

EXEGESIS SAMPLE

NOTE: *This document shows a sample of each section of an exegesis only.*

Translation:

Verse 1

Ἀδελφοί μου μὴ ἐν προσωποληψίαις ἔχετε τὴν πίστιν τοῦ κυρίου ἡμῶν
Ἰησοῦ Χριστοῦ τῆς δόξης

προσωποληψίαις: *partiality, favoritism, prejudice;*

ἐν: *with the dative case of the following word it expresses the manner in which something is done or the state in which something exists.*

ἔχετε: *have, keep, possess*

τὴν πίστιν: *trust, commitment, body of faith, belief*

My brothers, do not have the faith of our Lord Jesus Christ with favoritism.

Verse 2

χρυσοδακτύλιος ἐν ἐσθῇτι λαμπρᾷ εἰσέλθῃ δὲ καὶ πτωχὸς ἐν ῥυπαρᾷ ἐσθῇτι

For if there come into your synagogue [church] a man with a gold ring in bright clothing and also a poor [man] in filthy clothing

Verse 3

καὶ ἐπιβλέψητε ἐπὶ τὸν φοροῦντα τὴν ἐσθῆτα τὴν λαμπρὰν καὶ εἴπητε αὐτῷ, Σὺ κάθου
ὧδε καλῶς καὶ τῷ πτωχῷ εἴπητε Σὺ στήθι ἐκεῖ ἢ κάθου ὦ
δε ὑπὸ τὸ ὑποπόδιόν μου

ἐπιβλέψητε: verb, aorist, active, subjunctive, 2nd person, plural (ἐπιβλέπω) *you should look upon*

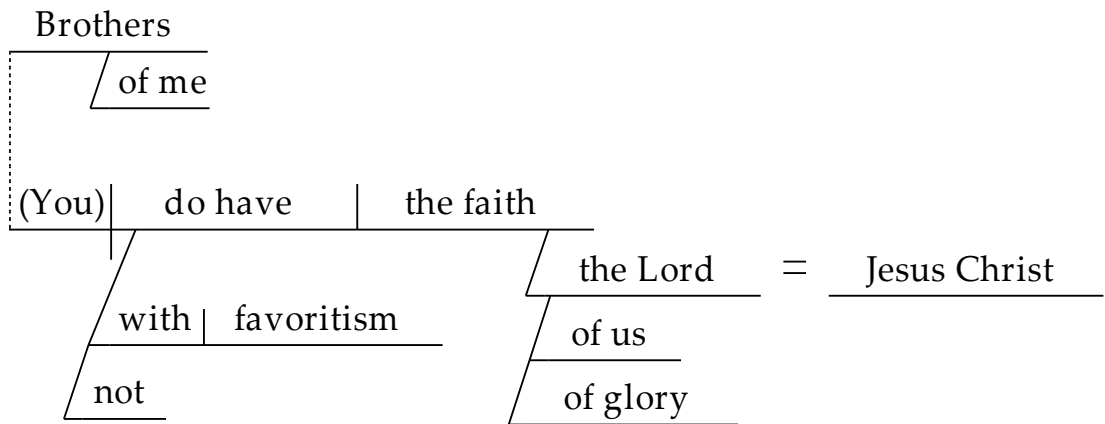
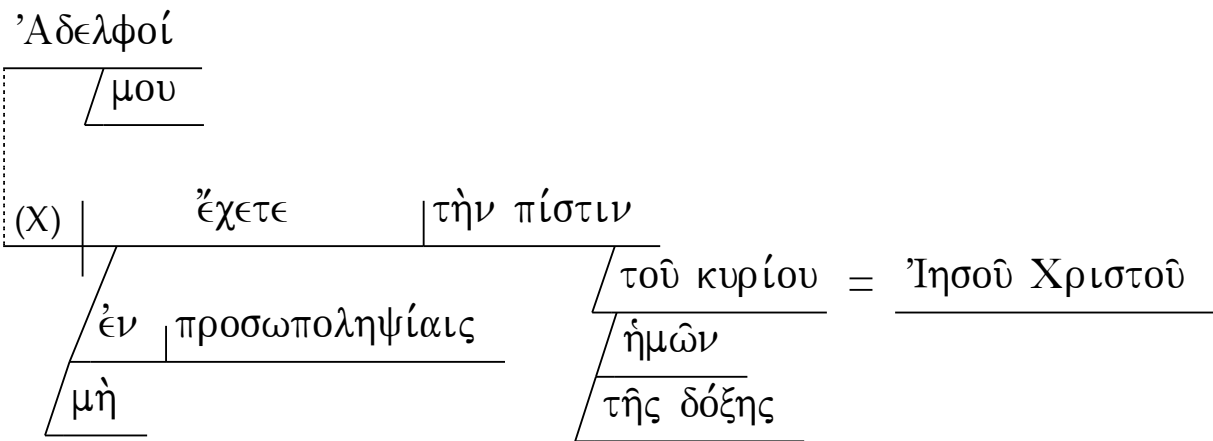
τὸν φοροῦντα: verb, participle, present, active, accusative, masculine, singular
(φορέω) *wearing*

καλῶς: adverb, *well, beautifully, honorably* [Friebert suggests *in a good place or please*]

And you should see the one wearing bright clothing and say to him, "You Sit here [please, honorably or in a good place]", and to the poor [man] you say, "You stand there or sit here under my footstool".

Diagrams:

Verse 1



Background

Author:

The book itself simply says James. Inference can be made then that it is a well-known James to contemporaries as no other identification is given. There are three James mentioned in the New Testament. Two were apostles, one of which was beheaded before the epistle was written. The third James was the brother of Christ and leader of the Jerusalem church. Most believe that this is the James who penned the book.

