

James 2:8 If [protasis of a 1st-class condition: and it is true] you apply the Royal Law according to the Scripture, “You shall unconditionally love from personal integrity those you encounter,” [apodosis] honorably, you must keep on doing this. (EXT)

James 2:21 Abraham, the progenitor of our Jewish heritage, was he not vindicated by works when his volition consulted wisdom and knowledge from the working objects of the five paragraphs of the Abrahamic Covenant and from that inventory, from his own volition, offered up his only son, Isaac, on the altar? Yes, he was. (EXT)

26. What transpired in our studies following these two verses enabled us to interpret them from the source of two doctrines: (1) the integrity of God and its three composites which form the love of God and (2) the grammatical principle of transitive verbs which empowered Abraham to volitionally sacrifice his son, Isaac, on the alter atop Mount Moriah by means of the working objects of the Abrahamic Covenant.
27. Now we have made it to the last verse of James 3. Among the many commentaries I have consulted, most confess that it is a conundrum. The Colonel’s comments on it are minimal since he did not do an in–depth exegesis.
28. I decided to consult some of those books I had accumulated on James and voilà, I hit paydirt. That paydirt fit right into what we have already learned from our study of James. I will cite from a book written by a man from whom I have referenced numerous times: Spiros Zodhiates’s *The Complete Word Study Dictionary: New Testament*. What is excerpted below is from his book, *Faith, Love & Hope: An Exposition of the Epistle of James:*

And the fruit of righteousness is sown in peace of them that make peace.—James 3:18 [KJV]

In the sowing of the seed there is always the anticipation of the harvest. In the mind of the farmer the fruit is contained in the seed. Thus there is an unbreakable and inherent relation between the seed and the fruit. The farmer cannot get the fruit without the seed, and the seed is useless unless it produces good edible fruit.



If we are to understand at all, we must consider it in connection with the 16th verse where James is speaking of the result of wrong zeal, or jealousy, or envy, or strife, as being confusion and every evil work. Here also we have the relationship of the seed and the fruit, but it is evil seed that produces evil fruit. However, in the 18th verse, James speaks of the fruit of righteousness which must result from the seed of righteousness, which could be taken as another designation of divine wisdom [note “wisdom” which introduces v. 17]. Already James has told us in the 17th verse that the characteristics of this divine wisdom in the heart of many are purity, peace, gentleness, obedience, a demonstration of mercy and good works, impartiality and straightforwardness. Now he gives us another word, most important in the Scriptures, the word “righteousness.” If we understand the word “righteousness,” in this connection, then we shall understand the verse. (p. 402)

James tells us specifically that this fruit of which he wishes now to speak is righteousness. Righteousness, as we see in the Scriptures, is an essential attribute of the divine nature. When it comes to God and Jesus Christ His Son, righteousness is inherent. Man’ righteousness, however, is imputed through Jesus Christ who took upon Him our sin. When we accept Jesus Christ as the One who suffered in our stead an underserved death, His righteousness is transferred to us. God counts us as righteous, and thus we acquire this divine attribute of the nature of God, and we become righteous.

Righteous living is only possible if we have a righteous heart [καρδία (*kardía*): soul], and a righteous heart is only possible through the descent and acceptance of the wisdom from above, Jesus Christ, of which James has already spoken. If we claim to have wisdom from above, we must think and act righteously. (pp. 402–403)



Our modern civilized world has many law-abiding people, but few righteous. One of the characteristics of the Christian, of the wise Christian, is to be righteous. Interestingly, righteousness was formally known as “rightwiseness,” and a righteous man was a “rightwise” man. (p. 405)

The business of being righteous involves growth. “And the fruit of righteousness is sown in peace,” says our verse. If we are to be visible fruits of righteousness before the world, we have to grow from the seed stage. Unfortunately, there are some who mistakenly believe that the moment they accept Jesus Christ they immediately become full-grown Christians. It is not necessarily so. There is a process of growth. (pp. 405–406)

The main lesson of our verse seems to be that we, who are the peacemakers, in our desire to see peace reign, should not forget that righteousness should not be sacrificed. In our social relations with others we should not seek peace at any price. For the sake of peace we should not sacrifice the defense of that which is right, especially in others. Justice stands over and above peace, but we should see to it that peace is the product of our rendering justice.

