

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 temps 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.

James 1:15 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.

James 1:16 Stop being deceived [IM #9], my beloved fellow Messianic Jews.

James 1:17 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.

James 1:18 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;

James 1:20 for the mental-attitude anger of the nobleman does not produce righteous standards of divine good from the source of God.



James 1:21 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.

James 1:22 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;

James 1:24 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.

James 1:27 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.



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 (*échō*)] the mental attitude of partiality in your faith in our Lord Jesus, the Shekinah Glory.

James 2:2 If [the **protasis** of three, third-class conditions] a nobleman [ἀνὴρ (*anēr*): aristocrat] enters into [εἰσέρχομαι (*eisérchomai*): 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 [*eisérchomai*: 2d 3dCC] a beggar in filthy clothes,

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

James 2:3 and you kowtow [ἐπιβλέπω (*epiblépō*): 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,”

James 2:4 [**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.

James 2:5 [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?

James 2:6 [**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?

James 2:8 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.

James 2:9 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.

James 2:10 For whoever perfectly obeys the whole law but yet goes astray from one of them, he has become guilty of all.

James 2:11 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.

James 2:12 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.

James 2:13 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.



James 2:15 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** [םִלְשָׁן שְׁלָמָה *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?

James 2:17 So also the faith, if it does not have a working object of Bible doctrine, it keeps on being observably dead, being by itself.

James 2:18 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** [**ao**rist 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.”

James 2:19 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.

James 2:20 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.



James 2:22 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?

James 2:24 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.”

James 2:25 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.

James 2:26 For just as the body without the human spirit is dead, so also faith without working objects also keeps on being dead.



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.

James 3:2 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.

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

James 3:4 [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.

James 3:5 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!

James 3:6 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.

James 3:9 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;

James 3:10 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.

James 3:11 Does a spring supply to a fountain both fresh and bitter water?

James 3:12 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!

James 3:14 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 and lie against the truth.

James 3:15 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.

James 3:16 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 unalloyed, and includes the composites of (1) inner tranquility of the soul, (2) equitable, (3) affable, (4) compassionate, (5) productive, and (6) unbiased, with authenticity.

James 3:18 And whose habitual harvest is the integrity of God [δικαιοσύνη (*dikaíosúnē*)] which is consistently planted in harmony by those who produce harmony by means of the six composites of unalloyed wisdom. (EXT)



JAMES: CHAPTER THREE

Preface:

The third chapter of James continues his address to Messianic Jews who accumulate at the Jerusalem synagogue and by circulation to Messianic Jews scattered outside Palestine. Both are the progeny of Jewish Diasporas documented in the Tanakh.

Both groups are addressed by the masculine phrase, **Ἀδελφοί μου (Adelphoí mou)**: “My brethren,” at the beginning of the first paragraph of chapters 1, 2, and 3.

The subject of the first chapter is the maintenance of happiness in the face of trials and temptations. The second chapter reveals the Royal Law and the imperative of having working objects for one’s faith. The third chapter takes up the serious problems caused by committing sins of the tongue. I have several Bibles, each assigning a descriptive subtitle to chapter three:

1. “Reality of Faith Tested by **Control** of the Tongue” (C. I. Scofield, *The Scofield Study Bible*).
2. “Sins of the Tongue: Its **Bridling**” (Charles C. Ryrie, *The Ryrie Study Bible*).
3. “**Bridle** the Tongue” (John A. Hertel, *The Holy Bible*).
4. “**Taming** the Tongue” (D. A. Carson, *The Biblical Theology Study Bible*).
5. “**Taming** the Tongue” (*Archaeological Study Bible*).
6. “The **Power** of the Tongue” (The NET Bible).
7. “The **Christian** and the Tongue” (Finis J. Dake, *Dake’s Annotated Reference Bible*).

The noun *tongue* is replete in both testaments. In the Tanakh, the Hebrew word is **לִשׁוֹן (lashon)** while in the Greek New Testament it is **γλῶσσα (glōssa)**. The uses of the words include a number of applications, but we will primarily emphasize speech, used similarly in both languages.



1. The use of the noun *lashon*, in the Tanakh:

לִשׁוֹן A common noun meaning tongue, language. It is used literally as a part of a person (Exodus 4:10) or animal: (Exodus 11:7); metaphorically of the tongue of the Lord as a consuming fire (Isaiah 30:27).

The tongue is the instrument of speech (2 Samuel 23:2). Being heavy of tongue meant to speak poorly (Exodus 4:10). The tongue is a source of flattery, smooth talk (Psalm 5:9); falsehood (Psalm 78:36); a lying tongue (Proverbs 6:17). But the righteous used their tongues to praise the Lord (Psalm 51:14).

In figurative language, the tongue is pictured in various ways: a bar [*lashon*: “tongue”] of gold (Joshua 7:21); a tongue of fire (Isaiah 5:24); a bay [*lashon*: “tongue”] along the seashore (Joshua 15:5; Isaiah 11:15).¹

2. The use of the noun *glōssa* in the New Testament:

γλῶσσα. In James 1:26 (“If anyone thinks he is religious, and does not bridle his *tongue* but deceives his heart, this man’s religion is vain”²), the need to rule over the tongue appears to be the fundamental ethical task.

