

## 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.

**James 1:6** 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.

**v. 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.

**v. 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.

**v. 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.

**James 1:25** 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)

### Principles:

1. The undefiled believer has the protection of the Holy Spirit Who defends him against attacks from both intrinsic and extrinsic fifth columns.
2. Inside the bubble, the Holy Spirit is in complete control of the soul by means of the filling, teaching, recall, and application ministries in the Divine Academy of Grace Didactics.
3. The only possibility of failure is found in the vicissitudes of the person's free will. The believer must chose to overrule the agent provocateurs sent out by the sin nature and veto incoming ordinance from demon influence.
4. The ability to maintain occupation inside the bubble enables the believer to call upon the power of doctrine to manage the difficulties common to life in the devil's world.

5. Obviously, the believer is going to have problems but the faster he can advance to the level of wisdom in his stream of consciousness, the more efficiently he can deal with them.

6. Wisdom is one of the central threads of James's first chapter:

**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.

7. Wisdom is the English translation of the noun, **σοφία (sophía)** and may be defined as follows:

Knowing and doing the will of God requires wisdom. Wisdom is defined as knowledge of what is true or right combined with good judgment. Good judgment is developed under the mentorship of the Holy Spirit. Good judgment is related to the believer's scale of values developed in the stream of consciousness. Wisdom is the sum total of the presence of Bible doctrine in the soul and the believer's positive response to it for application to life and circumstances.

8. The presence of wisdom allows the believer to manage personal disaster or loss during which he maintains his stability, poise, courage, confidence, self-esteem, and composure regardless of the circumstances.

**Philippians 4:12** I have come to know how to be debased and I have come to know what it is to live in prosperity. In every place and in all circumstances I have been instructed in both how to be well-fed and to hunger.

**v. 13** I have the endowed power by the One Who keeps on pouring the power into me. (EXT)

9. When a believer's volition permits a lust pattern to gain entry into his soul, he has forfeited the protection and defense of the Holy Spirit and with it the attributes of spiritual prosperity.

10. The believer must be ever alert to identify his failures, rebound immediately, and reestablish his environment inside the bubble.

11. However, once entry is gained by the sin nature, there is a breach in the soul which must be closed.
12. The noun “breach” is identified as follows:

**Breach.** The act or state of being broken; a rupture; a break; a gap; as, a *breach* in stonework or in a fortification. A break or interruption in friendly relations. *Breach of faith*; a failure to keep faith; the breaking of a promise. *Breach of promise*; failure to fulfill one’s word. To make a breach, gap, or opening in; as, to *breach* the gate of a citadel.<sup>1</sup>
13. If this breach is allowed to remain, it will grow increasingly larger until finally all categories of cosmic thought will gain total control the believer’s soul.
14. The long-term result is the prolonged absence of the ministries of the Holy Spirit, including soul stability, divine power, doctrinal recall, and associated spiritual functions.
15. Therefore a breach in the soul left unaddressed by rebound will grow increasingly facilitated. This results in one’s decline into the advanced stages of reversionism and involvement in a lifestyle of sin, human good, and evil.
16. That which the believer must garrison is the FLOT Line of his soul with emphasis on protection of the *kardía*. The word “garrison” is the verb **φρουρέω (*phrouρέō*)** and refers to the deployment of a military guard in:

**2 Corinthians 11:32** In Damascus the governor under Arétas the king was guarding [ imperfect active indicative of φρουρέω (*phrouρέō*) ] the city of the Damascénes in order to seize me (Paul). (EXT)
17. This verse refers to the historical account of Paul’s escape documented in Acts 9:20–25. The governor of the city put a garrison inside the walls of Damascus to control all who went out.
18. This same concept is used by Peter to describe how eternal escrow is kept under guard in a heavenly depository:

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<sup>1</sup> Webster’s New Twentieth Century Dictionary of the English Language: Unabridged, vol. 1, 2d ed. (1962), s.v. “breach.”

**1 Peter 1:4** Who has secured for us an inheritance [ κληρονομία (*klēronomía*): **escrow blessings** ] which is imperishable and unstained and will not fade away, permanently guarded [ **perfect passive participle of τηρέω (*tēréō*)** ] in heaven for you,

**v. 5** who are garrisoned [ **present passive participle of φρουρέω (*phrouréō*)** ] on earth by the power of God through faith for a salvation ready to be unveiled in the last time [ **rapture** ].

