

ARAMAIC  
WORDBOOK

JAMES


LEGEND

*“TRIAL”*

**ALBION BIBLE CLASSICS**

**No.20**

# THE LETTER OF JAMES BROTHER OF OUR LORD

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## INTRODUCTION

The letter of James demonstrates several Aramaic expressions as “length of spirit” and *MARYA*” (Lord) which are common speech for James and doubtless Jesus.

The simplicity of imagery is notable-James speaks of “grass and flowers” and “ships and rudders” and “moth and rust” and even “kindling and fire” and upon them bases teaching in a style modeled doubtless on that of our Lord Jesus.

The letter is to the Diaspora and the time was one of trial in the run up to the bloody contest of Roman rule. Earlier vigorous Christian witness found itself facing famine in the late fifties according to Josephus. Paul mounted an aid package for James & the church in AD 58. James was slain in Jerusalem having maintained respect from all sects of Judaism. His death in 62 AD (Some say 69AD) according to Eusebius and Hegesippus fed in greater animus contributing to the growing hatred of and ultimate war with the Romans. James refers 14 times to “brothers” and his letter is of special interest as its constituency is as wide as the spread of (Christian) Jewry. Its reach is to the twelve tribes as such James remained loyal to Christ speaking of him as “at the right hand of the Great One and as coming again.” He survived a fall from the temple and prayed to the Father for the forgiveness of his persecutors-was apparently defended on the spot by the son of Damnum the priest but despite this was clubbed to death by a fuller who threw his club at his head. He was accredited as the most magnanimous man in Jerusalem. *Aramaic terms appear in bold italic upper case.*

*Bob Coffey Westgate 2013*

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### CHAPTER (1) WISDOM IN TRIAL

James begins his open circular letter styling himself a “servant” of God and “**MARAN**” (our Lord) Yeshua and states his design to write to the Jewish diaspora **ZERIA** from all the tribes and unlike the apostle Paul he blesses them with one word - “peace” **SHALOM**.

#### **TRIAL CONNECTS TO SPREADING GOD’S**

**MESSAGE 1-2** It might appear strange that he says “Let there be all joy when you enter trial.” The word “trial” **NASIWANI** is used for “*testing ink in a pen*”. *To adopt this application it gives joy ourselves and to God when we “write well” and are as one bible teacher put it “a pen in God’s hand”*.

**TRIAL IS PROOF OF PATIENCE 3-4** The word “trial” **BOQIA** in v.2 becomes “proof” in v.3. So passing through a trial is proof of patience or rather “endurance to the end” **SIBAR**. There is a work of service that belongs to patience - her “settled” tranquillity; her “work of “security” and “peace”; her service manifest with nothing left out-nothing “bald”. The way to this position is through “Prayer” **SHAUL** and the subject is that of Solomon-for “wisdom”.

## **THE DOUBLE MINDED STAND ALONE IN**

**TROUBLE 6-8** God's responses to prayer are "straight" "simple" "sincere" (the term is used for the Peshitta or eastern bible-it is "plain and simple" and not "defiant" or "reproachful". God's responses require "faith" and no hesitation or "division" **MATHPELEG** or "double division" for he that divides (in mind) is like the "waves of the sea". His wording brings to mind Peter who hesitated and sank into the sea. The term speaks about surge and rolling into twisted vapour. The wind stirs them up into boisterous dangerous roaring waves. *Such a man who is divided in his "way of thinking" or "judgment" or "doctrine" RENIAN and disorderly and tumultuous stirring strife and dangerous in all his ways* should not "expect" **SABAR** or "hope securely" to receive something **MADAM** from the Lord.

