

Introduction

Review (Notes for messages 1-2 have greater detail than this review section):

A. 1:1 and 18: The Readers of James Are Dispersed Jewish Believers (Brethren of James)

... to the twelve tribes which are scattered abroad. . . (cf. Acts 8:1)

B. 2:14ff: Addition model: Bike w/o rider. Similarly, unapplied faith goes nowhere.

C. 1:19-20: The Thematic Statement and Outline of the Book:

Let every man be **swift to hear,** **slow to speak, slow to wrath** (*theme*).

Prologue 1:1-18 (death)	Theme 1:19-20	Body (1:21-5:6)				Epilogue 5:7-20 (death)
		Swift to Hear 1:21-27	Slow to speak 3:1-18		Slow to Wrath 4:1-5:6	
		2:1-13	2:14-26			

Inclusio

D. Addition model is right in 1:22 (in 1:21-27); **2:1** (in 2:1-13); & **2:20** (in 2:14-26):

E. 1:21 Receive with meekness the engrafted word, which is able to save your souls.

Believers need for God's word implanted to deliver them in 1:21.

1:13-15: The deadly power of sin in believers' lives.

1¹⁵ Then when lust_{fem} hath conceived, it bringeth forth sin: and sin_{fem}, when it is finished [mature], bringeth forth DEATH_{mas}.

5:19-20 Restoring brethren to fellowship

19 Brethren, if any of you do err from the truth, and one convert [return] him; 20 Let him know, that he which converteth the sinner from the error of his way shall save a [sinning believer's] soul (*psuchē*) from DEATH, and shall hide a multitude of sins.

can postpone death (save a soul—*psuchē*—from death)

NEW EXPOSITION

2:14 Applying Truth (Not Just Believing It) Is Needed to Deliver Us from Sin's Deadliness

People often make a big point of **the presence or absence** of *THE* in this verse.

Literal translation of 2:14, emphasizing the presence of *THE* or its absence ~~THE~~:

What **THE** profit, my brethren, if someone says he has ~~THE~~ faith, but does not have ~~THE~~ works? **THE** faith can't save him, can it?

They claim that the absence of THE with faith in 2:14b and the presence of THE in 2:14a is significant. They like to translate 2:14b as "That kind of faith cannot save him, can it?" The next page argues against such a rendering.

They ignore three key facts: (1) direct objects of have rarely have articles, but subjects usually do; (2) their view falls apart in 2:22 anyway, (3) they never consider an addition model, only a subtraction one.

What **THE** profit, my brethren, if someone says he has ~~THE~~ faith, but does not have ~~THE~~ works? **THE** faith cannot save him, can it?

BIG ISSUE: subjects take *THE*, but Gk direct objects of *have* rarely do so.

The following are from the KJV, but makes clear the presence/absence of *THE*. (Greek often puts both a possessive and *THE*. I put double underlines under the possessives. I put boxes around forms of *have/not have* and the full direct object of *have/not have*.)

2^{14B} What doth it **THE** profit, my ~~THE~~ brethren, though a man say he (a) hath ~~THE~~ faith, and (b) have not ~~THE~~ works? Can **THE** faith save him?...¹⁷ Even so **THE** faith, if it (c) hath not ~~THE~~ works, is dead, being alone. ¹⁸ Yea, a man may say, Thou (d) hast ~~THE~~ faith, and I (e) have ~~THE~~ works: shew me thy **THE** faith without thy works, and I will shew thee my **THE** faith by my **THE** works.

Note, every time James says “have/have not faith,” there is no *THE* in front of “faith.” Likewise, every time he says “have/have not ~~THE~~ works,” he says “~~THE~~ works.” Nothing is unusual about *faith* or *works* lacking *THE* in 2:14a.

Note also that every time faith is the subject of the sentence, it has the **THE**. Making a big point of the *THE* in 2:14a and its absence in 2:14b makes a big point about nothing.

Consider 1 Cor 13:1-8a. Vv 1-3 use *charity* as direct object, so (usually) no ~~THE~~, vv 4-8 use it as subject, so it always has *THE*. This is exactly the same usage as in James 2.

¹ Though I speak... and have not ~~THE~~ charity... ² And though I have ~~THE~~ prophecy... and though I have all* **THE** faith... and have not ~~THE~~ charity... ³ And though I bestow all my goods... and have not ~~THE~~ charity, it profiteth me nothing. (~~THE~~ charity is the direct object in these verses)

⁴ **THE** charity suffereth long... **THE** charity envieth not... **THE** charity vaunteth not itself...

⁸ **THE** charity never faileth... (**THE** charity is the subject in these references)

*The Gk word *pas* (*all, every*) has the article in 13:2, so we translate it “all faith.” If it did not have *THE*, it would mean “every faith.” It has **THE** so we don’t think *every faith*.

Reason 1: 2:14’s use/non-use of articles is ordinary. No special point such as “such a”

What **THE** profit, my brethren, if someone says he has ~~THE~~ faith, but does not have ~~THE~~ works? **THE** faith cannot save him, can it?

Reason 2: Verse 22 would be self contradictory if *THE* meant “such a”:

Seest thou how **THE** [such a] faith [that has no works] wrought with his works, and by works was **THE** [such a] faith [that has no works] made perfect?

Reason 3: The addition model: Faith + (0 × works) = faith, but unapplied faith goes nowhere.

CONCLUSION