James 2

1 My brothers, do not hold in partiality (favoritism) the faith from our glorious Lord Jesus Christ;

2 For if there should come into your assembly (synagogue) a man with gold ring in splendid (shining, bright) apparel; and there might have come in also a poor man (beggarly, destitute) in filthy (latin-sordido-shabby root is sordid) apparel;

3 And you might have looked upon the one wearing the splendid apparel and might have said, You sit here well (kalos),” and to the poor you might have said, “You stand there or sit under (by) my footstool,”

4 Have you not made a distinction among (in) yourselves and have become judges with evil reasonings (back and forth reasonings)?

5 Listen, my beloved brothers: Has not God chosen the poor of this world to be rich in faith and heirs of the kingdom that He promised to those loving Him?

6 However you have dishonored the poor. Are not the rich oppressing (overpowering, overruling, tyrannizing) you and dragging you into court?

7 Are they not blaspheming the good name, having been called upon you?

8 For if you keep the king’s (royal, regal) law according to the Scripture, “You will love your neighbor (nearby) as yourself, you are doing well (kalos).

9 However if you show partiality, you are committing (working, doing) sin, being convicted (convinced, exposed, reproved, rebuked) by (under) the law as transgressors (contrary go-ers, deliberate violaters).

10 For whoever shall keep the whole law, however at one [point] shall stumble, he has become guilty/liable of all.

11 For He having said, “You shall not commit adultery,” also said, “You shall not murder (homicide, latin-occides-murder root is slaughter).” Now if you shall not commit adultery, however commit murder, you have become a transgressor (latin-transgressor) of the law.

12 So speak and so act (do), as being about to be judged through the law of liberty (freedom).

13 For judgment will be without mercy to the one having not shown mercy. Mercy exults over (boasts against) judgment.

14 What is the gain (advantage, something heaped up), my brothers, if anyone says to have faith, however has not works? Is that faith able to save him?

15 Now if a brother of a sister is without clothes and lacking of daily food,

16 And anyone from out of you says to them, “Go away in peace; be warmed and be fed (to feed, fill, satisfy, fatten); and does not give to them the necessary things for the body, what is the gain (advantage)?

17 So also faith, if it has not works, by way of (according to) itself is dead.

18 But rather someone will say, “You have faith, and I have works. Show (point out, exhibit) me your faith, without works, and I will show you faith from out of my works.”

19 You believe that God is one. (some translations render this- that there is one God) You do well! And the demons believe that and quake (shiver, shudder, tremble, bristle from fear, latin-contremescunt-shudder root is quake)!

20 Now do you want to recognize, O hollow (empty, void) man, that faith apart from (without) works is dead?

21 Was not Abraham our father justified from out of works, having offered Isaac his son upon the altar?

22 You see that his faith was working with his works; and from out of his works, his faith was perfected.

23 And the Scripture was fulfilled saying, “And Abraham believed upon God and it was reckoned to him unto righteousness (justice)”, and he was called a friend (philos-friend, beloved, dearly loved, latin-amicus-friend) of God.

24 You see that from out of works a man is justified and not from out of faith alone (only).

25 Likewise also was not Rahab the prostitute (porne) justified from out of works, having received the messengers (angelous) and having sent them forth by another way?

26 For just as the body apart from (without, separate of) the spirit is dead; so also faith apart from works is dead.