## **TRIAL THROUGH WEALTH AND POVERTY.9-11**

Let the poor brother shine or boast in the sense of reflecting God's goodness in his being raised. Let the rich boast in his "submission" or meekness for like a showy flower of the grass he passes "impoverished or weakened" and "growing poor" **HAKEN**. The rising sun desiccates the grass [a process of "taking the life out of"] and its blossom falls the blossom of its appearance is 'destroyed-in this way [the way of "existence" or "the way of the world" **ON**] the 'rich man passes as a vapour **HAMA** in "making a full end" **HOPHAK**.

## **BLESSING AND ENDURANCE OF TRIAL 12**

His(God's) blessings are for the courageous man or warrior who endures or sustains **SIBAR** [ *As in Matthew 10.22"endures to the end"* ] trial by weighing or affliction[like the "breaking in" of a colt" or temptation of Satan **NASAH**] for when he has been tested **BEHAR** like

silver he will receive a crown of life[sign of union, witness complete, victory] which God has promised[in a covenant of salt or sure friendship] to those who are drawn to him as to a magnet. It is to be noted that the Lord's language shows how some are drawn and some repulsed by the power of Christ-its all about being identified permanently.

**TEMPTATION AND GOD 13** Let no man of the flesh say when tempted or vexed by trial "I am tried by God" for God is not counted with evil nor does he vex any man. The concept of vexing or putting to grief is unique in God when he put Himself to grief. Other trials come from flesh weakness or human agency or the devil.

**THE PROGRESS OF TEMPTATION 14-15** There are five stages in temptation –desire, lust, seduction, pregnant embedded sin, birth of moral collapse and end of all power to resist. 1. Paul called the desire **RAGATH** "covetousness"- an eagerness to do something or have something is the prime motivator. Then 2. comes **RAGRAG**-excitement softness delight-as when Eve saw the tree was good and was delighted. Then follows 3. pregnancy conception to keeping hold of the seed **BATAN**. Unless the notion or interest is aborted 4. Sin is born **YELEDH** and when it is "complete" **GAMAR** 5. Or terrible impotence and disappointment as with a stillborn child enters the heart.

**THE PERFECTION OF GOD 16-20** Do not be stirred up or provoked as to jealousy or anger **TAN** my beloved brothers, James is now saying that the "hot" zeal or anger of man is dangerous. He contrasts with this the goodness of God and his "completeness" **MISHMALINA** (v.17) –it is an *abundance or wholeness or completeness which does not require work or progress*. John 19.30 has the **SHALAM**

element-Jesus said “It is complete”-meaning “entire” in redemption’s full glory beyond which there is no further development. The spirits of Hebrews 12.23 on the other hand were not complete and by the work of God in Christ are created “fully structured” whilst in eternity we will be capable of development in heaven yet to be. God is also without variation-He does not change or vary like the temperature or the season or like musical tone. There are many species but he remains the same who created them. He is not a “sort” but God alone **SHOHALP**. God does not transmute into a spectre so the reality of the pre-incarnate Christ was his true form and Jesus Christ is still in the very form of God. God’s making of man was no “hot zeal” or “heat of the moment desire” but it was **TZABA** the deep prayer of His own soul-that which was acceptable to him- His purpose by inclining or humbling himself-it was his election or putting in position the church of all ages as men elect a bishop-it was His deep pleasure. Our eternal birth is by “the world of truth or justice and belief **QOSHATHA**. God acted justly in Christ and in accordance with faith in us to bring us to birth by **the word** of truth **MALITA QOSHATHA**. James is combining the gift of faith and the justice of atonement in his thinking. It is hard to bring into western thought but it is quite full-it means God’s saving act as opposed to sin’s alluring action.

**AVOIDANCE OF TEMPTATION** James now advises **19-20** that we be:-

1. Quick **REHEB** –“taking trouble” to hear and obey and hastening in the sense of *trembling* and so act quickly not in a delayed manner **MAHAR** “*staying where he is*”

2. Each should be slow or delayed in speaking (cf. Gen.32.4 where Jacob “remained with” **MAHER** Laban for years.) 3. Slow to become angry. “Slow also refers to “the day after tomorrow”-some things are better postponed as to how to reply or better dropped *sine die*.