The moral of it is, in executing righteousness or justice, we should be sure to do it in a peaceable manner. If we cannot achieve peace, we are not to sacrifice that which is right for the cause of peace, but if we can achieve righteousness with peace as its concomitant, we should by all means do it—that is the Christian ideal.¹¹ (p. 406)

29. This is a forthright analysis which lines up with our studies so far and focuses light on the primary message of the two verses.
30. Based on our ongoing studies in the Epistle of James, we can now piece together an expanded translation of James 3:17–18.

¹¹ Spiros Zodhiates, *Faith, Hope & Love: An Exposition of the Epistle of James* (Chattanooga: AMG Publishers, 1997), 402–403, 405–406.



31. James begins verse 17 with the noun **σοφία (sophía)**: “wisdom.” This is the summum bonum of the believer’s spiritual advance all the way to spiritual maturity and the execution of the sophisticated spiritual life.
32. James then states that this wisdom’s resource is, “from above,” and is acquired from continued study, retention, facilitation, and application of the doctrine resident in the soul’s *kardía*.
33. Since wisdom’s lone resource is from the mind of God, James declares it to be “pure,” **ἄγνός (hagnós)**: “perfect, flawless, immutable,” which we have shortened to “unalloyed.”
34. Since wisdom’s source is divine perfection, then its possession and application by the believer may be described with descriptive adjectives of which James has selected six which are reviewed on page 521 above.
35. These composites are to be retained and applied from the soul of the believer while “avoiding hypocrisy”: **ἀνυπόκριτος (anupókritos)**.
36. Verse 18 picks up on the description of wisdom in verse 17 with the phrase “the fruit of righteousness.” The noun “fruit” is **καρπός (karpós)** which is a correct translation.
37. However, we have established that its use by James references back to verse 17 whose adjectives describe the ingredients of wisdom that produce “good fruits.”
38. The better translation is not “fruits” but rather the overall “harvest” that wisdom produces by means of these six doctrinal composites.
39. That harvest leads off verse 18, “whose harvest is righteousness” the noun, **δικαιοσύνη (dikaiosúnē)**. This word is the key to understanding verses 17 and 18, so we give the word its due in this context:

The word for righteousness, *dikaiosúnē*, is one of the most significant words in the New Testament; it means much more than simply “righteousness.” It is a second-stage development in the Greek language in that it comes from two older words, the noun *δίκη (díkē)* and the adjective *δίκαιος (díkaios)*. The difference between *dikaiosúnē* and its two predecessors is the suffix *σύνη (súnē)*, and that suffix makes all the difference. (p. 28)



Dikaiosúnē was first used in the fifth century B.C.; the historian Ἡρόδοτος (*Hēródotos*) used it in telling the story of Σόλων (*Sólōn*), the farseeing statesman whose laws had saved Athens more than a hundred years before.

In *Sólōn*'s day, the government leaders had woven a web of decrees that tyrannized and exploited the citizens of Attica. *Sólōn* witnessed this abuse of authority. He eventually became the *árchōn*,¹² and while serving his term, he persuaded the Athenians to adopt a new code. The old tyranny was set aside. *Sólōn*'s new system guaranteed freedom for every citizen. (p. 29)

Sólōn was very confident. He convinced the Athenians to pass one final statute decreeing that no one could add to or subtract from the law—except *Sólōn* himself. He immediately set out on a ten-year sabbatical and simply left the Athenians to live by the excellent laws already in force.

With *Sólōn* absent, his laws could not be expanded or rescinded; the people of Athens had to adjust to what he had left them. Under this system of law, *Hēródotos* first coined *dikaiosúnē* as a legal term, meaning “the thinking of a judge in allotting to each one what is due him,” in other words, good, clear, objective thinking that gives everyone a fair shake before the law.

Dikaiosúnē therefore means “adjustment to the law,” and that is the sense in which “righteousness” is a correct translation; but justice” is an equally accurate rendition.

