

James 2:1-13

Outline of chapter 2:

1. The three themes detailed in 2:1-5:18:
 - a. First theme, Rich and Poor (2:1-26)
 - i. 2:1-13 - Favoritism of Rich condemned
 - ii. 2:14-26 - Workless Faith (for example, partiality, etc.) exposed

James 2:1 – **“My brothers, show no partiality as you hold the faith in our Lord Jesus Christ, the Lord of glory.”**

80 [e]	1473 [e]	3361 [e]	1722 [e]	4382 [e]	2192 [e]	3588 [e]	4102 [e]	3588 [e]	2962 [e]	1473 [e]
Adelphoi	mou	mē	en	prosōpolēmpsiais	echete	tēn	pistin	tou	Kyriou	hēmōn
1 Ἀδελφοί	μου ,	μὴ	ἐν	προσωπολημψίαις	ἔχετε	τὴν	πίστιν	τοῦ	Κυρίου	ἡμῶν
Brothers	of Me	not	with	partiality	hold	the	faith	of the	Lord	of us
N-VMP	PPro-G1S	Adv	Prep	N-DFP	V-PMA-2P	Art-AFS	N-AFS	Art-GMS	N-GMS	PPro-G1P

2424 [e]	5547 [e]	3588 [e]	1391 [e]
Iēsou	Christou	tēs	doxēs
Ἰησοῦ	Χριστοῦ	τῆς	δόξης .
Jesus	Christ	-	of glory
N-GMS	N-GMS	Art-GFS	N-GFS

1. God shows no favoritism, neither should believers
 - a. Romans 2:11-12 – “For God shows no partiality. For all who have sinned without the law will also perish without the law, and all who have sinned under the law will be judged by the law.
 - b. Ephesians 6:9 – “Masters, do the same to them, and stop your threatening, knowing that he who is both their Master and yours is in heaven, and that there is no partiality with him.”
 - c. Colossians 3:25 – “For the wrongdoer will be paid back for the wrong he has done, and there is no partiality.
2. “Favoritism” or “partiality” – *prosopolempsiais* – means “respect of persons” literally means “receiving the face”
 - a. From two Greek words:
 - i. *Prosopon* – “the face”
 - ii. *Lambano* – “to receive”, “to take”
 - b. The word implies making a judgment about a person based on the outward appearance.
3. Here is the second and last mention of Jesus by name in the book

2:2 – **“For if a man wearing a gold ring and fine clothing comes into your assembly, and a poor man in shabby clothing also comes in,**

1437 [e]	1063 [e]	1525 [e]	1519 [e]	4864 [e]	4771 [e]	435 [e]	5554 [e]	1722 [e]	2066 [e]	2986 [e]
Ean	gar	eiselthē	eis	synagōgēn	hymōn	anēr	chrysodaktylios	en	esthēti	lampra
2 Ἐὰν	γάρ	εἰσέλθῃ	εἰς	συναγωγὴν	ὑμῶν	ἄνῆρ	χρυσοδακτύλιος	ἐν	ἔσθῃτι	λαμπρᾶ
if	for	might come	into	assembly	of you	a man	with a gold ring	in	apparel	splendid
Conj	Conj	V-ASA-3S	Prep	N-AFS	PPro-G2P	N-NMS	Adj-NMS	Prep	N-DFS	Adj-DFS

"synagogue"
"dirty", "vile"
"bright"

1525 [e]	1161 [e]	2532 [e]	4434 [e]	1722 [e]	4508 [e]	2066 [e]
eiselthē	de	kai	ptōchos	en	rhypara	esthēti
εἰσέλθῃ	δὲ	καὶ	πτωχός	ἐν	ῥυπαρᾷ	ἔσθῃτι
might come in	then	also	a poor [man]	in	shabby	apparel
V-ASA-3S	Conj	Conj	Adj-NMS	Prep	Adj-DFS	N-DFS

