

The Rooted Word

The New Testament

The Letter of Jacob (a.k.a. James)

Common English Translation

1

¹Jacob, bound to God and to the Lord, Jesus Christ, to the twelve tribes which are like thoroughly scattered seeds; cheerful greetings!

²Take immediate and decisive control of every greeting that rolls off your tongues, my brothers, whenever you fall into the middle of different kinds of piercings that threaten to hurt you and pressure you. ³Do this knowing that while you remain in the piercings in humility, that this is when your decision for the persuasion you hold is being thoroughly worked out, until you get to the other side of them. ⁴Also, you must stay on course and maintain humility all the way to the other side because there is a finished work waiting. This work is you and you are completed and made whole in God's call on your life. Then you will no longer be left behind by yourself.

⁵But if any one of you leaves himself behind because he does not have enough wisdom, he must make an urgent request to God. He must truly desire wisdom and be confident God will give it to him and it will be given. He can be sure that he will receive wisdom from God and that God gives sincerely to all without naming faults. ⁶Also of equal importance, that man must ask in faith as well as urgency, desire, and confidence. Because the persuasion you hold requires that you do not depend on your own ability to govern your own life in anything. When someone depends on his own governing of himself he turns out to be just like a violent agitation seen on the ocean, where the wind drives him back and forth and then throws him flat on the ground shockingly quick. ⁷The man who depends on his own ability to govern his own life cannot possibly imagine that he will receive anything from the Lord. ⁸That man has a two-faced soul: two opinions, two sets of emotions, two intentions and each set opposes each other in everything. He is completely unstable in all his ways.

⁹Just as important, the brother who is already in humble circumstances must proudly pray because of his height, ¹⁰but the person who has whatever he wants in this world should proudly pray because he is humbled. After all, just like a flower that grows within the crop that is cultivated, this man will also pass away. ¹¹Remember that the Sun rises with the most consuming fire and wastes away even the cultivated crops. The flower that grows among the crops is thrown down and out from among the crop by the wasting away in the Sun. Its outward face, which towered over others, has been destructively taken off of it over time. So also, the person who has whatever he wants in this world, in the midst of his trying to pierce others, he will be extinguished. ¹²The greatest blessing of all comes to the man who remains on course and maintains humility all the way to the other side of piercings. The man who actually does this and is proven through both his attitude and action will receive the crown of life which the Lord openly laid a leading onto those who are actually loving Him.

¹³Anyone who is being pierced should not blame God as if He were trying to get rid of that person from fellowship with Him. Remember that God is not pressured by bad natured people and He is not reactionary in the face of trouble. Just as importantly, God does not pierce anyone. ¹⁴Every person who is being pierced has only his own misplaced passion to blame. That passion is cast onto its object of lust and this drives the person toward an attitude of sacrifice. Then the person is exposed and shamed for all to see that it was lust inspired by idolatry, since he was baited to worship a decoy, that which is not God. ¹⁵This passion that is cast onto its object of lust and that drives the person toward an attitude of sacrifice comes together with the person and jointly conceives a kind of child, creating an empty allotment or portion. What is the proof of this? The results, that all of this is being taken off out of his control to a final destination which ends its pregnancy in death. ¹⁶My dear brothers, do not be tricked into wandering and into misleading others as well.

¹⁷Even from the very beginning every good cause and each offering which is completed has been going out everywhere from the Father of lights. Remember that anything that comes from His side cannot change or make shifty movements to deceive and block the truth, like the moon obscures the Sun in an eclipse. He gave birth to us on purpose into the word of truth and through it as well. ¹⁸It was no accident and this truth is not hidden. His purpose was that we would be another beginning and authority out of all of His creation.

¹⁹This is so true, my dearly loved brothers, that each person must be very quick to listen to a matter and so slow to comment on it. Each person must be even slower to enter into their own agitating desire that looks to control. ²⁰The impulsive desire of man can never produce the kind of equity and justice that God's own virtue actually does produce. ²¹Focus on this: Get rid of all filth in yourself and throw away every intention you have to harm others by piercing. With a mild nature receive and accept the authority of the word yourself, the word which was breathed into you. It has the power to save your voluntary breaths of life, your soul.

²²Furthermore, become someone who actually does what the word says. Do not become only listeners, purposely avoiding any evaluation of how you are doing, thinking you can cheat God. ²³Because when there is a listener of the word who does not also actively do what it says he is very much like a man who completely understands what he actually looks like in person based on his appearance in the mirror. ²⁴He actually did completely understand what kind of person he was, but after he left he purposely forced himself to hide this information from his own mind in secret. ²⁵Instead, bow down in reverence beside the completed law, which gives true liberty to do what you finally should, not what you could get away with. And stay beside it all the time doing the work. And stop forcing yourself to secretly hide from your own mind who you really are. This is how you will truly be supremely blest, but only in your doing.

