



The Book of James: Chapter 2:8-13

- **PRAYER:** Father, reveal the depth and understanding of Your Word to us tonight!

New Living Translation (NLT)	English Standard Version (ESV)	Passion Translation (PAS)
<p>⁸ Yes indeed, it is good when you obey the royal law as found in the Scriptures: “Love your neighbor as yourself.” ⁹ But if you favor some people over others, you are committing a sin. You are guilty of breaking the law.</p> <p>¹⁰ For the person who keeps all of the laws except one is as guilty as a person who has broken all of God’s laws. ¹¹ For the same God who said, “You must not commit adultery,” also said, “You must not murder.” So if you murder someone but do not commit adultery, you have still broken the law.</p> <p>¹² So whatever you say or whatever you do, remember that you will be judged by the law that sets you free. ¹³ There will be no mercy for those who have not shown mercy to others. But if you have been merciful, God will be merciful when he judges you. (James 2:8–13 NLT-SE)</p>	<p>⁸ If you really fulfill the royal law according to the Scripture, “You shall love your neighbor as yourself,” you are doing well. ⁹ But if you show partiality, you are committing sin and are convicted by the law as transgressors. ¹⁰ For whoever keeps the whole law but fails in one point has become guilty of all of it. ¹¹ For he who said, “Do not commit adultery,” also said, “Do not murder.” If you do not commit adultery but do murder, you have become a transgressor of the law. ¹² So speak and so act as those who are to be judged under the law of liberty. ¹³ For judgment is without mercy to one who has shown no mercy. Mercy triumphs over judgment. (James 2:8–13 ESV)</p>	<p>⁸ Your calling is to fulfill the royal law of love as given to us in this Scripture: “You must love and value your neighbor as you love and value yourself!” For keeping this law is the noble way to live. ⁹ But when you show prejudice you commit sin and you violate this royal law of love! ¹⁰</p> <p>For the one who attempts to keep all of the law of Moses but fails in just one point has become guilty of breaking the law in every respect! ¹¹</p> <p>For the same One who tells us, “Do not commit adultery,” also said, “Do not murder.” Now if you don’t commit adultery but do commit murder, you are still guilty as a law-breaker. ¹² So we must both speak and act in every respect like those who are destined to be tried by the perfect law of liberty, ¹³ and remember that judgment is merciless for the one who judges others without mercy. So by showing mercy you take dominion over judgment! (James 2:8–13 PASSION)</p>

KEY WORDS:

- **Royal**

- G937 *basilikos* 5x

- Mounce...royal, regal, Acts 12:20, 21; basiliko, used as a subst. a person attached to the king, courtier, Jn. 4:46, 49; met. royal, of the highest excellence, Jas. 2:8*
- Vines...“belonging to a king,” is translated “royal” in Acts 12:21; Jas. 2:8.

- **Neighbor**

- G4139 *plesion* 17x

- Mounce...can function as an improper prep., near, near by, Jn. 4:5; a neighbor, Mt. 19:19; Rom. 15:2; a friendly neighbor, Mt. 5:43 ~ near; neighbor.
- Vines... word has a wider range of meaning than that of the Eng. word “neighbor.” There were no farmhouses scattered over the agricultural areas of Palestine; the populations, gathered in villages, went to and fro to their toil. Hence domestic

life was touched at every point by a wide circle of neighborhood. The terms for neighbor were therefore of a very comprehensive scope. This may be seen from the chief characteristics of the privileges and duties of neighborhood as set forth in Scripture, (a) its helpfulness, e.g., Prov. 27:10; Luke 10:36; (b) its intimacy, e.g., Luke 15:6, 9 (see No. 1); Heb. 8:11; (c) its sincerity and sanctity, e.g., Ex. 22:7, 10; Prov. 3:29; 14:21; Rom. 13:10; 15:2; Eph. 4:25; Jas. 4:12. The NT quotes and expands the command in Lev. 19:18, "to love one's neighbor as oneself"; see, e.g., Matt. 5:43; 19:19; 22:39; Mark 12:31, 33; Luke 10:27; Gal. 5:14; Jas. 2:8. See also Acts 7:27.

• Partiality

- G4380 *prosopolempteo* 1x

- Mounce...show partiality, Jas. 2:9*
- Vines...Denotes "inclination" (pros, "towards," klino, "to lean"); it is used with kata in 1 Tim. 5:21, lit., "according to partiality."

• Transgressors

- G3848 *parabates* 5x

- Mounce...transgressor, violator of law, Rom. 2:25, 27; Gal. 2:18; Jas. 2:9, 11*
- Vines...lit. and primarily, "one who stands beside," then, "one who oversteps the prescribed limit, a transgressor" (akin to parabaino, "to transgress," see above); so Rom. 2:25, RV (KJV, "a breaker"); v. 27, RV, "a transgressor" (KJV, "dost transgress"); Gal. 2:18; Jas. 2:9, 11.