4. "if clause" is hypothetical third class condition – *ean gar* – "if for", "suppose"
5. "with a gold ring" – *chrysodaktylios* – "with a gold ring" meaning wearing a gold ring or adorned with a gold ring.
 - a. From two words *chrusos* and *daktuliu*:
 - i. *chrusos* - "gold", anything made of gold, gold coin
 - ii. *daktuliu* –
 1. "a ring", "a finger-ring"
 2. from the word *daktulos* meaning "finger"
 - b. This person would be upper class, a member of the Roman equestrian class
6. "fine clothing"
7. "assembly" – *synagogen* – "a bringing together, an assembling, a synagogue"
 - a. This word is translated "synagogue" in Matthew, Mark and Luke.
 - b. Refers to where the Jews met and Jesus taught in: Matthew 4:23; 6:2, 5; 9:35; 12:9; Mark 1:21, 23, 29, 39; 3:1; 6:2; Luke 4:15, 28, 33; 6:6; John 6:59; 18:20;
 - c. Also in Acts 6:9; 9:20; 13:5, 14, 42
 - d. The readers were Jews still meeting in the Jewish synagogue (around 45 AD in Syria). This is either:
 - i. a Jewish synagogue that had some members who recognized Jesus as the Messiah mixed with members who were still waiting for the Messiah
 - ii. a Jewish synagogue whose membership was made up of Jews that had received the Word of the Gospel of Jesus. The synagogue was familiar with James and many of the members had fled Jerusalem due to persecution.
 1. This last view is supported by the qualifying word "your" synagogue
 2. Synagogues excavated in Israel held 200-400 people
 3. Two synagogues have been excavated from the same time period in Magdala on the west coast of the Sea of Galilee
 4. Synagogues in the first century:
 - a. It would not be unusual for there to be more than one synagogue in a city
 - b. A synagogue that served the general public
 - c. A synagogue that served a particular group of Jews (for example, the Synagogue of the Freedman in Jerusalem in Acts 6:9 – | "Then some of those who belonged to the synagogue of the Freedmen (as it was called), and of the Cyrenians, and of the

Alexandrians, and of those from Cilicia and Asia, rose up and disputed with Stephen.

e. In a judicial setting among the Jews clothes were not to be signs of favor. For example:

i. from *b. Shebuot 31a* in the *Talmud*:

“How do we know that if two come to court, one clothed in rags and the other in fine raiment worth a hundred manehs, they should say to him, ‘Either dress like him, or dress him like you’

ii. Commenting on Leviticus 19:15 which says, “Do not pervert justice; do not show partiality to the poor or favoritism to the great, but judge your neighbor fairly.”

There are these comments from the Rabbinic literature of the Talmud, *Sifre 4.4*:

“You must not let one litigant speak as much as he wants, and then say to the other, ‘Shorten thy speech.’ You must not let one stand and the other sit.”

2:3 – “and if you pay attention to the one who wears the fine clothing and say, “You sit here in a good place,” while you say to the poor man, “You stand over there,” or, “Sit down at my feet,”

1914 [e]	1161 [e]	1909 [e]	3588 [e]	5409 [e]	3588 [e]	2066 [e]	3588 [e]	2986 [e]	2532 [e]	2036 [e]	4771 [e]
epiblepsēte	de	epi	ton	phorounta	tēn	esthēta	tēn	lampran	kai	eipēte	Sy
3 ἐπιβλέψητε	δὲ	ἐπὶ	τὸν	φοροῦντα	τὴν	ἑσθῆτα	τὴν	λαμπρὰν	καὶ	εἶπητε	, Σὺ
you should look	also	upon	the [one]	wearing	the	apparel	-	splendid	and	should say	You
V-ASA-2P	Conj	Prep	Art-AMS	V-PPA-AMS	Art-AFS	N-AFS	Art-AFS	Adj-AFS	Conj	V-ASA-2P	PPro-N2S

2521 [e]	5602 [e]	2573 [e]	2532 [e]	3588 [e]	4434 [e]	2036 [e]	4771 [e]	2476 [e]	1563 [e]	2228 [e]	2521 [e]
kathou	hōde	kalōs	kai	tō	ptōchō	eipēte	Sy	stēthi	ekei	ē	Kathou
κάθου	ὧδε	καλῶς	, καὶ	τῷ	πτωχῷ	εἶπητε	, Σὺ	στῆθι	ἐκεῖ	, «ἢ	, Κάθου» ⇔
sit you	here	honorably	and	to the	poor	should say	You	stand	there	or	Sit
V-PMM/P-2S	Adv	Adv	Conj	Art-DMS	Adj-DMS	V-ASA-2P	PPro-N2S	V-AMA-2S	Adv	Conj	V-PMM/P-2S

