

James 2 Summarized

Sentences

2:1, my brethren, do not hold the faith of our Lord Jesus Christ, *the Lord* of glory, with partiality.

2:2-4, for if there should come into your assembly a man with gold rings, in fine apparel, and there should also come in a poor man in filthy clothes, and you pay attention to the one wearing the fine clothes and say to him, "You sit here in a good place," and say to the poor man, "You stand there," or, "Sit here at my footstool," have you not shown partiality among yourselves, and become judges with evil thoughts?

2:5, listen, my beloved brethren: Has God not chosen the poor of this world *to be* rich in faith and heirs of the kingdom which He promised to those who love Him?

2:6-7, but you have dishonored the poor man. Do not the rich oppress you and drag you into the courts? Do they not blaspheme that noble name by which you are called?

2:8-10, if you really fulfill *the* royal law according to the Scripture, "You shall love your neighbor as yourself," you do well; but if you show partiality, you commit sin, and are convicted by the law as transgressors. For whoever shall keep the whole law, and yet stumble in one *point*, he is guilty of all.

2:11, for He who said, "Do not commit adultery," also said, "Do not murder." Now if you do not commit adultery, but you do murder, you have become a transgressor of the law.

2:12-13, so speak and so do as those who will be judged by the law of liberty. For judgment is without mercy to the one who has shown no mercy. Mercy triumphs over judgment.

2:14, what *does it* profit, my brethren, if someone says he has faith but does not have works? Can faith save him?

2:15-17, if a brother or sister is naked and destitute of daily food, and one of you says to them, "Depart in peace, be warmed and filled," but you do not give them the things which are needed for the body, what *does it* profit? Thus also faith by itself, if it does not have works, is dead.

2:18-19, but someone will say, "You have faith, and I have works." Show me your faith without your works, and I will show you my faith by my works. You believe that there is one God. You do well. Even the demons believe -- and tremble!

2:20, but do you want to know, O foolish man, that faith without works is dead?

2:21, was not Abraham our father justified by works when he offered Isaac his son on the altar?

2:22-23, do you see that faith was working together with his works, and by works faith was made perfect? And the Scripture was fulfilled which says, "Abraham believed God, and it was accounted to him for righteousness." And he was called the friend of God.

2:24, you see then that a man is justified by works, and not by faith only.

2:25, likewise, was not Rahab the harlot also justified by works when she received the messengers and sent *them* out another way?

2:26, for as the body without the spirit is dead, so faith without works is dead also.

Paragraphs

2:1-7, [This is what it looks like to be a doer of God's Word and not just a hearer only:] discrimination of any kind is not supposed to be part of our Christian faith; this tarnishes our Lord's glory and the faith He taught us. If a richly dressed man and a very poorly dressed man enter the church and you give the best seat to the wealthy and say to the poor man, "You sit at my feet," you have discriminated against your brother and become judges with wicked minds. Don't you realize that God sees the poor as rich: He's chosen them to be rich in faith and heirs of His Kingdom, which He's promised to those who love to obey Him. But instead, you dishonor the poor man. Don't the rich oppress you, even with the legal system? Don't they blaspheme the Lord, your namesake?

2:8-13, if you really obey God's royal law, "Love your neighbor as yourself," you do well; but if you discriminate, God's law convicts you as a sinner. You see, God's Law acts as one unit, i.e., God didn't just say, "Don't commit adultery," He also said, "Don't murder." So if you keep the adultery commandment but you murder, you've broken the whole law. You need to speak and do as those who'll be judged by God's law of liberty. God's judgment will be without mercy on the one who's shown no mercy. Live by this principle: mercy triumphs over judgment.

2:14-17, what does it profit if someone says he has faith but doesn't act on it? Can faith save him? If your brother or sister is naked and hungry and you say, "Go in peace, be warmed and filled," but you don't feed or clothe them, what does it profit? Thus, if faith doesn't have works, it's dead.

2:18-26, now someone will argue, "James, it's impossible to see someone's faith by their works. Look at the demons; they believe that there's one God, yet all they do is tremble!" This is a foolish argument. Here's ironclad proof that faith without works is dead: Abraham was justified by his works in the eyes of those who heard that God justified him by faith. That is, when they heard that he offered his only son Isaac to God on the altar, they called him God's friend. Rahab also: she was justified by her works before Israel when she protected Israel's spies [and she and her entire family were saved]. You see then that there are two justifications, one by works before mankind and one by faith before God. For as the body without the spirit is dead, so faith without works is dead also.

Whole Chapter

[This is what it looks like to be a doer of God's Word and not just a hearer only:] we must not practice our Christian faith, what our glorious Lord taught us, with discrimination. We're not supposed to favor the rich over the poor, dishonoring the very ones God's chosen to be rich in faith and heirs of His Kingdom. We'll do well if we obey God's royal law, "Love your neighbor as yourself." But if we discriminate, we're convicted by God's Law as sinners because breaking one command is breaking the whole Law. For God didn't just say, "Don't commit adultery," He also said, "Don't murder." If we keep one and break the other, we're guilty. We must speak and do as those who'll be judged by God's law of liberty. For His judgment is without mercy to the one who's shown no mercy. Mercy triumphs over judgment. After all, what does it profit if someone says he has faith but doesn't have works? Can faith save him? If someone says to a naked and hungry brother, "Go in peace, be warmed and filled," it won't save either of them. So faith without works is dead. Now someone might argue, "James, it's impossible to see someone's faith by their works. Look at the demons; they believe that there's one God, yet all they do is tremble!" This is a foolish argument. Faith without works is dead, just look at Abraham and Rahab: after they had been justified by faith before God, they were justified by their works before others: Abraham when he offered his only son Isaac on the altar, thus they called him God's friend, and Rahab when she protected Israel's spies, thus she and her family were saved. Therefore, there are two justifications, one by faith and one by works. For as the body without the spirit is dead, so faith without works is dead also.