	---	Ind	3	S	ἡ πίστις	Exp		
		b.	---											