²⁶If any one of you thinks you are demonstrating the fear of God, but you are not controlling your tongue, in a way similar to controlling it by lowering it into a chasm where you are in control of it rather than it of you - if you are not doing this then you are lying to your heart and this chews up the possibility of any demonstration of the fear of God.

The Rooted Word

The Letter of Jacob

²⁷A demonstration of the fear of God, clean and without any dirty spots, that is in the vicinity of God the Father will have these qualities: 1. you will keep the focus of your goal on those who are suffering the loss of someone close to them, especially the orphan and the widow - she is like one who has fallen into a chasm and has lost control of her future. Specifically, you will do something about the pressure of their path that presses in on them; 2. you will watch and guard attentively to your own path to keep free from any blemish that comes from the whole mass of individuals in the world.

Notes

1:11

In the same way, that man's outward face, which towers with prosperity over others, will appear demanding. That man's own demeanor will take advantage of that man's own particular sinful vulnerabilities that come from his soul's decay and lead to his ruin. This is what destroys his fellowship. This, along with his desire (with or without reason) to pierce others, is how the fire of this person who has whatever he wants in this world will be extinguished.

Common English Translation

2

¹My brothers, you must stop holding to the persuasion of the Lord Jesus Christ of glory and at the same time this persuasion by appearances, mannerisms, and self-presentations. ²You can be sure of this: if a man might have come into your gathering, wearing a gold ring on his finger, the wide open channel through the storm that you might grasp, and in brilliant clothing; and as well, another one who has been through a fall in life and terrifies to the point of fleeing, and he came in with dirty clothing; ³you might have thrown your own secret hopes onto the one in brilliant clothing and explained carefully to him, "You, sit still so beautifully according to your appearance here." But to the one who had gone through some fall and terrifies to the point of wanting to flee you might have carefully explained to him, "You, stand there, or sit still according to your appearance under that thing which is under my foot." ⁴Have you not thoroughly depended on your own governance among yourselves? You have become judges discriminating by taking a thorough inventory of others in their pain from the daily struggle for survival.

⁵Listen, my beloved brothers: God Himself has laid forth, from the whole mass of individuals in the world, those who from a fall, terrify to the point of wanting to fly away. Do you not know this? They are fulfilled in persuasion and they are broken parcels, an inheritance, from the place stepped upon. And do you not know that He has laid a leading on those who are actively loving Him? ⁶You, however, have devalued the one who terrifies to the point of wanting to flee. Is it not true that those who have all they want in this world are the ones opposing you with their power and cornering you into a place to be judged, and into court? ⁷Do you not recognize them as the ones spreading their opinions for this reason: to prevent the success of that name that is so excellent and useful, the name spoken aloud over you for His purposes. ⁸Even so, if you keep the royal law, "Love your neighbor as yourself", you are doing well. ⁹However, if you are persuaded by appearances, mannerisms, and self-presentations, you are putting your energy against yourself and causing your own loss of your portion. Because you are one who is rebuked by your own fault and to your own shame, and this is by the law itself which stands against your walking away. ¹⁰For anyone who carefully observes the whole law, but then stumbles in one of them, he is held in guilt against them all. ¹¹He who was laying forth the command, "You will not commit adultery!" also laid forth the command, "You will not murder!" Therefore, if you will not commit adultery, but you will murder, you have become one of those walking away from the law. ¹²Speak and do things in the way that you should, through the law of freedom, as a person very close to being examined for judgment.

¹³A merciless examination for judgment is made for the one who has not made mercy for others. Mercy brags from a higher position over the examination for judgement. ¹⁴Why are you talking about some kind of building up, my brothers? If someone lays forth the claim of the persuasion that they have works of labor, but they do not have, persuasion is unable to make him safe. ¹⁵And now consider a brother or sister who is inadequately clothed and is of lesser importance to you, who might also be left without daily nourishment, ¹⁶but anyone of you says to them, "Go on quietly in peace! Warm yourself and keep eating until you are filled"; but does not give them what is necessary for the body - why talk about building up? ¹⁷So, also, persuasion, if it does not have works of labor, is dead by itself.

¹⁸But someone will say you have persuasion and I have works of labor. Show me your persuasion originating from

your works of labor and I will show you, originating from my works of labor, my persuasion. ¹⁹So you believe that God is one? OK, you do well with that. The demons also believe and shiver!