In 280 B.C., over a century after the Golden Age of Greece, the Old Testament Scriptures were translated from Hebrew into Greek by seventy-two scholars in Alexandria, Egypt. In their amazingly accurate version called the Septuagint, *dikaiosúnē* stood for the Hebrew words *תְּשֻׁבָה* (*tsedeq*) and *תְּשֻׁבָה* (*tsedaqah*), which can mean either righteousness or justice. The concepts are so interrelated that sometimes they cannot be distinguished, and the Hebrew does not attempt to separate them. Whenever God's justice or righteousness is mentioned in the Old Testament, *dikaiosúnē* appears in the Septuagint. (p. 30)

¹² ἄρχων (*árchōn*): A chief magistrate of ancient Athens. A ruler or presiding officer.



God, instead of *Sólōn*, becomes the norm and believers, instead of the citizens of Attica, are called *dikaiosúnē* when they observe the will of God—that is, when they have adjusted to the justice of God.

Dikaiosúnē means “justice” as a characteristic of a judge, as the legal thinking of a judge, as the professional integrity of a judge. It means “righteousness,” not merely in the sense of being good, but as a principle leading to correct thought and action. It means “to be fair and equitable in dealing with others”; it means “virtue, justice”—integrity.

In Scripture, “the *dikaiosúnē* of God” means one of three things: (1) the overall “integrity” of God, (2) His “righteousness” as the principle of His integrity, or (3) His “justice” as the function of His integrity.¹³ (p. 31)

40. This commentary on the word, **δικαιοσύνη** (*dikaiosúnē*), helps us understand its use in James 3:18 which is the integrity of God. These two attributes plus omniscience collectively become the composites of the love of God.
41. In verse 18, its best translation is, “whose harvest is the integrity of God.” The verse continues with the phrase “is sown in peace.”
42. The verb “sown” is the present passive indicative of **σπείρω** (*speírō*). Its present tense is static whose condition is assumed as perpetually existing, or to be taken for granted as a fact.
43. The sewing process which produces the integrity of God is in the passive voice indicating this sewing refers to the habitual process of consistently scheduling time to study the Word in order to acquire wisdom produced by the six composites mentioned in verse 17.
44. The passive voice of *speírō* refers to the subject, the “harvest of integrity,” which is acted upon by consistent inculcation of Bible doctrine.
45. This process is said to occur “in peace,” the noun **εἰρήνη** (*eirēnē*). The better words to translate this noun are “tranquility” and “harmony” These words better define the status quo of the soul that is functioning from an inventory of biblical absolutes that have advanced to the stage of wisdom.

¹³ R. B. Thieme, Jr., *The Integrity of God*, 4th ed. (Houston: R. B. Thieme, Jr., Bible Ministries, 2005), 28–31.



46. Once such an inventory is attained, then the believer functions from a soul that has advanced to the high ground of spiritual maturity. This is accomplished when his inventory of biblical ideas has maxed out in wisdom.
47. This wisdom is described by six composites that define it. This results in a soul that is in harmony with the integrity of God.
48. The harmony is described by the verbs, “sown” and “make.” The first is “sown in harmony” while the latter is the verb, **ποιέω (poiéō)**: “to produce” harmony.
49. From the analysis above we are able to pull together a summary of James: Chapter Three:
 1. The central theme of the chapter has to do with the sinful use of the tongue. In paragraph 1, James presents three illustrations that provide examples of their destructive use and impact.
 2. In verses 1–5 James gives examples of how one ought and ought not to conduct himself with emphasis on the use of one’s tongue.
 3. Three illustrations of the boastful tongue are: **(1)** the bits of horses, **(2)** the rudder of ships, and **(3)** the flame that ignites a forest fire.
 4. Verse 6 notes that although the tongue is a relatively small member of the body it is capable of defiling the entire body by its use.
 5. The four genera of the animal kingdom’s taxonomy are given as examples of how mankind has been able to tame many of these creatures but is unable to do so with his tongue in verses 7 and 8.
 6. James uses the dichotomy of blessing God and cursing man in verses 9 and 10 followed by four rhetorical questions to illustrate from nature how ridiculous they are in verses 11 and 12.
 7. The second paragraph begins in verse 13a with the rhetorical question, “Who among you is wise and understanding?”