5259 [e]	3588 [e]	5286 [e]	1473 [e]
hypo	to	hyropodion	mou
ὑπὸ	τὸ	ὑποπόδιόν	μου
under	the	footstool	of me
Prep	Art-ANS	N-ANS	PPro-G1S

1. “pay attention” – *epiblepsete* – “to look on” and has the meaning of “look upon with focused attention” and “to give special regard to and consideration of.”

a. From two words:

i. *Epi* – “on”, “upon”

ii. *Blepo* – “to look” and is translated “look, see, perceive, discern”

b. Used three times in the NT:

i. Luke 1:48 (46-49) – “And Mary said, ‘My soul magnifies the Lord, and my spirit rejoices in God my Savior, for he has looked on the humble estate of his

servant. For behold, from now on all generations will call me blessed; for he who is mighty has done great things for me, and holy is his name.’ ”

ii. Luke 9:38 – “And behold, a man from the crowd cried out, “Teacher, I beg you to look at my son, for he is my only child.”

iii. James 2:3 – (here)

2. “Sit down at my feet” – is literally, “Sit under my footstool”
 - a. “Footstool” – *hupopodion* – meaning “a footstool” and is used in the 7x in NT. Six of the seven to refer to:
 - i. The earth being the Lord’s footstool: Matthew 5:35; Acts 7:49
 - ii. Jesus’ enemies being his footstool: Luke 20:43; Acts 2:35; Hebrews 1:13; 10:13

2:4 – “**have you not then made distinctions among yourselves and become judges with evil thoughts?**”

2532 [e]	3756 [e]	1252 [e]	1722 [e]	1438 [e]	2532 [e]	1096 [e]	2923 [e]	1261 [e]	4190 [e]
kai	ou	diekrithete	en	heautois	kai	egenesthe	kritai	dialogismōn	ponērōn
4 [καὶ]	οὐ	διεκρίθητε	ἐν	ἑαυτοῖς	καὶ	ἐγένεσθε	κριταὶ	διαλογισμῶν	πονηρῶν ?
then	not	have you made a distinction	among	yourselves	and	have become	judges [with]	thoughts	evil
Conj	Adv	V-AIP-2P	Prep	RefPro-DM3P	Conj	V-AIM-2P	N-NMP	N-GMP	Adj-GMP

1. This is the accusation and the readers are guilty.
 - a. This rhetorical question assumes the affirmative answer in the Greek: Yes, they have!
 - i. Made distinctions...based on material wealth and physical appearance
 - ii. Become judges...
 1. of who has faith,
 2. of who is welcome with open arms into the synagogue
 3. of who is useful
 - iii. With evil thoughts...
 1. We can benefit from this rich person.
 2. We cannot benefit from the poor person.
 3. Thinking of the benefits of this age and this physical world
 4. Not thinking of the coming age and the things that have eternal value.
2. “distinctions” is *diakrino* – “do distinguish”, “to judge”
 - a. Used to say “separate”, “distinguish”, “discern one thing from another”, “doubt”, “hesitate”, “waver”
 - b. Used in 1:6 to mean “doubt” in the sense the man has two opinions – “let him ask in faith, with no doubting, for the one who doubts is like a wave of the sea that is driven and tossed by the wind.”

2:5 – “**Listen, my beloved brothers, has not God chosen those who are poor in the world to be rich in faith and heirs of the kingdom, which he has promised to those who love him?**”

191 [e] 80 [e] 1473 [e] 27 [e] 3756 [e] 3588 [e] 2316 [e] 1586 [e] 3588 [e] 4434 [e] 3588 [e]
 Akousate adelphoi mou agapētoi ouch ho Theos exelexato tous ptōchous tō
 5 Ἀκούσατε , ἀδελφοί μου ἀγαπητοί . οὐχ ὁ Θεὸς ἐξελέξατο τοὺς πτωχοὺς τῷ
 Listen brothers my beloved Not - God has chosen the poor -
 V-AMA-2P N-VMP PPro-G1S Adj-VMP Adv Art-NMS N-NMS V-AIM-3S Art-AMP Adj-AMP Art-DMS

