

**INTRODUCTION**

**REVIEW**

(1:1) James greets Jewish Christians dispersed (by the Acts 8:1 persecution)

We should welcome trials, because tested faith yields patience which yields endurance which yields maturity, if we pray for wisdom (1:2–8)

Rich & poor believers should appreciate God seeking for us to become approved through trial (not that He tempts, but only gives good gifts like regeneration) (1:9–18)

**We ought to be Swift to Hear, Slow to Speak, Slow to Wrath, because man's wrath does not produce God's righteousness (1:19f.)**

Swift to Hear means: We ought to be doers, not just hearers (1:21ff.)

Swift to Hear means: We ought not be partial, but to show mercy that we may be shown mercy when we are judged by the perfect law of liberty (2:1–13)

James 2:14 Unapplied faith is useless in the Christian life, because deliverance [from trials] requires application of believed truth

(2:15–16) Likewise, wishing God's blessing upon a needy believer without helping him/her is useless (in regard to deliverance)

(2:17) In the same way as wishing God's blessing upon a needy believer without helping him/her is useless, believing-biblical-truth does not deliver regenerate people, unless they also apply the truth that they have believed

## NEW EXPOSITION

### History of Three Competing Printed Greek Texts and English Translations of them

#### Greek Text 1: *Textus Receptus* (TR: The text received by all). Erasmus, 1516

English translations of the *Textus Receptus* include:

<i>Tyndale New Testament</i> , 1594	<i>Bishop's New Testament</i> , 1595
<i>Geneva Bible</i> , 1599	* <i>King James Version</i> , 1607
<i>Young's Literal Translation</i> , 1862	* <i>New King James Version</i> , 1982

#### Greek Text 2: Westcott-Hort, 1881. (Modern version = Nestle-Aland<sup>27</sup>, 1993)

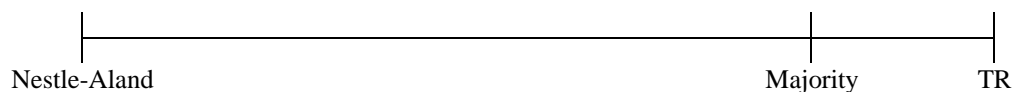
English translations of these texts include:

<i>American Standard Version</i> , 1901	<i>New International Version</i>
<i>New American Standard Version</i> , 1963	

#### Greek Text 3: Majority Text, Hodge-Farstad, 1982.

No complete translation has been published.

#### Representative scale of the three Greek Texts:



In other words, the Majority Text is not identical with the TR, but it agrees with the TR more often than it agrees with Nestle-Aland against the TR.

#### James 2:18: The Majority Text and TR say *by*; Nestle-Aland says *without*

Oddly, this is a verse in which the King James and New King James did not follow the TR.

However, the *Tyndale New Testament*, the *Bishop's New Testament*, *Geneva Bible*, and *Young's Literal Translation* agree with the TR (and with the Majority Text).

*Geneva Bible*, 1599

But some man might say, Thou hast the faith, and I haue woorkes: shewe me thy faith out of thy woorkes, and I will shewe thee my faith by my woorkes.

*Bishop's New Testament*, 1595

But some man wyll say, thou hast fayth and I haue deedes: shewe me thy fayth by thy deedes, and I wyll shewe thee my faith by my deedes.

*Tyndale New Testament*, 1594

Ye and a man myght saye: Thou hast fayth and I have dedes: Shewe me thy fayth by thy dedes: and I will shewe the my fayth by my dedes.

*Young's Literal Translation*, 1898

But say may some one, Thou hast faith, and I have works, shew me thy faith out of thy works, and I will shew thee out of my works my faith:

**We will treat *by* as the correct reading, rather than *without* in verse 18.**


## Diatribes: Inserting an imaginary objector

### Reason for using diatribe:

### Common features of diatribe:

1. Introduction to the objector: *But someone will say*
  
2. The words of the objector: verses 18–19
  
3. Address to the objector: *But do you want to know, O foolish man?*

<sup>18</sup> But someone will say, “You have faith, and I have works. ~~✗~~ Show me your faith by your works, and I will show you my faith by my works. <sup>19</sup> You believe that there is one God. You do well. Even the demons believe -- and tremble!” <sup>20</sup> But do you want to know, O foolish man, that faith without works is dead?