8. Those who consider themselves to be wise are commanded in imperative mood #25 to demonstrate his honorable manner of life in verse 13 and commanded in imperative mood #26 to not arrogantly boast and in imperative mood #27 not to lie against the truth in verse 14.
9. Such categories of wisdom are the opposite of that which is commanded by Scripture, but instead are common to the cosmic systems in verse 15.
10. These deviations into darkness are categorized by the mental-attitude sin of envy, scheming, and intrigue that result in instability, rebelliousness, and evil deeds and actions in verse 16.
11. Verse 17 is introduced by the contrastive, or adversative, conjunction, **δέ (dé)**: “but.” It is in opposition to the opposing thought or idea to which it is connected and refers to verses 14–16.
12. What follows is James’s peroration¹⁴ of chapter 3: the expanded translation of verses 17 and 18:

James 3:17 But wisdom¹⁵ which contains divine viewpoint is from above which keeps on being first and foremost pure: unalloyed, then (1) peaceable: inner tranquility of the soul, (2) gentle: equitable, (3) reasonable: affable, (4) full of mercy: compassionate, (5) good fruits: productive, and (6) unwavering: unbiased, without hypocrisy: with authenticity. (NASB, EXT)

v. 18 And whose habitual harvest is the integrity of God [δικαιοσύνη (*dikaíosúnē*)] which is consistently planted in harmony [εἰρήνη (*eirḗnē*)] by those who produce harmony by means of the six composites of unalloyed wisdom. (EXT)

This concludes the study of *James: Chapter Three*. The expanded translations of James, chapters 1–3, follow on page 462.

(End JAS3-100.Rev. See JAS3-101.Rev. for Expanded Translation of James: Chapters 1–3.)

¹⁴ “The concluding part of an oration, speech, or written discourse, in which the speaker or writer sums up and commends to his audience with force or earnestness the matter which he has placed before them” (*The Oxford English Dictionary* (New York: Oxford University Press, 1971), s.v. “peroration.”)

¹⁵ Wisdom (σοφία [*sophía*]) is the knowledge of truth combined with good judgment under the mentorship of the Holy Spirit and is the summum bonum of a believer’s inventory of doctrinal ideas (John 14:26).



The Expanded Translation of James: Chapter One

Introduction: A Letter to the Jewish Diaspora (v. 1).

James 1:1 James, a bond-servant of God and of the Lord Jesus Christ, to the twelve tribes of Israel among the Diaspora outside Judea. Greetings.

Paragraph 1: Encouragement to respond with unalloyed happiness to personal trials and difficulties (vv. 2–4).

James 1:2 My Jewish brethren, after weighing all the facts, you must consider it [**IM #1**] nothing but unalloyed happiness whenever you encounter various categories of pressure,

v. 3 knowing through the process of spiritual growth that the testing of your faith for the purpose of approval habitually produces stamina and endurance.

v. 4 The stamina and endurance from the inner resource of doctrine must have [**IM #2**] its perfect production, so that you may choose to be spiritually mature and complete, deficient in the sphere of nothing while inside the bubble.

Paragraph 2: The necessity to pray with faith for the acquisition of wisdom (vv. 5–8).

James 1:5 If anyone of you is deficient of wisdom, and you are, then he must keep on asking [**IM #3**] from the immediate source from God, Who keeps on giving to all generously and without disparagement and it shall be given to him for his advantage.

v. 6 But he must keep on praying [**IM #4**] for wisdom by means of faith, doubting nothing, for the one who prays while doubting the integrity of God is like the atmospheric and oceanic forces of the sea, whose waves are constantly being agitated by various wind forces hurling them about to and fro.



James 1:7 For such a man must stop the ongoing process of presuming [IM #5] that he will receive anything in the future from the Lord,

v. 8 being a double-souled man of the royal family of God although unstable, restless, vacillating, fickle, unsettled, and unsteady in all his ways.

Paragraph 3: Orientation and adjustment for the poor and rich believers (vv. 9–11).

James 1:9 But the poor believer must keep on celebrating [IM #6: present active imperative of the verb *καυχάομαι* (*kaucháomai*)] in the sphere of exaltation in his high status of royal family of God;

v. 10 and the rich man must keep on celebrating [IM #7: present active imperative of the verb *καυχάομαι* (*kaucháomai*): ellipsis borrowed from v. 9] in his grace orientation, because like the flower of grass he and his earthly blessings will perish.

v. 11 The sun continuously rises past the eastern terminator with a scorching heat that withers the grass. The flower falls off and the beauty of its appearance decays. So, too, the rich man in his manner of life will fade away.

Paragraph 4: Endurance during testing results in unalloyed happiness in time and the crown of life in eternity (v. 12).