2889 [e] 4145 [e] 1722 [e] 4102 [e] 2532 [e] 2818 [e] 3588 [e] 932 [e] 3739 [e] 1861 [e]
 kosmō plousious en pistei kai klēronomous tēs basileias hēs epēngeilato
 κόσμῳ πλουσίουσ ἐν πίστει καὶ κληρονόμους τῆς βασιλείας ἧς ἐπηγγείλατο
 in this world [to be] rich in faith and heirs of the kingdom that He promised
 N-DMS Adj-AMP Prep N-DFS Conj N-AMP Art-GFS N-GFS RelPro-GFS V-AIM-3S

3588 [e] 25 [e] 846 [e]
 tois agapōsin auton
 τοῖς ἀγαπῶσιν αὐτόν ?
 to those loving Him
 Art-DMP V-PPA-DMP PPro-AM3S

1. “Listen” similar to the OT in places like Deuteronomy 6:3, “Hear, O Israel, and be careful to obey...”
2. James will use four rhetorical questions to prove his readers are wrong (or, immature):
 - a. Question One: “Has not God chosen those who are poor in the world to be rich in faith and heirs of the kingdom?”
 - b. Question Two: “Are not the rich the ones who oppress you?”
 - c. Question Three: “Are not the rich the ones who drag you into court?”
 - d. Question Four: “Are not the rich the ones who blaspheme the name of the honorable name by which you were called?”

<i>World's View:</i>		FOUR QUESTIONS:	<i>Divine View:</i>	
RICH	POOR	“Has not God chosen those who are poor in the world to be <u>rich in faith</u> ?”	RICH	POOR +
+		“Are not the rich the ones who <u>oppress you</u> ?”		
+		“Are not the rich the ones who <u>drag you into court</u> ?”		
+		“Are not the rich the ones who <u>blaspheme</u> the name of Jesus?”		

3. Favoring the worldly rich is unreasonable for two reasons:
 - a. The worldly rich are opposing the believers and Jesus.
 - b. The poor are actually the ones who are rich in eternal value!
4. The point is the readers of this letter are still thinking like the world even though they are believers in Jesus.
5. “Poor” or “humble” is *ptochous* and means “beggarly”, “poor”.
 - a. This word can refer to:
 - i. Poor, destitute – This is how James intends it here. James is referring to the economically poor.
 - ii. Spiritually poor:
 1. In a good sense as in humble, devout. Those who recognize their need for God.

2. In a bad sense as in morally corrupt. Those who disregard God and rebel against his ways.

2:6 – “**But you have dishonored the poor man. Are not the rich the ones who oppress you, and the ones who drag you into court?**”

4771 [e]	1161 [e]	818 [e]	3588 [e]	4434 [e]	3756 [e]	3588 [e]	4145 [e]	2616 [e]
hymeis	de	ētimasate	ton	ptōchon	ouch	hoi	plousioi	katadynasteuousin
6 ὑμεῖς	δὲ	ἠτιμάσατε	τὸν	πτωχόν	οὐχ	οἱ	πλούσιοι	καταδυναστεύουσιν
You	however	have dishonored	the	poor	Not	the	rich	are oppressing
PPro-N2P	Conj	V-AIA-2P	Art-AMS	Adj-AMS	Adv	Art-NMP	Adj-NMP	V-PIA-3P

4771 [e]	2532 [e]	846 [e]	1670 [e]	4771 [e]	1519 [e]	2922 [e]
hymōn	kai	autoi	helkousin	hymas	eis	kritēria
ὑμῶν	καὶ	αὐτοῖς	ἔλκουσιν	ὑμᾶς	εἰς	κριτήρια ?
you	and	they	dragging	you	into	court
PPro-G2P	Conj	PPro-NM3P	V-PIA-3P	PPro-A2P	Prep	N-ANP

