

JAMES 2 NLET

JACOB ADMONISHES THE BROTHERS

NOT TO SHOW PREFERENCE TO RICH PEOPLE

1 Brothers *that are* mine, stop being engaged in the Faith of the Lord *Who is* ours – *namely*, Jesus *the* Anointed Who is characterized by the Glory – in connection with a respect of a person.

2 For, if ever a man with a ring of gold might enter into the¹ assembly *that is* yours in clothing – *that is*, radiant clothing – and a beggarly poor *man might enter* in filthy clothing, 3 and you should look with special attention² to the one who is wearing the clothes – *that is*, the radiant clothes – and should say to him³, “You, *for your part*, be sitting here rightly!”; and, to the beggarly poor *man* you should say, “You, *for your part*, stand there” or, “Sit here⁴ by the footstool *that is* mine”, 4 have you not made a distinction among yourselves? And, have you come to be judges, *that is*, ones who make calculations – *namely*, wicked calculations?

5 Listen, brothers *that are* mine, beloved ones. Does the God not select the beggarly poor ones of the Created Order⁵ to be

- rich ones in connection with faith and
- heirs of the Kingdom which He proclaimed to the ones who keep on loving Him?

6 Now, you, *for your parts*, have dishonored the beggarly poor ones!

Do the rich ones not oppress you? And, they, *for their parts*, drag you into court.

7 Now, do they, *for their parts*, not blaspheme the

excellent Name – *that is*, the Name which was invoked over you?

8 If, of course, you keep on fulfilling a law – *that is*, a truly kingly law – according to the Scripture, *namely*, “**You shall love the neighbor *that is* yours as yourself**”⁶, you keep on doing well.

9 Now, if you keep on being a respecter of certain persons, you keep on performing a moral failure, being ones who are being put to shame by the Law as transgressors.

JACOB TEACHES THAT ALL LAW IS INTERCONNECTED

10 For, whoever shall keep⁷ all the Law but he shall stumble⁸ in connection with one *commandment*, he has lastingly come to be liable for the penalty for all.

JACOB TEACHES THAT ALL LAW COMES

FROM THE ONE LAW-GIVER

11 For, the One who said, “**Do not commit adultery**”⁹ also said, “**You shall not murder.**”¹⁰

Now, if you shall not commit adultery but you shall commit murder¹¹, you have lastingly become a transgressor of law.

12 In this way keep on speaking; and, in this way keep on doing, as ones who are about to be judged by means of a law of liberty.

JACOB DESCRIBES

HOW WORKS ALWAYS ACCOMPANY FAITH

13 For, the Judgment *is* merciless to the one who has not produced mercy. A law of liberty exalts mercy¹² over judgment.

14 For, what good *is it*, brothers *that are* mine, if ever someone might say that he has FAITH, but he does not have¹³ WORKS? The Faith is not able to save him, *is*

¹ 96.5% of the Greek manuscripts, including the best line of transmission (f35), include the definite article ‘the’ here.

² 93% of the Greek manuscripts, including the best line of transmission (f35), have ‘and you should look with special attention’ here instead of ‘but you should look with special attention’.

³ 91% of the Greek manuscripts, including the best line of transmission (f35), include ‘to him’ here.

⁴ 93.2% of the Greek manuscripts, including the best line of transmission (f35), include the adverb ‘here’ here.

⁵ 90.7% of the Greek manuscripts, including the best line of transmission (f35), have ‘of the Created Order’ (a genitive noun phrase) here. On the basis of 2.4% the NU has ‘with respect to the Created Order’ (a dative noun phrase).

⁶ A reference to Leviticus 19:18b.

⁷ 89.5% of the Greek manuscripts, including the best line of transmission (f35), have ‘shall keep’ (a future tense verb) here instead of ‘might keep’ (a aorist, subjunctive verb).

⁸ 96.5% of the Greek manuscripts, including the best line of transmission (f35), have ‘he shall stumble’ (a future tense verb) here instead of ‘he might stumble’ (a aorist, subjunctive verb).

⁹ A reference to Exodus 20:14 or Deuteronomy 5:18

¹⁰ A reference to Exodus 20:13 or Deuteronomy 5:17

¹¹ 74% of the Greek manuscripts, including the best line of transmission (f35), have ‘you shall not commit adultery but you shall commit murder’ (future tense verbs) here. On the basis of 5% the NU has ‘you do not keep on committing adultery but you do keep on committing murder’ (present tense verbs).

¹² 80% of the Greek manuscripts, including the best line of transmission (f35), have ‘mercy’ (an accusative noun instead of a nominative noun and thus not the subject of this sentence). A noun in a previous sentence is likely the subject of this sentence.

¹³ 46% of the Greek manuscripts, including the best line of transmission (f35), have ‘does ... have’ (a present tense, active verb) here. On the basis of 47% the NU has ‘might ... be having’ (a present tense, subjunctive verb).

it?

15 Now¹⁴, if ever a brother or a sister might be¹⁵ naked and being ones who are without the daily nourishment
16 and someone from among you might say to them, “Go in peace!”, “Warm yourself!”, and, “Eat your fill!”, but he should not give to them the necessary *things* for the body, what *is* the good of *that*?!

17 In this way also the Faith *is*. If ever it might not have deeds, it is DEAD in relation to itself.

18 Moreover, someone shall say, “You, *for your part*, have faith; and I, *for my part*, have deeds.”

Show to me the Faith *that is* your by means of¹⁶ the Works *that are* yours; and, by means of the Works *that are* mine I, *for my part*, shall show to you¹⁷ the Faith *that is* mine.

19 You, *for your part*, keep on believing that the God is ONE¹⁸. You keep on doing well! Also the demons keep on believing; and, they keep on shuddering *from fear*.

20 Now, are you willing to come to know, O man – *that is*, one without *sense* – that the Faith without the Works is DEAD¹⁹?

JACOB PRESENTS INDIVIDUALS

WHOSE FAITH WAS ACCOMPANIED BY WORKS

21 Abraham, the father *that is* ours was not justified by means of works, being one who was making Isaac – the son *that was* his – an expiation upon the Altar.

22 You see that the Faith was working together with the works *that were* his. And, by means of the Works the Faith was brought to perfection.

23 And, the Writing was fulfilled – *that is*, the one which says, “**Abraham believed the God; and, it was reckoned to him as righteousness.**”²⁰ And, he was called ‘Friend of God’.

24 Accordingly,²¹ you see that by means of works a person is being justified and not by means of a faith without *evidence*.

25 Now, in the same way also Rahab, the prostitute was not justified by means of works, being one who received the messengers *into her home* and being one who put *them* out by another way.

¹⁴ 84% of the Greek manuscripts, including the best line of transmission (f35), include the conjunction translated as ‘Now’ here.

¹⁵ 95% of the Greek manuscripts, including the best line of transmission (f35), include ‘might be’ here.

¹⁶ 88.2% of the Greek manuscripts, including the best line of transmission (f35), have the preposition translated as ‘by means of’ here instead of ‘without’.

¹⁷ 92% of the Greek manuscripts, including the best line of transmission (f35), have the word order ‘shall show to you’ here

instead of ‘to you shall show’.

¹⁸ 92% of the Greek manuscripts, including the best line of transmission (f35), have the word order ‘the God is ONE’ here instead of ‘ONE is the God’.

¹⁹ 98.2% of the Greek manuscripts, including the best line of transmission (f35), have ‘DEAD’ here instead of ‘IDLE’.

²⁰ A reference to Genesis 15:6

²¹ 87.5% of the Greek manuscripts, including the best line of transmission (f35), include ‘Accordingly,’ here.