For the *Anger and lust in combo* (the two terms closely ally as cognates) or *proneness to anger* **RAGA** of man does not *serve* the righteousness of God. For man to live by anger is not to live as a servant of God-thus the breaking of this attitude that love should prevail is what is wanted.

## **THE WORD AND TEMPTATION 21-27**

Because of this situation distance yourselves from what is filthy foul abominable polluted. - “put it far off” **RAHOQ**. And the multitude of evils and *in humility* **MICECHTHA** (which is like a raft or well covering) accept **the word** planted in our nature which is able **SHACAH** and *has the means* or exists or *remains over* to save your souls. But be servants of **the word** not erring **TAAIAH**. If a man is a hearer and not a servant of the **word** he is like one who sees his face in a “mirror” or “gazing place” **HAZITHA**-he passes by and “forgets” how he was.[**THAT** partakes of the meaning “disregards, forgets, consigns to oblivion, errs ” ] But whoever **HAR** is *cleared of all rubbish or is dumbfounded* into the perfect law of “liberty” **HAROTHA** [politeness generosity nobility of birth and mind-even voluntary death of Jesus’ undertaking] and waits in it is not one who has forgotten but a servant of the work and this man is “blessed” **TOBNA** in his service. If a man thinks he is a “minister” of God and does not hold or “possess” and “shut up” and “fasten the door” of his tongue his heart is deceived and his ministry is empty **SARIKA** – “*as tortuous*

*as an iron comb tearing*” flesh. Cathartic and holy ministry is to visit and heal or check on or care for widows and orphans in their *AOLSITHA*—their necessity and urgent needs and to keep his soul without neglect or error while he guards his soul like the watch of the night against the era or life of this world.

## CHAPTER (2) FAITH TESTS

Abraham’s faith tried especially in the matter of Isaac was as James accurately says “counted” as a righteousness shared with God. However, the complete tally is not made until the evidence is to hand. God does not unless the heart is fully surrendered—till the life adds up—in the peace—or entirety of righteousness. So Abraham’s thoroughgoing act of Sacrifice God summed it up in His account. Paul would have no qualms. *Ratification* which is more accurate than simple verbal *attestation* exists within and alongside *justification*. This ratification formally confirms in scripture the divine verdict on the state of Abraham’s heart. *Ratification* by the *obedience of faith* or *works* divides fallen angels from faithful angels and fallen men from faithful men. In just the same way the testimony of works manifests faith in Jesus to others. Believing and trembling do not necessarily constitute peace. This chapter has *three of the eight* references to “**brothers**” in the epistle and is part of its legend. Through friendship of this sort all trial can be withstood. Cf. scarcely for a righteous man would one die. This expression comes from the intimacy of James with Jesus and reflects **Joseph and the brothers** who finally wholly trusted in and loved him. It is encapsulated in the expression “**Friend of God**” *REHAM* v.23 the one “beloved” and mightily “**attracted to**” (*AR* root “magnetism”). Friendship with Jesus is the biggest “pull” of all of life.) This second chapter scorns the “incomplete”



friendship-indeed the suspect friendship of the *rich and partial* and the *judgmental and uncaring*.

James turns to some acid tests of faith in the Christian social context. He is quite specific on what is not “brotherly”.

(1) First (v.1) “**RESPECT OF PERSONS**” or “partiality” **OR** (to give an office-as place of the teacher) The other poor man is to sit “agreeably” as if “highly favoured” **SAPHIR** in front of the footstool as opposed to “there” **HAL** cf **HABOTHA** on the steps or **HALAK** on the walkway or corridor or **HALABA** by the pillar-but the significance is basically “FAR AWAY”.

**A TRANSLATION ERROR FROM ARAMAIC TO GREEK** in v.3 makes “our footstool” “my footstool” by failing to translate a final “n”. The footstool was not an individual one but a piece of lengthy furniture which would accommodate several people and to be asked to sit in front of it but not on it was publicly humiliating.

