

## James 2:1-13 mws

### V. 1

προσωπολημψίας

partiality, named as a sin with other sins, ‘hold the faith while showing partiality’, cf. Rom 2:11, Eph 6:9, Col 3:25

to make unjust distinctions between people by treating one person better than another, to show favoritism, to be partial, partiality, ‘treat one person better than another’

ἔχετε

PAImp2pl

fr. ἔχω

to experience something, have, of all conditions of body and soul, to have faith

to hold a view or have an opinion with regard to something, to consider, to regard

πίστιν

state of believing on the basis of the reliability of the one trusted, trust, confidence, faith, in the active sense = believing in the deity

to believe in the good news about Jesus Christ and to become a follower, to be a believer, to be a Christian, Christian faith

δόξης

honor as enhancement or recognition of status or performance, fame, recognition, renown, honor, prestige

honor as an element in the assignment of status to a person, honor, respect, status, a state of being great and wonderful, greatness, glory

### V. 2

συναγωγὴν

place of assembly, an assembly place for Judeo-Christians, a synagogal meeting, a meeting, gathering for worship

an assembled group of worshippers or members of such group, assembly, congregation

χρυσοδακτύλιος

with a gold ring/rings on one’s finger

pertaining to the wearing of a gold ring, wearing a gold ring

ἔσθῃτι

clothing, any kind of clothing, apparel

λαμπρᾶ

pertaining to having a glistening quality, of garments, esp. white ones, bright, shining

pertaining to being brilliant or splendid, though with the possible implication of ostentatious or superficial, splendid, glamorous

πτωχός

pertaining to being economically disadvantaged, dependent on others for support, but also simply poor, cf. v. 6

pertaining to being poor and destitute, implying a continuous state, poor, destitute

ρύπαρᾶ

pertaining to being dirty, filthy, soiled, cf. Zech 3:3

pertaining to being dirty or filthy

## V. 3

ἐπιβλέψητε

AAS2pl

fr. ἐπιβλεπω

to pay close attention to, with implication of obsequiousness, show special respect for, gaze upon to regard a person as deserving special respect, to pay special respect to, to look upon as being someone to be honored

φοροῦντα

PAPtcpMPA

fr. φορεω

to carry or bear habitually, bear constantly/regularly, hence wear clothing to put on and to wear clothes, to wear, to dress

ἐσθῆτα

see above

λαμπρὰν

see above

κάθου

PM/PdepImp2sg

fr. καθημαι

to take a seated position, sit

to be in a seated position or to take such a position, to sit, to sit down, to be seated, sitting

καλῶς

pertaining to meeting relatively high standards or excellence or expectation, fitly, appropriately, in the right way, splendidly, ‘be seated here is a good place = here’s a nice place for you’

pertaining to having high status, with the possible implication of its attractiveness, high, important, fine, ‘have this best seat here’, ‘it is possible that καλως in Jas 2.3 has the meaning of a polite invitation, translatable as ‘please’’, cf. v. 8

ὑποπόδιον

footstool, a piece of furniture on which one may rest one’s feet, footstool

## V. 4

διεκρίθητε

API2pl

fr. διακρινω

to conclude that there is a difference, make a distinction, differentiate, or to be uncertain, be at odds with oneself, doubt, waver, 'waver in one's own mind'

to judge something to be better than something else, and hence, to prefer, to judge as superior, to regard as more valuable or to judge that there is a difference or distinction, to make a distinction, to judge that there is a difference

ἐν

marker of a position defined as being in a location, in, among  
a position within an area determined by other objects and distributed among such objects, among, with

κριταὶ

one who has the right to render a decision in legal matters, a judge, in a more general sense, judge, critic of something

one who presides over a court session and pronounces judgment, judge

διαλογισμῶν

content of reasoning or conclusion reached through use of reason, thought, opinion, reasoning, design, 'judges with evil thoughts'

to think or reason with thoroughness and completeness, to think out carefully, to reason thoroughly, to consider carefully, to reason, reasoning, cf. 1:6

πονηρῶν

pertaining to being morally or socially worthless, wicked, evil, base, worthless, degenerate, of things, cf. 4:16

pertaining to being morally corrupt and evil, immoral, evil, wicked

## V. 5

Ἀκούσατε

AAImp2pl

fr. ἀκουω

to hear and understand a message, understand

to hear and understand a message, to understand, to comprehend

ἐξελέξατο

AMI3sg

fr. ἐκλεγω

to make a choice in accordance with significant preference, select someone/something for oneself

to make a choice of one or more possible alternatives, to choose, to select, to prefer

πτωχούς

pertaining to being economically disadvantaged, dependent on others for support, poor, cf. v. 2

pertaining to being poor and destitute, implying a continuous state, poor, destitute

