

there is no variation or the slightest hint of change.^{A 18} By his sovereign plan he gave us birth^B through the message of truth, that we would be a kind of firstfruits of all he created.

Living Out the Message

¹⁹ Understand this, my dear brothers and sisters!^C Let every person be quick to listen, slow to speak, slow to anger. ²⁰ For human^D anger does not accomplish God's righteousness.^{E 21} So put away all filth and evil excess and humbly^F welcome the message implanted within you, which is able to save your souls. ²² But be sure you live out the message and do not merely listen to it and so deceive yourselves. ²³ For if someone merely listens to the message and does not live it out, he is like someone^G who gazes at his own face^H in a mirror. ²⁴ For he gazes at himself and then goes out and immediately forgets^I what sort of person he was. ²⁵ But the one who peers into the perfect law of liberty and fixes his attention there,^J and does not become a forgetful listener but one who lives it out—he^K will be blessed in what he does.^{L 26} If someone thinks he is religious yet does not bridle his tongue, and so deceives his heart, his religion is futile. ²⁷ Pure and undefiled religion before^M God the Father^N is this: to care for orphans and widows in their adversity^O and to keep oneself unstained by the world.

Prejudice and the Law of Love

2 My brothers and sisters,^P do not show prejudice^Q if you possess faith^R in our glorious Lord Jesus Christ.^{S 2} For if someone^T comes into your assembly^U wearing a gold ring and fine clothing, and a poor person enters in filthy clothes, ³ do you pay attention to the one who is finely dressed and say,^V "You sit here in a good place,"^W and to the poor person, "You stand over there," or "Sit on the floor?"^{X 4} If so, have you not made distinctions^Y among yourselves and become judges with evil motives?^{Z 5} Listen, my dear brothers and sisters!^A Did not God choose the poor in the world to be rich in faith and heirs of the kingdom that he promised to those who love him? ⁶ But you have dishonored the poor!^B Are not the rich oppressing you and dragging you into the courts? ⁷ Do they not blaspheme the good name of the one you belong to?^{C 8} But if you fulfill the royal law as expressed in this scripture, ⁹ "You shall love your neighbor as yourself,"^D you are doing well. ¹⁰ But if you show prejudice, you are committing sin and are convicted by the law as violators.^{E 11} For the one who obeys the whole law but fails^F in one point has become guilty of all of it.^{G 12} For he who said, "Do not commit adultery,"^H also said, "Do not murder."^I Now if you do not commit adultery but do commit murder, you have become a violator of the law. ¹³ Speak and act as those who will be judged by a law that gives freedom.^{K 14} For judgment is merciless for the one who has shown no mercy. But mercy triumphs over^L judgment.

S TN Grk "our Lord Jesus Christ of glory." Here δόξης (*doxēs*) has been translated as an attributive genitive.

T TN Grk The word for "man" or "individual" here is ἀνὴρ (*anēr*), which often means "male" or "man (as opposed to woman)." But as BDAG 79 s.v. 2 says, "equivalent to τις *someone*."

U TN Grk "synagogue." Usually συναγωγή refers to Jewish places of worship (e.g., Matt 4:23, Mark 1:21, Luke 4:15, John 6:59). The word can be used generally to refer to a place of assembly, and here it refers specifically to a Christian assembly (BDAG 963 s.v. 2.b.).

d TN Grk "according to the scripture."

e sn A quotation from Lev 19:18 (also quoted in Matt 19:19; 22:39; Mark 12:31; Luke 10:27; Rom 13:9; Gal 5:14).

f TN Or "transgressors."

g TN Or "stumbles."

h TN Grk "guilty of all."

i sn A quotation from Exod 20:14 and Deut 5:18.

j sn A quotation from Exod 20:13 and Deut 5:17.

k TN Grk "a law of freedom."

l TN Grk "boasts against, exults over," in victory.

A TN Grk "variation or shadow of turning" (referring to the motions of heavenly bodies causing variations of light and darkness).

B TN Grk "Having willed, he gave us birth."

C TN Grk "brothers." See note on the phrase "brothers and sisters" in 1:2.

D TN The word translated "human" here is ἀνὴρ (*anēr*), which often means "male" or "man (as opposed to woman)." But it sometimes is used generically to mean "anyone," "a person" (cf. BDAG 79 s.v. 2), and in this context, contrasted with "God's righteousness," the point is "human" anger (not exclusively "male" anger).

E sn A God's righteousness could refer to (1) God's righteous standard, (2) the righteousness God gives, (3) righteousness before God, or (4) God's eschatological righteousness (see P. H. Davids, *James* [NIGTC], 93, for discussion).

F TN Or "with meekness."

G TN The word for "man" or "individual" is ἀνὴρ (*anēr*), which often means "male" or "man (as opposed to woman)." However, as BDAG 79 s.v. 2 says, here it is "equivalent to τις *someone*, a person."

H TN Grk "the face of his beginning [or origin]."

I TN Grk "and he has gone out and immediately has forgotten."

J TN Grk "continues."

K TN Grk "this one."

L TN Grk "in his doing."

M TN Or "in the sight of"; *Grk* "with."

N TN Grk "the God and Father."

O TN Traditionally, "affliction." BDAG 457 s.v. 1 has "difficult circumstances" for this specific context, but since this is somewhat lengthy, "adversity" was preferred instead.

P TN Grk "brothers." See note on the phrase "brothers and sisters" in 1:2.

Q TN Or "partiality."

R TN Grk "do not have faith with personal prejudice," with emphasis on the last phrase.

V TN Grk "and you pay attention...and say," continuing the "if" clauses from v. 2. In the Greek text, vv. 2–4 form one long sentence.

W TN Or "sit here, please."

X TN Grk "sit under my footstool." The words "on the floor" have been supplied in the translation to clarify for the modern reader the undesirability of this seating arrangement (so also TEV, NIV, CEV, NLT). Another option followed by a number of translations is to replace "under my footstool" with "at my feet" (NAB, NIV, NRSV).

Y TN Grk "have you not made distinctions" (as the conclusion to the series of "if" clauses in vv. 2–3).

Z TN Grk "judges of evil reasonings."

a TN Grk "brothers." See note on the phrase "brothers and sisters" in 1:2.

b TN This is singular: "the poor person," perhaps referring to the hypothetical one described in vv. 2–3.

c TN Grk "that was invoked over you," referring to their baptism in which they confessed their faith in Christ and were pronounced to be his own. To have the Lord's name "named over them" is OT imagery for the Lord's ownership of his people (cf. 2 Chr 7:14; Amos 9:12; Isa 63:19; Jer 14:9; 15:16; Dan 9:19; Acts 15:17).