

20. JAMES

Version 6.1: 2-2-17

Chapter 1

1:1 Ya'akob, a slave of **YAHWEH**
and of The Master, **YAHUSHUA**, The Messiah,
to the twelve tribes in the dispersion.
Be well.

Ya'akob means heel catcher. (This is James.)
It's important to remember that these were Hebrew people
writing a Hebrew Scripture. They were not Greeks.
diaspora - resident in pagan nations. Note that the 12 tribes
are not "lost". They were indeed scattered into other lands, but
they were never "lost". Anyone who tells you otherwise is not
being faithful to YAHWEH's Word.

1:2 My brothers, consider it all gladness
whenever you fall into various trials,
1:3 knowing that the testing of your faith produces endurance.
1:4 Indeed, let endurance have a complete effect
in order that you may be mature, even complete in every part,
lacking not even one thing.

1:5 If any of you lacks wisdom let him ask of **YAHWEH**,
who gives to everyone bountifully and without reproach.
And it will be given to him.

1:6 But ask with trust with no hesitation,
because he who hesitates is like a wave of the sea,
being blown by the wind and tossed about.

1:7 Indeed, let not that person
think that he will receive anything from **YAHWEH**.

1:8 A double minded man is unstable in all his ways.

1:9 Let the humble brother boast in his exaltation,
1:10 but let the wealthy *boast* in his humiliation,
because like a blossom of a garden he will pass away.

1:11 Indeed, the sun rises with a burning heat
and dries up the garden.
The blossom falls off and the beauty of its appearance
is fully destroyed.
In this manner the wealthy will also pass away
amidst his pursuits.

1:12 Happy is the man who endures testing
because having been approved
he will receive the wreath of Life
which **YAHWEH** has promised to those who love Him.

This is not a kingly crown, but a victory wreath, a prize given to
the victor of a competition. The prize is Eternal Life.

1:13 Let no one say when he is tested,
"I am tested by **YAHWEH**",
because **YAHWEH** cannot be tested by intrinsic worthlessness
nor does He Himself test anyone.

1:14 But each one is tested
by being enticed by his own desires.
And he is entrapped.

1:15 After desire has been conceived
it gives birth to an offense
and an offense being brought to its completion,
produces death.

Traditionally this verse uses 'sin'. However 'sin' is often not
properly understood. It is an offense against YAHWEH. He is
offended because we have refused to follow His instructions to

us. This was the same thing Eve (Chavvah) did in the Garden of Eden. She rejected YAHWEH's instruction and acted upon her own desires. This is called 'sin' in traditional texts. It results in a penalty of death just as YAHWEH declares in Genesis.

1:16 Do not be deceived, my beloved brothers!
1:17 All good giving and every complete gift is from above,
coming down from The Father of Lights,
within Whom there is no variation or shadow of turning.

This may be an oblique reference to the sun and moon, with which there are such things, and which were the focus of much false religious worship during this period.

1:18 He was willing to bring us forth by The Word of Truth
to exist as a kind of first fruits of His created things.

1:19 So then, my beloved brothers,
let each of you human beings be
swift to hear,
slow to speak,
slow to anger,

1:20 because the anger of a man
does not accomplish the justification of YAHWEH.

The term is *dikaosune*. It means equity of character or action. It's most often translated as righteousness. It might also be seen "right action". Right actions establish justification before YAHWEH.

1:21 Therefore put away all filthiness and excessive depravity.
Receive in humility the implanted word
which is able to deliver your life.

The word of truth is YAHUSHUA. His nature is placed in you upon your rebirth. It's the 'new nature', which replaces the 'offense nature' or 'old man'.

1:22 Indeed, become doers of the word
and not merely hearers,
being deceived by yourselves

1:23 because if anyone is a hearer of the word and not a doer,
he resembles a man considering his natural appearance
in a mirror.

1:24 Indeed, he observes himself.
But he goes away and immediately forgets what he was.

1:25 But whoever looks into the perfect law of freedom
and is continuing *in it*, not being a forgetful hearer
but *being* a doer of the work,
this one will be supremely blessed by his actions.

1:26 If anyone among you thinks he is religious
and does not bridle his tongue
but rather deceives his own heart, this one's religion is useless.