James 1:12 Happy is the advanced believer who continues to endure testing for the purpose of approval, he will receive the crown of life which the Lord has promised in eternity past for those who have personal love for Him.

Paragraph 5: Imperative against blaming God for temptations and that all good gifts are from God (vv. 13–18).

James 1:13 No one may ever assert [IM #8] when he is tempted, “I am continuously being tempted from the ultimate source of God”; for God—not tempted by evil, and He never tempts anyone.



James 1:14 But each one is reluctantly dragged away through temptation when he is enticed by his own sin nature's lust pattern.

v. 15 When the lust pattern's agent provocateur copulates with free will, it creates a ménage à trois resulting in a pregnancy and, when sin gives birth, it delivers a child born dead.

v. 16 Stop being deceived [IM #9], my beloved fellow Messianic Jews.

v. 17 Every good-of-intrinsic-value act of giving and every completed gift keeps on being from above, coming down from the ultimate source of the Father of lights, with Whom there is no change or alteration or the occurrence of an eclipse.

v. 18 Having been decreed in eternity past, He regenerated us by a spiritual birth by the word of truth, namely the gospel, for the purpose of being the first fruits of His creatures.

Paragraph 6: Warning against sins of the tongue and obedience to doctrine facilitated in the *kardía* (vv. 19–25).

James 1:19 Know this [IM #10], my beloved brothers, everyone must keep on being swift for the purpose of hearing, slow for the purpose of talking, slow [IM #11 in three phases] with reference to reacting with mental-attitude anger;

v. 20 for the mental-attitude anger of the nobleman does not produce righteous standards of divine good from the source of God.

v. 21 Therefore, put away from yourself mental attitude sins that pollute the soul and all the excesses of an evil habit of mind, you must receive with humility [IM #12] the implanted word, which is empowered to deliver your souls from danger.

v. 22 But keep on becoming [IM #13] doers of the implanted Word, and not only hearers who deceive themselves due to self-induced stupidity.



James 1:23 For if, and it is true, anyone is a hearer of the Word in the *noús* and not a doer from the *kardía*, such a person, is like a nobleman who looks contemplatively at his facial features in a mirror;

v. 24 for once he had continued to contemplate himself intently in the mirror and departed, he has the existing result of immediately disregarding what kind of man he habitually and regularly was.

v. 25 But the one who looks with an earnest desire to absorb in detail the perfect law of freedom, and continues to live in close proximity to it, not having become a forgetful hearer only, but a doer, this man shall acquire unalloyed happiness by the production of divine good.

Paragraph 7: The deceptions of religion, examples of divine good production, and isolation from cosmos diabolicus (vv. 26–27).

James 1:26 If any fearful person holds the subjective opinion that he is religiously devout, and yet does not bridle his own tongue with application of resident doctrine but deceives his own *kardía*, this man's devout production is worthless.

v. 27 Pure and unpolluted religion in the presence of our God and Father is this: namely to comfort and assist orphans and widows in their tribulation, and the personal obligation to keep one's soul undefiled by Lucifer's cosmic domain. (EXT)



The Expanded Translation of *James: Chapter Two*

Paragraph 1: The Royal Law and the Integrity of God

James 2:1 Fellow members of the royal family of God, [IM #14] do not exhibit [present active imperative of ἔχω (ékhō)] the mental attitude of partiality in your faith in our Lord Jesus, the Shekinah Glory.

v. 2 If [the **protasis** of three, third-class conditions] a nobleman [ἀνὴρ (anēr): aristocrat] enters into [εἰσέρχομαι (eiserchomai): 1st 3dCC] the synagogue of Messianic Christians wearing golden rings on all his fingers and dressed in a dazzling, expensive outfit, and there also enters [eiserchomai: 2d 3dCC] a beggar in filthy clothes,

v. 3 and you kowtow [ἐπιβλέπω (epiblepō): 3d 3dCC] to the one who is carrying his flashy multicolored mantle and toga, and you say [ἔπω (épō)] in a pleasant voice, “You sit here in this place of honor,” and you say officiously to the beggar, “Stand there or sit down by my footstool,”

NOTE: There are 3 imperative moods in v. 3, all made by reversionistic Chazzan and underlined in blue. These are not included in our ongoing survey.