1. The class distinctions of this time in the Middle East is captured in this verse.
 - a. Wealthy landholders were constantly increasing ownership of property
 - b. Former farmers and former landowners were being driven off their land, out of the middle class and into the cheap work force.
 - c. The middle class and the poor were forced to labor for the wealthy who took advantage of the changing economy and set oppressive wages and unjust labor.
 - d. This is typical fourth generation economic turmoil that becomes social injustice to the middle class (now the poor)
 - i. Amos 4:1 (760-754 BC, Northern Israel) –
“Hear this word, you cows of Bashan, who are on the mountain of Samaria, who oppress the poor, who crush the needy, who say to your husbands, ‘Bring, that we may drink!’ ”
 - ii. James 5:1-6 (45 AD, Syria north of Israel) – |
“Come now, you rich, weep and howl for the miseries that are coming upon you. Your riches have rotted and your garments are moth-eaten. Your gold and silver have corroded, and their corrosion will be evidence against you and will eat your flesh like fire. You have laid up treasure in the last days. Behold, the wages of the laborers who mowed your fields, which you kept back by fraud, are crying out against you, and the cries of the harvesters have reached the ears of the Lord of hosts. You have lived on the earth in luxury and in self-indulgence. You have fattened your hearts in a day of slaughter. You have condemned and murdered the righteous person. He does not resist you.”

2:7 – “**Are they not the ones who blaspheme the honorable name by which you were called?**”

3756 [e]	846 [e]	987 [e]	3588 [e]	2570 [e]	3686 [e]	3588 [e]	1941 [e]	1909 [e]	4771 [e]
ouk	autoi	blasphēmousin	to	kalon	onoma	to	epiklēthen	eph'	hymas
7 οὐκ	αὐτοῖς	βλασφημοῦσιν	τὸ	καλὸν	ὄνομα	τὸ	ἐπικληθὲν	ἐφ'	ὑμᾶς ?
Not	they	are blaspheming	the	good	Name	-	having been called	upon	you
Adv	PPro-NM3P	V-PIA-3P	Art-ANS	Adj-ANS	N-ANS	Art-ANS	V-APP-ANS	Prep	PPro-A2P

1. “the honorable name by which you were called” is literally “the good Name having been called upon you.”

- a. This is a Semetic phrase that needs to be translated because the literal Greek is difficult
- b. A “Name called over you” means the one called (“you”) is own by the person whose “name” is called.
 - i. Amos 9:11-12 – “In that day I will raise up the booth of David that is fallen and repair its breaches, and raise up its ruins and rebuild it as in the days of old, that they may possess the remnant of Edom and all the nations who are called by my name,” declares **the Lord** who does this.
 - ii. Acts 15:16-18 – (same verse quoted in NT) – “After this I will return, and I will rebuild the tent of David that has fallen; I will rebuild its ruins, and I will restore it, that the remnant of mankind may seek the Lord, and all the Gentiles who are called by my name, says **the Lord,** who makes these things known from of old.’ ”

2:8 – “If you really fulfill the royal law according to the Scripture, “You shall love your neighbor as yourself,” you are doing well.

1487 [e]	3305 [e]	3551 [e]	5055 [e]	937 [e]	2596 [e]	3588 [e]	1124 [e]	25 [e]	3588 [e]
Ei	mentoi	nomon	teleite	basilikon	kata	tēn	graphēn	Agapēseis	ton
8 Eī	μέντοι	νόμον	τελεῖτε	βασιλικόν	, κατὰ	τὴν	γραφὴν	, Ἀγαπήσεις	τὸν
If	indeed	[the] law	you keep	royal	according to	the	Scripture	You shall love	the
Conj	Conj	N-AMS	V-PIA-2P	Adj-AMS	Prep	Art-AFS	N-AFS	V-FIA-2S	Art-AMS

4139 [e]	4771 [e]	5613 [e]	4572 [e]	2573 [e]	4160 [e]
plēsion	sou	hōs	seauton	kalōs	poieite
πλησίον	σου	ὡς	σεαυτόν	, καλῶς	ποιεῖτε .
neighbor	of you	as	yourself	well	you are doing
Adv	PPro-G2S	Adv	PPro-AM2S	Adv	V-PIA-2P

1. “if” is first class condition which assumes it is true
2. The point of the four questions is not to encourage the poor believers reading this letter to start opposing the rich, sticking it “to the man” and making Mr. Goldfinger sit on the floor at synagogue. The point is to stop being partial, especially practicing partiality based on temporal worldly standing.
3. If the readers were doing it right they would treat everyone the same including their rich oppressors and their poor fellow believers. This is brought out when James appeals to the “royal law” and quotes Leviticus 19:18 – “you shall love your neighbor as yourself: I am the Lord.”
4. “Royal Law” – *nomon...Basilikon* -
 - a. *Nomon* – “Law” – definition “that which is assigned” “usage”, “law”. It was used to refer to law, custom, the divine laws, a force or influence impelling action, the Mosaic Law, first five books (Torah), the OT Scriptures.
 - b. *Basilikon* – “Royal” – anything connected with the king. In this case the king is the Lord who spoke in the OT and who manifested in the Gospels to proclaim his kingdom.,

“The Royal Law According to the Scripture” (Leviticus 19:9-18)

“When you reap the harvest of your land, you shall not reap your field right up to its edge, neither shall you gather the gleanings after your harvest.
And you shall not strip your vineyard bare,

neither shall you gather the fallen grapes of your vineyard.