1:27 Pure and undefiled religion
before our Elohim and Father is this,
visiting orphans and widows in their distress;
keeping oneself unblemished by the world.

This is a vital Hebrew concept. Defilement was a primary issue under The Old Covenant. It meant you could not enter into the presence of YAHWEH.

Chapter 2

2:1 My brothers, do not hold the trust in our Master
YAHUSHUA, The Messiah of glory, with partiality.

2:2 Indeed, if there came into your assembly
a man with gold rings in magnificent clothing

and there also came in a poor beggar in filthy clothing,
2:3 and you looked with favor
upon the one wearing the magnificent clothing
and said to him, "You sit here in a good place,"
and said to the poor man, "You stand there."
or, "Sit here at my footstool."
2:4 you are discriminating among yourselves
and have become judges with hurtful considerations?

2:5 Listen, my beloved brothers.
Has **YAHWEH** not chosen the poor of this world
to be rich in trust and heirs of the kingdom
which He promised to those who love Him?
2:6 But you have dishonored the poor one.

Do not the wealthy oppress you and drag you into the courts?
2:7 Do they not speak irreverently of the good name
by which you are called?

The Greek implies a name or title by which someone is known. Properly, we are called by the name of YAHWEH. He places His name upon His people, as Scripture confirms in many locations. And to have His name placed upon you means you are now under His authority. His is the **only name** by which deliverance comes. Unfortunately, most have allowed themselves to be labeled "Christian", and not a believer in YAHWEH. In part, this is because **the name, YAHWEH, has been removed intentionally from most Bibles.**

2:8 If indeed you fulfill The Royal Torah
according to The Scripture,
*"You are to love your neighbor
as (you love) yourself,"*
(Lev. 19.34)

you do well.
2:9 But if you show partiality you are engaged in an offense
and admonished under The Torah as violators.

2:10 Indeed, whoever will keep the whole Torah,
yet stumble in one *point* is liable for all of it.

2:11 Indeed, He Who said,
"You are not to commit adultery,"
(Ex. 20.14)

also said,
"You are not to murder."
(Ex. 20.13)

Now if you do not commit adultery but you do murder
you have become a violator of The Torah.

The issue of **torah** is vital. The entire Hebrew system revolved around it. We have been taught that is "The Law of Moshe". But this misses a vital aspect of Torah. The term means a precept or statute (written code). But the root word from which it comes means to direct, instruct, teach. The Yisra'elites are under a blood covenant to do according to all that's in The Torah. Yet there is no "command" mentioned anywhere in the concept of **torah**. Indeed, they understand it to be **The Ten Words**, and **not**, 'The Ten Commandments'. It only became 'law' for them when they entered into The Covenant, making it legally binding on them. To violate even one small portion of it meant they were guilty of breaking The Covenant itself, and therefore liable for all of it.

2:12 Therefore speak and therefore do
as those who will be judged by the law of freedom,
2:13 because judgment is without compassion
to the one who has shown no compassion.
Compassion triumphs over judgment.

2:14 What benefit is it, my brothers,
if someone says he has faith but does not have works?
Is faith able to deliver him?

2:15 If a brother or sister was naked
and lacking daily nourishment

2:16 and one of you said to them,
"Go your way in peace. Warm yourself and satisfy yourself."
but you do not give them the things which are needed
for the body what *does it* benefit?

2:17 Even so, faith by itself,
unless it has works, is dead.

2:18 On the other hand some 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.

2:19 You have believed that there is one Elohim.
You do well.

Even the unclean natures believe, and they tremble!

An unclean nature is what's traditionally referred to as a 'demon'. The term, 'demon' is a transliteration of the Greek word used. There are no 'demons' in The Old Covenant. But there are unclean (defiled) entities.

2:20 But do you want to know, useless person,
that faith without works is dead?

2:21 Was not Abraham our forefather,
rendered innocent by works
when he offered Yitzhak, his son, on the slaughter site?

Abraham means father of a multitude.
Yitzhak means laughter.
An 'altar' is a slaughter site. It's not a pretty place. It's a place of blood and fire and smoke where animals were slaughtered and then offered up as a form of partial satisfaction for one's offenses.

2:22 Do you see that faith was cooperating with his works
and by works faith was made complete?