v. 4 [**apodosis**] have all of you not [οὐ (ou): introduces a rhetorical question demanding a positive answer] been discriminating in your *kardías* and become judges [κριτής (kritēs)] with evil thoughts and motivations? Yes, you have.

v. 5 [IM #15] Begin to concentrate [aorist active imperative of ἀκούω (akoúō)], fellow members of the royal family of God; has not God elected to privilege [Phase 1: eternity past] the poor of this world [Phase 2, time], to be rich by the systematic accumulation of doctrine inside the evanescent divine power system, as heirs of the kingdom of God [Phase 3, eternity] which He promised to those who love Him?

v. 6 [**Peroration**] But you have oppressed the poor man. Is it not the rich men who oppress you and personally force you before the magistrates of the courts?

- James 2:7** Do the rich not keep on blaspheming the honorable name of Christian by which you have been forever surnamed?
- v. 8** If [protasis of a 1st-class condition] you apply the Royal Law according to the Scripture, “You shall unconditionally love from personal integrity those you encounter,” **[apodosis]** honorably, you must keep on doing this.
- v. 9** If, on the other hand, you keep on showing partiality within the advanced stages of reversionism, you are committing sin and in doing so stand convicted by the authority of the Royal Law as transgressors of it.
- v. 10** For whoever perfectly obeys the whole law but yet goes astray from one of them, he has become guilty of all.
- v. 11** For He who said, “Do not commit adultery mentally or overtly,” also said, “Do not commit murder mentally or overtly.” Now if you do not commit adultery mentally or overtly, but do commit murder mentally or overtly, you have become a violator of the law.
- v. 12** In light of these things, **[IM #16]** keep on speaking or communicating **[present active imperative of λαλέω (laléō)]** and **[IM#17]** keep on applying **[present active imperative of ποιέω (poiéō)]** just as those who are about to receive judgment by the law of freedom.
- v. 13** Evaluation will be without mercy for the one not having shown mercy; grace in action exults over the Evaluation Tribunal.

Paragraph 2: The Principle of Vindication: James 2:18–20

- James 2:14** What advantage, my fellow members of the royal family, if anyone alleges he has faith in the Bible, but keeps on not having production? Is faith alone able to evangelize his neighbor? No, it cannot.
- v. 15** If **[protasis]** a couple, fellow members of the Royal Family of God, is destitute, being poorly clothed and without proper daily nourishment,



- James 2:16** and if a believer should say to a couple who are unbelievers, [IM # 18: **apodosis**] “Go [present active imperative of ὑπάγω (*hupágō*)] in peace [םוֹלָם שְׁלָוָה *halak shalom*]. [IM #19] Be warm [present active imperative of θερμαίνω (*thermaínō*)] and [IM #20] be filled [present passive imperative of χορτάζω (*chortázō*)],” but you do not provide for them what is necessary for the body, what advantage is that?
- v. 17 So also the faith, if it does not have a working object of Bible doctrine, it keeps on being observably dead, being by itself.
- v. 18 But someone will say, “You keep on having faith (in the working object of the Word), and I will keep on having faith in the working object of my works; [IM #21] demonstrate [aorist active imperative of δείκνυμι (*deíknumi*)] to me faith without the works, and I will demonstrate to you my faith from the source of my works.”
- v. 19 You believe that there is only one God [ignoring **Jesus and the Holy Spirit**]. Do you benefit by believing this? The demons also believe and shudder with fear.
- v. 20 But are you willing to learn, empty of doctrine man? Faith without a working object is useless.

Paragraph 3: Abraham’s Working Objects of His Faith, James 2:21–26

- James 2:21** Abraham, the progenitor of our Jewish heritage, was he not vindicated by works when his volition consulted wisdom and knowledge from the working objects of the five paragraphs of the Abrahamic Covenant and from that inventory, from his own volition offered up his only son, Isaac, on the altar? Yes, he was.
- v. 22 Do you now comprehend that faith in the Abrahamic Covenant was working simultaneously in coordination with his works on Mount Moriah and out from the source of these works, faith was made complete, mature, perfected;