You shall leave them for the poor and for the sojourner:

I am the Lord your God.

“You shall not steal; you shall not deal falsely; you shall not lie to one another.
You shall not swear by my name falsely, and so profane the name of your God:

I am the Lord.

“You shall not oppress your neighbor or rob him.

The wages of a hired worker shall not remain with you all night until the morning.

You shall not curse the deaf or put a stumbling block before the blind, but you shall fear your God:

I am the Lord.

“You shall do no injustice in court.

You shall not be partial to the poor or defer to the great,
but in righteousness shall you judge your neighbor.

You shall not go around as a slanderer among your people,
and you shall not stand up against the life of your neighbor:

I am the Lord.

“You shall not hate your brother in your heart,

but you shall reason frankly with your neighbor, lest you incur sin because of him.

You shall not take vengeance or bear a grudge against the sons of your own people,
but you shall love your neighbor as yourself:

I am the Lord.

5. Notice the “if” clause at the beginning of 2:8 and 2:9 –

a. “if indeed” – *Ei mentoi* –

b. “if however” – *Ei de* -

2:9 – **“But if you show partiality, you are committing sin and are convicted by the law as transgressors.”**

1487 [e]	1161 [e]	4380 [e]	266 [e]	2038 [e]	1651 [e]	5259 [e]	3588 [e]
ei	de	prosōpolēmpete	hamartian	ergazesthe	elenchomenoi	hypo	tou
9 εἰ	δὲ	προσωπολημπτεῖτε	, ἁμαρτίαν	ἐργάζεσθε	, ἐλεγχόμενοι	ὑπὸ	τοῦ
If	however	you show partiality	sin	you are committing	being convicted	by	the
Conj	Conj	V-PIA-2P	N-AFS	V-PIM/P-2P	V-PPM/P-NMP	Prep	Art-GMS

3551 [e]	5613 [e]	3848 [e]
nomou	hōs	parabatai
νόμου	ὡς	παραβάται .
law	as	transgressors
N-GMS	Adv	N-NMP

2:10 – **“For whoever keeps the whole law but fails in one point has become guilty of all of it.”**

3748 [e]	1063 [e]	3650 [e]	3588 [e]	3551 [e]	5083 [e]	4417 [e]	1161 [e]	1722 [e]	1520 [e]	1096 [e]	
Hostis	gar	holon	ton	nomon	tērēsē	ptaisē	de	en	heni	gegonen	
10	Ὅστις	γὰρ	ὅλον	τὸν	νόμον	τηρήσει ,	πταίσει	δὲ	ἐν	ἐνί ,	γέγονεν
	Whoever	for	all	the	law	shall keep	shall stumble	but	in	one [point]	he has become
	RelPro-NMS	Conj	Adj-AMS	Art-AMS	N-AMS	V-ASA-3S	V-ASA-3S	Conj	Prep	Adj-DNS	V-RIA-3S

3956 [e]	1777 [e]
pantōn	enochos
πάντων	ἔνοχος .
of all	guilty
Adj-GNP	Adj-NMS

- The readers are in violation on several levels:
 - They want to oppose their rich oppressors.
 - They want to show favor to the rich.
 - They are willing to side with the rich and join in the oppression of the poor.
- Their partiality is a sin and the Law convicts them as transgressors.
 - This sin of partiality does not seem so bad, in fact, it is normal, the way the world works.
 - Failing at one point of the law is total defeat. It is not a percentage grade like 98 out of 100 equals a 98% passing grade of an "A". Instead, minus one out of a hundred is 99% and equal to TOTAL FAILURE!
 - Practicing partiality but not committing adultery or murder does not mean you are not a transgressor of the law.

2:11 – “For he who said, “Do not commit adultery,” also said, “Do not murder.” If you do not commit adultery but do murder, you have become a transgressor of the law.