2:23 And The Scripture was fulfilled which says,
*"Abraham believed **YAHWEH**,
and it was accounted to him as justification."*
(Gen. 15.6),

And he was called a friend of **YAHWEH**.

2:24 Discern clearly, therefore,
that by works a person is rendered innocent
and not by faith alone.

2:25 Likewise was not Rahab the prostitute
also rendered innocent by works
when she hospitably received the messengers
and sent them out another way?

Rahab means breadth.

2:26 Indeed, exactly as the body without breath is dead,
in like manner faith without works is also dead.

pneuma means breath or wind.

Chapter 3

3:1 My brothers, let not many of you become teachers
understanding that we will receive a stricter judgment.

3:2 Indeed, in many things every one of us errs.

The one that does not err in word, the same one is complete,
even able to control the entire body.

3:3 Behold! We throw bits in horses' mouths
so they are persuaded by us,
and we control their entire body.

3:4 Look also at the ships.
Being so large and being driven by fierce winds,
they are turned about by a very small rudder
wherever one desires to steer them.

3:5 Even in this same manner
the tongue is a very small member yet boasts great things.
Look how great a forest a tiny fire ignites!

3:6 And the tongue is a fire, a world of injustice.

In this same manner
the tongue is *set* among our body parts.
It defiles the entire body and ignites the wheel of nature.
And it is *set ablaze* by hell.

Obscure reference. There is much speculation about the meaning of the "wheel of nature". The word for nature is **genesis**. It refers to procreation, or birth. The wheel is considered to be symbolic of a continuing movement of one's life. Some translate this as the "course of nature" - life's ongoing path. A dry hub causes a wheel to ignite, setting the entire wheel on fire and destroying it. Thus we have an analogy between the tongue and the hub destroying the cycle of life. **geena** is the Greek for Gehenna, or the Valley of Hinnom. This valley was the rubbish dump for Yerushalaim where trash was burned. It was virtually always burning. Symbolically it is used to represent "hell".

3:7 Now every kind of dangerous animals and birds,
of reptiles and creatures of the sea is tamed
and has been tamed by the natural human being.

3:8 But no human being can tame the tongue,
worthless, impossible to restrain, full of deadly poison.

3:9 With it we bless **YAHWEH**, even The Father,
and with it we curse persons who have been made
according to the likeness of **YAHWEH**.

3:10 Out of the same mouth comes blessing and cursing.
My brothers, these things ought not be so.

3:11 Does a fountain send forth fresh *water* and bitter *water*
from the same opening?

3:12 Can a fig tree, my brothers, make olives,
or a grapevine make figs?
Likewise, no fountain yields both briny and fresh *water*.

3:13 Who *is* wise and intelligent among you?
Let him show from good behavior
his works of wisdom amidst humility.

3:14 Now if you have bitter envy and strife in your hearts
do not boast.
And do not lie concerning the truth.

3:15 Wisdom such as this does not come down from above,
but rather *is* earthly, physical, hurtful.

3:16 Indeed, wherever bitter envy and strife *exist*,
in that place is disorder and every contemptible act.

3:17 However, the wisdom from above is first of all truly pure,
then peaceable, appropriate, good for persuasion,

full of compassion and good fruits, impartial,
and without hypocrisy.

3:18 Indeed, the fruit of justification
is sown in peace by peace makers.

Chapter 4

4:1 Where do warfare and battles come from among you?
Is it not from your sensual desires
that wage war in your members?

4:2 You set your heart on things yet do not have them.
You murder and long for them yet are not able to attain them.
You quarrel and wage war but you do not possess
because you do not ask.

4:3 You ask and do not receive because you ask badly,
in order that you may waste *it* on your own sensual pleasures.

4:4 Adulterers and adulteresses!
Do you not know that friendship with the world
is hatred toward **YAHWEH**?
Whoever therefore is desiring to be a friend of the world
is established as being hateful of **YAHWEH**.

4:5 Or do you think that The Scripture says
for no purpose,
*"The Divine Nature which dwells in us
yearns jealously"?*

(Prov. 3.34)

4:6 However, He gives more favor.
Therefore He says:

*"YAHWEH resists the proud,
but gives favor to the humble."*
(Prov. 3.34)

4:7 Therefore, surrender yourselves to **YAHWEH**!
Stand against The False Accuser
and he will run away from you!