(2) Second the Christians are arraigned on the charge of “**EVIL EXPOSITIONS**”v.4. The Christians are “aloof” or “divorced from the true way” **PARASH** as those whose reasoning is their public “exposition”. When expository people show attitude this is their mark of doctrine.

(3) God has “**CHOSEN**” or “observed the heart reins” or “tried and proved” the poor rich in faith. James takes God’s choice as choosing and proving which **GABA** has in common with the root **BAHAR** as a “trying of silver in the fire”[cf. Matthew 20.16 and 22.14where the *Aramaic* terms **QARA** and **BEHAR** are contrasted’]. The Aramaic says “God counseled” “instigated” or “promised the kingdom” **MALCOTHA** to those that love Him v.5. The church is arraigned for “despising the poor” which is “neglect” and with the attitude of contempt counting them “meaningless”

**SHAFTONIHI.** The word is associated with the treatment of a “*gnat*” or beating an “*old horse*”

To love your neighbour as yourself is to do well-this is to fulfil the Kethibh or written law.

(4) If you “**SELECT FACES**” (v.9) you are “rebuked” or convicted” **CON** on undeniable evidence” **MATHCON.**

James is saying that the rich of the era drag the Christians to trial but if they act like this they are impeached under a greater law.

To “lose your shoe”(v.10) or footing or “*loose your tongue*” on one thing is to be guilty before the whole law-it is to break open the will or to ungird the loins-to repudiate the whole **SHARA** is to “quarrel with” or “omit” or “transgress against” the whole law whether murder or adultery be involved.

James says “**You have an embassy**” or a “removing” (v.13) **MISHTALIN** or “deliverance” and “completion” in face of judgment- even “dominion over” judgment. The concept fielded is not “joy” as in the Greek but “defense” as in the *Aramaic (Peshitta reading)*. This embassy of Christ is ours against the law-it comes with His mercy. *In Aramaic* the opening syllable of “rejoice” **PASHAT-BAHIN** and “embassy” **PASHAT-ALIN** is the same.

(5) The plea of “faith” **HIMANOTHA** is facile when compared to the “**EMBASSY**” or “dominion” of Christ. The true plea is “mercy” on the basis of deliverance and this will stand in the **final trial or judgment** as Christ was judged for us. Faith is not “life-giving” or literally “a decree of life” (v.14) **DATHHIWHI**-what matters is my “ambassador”. When James speaks of human “anger” (7, 10) he has in mind the man whose attitude is all wrong-self-justifying but angry and volatile or “variable”.

## **THE NAKED AND HUNGRY 15-20**

And if a brother or sister should be “naked ones” **ARTELIIN** (truly without clothes as a woman might be “without ornament” and lack food for the day (cf. The Lord’s prayer) and any man among you say “Go away in peace-warmed up and satisfied” and will not give them the needs of the body what “benefit” or “profit” **HAN (as opposed to KHAN” Grace**”) is it. James is speaking about words with no practical meaning-so also faith that is without service dead (*as a body without the spirit*).

For a man says to you (a) “You have an existing faith and I have service-show me your faith without service and I will expound or demonstrate my faith to you from my acts of service.” (b) “You believe that God is one-you do beautiful-the demons are also believers and trembling”. (c) But do you wish to be intimately acquaint O feeble son of man-that faith that is without service is dead!” *The play on “Son of man” as used by Christ is significant. This is not utter condemnation but it tells us that such living falls far short of Christ’s.*

## **THE EXAMPLES OF ABRAHAM AND RAHAB 21-26**

(a) Was our Father Abraham not a man being justified from service when he placed **ASAK** his son Isaac on the alter? You see that his faith “aided” **SOA** or supported and maintained his deeds of service and from his deeds his faith was completed **GAMARA** or “fulfilled”. And the scripture was perfected or made entire which said “that Abraham believed in God and it was reckoned to him for righteousness and he was called the compassionate friend or lover of God. *Clearly James is arguing that faith is active when it works by love.* You see that from works of service a “Son of man” is justified and it is not from faith as a single factor **BELAHID**.