Cross out the quotation mark in the middle of verse 18. Insert one at the end of verse 19.

**Most Bible translators and expositors have ignored point 3. We will demonstrate this by looking at some other passages (after removing the address to the objector from them).**

### Example 1: Where does Paul take back the microphone?

**You will say to me then**, Why does He still find fault? For who has resisted His will? Who are you to reply against God? Will the thing formed say to him who formed it, Why have you made me like this? Does not the potter have power over the clay, from the same lump to make one vessel for honor and another for dishonor? What if God, wanting to show His wrath and to make His power known, endured with much longsuffering the vessels of wrath prepared for destruction, and that He might make known the riches of His glory on the vessels of mercy, which He had prepared beforehand for glory, even us whom He called, not of the Jews only, but also of the Gentiles?

**The underlined words in verse 20 show that Paul is taking back the microphone there.**

<sup>19</sup> **You will say to me then**, “Why does He still find fault? For who has resisted His will?”

<sup>20</sup> **But indeed, O man**, who are you to reply against God? Will the thing formed say to him who formed it, “Why have you made me like this?” <sup>21</sup>Does not the potter have power over the clay, from the same lump to make one vessel for honor and another for dishonor? <sup>22</sup>What if God, wanting to show His wrath and to make His power known, endured with much longsuffering the vessels of wrath prepared for destruction, <sup>23</sup>and that He might make known the riches of His glory on the vessels of mercy, which He had prepared beforehand for glory, <sup>24</sup>even us whom He called, not of the Jews only, but also of the Gentiles?

### Example 2: Where does Paul take back the microphone?

**But someone will say**, How are the dead raised up? And with what body do they come? What you sow is not made alive unless it dies. And what you sow, you do not sow that body that shall be, but mere grain -- perhaps wheat or some other grain. But God gives it a body as He pleases, and to each seed its own body. All flesh is not the same flesh, but there is one kind of flesh of men, another flesh of animals, another of fish, and another of birds.

**The underlined words in verse 36 show that Paul is taking back the microphone there.**

<sup>35</sup> **But someone will say**, “How are the dead raised up? And with what body do they come?”

<sup>36</sup> **Foolish one**, what you sow is not made alive unless it dies. <sup>37</sup>And what you sow, you do not sow that body that shall be, but mere grain -- perhaps wheat or some other grain. <sup>38</sup>But God gives it a body as He pleases, and to each seed its own body. <sup>39</sup>All flesh is not the same flesh, but there is one kind of flesh of men, another flesh of animals, another of fish, and another of birds.

### Example 3: Where does James take back the microphone?

**But someone will say**, “You have faith, and I have works. Show me your faith by your works, and I will show you my faith by my works. You believe that there is one God. You do well. Even the demons believe -- and tremble! But do you want to know that faith without works is dead? Was not Abraham our father justified by works when he offered Isaac his son on the altar? Do you see that faith was working together with his works, and by works faith was made perfect? And the Scripture was fulfilled which says, Abraham believed God, and it was accounted to him for righteousness. And he was called the friend of God.

**The underlined words in verse 20 show that James is taking back the microphone there.**

<sup>18</sup> **But someone will say**, “You have faith, and I have works. Show me your faith by your works, and I will show you my faith by my works. <sup>19</sup>You believe that there is one God. You do well. Even the demons believe -- and tremble!”

<sup>20</sup> **But do you want to know, O foolish man**, that faith without works is dead? <sup>21</sup>Was not Abraham our father justified by works when he offered Isaac his son on the altar? <sup>22</sup>Do you see that faith was working together with his works, and by works faith was made perfect? <sup>23</sup>And the Scripture was fulfilled which says, “Abraham believed God, and it was accounted to him for righteousness.” And he was called the friend of God.

**The objector says all of verses 18–19. James takes back the microphone in verse 20.**

**Who is Whom?**

<sup>18</sup> But someone will say,

“You (James) have faith, and I have works.” [You] (James) Show me your faith by your (James) works, and I will show you (James) my faith by my works. <sup>19</sup> You (James) believe that there is one God. You (James) do well. Even the demons believe -- and tremble!”

<sup>20</sup> But do you want to know, O foolish man, that faith without works is dead?

**Explaining the passage****CONCLUSION**