4:8 Draw near to **YAHWEH** and He will draw near to you!

Cleanse your hands offenders
and purify your hearts double minded!

4:9 Be wretched and grieve and cry out loud,
your laughter having been turned to sorrow
and your cheerfulness to sadness!

4:10 Humble yourselves in the presence of **YAHWEH**,
and He will exalt you!

Lit. - before the face of YAHWEH.

4:11 Do not slander one another, brothers.
He who slanders a brother and condemns his brother,
slanders The Torah and condemns The Torah.
But if you condemn The Torah you are not a doer of The Torah
but rather a judge.

4:12 There is one Lawgiver who is able to save or to destroy.
Who are you to be condemning another?

4:13 Come on now you who say,
"Today or tomorrow we will go into such and such a city,
abide there for a year, buy and sell, and make a profit.",

4:14 whereas you do not comprehend
what *will happen* tomorrow

Indeed, what *is* your life?
It is but a mist that appears for a little while
but then disappears.

4:15 Instead, you *ought* to say,
"If **YAHWEH** determines we will live and do this or that."

4:16 But now you boast in your arrogance.

All such boasting is hurtful.

4:17 Assuredly, to one who understands to do good and does not do it, to them it is an offense.

Chapter 5

5:1 Come now you who are wealthy, wail aloud and shriek because of your calamities that are coming upon you!

5:2 Your wealth has rotted and your garments have become moth eaten.

5:3 Your gold and silver have been corroded and their corrosion will be evidence toward you and will eat your flesh like fire.

You have stored it up in the last days.

5:4 Look!

The wages of the laborers who have reaped your fields who have been defrauded by you scream aloud!

And the calls for help of those who have harvested have entered into the ears of **YAHWEH** of Assemblies!

An Old Covenant term. It's often translated as "The LORD of Hosts". A 'host' is always an assembly of persons. It is not always a military term.

5:5 You have lived in self indulgence upon the earth and have lived in pleasure.

You have fattened your hearts as in a day of slaughter.

5:6 You have condemned.

You have murdered the innocent who does not oppose you.

5:7 Be patient now, brothers, until the coming of The Master! Take notice!

The farmer waits for the valuable fruit of the earth, waiting patiently for it until it receives the early and latter rain.

Parousia – coming. The second coming in this case.

5:8 You also wait patiently!

Establish your hearts

because the coming of The Master approaches!

Note the imperative mood.

5:9 Do not murmur against one another, brothers, lest you be condemned.

Take notice!

The Judge is standing at the door!

5:10 My brothers, take the prophets who have spoken in the name of **YAHWEH** as an example of hardship and fortitude.

5:11 Take notice!

We pronounce them fortunate who have endured.

You have heard of the endurance of Yob

and have seen **YAHWEH's** end result,

because **YAHWEH** is extremely sympathetic and compassionate.

Yob means he will cry.

5:12 Now above all, my brothers, do not take an oath, not even by The Heaven, not even by earth, not even by any other oath!

But instead let your "Yes" be "Yes" and your "No," be "No" lest you fall into hypocrisy.

5:13 Is anyone among you undergoing hardship?

Let him pray.

Is anyone cheerful?

Let him sing psalms.

5:14 Is anyone among you sick?
Let him call to himself the elders of the assembly,
and let them pray concerning him,
having anointed him with oil in the name of YAHWEH;
5:15 and the prayer of faith will deliver the sick.
And YAHWEH will raise him up.

Even if he has committed offenses
they will be forgiven.

5:16 Acknowledge to one another your errors
and pray concerning one another so that you might be cured.
The petition of a just person is able to work very powerfully.
dikaíos – without prejudice or partiality.

5:17 Elijah was a human being with a nature like ours
and he prayed to YAHWEH,
praying earnestly that it would not rain.
And it did not rain upon the land
for three years and six months.

Elijah means, YAHWEH is my El (God)

5:18 And he prayed to YAHWEH again
and the sky gave rain
and the earth yielded its fruit.

5:19 Brothers, if anyone among you wanders from the truth,
and someone turns him back,
5:20 let him know that he who turns back an offender
from the error of his way will save a life from death
and cover up a multitude of offenses.