19. Peter informs us that our inheritance has been laid up in escrow and is now kept guarded in safe deposit for us.
20. In the meantime, in our earthly lives we have a garrison deployed around us. In heaven, our escrow is being kept guarded by Jesus Christ as our escrow officer.
21. We are garrisoned in the devil's world by a Guard that never changes indicated by the phrase "the power of God," **δύναμις (*dúnamis*)** plus **Θεός (*Theós*)**, followed by the ablative of means of the noun **πίστις (*pístis*)**: "by means of faith."
22. Principle: Repair all breaches immediately. Rebound and keep moving!
23. The concept of a garrison is descriptive of the hostile environment in which the believer functions. He must deploy a garrison to defend his soul from cosmic forces from the Dark Side:

**Garrison.** 1. To place troops in a fortress for defense.  
2. To secure or defend by fortresses manned with troops.  
3. To place troops on duty in a garrison.  
Garrison prisoner; any military prisoner not a general prisoner; one sentenced or awaiting sentence at a garrison [see Paul in 2 Corinthians 11:32-33].<sup>2</sup>

24. A synonym of garrison is the Latin noun *castrum*: a castle, fort, fortress. This word comes into the English language as "chester":

<sup>2</sup> Webster's New Twentieth Century Dictionary of the English Language, s.v. "garrison."



**Chester: This is one of the best ascertained of the Latin words adopted by the Angles and Saxons during the conquest of Britain. Still existing as the proper name of many places. A city or walled town; originally one that had been a Roman station in Britain.<sup>3</sup>**

25. The Roman occupation of Britain is shown by the names ending in “-chester,” e.g., Chester, Chesterfield, Dorchester, Gloucester,<sup>4</sup> Manchester, Rochester, and Worcester.
26. The patriotic hymn, “Chester” almost became our National Anthem over “The Star-Spangled Banner.” It was composed by William Billings (1770) who was colonial America’s foremost composer. “Chester” was the unofficial hymn of the American War for Independence. It was taken up by the Minutemen at the outbreak of the war and used by them as a marching song. It speaks of a fierce hatred of tyranny and in effect symbolizes the colonial army as God’s garrison for freedom standing against the tyranny of the Red coats”

1. **Let tyrants shake their iron rods,  
And slavery clank her galling chains;  
We fear them not—we trust in God;  
New England’s God forever reigns.**
2. **The foe comes on with mighty stride,  
Our troops advance with martial noise;  
Their vet’rans flee before our youth  
And gen’rals yield to beardless boys.**
3. **When God inspired us for the fight,  
Their ranks were broke, their lines were forced;  
Their ships were shattered in our sight,  
Or swiftly driven from our coast.**

27. In 1 Peter 1:5, we noted that we have a garrison in our souls:

**1 Peter 1:5        who are garrisoned  
[ present passive participle of φρουρέω  
(*phrouρέō*): ] on earth by the power of God  
through faith for a salvation ready to be  
unveiled in the last time [ rapture ].**

28. *Phrouρέō* assures us that while our inheritance is being guarded in heaven by Jesus Christ, we are also garrisoned in the devil’s world by the indefatigable Guardian of our soul.

<sup>3</sup> *The Oxford English Dictionary* (1971), s.v. “Chester.”

<sup>4</sup> *Ibid.* “The history of the form written –*cester*, of which only –*ster* is pronounced, is obscure [see also Worcester].”

29. The Holy Spirit is on duty through his indwelling ministry (1 Corinthians 3:16); He is on duty when we are filled by Him (1 John 1:9), He is on duty to mentor us and “teach us all things” (John 14:26).
30. The Holy Spirit is able to provide His guidance in accordance with the capacity of the believer to learn, retain, and facilitate the principles of the Word of God.
31. This level of spiritual growth is classified as wisdom: knowledge of what is true or right along with good judgment.
32. Good judgment is related to the soul’s scale of values which enables the believer to look into the mirror of the Word for divine guidance.
33. Wisdom is that level of spiritual maturity when the believer understands the will of God, i.e., His divine decree, and the plan of God for his life which is grace all the way.
34. God has a plan for every believer but the realization of the plan is dependent upon consistent, dedicated, and serious study of the Bible and its doctrines.
35. True wisdom is based on the absolute truths found exclusively in the immutable Word of God.

**1 John 1:5** This is the message we have heard from Him and announce to you, that God is Light, and in Him is no darkness at all.

This completes our study of *James: Chapter One*. Following our break for Christmas and New Year’s Day, we will resume our studies on Sunday, 7 January 2018. At that time I will introduce our next study which is, *James: Chapter Two*.

May you each celebrate a Christocentric Christmas and enjoy a copacetic New Year.

(End James: Chapter One. To begin James: Chapter Two go to JAS2-01 at p. 1.)