πλουσίους

pertaining to being plentifully supplied with something, abound in, rich in, cf. Eph 2:4  
pertaining to that which exists in a large amount, with the implication of its being valuable, in large amount, in abundance, rich, richly

κληρονόμους

one who receives something as a possession, beneficiary, God is the one who bestows, of believers, 'heirs of the kingdom'  
one who receives something as a gift, one who receives, one who comes into possession of, receiver, heir

ἐπηγγείλατο

AMdepI3sg

fr. ἐπαγγελλομαι

to declare to do something with implication of obligation to carry out what is stated, promise, offer, cf. 1:12  
to announce with certainty as to what one will do, to promise

## V. 6

ἠτιμάσατε

AAI2pl

fr. ἀτιμάζω

deprive someone of honor or respect, to dishonor/shame, cf. Lk 20:11  
to treat someone in a shameful and dishonorable manner, to treat shamefully, to mistreat

καταδυναστεύουσιν

PAI3pl

fr. καταδυναστευω

oppress, exploit, dominate, of exploitation by the rich, cf. Acts 10:38  
to cause serious trouble to, with the implication of dire consequences and probably a weakened state, to cause severe hardship, to oppress, to overwhelm

ἔλκουσιν

to move an object from one area to another in a pulling motion, draw, with implication that the object being moved is incapable of propelling itself or in the case of persons is unwilling to do so voluntarily, in either case with implication of exertion on the part of the mover, 'hale into court'  
to drag or pull by physical force, often implying resistance, to drag, to lead by force,  
cf. Acts 16:19, 17:6

κριτήρια

a forum for justice, lawcourt, tribunal, cf. 1 Cor 6:2, 4  
a court of justice for determining guilt or innocence, court, court of justice

## V. 7

βλασφημοῦσιν

to speak in a disrespectful way that demeans, denigrates, maligns, in relation to God, slander, revile, defame, speak irreverently/impiously/disrespectfully of or about, cf. Rom 2:24, 1 Tim 6:1  
to speak against someone in such a way as to harm or injure his or her reputation, to revile, to defame, to blaspheme, reviling

καλὸν

pertaining to being in accordance at a high level with the purpose of something or someone, good, useful  
pertaining to a positive moral quality, with the implication of being favorably valued, good, fine, praiseworthy

ἐπικληθὲν

APPtcpNSA

fr. ἐπικαλέω

to address or characterize someone by a special term, call, give a surname  
to use an attribution in speaking of a person, to call, to name, cf. v. 23

ἐφ’

marker of power, authority, control of or over someone or something, over, marker indicating the one to whom, for whom, or about whom something is done, to, on, about, of powers, conditions, etc, which come upon someone or under whose influence someone is  
marker of the object over which someone exercises a control or authority, over, with responsibility for, marker of the experiencer, often with the implication of an action by a superior force or agency, to, at, on

## V. 8

μέντοι

really, actually  
markers of sets of items in contrast with one another, on the one hand, but on the other hand (with δε), ‘if indeed on the one hand you fulfill the royal law...but if on the other hand you show partiality’

τελεῖτε

PAI2pl

fr. τελέω

to carry out an obligation or demand, carry out, accomplish, perform, fulfill, keep, carry out the demands of, keep the law, cf. Rom 2:27  
to obey as a means of fulfilling the purpose of a rule or standard, to obey, to keep

βασιλικὸν

royal, royal law, so called either because of its transcending significance, or more probably because it is given by the king  
pertaining to a king, royal, kingly, cf. 1 Pet 2:9

κατὰ

marker of norm of similarity or homogeneity, according to, in accordance with, in conformity with, according to, of the norm of the law, etc., cf. 1 Cor 15:3  
a marker of a relation involving similarity of process, in accordance with, in relation to

Ἀγαπήσεις

FAI2sg

fr. ἀγαπάω

to have a warm regard for and interest in another, cherish, have affection for, love  
to have love for someone or something, to love, to regard with affection, loving concern, love, to demonstrate or show one’s love

πλησίον

the one who is near or close by, neighbor, fellow human being, cf. 4:12, Lk 10:27, Rom 13:9  
a person who lives close beside others and who thus by implication is a part of a so-called ‘in-group,’ that is, the group with which an individual identifies both ethnically and culturally,  
neighbor, brother

καλῶς

pertaining to being in accord with a standard, rightly, correctly, to do what is right, act rightly, do well, cf. v. 3, 19, 1 Cor 7:37f

pertaining to a positive moral quality, with the implication of being favorably valued, good, fine, praiseworthy

## V. 9

προσωπολημπτεῖτε

PAI2pl

fr. προσωπολημπτεω

show partiality

idiom, lit. ‘to accept a face’, to make unjust distinctions between people by treating one person better than another, to show favoritism, to be partial, partiality