Date: Somewhere in the 40's or 50's. Halley's handbook has it as AD 60.
Willmington's Guide dates it at AD 45.

Readership: The Jews of the dispersion according to 1:1. This is one reason people assign it an early date. In the earlier years the make-up of the church was predominantly Jewish. This also accounts for the use of "synagogue" instead of "church".

Textual Variants

Jam 2:18 variation unit #11.0 [Jam 2:18-11.0]

Αλλ ερει τις συ πιστιν εχεις καγω εργα εχω δειξον μοι την πιστιν σου *χωρις των εργαων* καγω σοι δειξω εκ των εργαων μου την πιστιν

χωρις των⁽¹⁾ *εργων*⁽¹⁾ **S0- i54vid** **8** **B C Y 33 69 1241 1243 1505 1735 1739 2495 SBL** >>

χωρεις των εργαων **- 1 O A** >>

εκ των εργαων **R 2 049 1 35 489 927 945 1244 1251 1315 1319 1448 1563 1573 1646 1751**
1874 2191 2356 2374 2494 MT TR >>

εν των εργαων **R 3 218 999** >>

Thi

s is the only significant variant that seemed to involve a key word of the passage. The Majority Text and the Textus Receptus both seem to replace the adverb "without" (*χωρις*) with the preposition, "by" (*εκ*), in the last phrase. Daniel Wallace in his work, *Greek Grammar Beyond The Basics*, (pg. 371), gives the following as acceptable translations for *εκ*, depending on the circumstances:

Basic meanings: *from, out of, away from, of.*

1. Denoting source: *out of, from.*
2. Denoting separation: *away from, from*
3. Denoting temporal: *from* (this point on)
4. Denoting cause: *because of*

Word Studies Cross References

Items in bold blue were judged to have particular bearing on the focus of the study

ἐργάζομαι: Used 39 times in 37 verses in 19 forms.

Indifferent usage: - Matthew 21:28, 25:16
Luke 13:14
John 5:17, 6:30, 9:4
Acts 13:41, 18:3
I Corinthians 9:6
Ephesians 4:28
Colossians 3:23
I Thessalonians 2:9, 4:11
II Thessalonians 3:8, 10-12
Revelation 18:17

Working evil: Matthew 7:23
James 2:9 – working sin

Working good: Matthew 26:10 – good works specifically designated with adjective.
Mark 14:6 – same incident as above.
John 3:21 – God makes the determination whether works are good or evil.
6:28 – references working the work of God.
9:4 – references working for God.
Acts 10:35 – working righteousness specifically designated with adjective.
Romans 2:10 – working good specifically designated with adjective.
4:4 – working makes salvation a debt not a gift (idea of good works implied but not definitely stated).
4:5 – the one not working is given righteousness (implication is good works).
13:10 – one who loves does not work ill to others.
I Corinthians 4:12 – working in the ministry (implied not stated).
9:13 – people working as ministers in the temple.
16:10 – Timothy works the work of the Lord.
Galatians 6:10 – exhortation to “work/do” good (specifically stated by adjective).
Hebrews 11:33 – through (by means of) faith people worked righteousness.
II John 1:8 – references work completed in our walk with Christ.
III John 1:5 – implied reference to working good to brothers & sisters in Christ.

Conclusion

I. The main teaching of James two:

A. The degree of faith we have in God is revealed in our actions.

1. Belief has two levels.
 - a. Acceptance of information. Verse 19 explains that demons accept facts such as “there is one God”. It is a good thing to believe as far as it goes.
 - b. Trust/dependence/confidence in someone or thing. Verses 21-25 show that Abraham and Rahab had moved beyond mere acceptance of facts to confidence in God. Abraham had confidence that God would keep His promise and Rahab had confidence in the goodness, and sovereignty of God. (Sovereignty in that God possessed ownership and right of control over the land and people of Canaan).
2. Our actions demonstrate to **other human beings** the level of faith at which we are operating.
 - a. Favoritism (verses 1-13), reveals one or all of the following about our faith:
 - 1) We do not believe (accept as fact) that all men are equal before God. (Colossians 3:11, Galatians 3:28 among others)
 - 2) We do not believe (trust) that God will provide, so we curry the favor of those whom we do believe have the resources we need. (John 14:13, 16:24; Phil 4:19)
 - 3) We resent the poor who come because we do not believe (trust) that God will honor His promises concerning giving to others. (Luke 6:38)
 - b. No one can see the trust we have in God unless we act based upon that trust. (verse 18)
 - c. There are many promises of God or aspects of His character concerning which we can exercise faith. (See Hebrews eleven verses for specific examples)
3. The justification spoken of in James two does not refer to justification by God.
 - a. Galatians 3:11 clearly states that justification **before God** is accomplished without works.
 - b. Romans 4:1-5 clearly states that **before God** Abraham was justified **without works** based **solely** on his instance of belief mentioned in James two, **before** the “sacrifice” of Isaac.
 - c. The emphasis in James two is clearly before men.
4. Our faith strengthens and grows during those times we are tested to act based solely upon the promise and character of God. (verses 22-23)
 - a. Even when we have no other support for our actions except God’s word.
 - b. Even when God’s call to action is opposite to our reasoning and experience.

B. Our faith provides no benefit to those around us unless we act on it.

1. Intercession is useless if we do not believe:
 - a. God is sincere in His command to love others. (Matthew 19:19-22)
 - b. God is able to provide for us if we give to others. (Luke 6:38)
2. Rahab’s faith would not have helped Israel if she had not helped the spies.