²⁰Furthermore, do you really want to know, you empty person, that a persuasion separate from works of labor is dead? ²¹Abraham, our father, was he not made equitable by his works of labor, by bearing Isaac his son upon the altar? ²²You see that persuasion was working hand in hand with his works of labor; and his persuasion was finished from out of his works of labor. ²³And the Scripture was fulfilled, laying forth, "Even more, Abraham was persuaded in God and it was counted to him for equity and justice that God's own virtue actually does produce and he was called a friend of God." ²⁴Perceive it then! That a person is made equitable by works of labor and not by persuasion alone. ²⁵Likewise, even more, is it not true that Rahab the prostitute was made equitable by works of labor, when she had received the messengers into her care and had sent away in another direction? ²⁶Likewise, the body separated from the spirit is certainly dead! In the same way, persuasion separated from works of labor is dead!

Notes

2:18

see 1John 3:18-20 the persuasion we hold originating from our works

Common English Translation

3

¹Do not so many of you aspire to become teachers, my brothers. Consider it and you will know that we will receive a greater dividing of decision for judgment. ²For every single one of us stumbles many times. If anyone does not stumble in what he lays forth in words, he is a complete man; he has the power also to lead the whole body by lowering it into a chasm to control it. ³Perceive it from this: we throw bits into the mouths of horses, which lead by lowering them into a chasm to control them, so we can persuade them to our lead and enjoin their whole body over. ⁴Perceive also the ships that are such as these, but under tough winds, being pushed, are enjoined by the shortest rudder, wherever the forceful impulse of the correct placement might itself desire. ⁵So also the tongue is a tiny member and it wishfully boasts big things. Perceive that a puny fire fastens to and across such a big forest. ⁶Also, the tongue as a fire, the whole collection of individuals that lack the equity and justice that God's own virtue actually does produce; the tongue is stood in place among our members, the one staining the whole body and causing the course of life which is run from our origins to flame up and it is itself inflamed by the pride of Hinnom.

⁷Certainly every species of hunted animals, even of the birds as well, of those creatures that creep and glide rapidly, and even of that which is in the sea is tamed and has been tamed by the species of human beings. ⁸But not even one of all human beings is able to tame the tongue, an unrestrainable worthlessness, replete with deadly poison. ⁹In it we lay forth the God and Father's good words and in it we pray to bring down the human beings, those having been made according to a similarity of God. ¹⁰A laying forth of good words and a praying to bring down come out of the same mouth. ¹¹My brothers, these things need not be. The spring cannot swell up with sweet and bitter water from the same opening. ¹²My brothers, a fig tree is not able to produce olives or a vine, thus not one spring to produce salt and sweet water.

¹³He, among you, who is wise and able to use his mind with certainty must reveal his works from the beautiful overturning that comes from a mildness of wisdom. ¹⁴If furthermore you have bitter heat in your spirit and contention in your heart, do not boast as a superior and lie against that unconcealed spoken word of truth. ¹⁵This is not the wisdom coming down from above, but superimposed on the Earth, originating in your soul, originating with demons, who are distributors of bad fortune. ¹⁶Surely where there is heat in the spirit and contention, there is the inability to stand up strong and there is present every worthless deed, due to some imperfection. ¹⁷But the wisdom from above is in fact first of all pure, then pacific, appropriate, agreeable, replete of compassion and good fruits, not depending on the person's own governance, and without hypocrisy. ¹⁸Moreover, a fruit of the virtuous equity of God in peace is scattered to those making peace.

Common English Translation

4

¹From where do the turnings back and forth and wars in you all come? Are they not from out of the pleasures, which serve militantly in your members? ²You misplace your passion by superimposing it on its object of lust and that drives you toward the need to breathe and rush in an attitude of sacrifice, yet you do not have. You slay with criminal intent and are heated within, yet you are unable to make it happen for yourselves. ³You ask and you do not receive, directly because you ask in a worthless manner, so that you might devour with your pleasures what you receive. ⁴You adulterers and adulteresses! Do you not know that the friendship of the mass of individuals is hatred of God? It is true, whoever might be willing to be a friend of the mass of individuals, has already been positioned as a hater of God. ⁵Or is it your opinion that the Scriptures say irrationally, "With withering and longing the Spirit, who was meant to dwell in us, surrounds us with yearning." ⁶However, He gives greater cheerful grace. That is why it says, "God purposely arranges things against the proud ones staring down, but to the lower ones of humility He gives cheerful grace."

⁷Arrange yourselves in an orderly manner under God. Moreover, stand against the Devil and he will himself completely run away from you. ⁸Squeeze yourselves up as close to God as you can and He will squeeze Himself up as close to you as He can. Purge your hands, which you depend on to grasp through the storm, you who are without an allotment and cleanse your hearts to the point of terrifying, you people with two-faced souls! ⁹Bear your piercings and feel deeply and wail! Your laughter must be twisted so it transforms into deep feeling and your cheerfulness into a downward stare. ¹⁰Be humbled before the gaze of the Lord and He will lift you up ¹¹Do not utter words to put each other down, brothers. The one uttering words to put a brother down and making a distinction for judging a brother, himself utters words to put down law. If, moreover, you are making a distinction for judging law, you are not a doer of law, but a critic. ¹²There is One who establishes law, being powerful to save and to completely destroy you. Moreover, who are you who are making a distinction for judging the other?