- James 2:23** and the Scripture was fulfilled which says, “And Abraham had believed God, and it was imputed to him as a credit to his account for righteousness,” and he was called, one whom God loves?
- v. 24** Keep on understanding that out from the source of working objects from his soul a person is vindicated. He is not vindicated by means of faith that functions independently of biblically acquired working objects.”
- v. 25** Similarly, was not Rahab the harlot also caused to be vindicated out from the source of working objects when she placed herself under the authority of the two spies and caused them to be sent out of Jericho to a place of safety? Yes, she was.
- v. 26** For just as the body without the human spirit is dead, so also faith without working objects also keeps on being dead. (EXT)



The Expanded Translation of James: Chapter Three

Paragraph 1: Illustrations of the Tongue

James 3:1 Fellow members of the royal family of God, [IM #22] stop the process of many of you by assuming the office of pastor-teacher, knowing that we shall take to ourselves a more severe execution of judgment.

v. 2 We all commit many sins. If anyone does not sin in what he says, that same person is a mature nobleman, able because of doctrine to control the entire body with his volition.

v. 3 Now if we push the bits into the horses' mouths so that they may obey us, we change the direction of their entire body.

v. 4 [IM #23] Consider the example of ships which are quite large and are propelled under the influence of fierce winds upon its sails, yet it is guided by the positioning of a very small rudder toward whatever direction the volition of the ship's pilot determines.

v. 5 So in this way the tongue is a small organ in the much larger human body, yet it keeps on arrogantly boasting exceedingly about great things. [IM #24] See how a great forest is kindled by a single flame!

v. 6 The tongue is a fire, functioning from the cosmic systems of arrogance and hatred; the tongue is placed in the structure of our anatomy contaminating the entire body, and ignites on fire the course of life from facilitated wheel-tracks of wickedness, set on fire by the influence of *Géhenna*.

Paragraph 2: Rebellion of the Tongue

James 3:7 For the taxonomy of every species of beasts [θηρίον (*thērion*)], and birds [πετεινόν (*peteinón*)], of reptiles [ἑρπετόν (*herpetón*)], and creatures of the sea [ἐνάλιος (*enálíos*)], is tamed [customary present passive indicative of δαμάζω (*damázō*): “to tame, subdue, or control] and has been tamed by Homo sapiens.

James 3:8 But the tongue nobody has the capacity to tame, subdue, or control; it is an unstable, restless, vacillating, and injurious evil full of death-dealing, serpent-ejected venom.

v. 9 By means of the tongue we praise the Lord, and our Father; and by means of this tongue we keep on execrating mankind, having come into being according to the similitude of God;

v. 10 words that regularly proceed from the very same mouth comes praises toward God, but also execrations toward believers. Fellow believers, these things should not occur in this manner.

v. 11 Does a spring supply to a fountain both fresh and bitter water?

v. 12 Is it possible for a fig tree to produce the fruit of an olive tree, my fellow believers, or a grape vine the fruit of a fig tree? Neither can a saltwater spring produce fresh water.

Paragraph 3: Vitriol of the Tongue

James 3:13 Who among you is biblically wise with advanced understanding of doctrine? Demonstrate [IM #25] his production by his honorable manner of life of rectitude and probity characterized by wisdom!

v. 14 But if you have bitter envy [ζήλος (*zēlos*)] and selfish pursuit of one's personal self-interests in your *kardía*'s stream of consciousness, do not arrogantly boast [IM #26] and lie [IM # 27] against the truth [ἀλήθεια (*alētheia*)].

v. 15 This category of wisdom is not that which finds its origin in heaven, but is common to *cosmos diabolicus*, human viewpoint, human good, and evil, and doctrines of demons.

v. 16 For where envy and scheming and intrigue exists, in that place there is instability and opposition to established authority and every evil deed or action.



Paragraph 4: Wisdom of the Tongue

James 3:17 But wisdom, which contains divine viewpoint, is from above which keeps on being first and foremost pure: unalloyed, then (1) peaceable: inner tranquility of the soul, (2) gentle: equitable, impartial, (3) reasonable: affable, (4) full of mercy: compassionate, (5) good fruits: divine-good production, and (6) unwavering: unbiased, impartial, without hypocrisy, with authenticity.

v. 18 And whose habitual harvest is the integrity of God [δικαιοσύνη (*dikaíosúnē*)] which is consistently planted in harmony [εἰρήνη (*eirḗnē*)] by those who produce harmony by means of the six composites of unalloyed wisdom. (EXT)