3588 [e]	1063 [e]	2036 [e]	3361 [e]	3431 [e]	2036 [e]	2532 [e]	3361 [e]	5407 [e]	1487 [e]	1161 [e]	
ho	gar	eipōn	Mē	moicheusēs	eipen	kai	Mē	phoneusēs	ei	de	
11	ὁ	γὰρ	εἰπὼν ,	Μὴ	μοιχεύσης ,	εἶπεν	καί ,	Μὴ	φονεύσης .	εἰ	δὲ
	The [One]	for	having said	Not	you shall commit adultery	said	also	Not	you shall murder	If	however
	Art-NMS	Conj	V-APA-NMS	Adv	V-ASA-2S	V-AIA-3S	Conj	Adv	V-ASA-2S	Conj	Conj

3756 [e]	3431 [e]	5407 [e]	1161 [e]	1096 [e]	3848 [e]	3551 [e]
ou	moicheueis	phoneueis	de	gegonas	parabatēs	nomou
οὐ	μοιχεύεις ,	φονεύεις	δέ ,	γέγονας	παραβάτης	νόμου .
not	you do commit adultery	do commit murder	however	you have become	a transgressor	of [the] law
Adv	V-PIA-2S	V-PIA-2S	Conj	V-RIA-2S	N-NMS	N-GMS

- The concept that failure in one area equals failure of the whole is held by many:
 - The elderly Priest Eleazar before the Seleucid King Antiochus when Antiochus IV Epiphanes tried to convince Eleazar to eat pork so he could avoid the torture of the Greeks said, “Do not suppose that it would be a petty sin if we were to eat defiling food; to transgress the law in matters either small or great is of equal seriousness, for in either case the law is equally despised.”
 - The Stoics required similar unity of virtues and vices

- c. Augustine:
“Whoever has one virtue has all of them, and whoever does not have a particular one has none.”
- d. Paul in Galatians 5:3:
“I testify again to every man who accepts circumcision that he is obligated to keep the whole law.”
- e. Jesus in Matthew 5:18-19 –
“For truly, I say to you, until heaven and earth pass away, not an iota, not a dot, will pass from the Law until all is accomplished. 19 Therefore whoever relaxes one of the least of these commandments and teaches others to do the same will be called least in the kingdom of heaven, but whoever does them and teaches them will be called great in the kingdom of heaven.”

2:12 – “So speak and so act as those who are to be judged under the law of liberty.

3779 [e]	2980 [e]	2532 [e]	3779 [e]	4160 [e]	5613 [e]	1223 [e]	3551 [e]	1657 [e]	3195 [e]	2919 [e]
Houtōs	laleite	kai	houtōs	poieite	hōs	dia	nomou	eleutherias	mellontes	krinesthai
12 Οὕτως	λαλεῖτε	καὶ	οὕτως	ποιεῖτε	ὡς	διὰ	νόμου	ἐλευθερίας	μέλλοντες	κρίνεσθαι .
So	speak	and	so	act	as	by	[the] law	of freedom	being about	to be judged
Adv	V-PMA-2P	Conj	Adv	V-PMA-2P	Adv	Prep	N-GMS	N-GFS	V-PPA-NMP	V-PNM/P

1. They cannot expect to be saved by keeping the law, so accept the grace of the law of liberty and, likewise, show mercy.

2:13 – “For judgment is without mercy to one who has shown no mercy. Mercy triumphs over judgment.

3588 [e]	1063 [e]	2920 [e]	448 [e]	3588 [e]	3361 [e]	4160 [e]	1656 [e]	2620 [e]	1656 [e]
hē	gar	krisis	aneleos	tō	mē	poiēsanti	eleos	katakauchatai	eleos
13 ἡ	γὰρ	κρίσις	ἀνέλεος	τῷ	μὴ	ποιήσαντι	ἔλεος	κατακαυχᾶται	ἔλεος
-	For	judgment	without mercy [will be]	to the [one]	not	having shown	mercy	Triumphs over	mercy
Art-NFS	Conj	N-NFS	Adj-NFS	Art-DMS	Adv	V-APA-DMS	N-ANS	V-PIM/P-3S	N-NNS

2920 [e]
 kriseōs
 κρίσεως .
 judgment
 N-GFS