ἁμαρτίαν

a departure from either human or divine standards of uprightness, sin, cf. 5:15, 20  
to act contrary to the will and law of God, to sin, to engage in wrongdoing, sin

ἐργάζεσθε

PM/PdepI2pl

fr. ἐργαζομαι

to do something through work, do accomplish, carry out, ‘commit sin’, cf. 1:20

markers of an agent relations with numerable events, with the probable implication of comprehensiveness, to do, to make, to perform

ἐλεγχόμενοι

PPPtcpMPN

fr. ἐλεγχω

to bring a person to the point of recognizing wrongdoing, convict, convince, ‘convicted as transgressors’, to express strong disapproval of someone’s action, reprove, correct

to state that someone has done wrong, with the implication that there is adequate proof of such wrongdoing, to rebuke, to reproach

ὑπὸ

marker of agency or cause, with verbs and verbal expressions that have a passive sense  
a marker of agent or force, whether person or event, by

παραβάται

violator, transgressor, cf. v. 11, Gal 2:18, Rom 2:25, 27

a person who customarily breaks or disobeys the law, transgressor

## V. 10

ὅλον

pertaining to being complete in extent, whole, entire, complete  
a degree of totality or completeness, complete, completely, totally, totality

τηρήση

AAS3sg

fr. τηρεω

to persist in obedience, keep, observe, fulfill, pay attention to, esp. of law and teaching  
to continue to obey orders or commandments, to obey, to keep commandments, obedience

πταίση

AAS3sg

fr. πταιω

to lose one's footing, stumble, trip, the 'stumbling' means to make a mistake, go astray, sin,  
cf. 3:2, Rom 11:11  
figurative extension of meaning 'to stumble' not found in NT, to fail to keep the law of God, to  
stumble, to err, to sin

ἔνοχος.

pertaining to being required to give an account for something held against one, liable,  
answerable, guilty, with genitive to denote the person or thing against whom the sin has been  
committed

pertaining to being guilty for having done wrong, guilty, liable

## V. 11

μοιχεύσης

AAS2sg

fr. μοιχευω

sexual intercourse of a man with a married woman other than his own spouse, to commit  
adultery

φονεύσης

AAS2sg

fr. φονευω

murder, kill

to deprive a person of life by illegal, intentional killing, to murder, to commit murder

παραβάτης

see above

## V. 12

οὕτως

pertaining to what follows in discourse material, in this way, as follows, 'thus...as'  
referring to that which follows, the following, as follows

ὡς

a conjunction marking a point of comparison, as  
marker of relationship between events or states, as, like

διὰ

marker of instrumentality or circumstance whereby something is accomplished or effected, by, via, through

marker of the instrument by which something is accomplished, by means of, through, with

ἐλευθερίας

the state of being free, freedom, liberty, especially of freedom which stands in contrast to constraint of the Mosaic law, looked upon as slavery, in contrast to legal serfdom, cf. 1:25  
the state of being free, to be free, freedom

μέλλοντες

PAPtcpMPN

fr. μέλλω

to take place at a future point of time and so to be subsequent to another event, be about to, to be inevitable, be destined, inevitable

to be inevitable, with respect to future developments, must be, has to be

κρίνεσθαι

PPIInf

fr. κρινω

to engage in a judicial process, judge, decide, hale before a court, condemn, hand over for judicial punishment, legal technical term, of the divine tribunal, ‘be judged on the basis of the law’, cf. 4:11, 12

to decide a question of legal right or wrong, and thus determine the innocence or guilt of the accused and assign appropriate punishment or retribution, to decide a legal question, to act as judge, making a legal decision, to arrive at a verdict, to try a case, in the passive- to stand trial

## V. 13

κρίσις

legal process of judgment, judging, judgment, of the activity of God as judge, often meaning judgment that goes against a person, condemnation and the sentence that follows, cf. 5:12

to judge a person to be guilty and liable to punishment, to condemn, condemnation

ἀνέλεος

merciless, ‘judgment is merciless’

pertaining to the lack of mercy or the refusal to be merciful, merciless, unmerciful, ‘for he will be unmerciful when he judges the person who has not shown mercy’

ἔλεος·

kindness or concern expressed for someone in need, mercy, compassion, pity, clemency, cf. 3:17

to show kindness or concern for someone in serious need, to show mercy, to be merciful toward, to have mercy on, mercy

κατακαυχᾶται

PM/PdepI3sg

fr. κατακαυχαομαι

to have a cause for boasting because of advantage in power, triumph over, ‘mercy triumphs over judgment’

to have greater power or potential than, to be more powerful than, to triumph over, ‘the extent to which God shows mercy is even more than the way in which he judges’, ‘God shows mercy even more than he judges’