¹³You cannot be serious, you who are laying forth these words, "Lead on through this day and the new day tomorrow, that we might traverse to this town, piercing into its life and commerce. Then we might do things there for one year and might travel around within, piercing its commerce to make a gain." ¹⁴Whereas, you cannot place your standing with certainty in the new day of tomorrow, because what sort of position is your life? For indeed, it is a mist of breath toward a puny shining itself, but afterwards, then, it is without shining. ¹⁵Rather, say this, "If the Lord had so chosen, Himself, then we might have lived and we might have done this or that." ¹⁶However, now you take the glory with your bragging. Every time you take glory in this way, it is a toilsome pain of evil. ¹⁷Certainly, the one properly seeing the beautiful good to do and not doing it, to him it is itself an action that takes away his allotment.

Common English Translation

5

¹You cannot be serious! You who are fulfilled in this world, wail with shrieking and howling from inside your enduring and disastrous miseries that are coming upon you. ²Your abundance is rotting and stinking and has caused your under garments and outer clothes to be moth-eaten. ³Your gold and silver have been thoroughly poisoned against you and their poison will be evidence inside you and will eat your flesh in partnership with the fire. You have been amassing even in the final days.

⁴Perceive for yourselves! The wages of the laborers who are reaping your fields, the deprivation coming from you is itself croaking as a raven's alarm and the shouts for assistance from the harvesters in the heat, are entering into the ears of the Lord Sabbath. ⁵You have broken apart your minds and bodies by indulgence while on the earth, and you have spoiled yourselves. You have stiffened your hearts with fat as it actually happens for a day of butchering. ⁶You have divided by decision for judging against one who is equitable and you have criminally slain the one who is equitable, though he does not arrange himself against you. ⁷However, brothers, stay long in the passion that is on the verge of breathing hard, until the time you hear "I am near" from the Lord. Perceive for yourselves! The one working the earth, receiving valuable fruit of the earth. He stays long in the passion that is on the verge of breathing hard for it, so that he receives the rain at the start and at the end. ⁸Stay long in the passion that is on the verge of breathing hard and you must stand your hearts stiffly, for the time of hearing "I am near" from the Lord squeezes up close.

⁹Absolutely do not turn against one another and put the other into straits, brothers, so that you yourselves will absolutely not face a dividing by decision for judgement. Perceive for yourselves! the One dividing by decision for judging stands in front of the door! ¹⁰My brothers, take an example and warning regarding the intensely passionate experience and the long waiting passion that is on the verge of hard breathing, as with the prophets, those uttering words in the name of the LORD. ¹¹Perceive for yourselves! We supremely bless those who are staying under. You heard of the staying under of Job and the destination which the LORD Himself set out for Job, perceive and understand! That it is abounding affection and pity. ¹²But above all things, my brothers, absolutely do not declare a limit, not at all the sky, nor at all the earth, nor any other kind of limit. But from you it must be this absolutely Yes, absolutely Yes and that No, No. In order that you do not fall into acting less than straight forward.

¹³Is anyone experiencing intense passion among you? He must himself prayerfully wish; anyone good passion, that is on the verge of breathing hard? He must play on a stringed instrument. ¹⁴Is anyone among you without bodily vigour? He must call to himself the eldest of those called out of the world to follow the Lord and they must themselves prayerfully wish upon him, anointing him in olive oil in the name of the Lord ¹⁵and the prayerful wish of the persuasion will save the one toiling and the Lord will awaken him. And if he has done anything to become without an allotment it will be sent off from him. ¹⁶You must fully agree with one another on the fallings aside and pray wishfully over each other in the manner that you may be cured. The kind of begging that binds one begging and is alive with action, but is made by an equitable person, has abundant forceful ability. ¹⁷Elijah, a human, was of similar experience of passions to us, yet in a prayerful wish he himself prayed wishfully of that rain would not be sent and it did not rain upon the

earth 3 years and 6 months. ¹⁸And he himself prayed wishfully anew and the sky gave rain and the earth sprouted its fruit. ¹⁹Brothers, if anyone among you is made to wander from the truth and anyone should twist him into place, ²⁰he must absolutely know that the one without an allotment, being twisted into place from out of his wandering way, he will save a breathing soul from out of death and steal a plethora of offences, the kind that leave without an allotment.