The tongue appears even more threatening in the discourse in James 3:2–12, which is shaped by Jewish Wisdom literature and Greek diatribe.

The introductory verse (“If any one makes no mistakes in what he says he is a perfect man, able to bridle the whole body also” [James 3:2b]) indicates the theme: the central danger of mankind proceeds from the tongue.

¹ Warren Baker and Eugene Carpenter, “לִשׁוֹן,” in *The Complete Word Study Dictionary: Old Testament* (Chattanooga: AMG Publishers, 2003), 556.

² Expanded translation: “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.”



Despite the limited size, the tongue has extraordinary power (vv. 3–5a); its devastating power is not only to be compared to that of fire—it is itself a disastrous fire (vv. 5b, 6a ... which, as long as it leads an untamed life of its own, draws the body, i.e., the whole person further into a worldly snare as it corrupts the person (v. 6c; cf. 1:27).³

James will use the word **γλῶσσα** four times in chapter 3: **(1)** in verses 5, “the tongue is a small part of the body,” **(2)** in verse 6, “the tongue is a fire” and “the tongue is set among its members as that which defiles the whole body,” and **(3)** in verse 8, “no one can tame the tongue.” (NASB)

The reason this small member of the body is going to be the subject of an entire chapter is because of the destruction it causes. Generally speaking, you never know who a person really is if he never says anything. What he truly believes is retained inside his stream of consciousness.

Overt behavior and habits are physical and often give some insight, but Solomon informs us in Proverbs 23:7, “as he thinks within himself, so he is.” The tongue is the physical means by which a person reveals his inner thoughts.

The inventory of a person’s soul is in constant flux, progressing either positively or negatively. There are categories of information that define who a person really is and may be summed up briefly by the presence or absence of honor, integrity, loyalty, rectitude, and probity.

If these attributes are well-developed, then the individual is positive to the foundational standards of his culture. However, cultures are varied. What is honorable in one nation would not be so in another.

Therefore, a culture can be honorable or dishonorable. What distinguishes the honorable from the dishonorable is orientation and adjustment to biblical guidance. When standards are based on divine guidance, then a culture will provide maximum liberty to its citizens.

In our constitutional republic, each citizen is free to use his Law of Liberty to make whatever choice he desires as long as he submits to principles of establishment viewpoint.

The choices available are numerous and varied and each individual may freely pursue one or many of them. Among these is the provision by the Law of Liberty that, “Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof.”

³ Gerhard Dautzenberg, “γλῶσσα,” in *Exegetical Dictionary of the New Testament*, eds. Horst Balz and Gerhard Schneider (Grand Rapids: William B. Eerdmans Publishing Co., 1990), 1:252.



The Law of Liberty permits every individual to freely exercise his “religion” of choice, or not. Among those that may be selected is Christianity.

No one is born a Christian. Every person enters this world as a heathen, goy, infidel, barbarian, or in general, an unbeliever. However, under the Law of Liberty, each is free to subscribe to a “religion,” or not.

The difference between Christianity and religions is that the former is based on truth, **ἀλήθεια (alētheia)**, divine revelation, as opposed to human viewpoint which is the foundation of all religions.

Groups that assume the title of Christian are often functioning as a religion, some subtle, others overt. Many who follow denominational teachings have a flawed foundation since they promote the acquisition of salvation through a system of human works.

Those who follow extra-biblical teachings, include the Mormons’ Church of Jesus Christ of Latter-day Saints. This “religion” is involved in heresy, elevating its “scriptures,” concocted by Joseph Smith in the mid-eighteenth century, as superior to biblical revelation. They include *The Book of Mormon*, *Pearl of Great Price*, and *Doctrines and Covenants*.

To distinguish between biblical Christianity and deviations from it, requires serious study of the Word of God. Application of biblical standards is dependent upon each individual’s willingness to reference doctrine learned as the working object for application to life and circumstances. Otherwise, absent an inventory of doctrinal truth, forces believers to use human viewpoint instead of divine guidance.

Therefore, the undergirding support, the immutable power, and the unadulterated veracity of Scripture is the only resource a person may consult for absolute truth and only the spirit-filled believer has access to it.

When this perfectly recorded resource is ignored, then mankind is left to flounder with human rationales offered by *cosmos diabolicus* in a futile search for what this world does not have and thus cannot offer. Scripture is the only repository of truth and only those motivated to study it can acquire it.

Believers are incapable of learning and applying the Bible’s repository of truth without serious study of its teachings. Failure to advance or failure to apply truth to life and circumstances results in the consistent indulgence in personal sin and the performance of human good and evil.

James addresses one of the obvious expressions of this deficiency by his diatribe against verbal sin. The tongue is the resource that transfers carnal attitudes of the soul into verbal expressions. This small part of the body is a restless evil and full of deadly poison.