• Adultery

- G3431 *moicheuo* 15x

- Mounce...trans. to commit adultery with, debauch, Mt. 5:28; absol. and mid. to commit adultery, Mt. 5:27; Jn. 8:4; to commit spiritual adultery, be guilty of idolatry, Rev. 2:22 ~ adultery; commit adultery.
- Vines...is used in Matt. 5:27-28, 32 (in v. 32 some texts have No. 1); 19:18; Mark 10:19; Luke 16:18; 18:20; John 8:4; Rom. 2:22; 13:9; Jas. 2:11; in Rev. 2:22, metaphorically, of those who are by a Jezebel's solicitations drawn away to idolatry.

• Liberty

- G1657 *eleutheria* 11x

- Mounce...liberty, freedom, 1 Cor. 10:29; Gal. 2:4 ~ freedom.
- Vines...is rendered "freedom" in Gal. 5:1, "with freedom did Christ set us free." The combination of the noun with the verb stresses the completeness of the act, the aorist (or point) tense indicating both its momentary and comprehensive character; it was done once for all. The RV margin "for freedom" gives perhaps the preferable meaning, i.e., "not to bring us into another form of bondage did Christ liberate us from that in which we were born, but in order to make us free from bondage."

• Mercy

- G448 *aneleos* 1x

- Mounce...merciless, Jas. 2:13*
- Vines..."unmerciful, merciless" (a, negative, n, euphonic, and A, No. 2, or C, No. 3), occurs in Jas. 2:13, said of judgment on him who shows no mercy.

- G1656 *eleos* 27x

- Mounce...pity, mercy, compassion, Mt. 9:13; 12:7; Lk. 1:50, 78; meton. benefit which results from compassion, kindness, mercies, blessing, Lk. 1:54, 58, 72; 10:37; Rom. 9:23 ~ compassion; mercy.
- Vines..."is the outward manifestation of pity; it assumes need on the part of him who receives it, and resources adequate to meet the need on the part of him who shows it. It is used (a) of God, who is rich in mercy, Eph. 2:4, and who has

provided salvation for all men, Titus 3:5, for Jews, Luke 1:72, and Gentiles, Rom. 15:9. He is merciful to those who fear him, Luke 1:50, for they also are compassed with infirmity, and He alone can succor them. Hence they are to pray boldly for mercy, Heb. 4:16, and if for themselves, it is seemly that they should ask for mercy for one another, Gal. 6:16; 1 Tim. 1:2. When God brings His salvation to its issue at the Coming of Christ, His people will obtain His mercy, 2 Tim. 1:16; Jude 21; (b) of men; for since God is merciful to them, He would have them show mercy to one another, Matt. 9:13; 12:7; 23:23; Luke 10:37; Jas. 2:13. "Wherever the words mercy and peace are found together they occur in that order, except in Gal. 6:16. Mercy is the act of God, peace is the resulting experience in the heart of man. Grace describes God's attitude toward the lawbreaker and the rebel; mercy is His attitude toward those who are in distress."

- MERCY...

mer·cy

'mərsē/

noun

noun: **mercy**; plural noun: **mercies**

compassion or forgiveness shown toward someone whom it is within one's power to punish or harm.

I had many friends to help me to fall; but as to rising again, I was so much left to myself, that I wonder now I was not always on the ground. I praise God for His mercy; for it was He only Who stretched out His hand to me. May He be blessed for ever! Amen.
~ Saint Teresa of Avila

Many a sin has sullied me in body and in soul because I did not restrain my thoughts nor guard my lips: nevertheless it is to Thee, O God of majesty and love, that I turn in my extremity, for Thou art the fount of mercy; to Thee, as quickly as I may, I speed: for Thou alone canst heal me; I take refuge under Thy protection. ~ Saint Ambrose

You pity the fool because you don't want to beat up a fool! You know, pity is between sorry and mercy. See, if you pity him, you know, you won't have to beat him up. So that's why I say fools, you gotta give another chance because they don't know no better. That's why I pity them! ~ Mr. T

God tolerates even our stammering, and pardons our ignorance whenever something inadvertently escapes us - as, indeed, without this mercy there would be no freedom to pray. ~ John Calvin

- PERSONAL APPLICATION:

- Without looking at the notes, and in your own words, write a definition of "mercy."
- For you, personally, what is the most challenging part of showing mercy to someone who has wounded you?
- Name three prominent contemporary leaders (they don't necessarily have to be Christians) who you think show mercy in a way that's visible to the world. What is it that they do that says "mercy" to the world?
- Name three areas of your life where you think you need to grow in being able to show mercy.
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- What would you say might be the consequences of withholding mercy from someone you love?