(b) Was it not also in this way that Rahab the Harlot was justified from deeds of service when she received freely the spies who penetrated and sent them off or put them out **NEPHAQ** (This verb carries novel meaning and literally supports an interpretation of love under its meanings “married” or “exempted from blame” “made to go”) by another way.

Just as the body without the spirit is dead so also faith without works of service is dead. Rahab acted in deep love for God and as the future spelt out for Salmon-one of the spies. So James is also saying without love faith is not perfect-in this he agrees with Paul.

### (3) THREE TENSES OF SALVATION

An active young Christian lady once traveled in a railway carriage with Bishop Westcott. She was an ardent Salvationist and queried the scholarly bishop “Are you saved, Sir?” He replied “Young woman, do you mean SOZON ESOZAN or ESOTHEN” Salvation is of God who first had it prepared and planned. On a glorious occasion we came into the good of it and meantime we are being kept in its secure joy and peace. So we find teachers who understand the “wind of the spirit and the authority of truth and we find those who under them are converted and those who proceed to live out the Christian life all represented in this chapter.

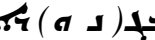
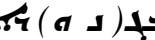
1-2 **IN GOD’S COVENANT** Do not many of you become teachers. **EPHREM** the Syrian speaks of **MALPHREN** as a “great master” or “doctor”. God is the ultimate judge of truth and to Him we answer. James notes that all of us stumble a lot but everyone who avoids swerving **SHARAI** or erring such a man is perfected or equipped

**GAMER** and can serve his whole body(*perhaps in the church sense*).

3. For behold we impose **RAMER** bit & bridle **PAGODA** in the mouths of horses and they submit **SHUABEDA** humbly or as slaves to us.

4. Also “fortified” or “spacious/extensive” **USHUNOTHA** “ships” [cf “Pleiades”] **AILEPHA** as by navigation heaven and earth were linked- these are steered **DABAR** [literally “led like lambs”] by the wind and turned **NEPHAQ** by a hard **QASHIA** hard wood **QISHA** wherever the will of the driver **DABER** [literally “ploughman of the sea”] wishes.

5. Also in this way the tongue is a small “member” or “organ” and it has authority [literally a “sultanate”]; also a small fire kindles **AIQOD** or consumes a great forest.

6. And the tongue is a fire and is to a world of sin exactly like a jungle thicket-and that tongue when it lives in the house of the members (of the body) defiles or fouls and contaminates **CATHAM** the whole body and kindles or consumes the enlarging or spreading **SHARABATH** generation “stream” **YABEL** which runs on as racing horses **RAHAFIN** and also as wheels burning with fire is [the tongue] *There is a useful note in Bauscher’s rendering that cites the Dead Sea Qumran Habakkuk script to show how “Gehenna” entered in place of “fire”.*  The  became j by Greek scribal eye error and the Greek modified the Aramaic original. James is not speaking of the concept of judgment at all contextually but of the devastating insurgency of word power.

7. For all nature **KAYENA** of animal and bird and crawling life of sea and land are made servants by human nature. *John is showing one nature subdues another. Thus the nature of Christ in us is deemed to be overwhelmingly stronger.*

8. *But the tongue of man is not able to be subjugated* **CABASH**. It is full of the lethal poison **SUME** of death.

9. With it we bless the Lord and Father and with it we curse the children of men who are made servants in the image of Eloha. *It is of interest that the word “made” and the word “serve” are one and the same. Thus God identifies His highest likeness as servanthood!*

10. And separately **MANEH** from the mouth proceeds blessing and cursing- No and No my brothers-these things should not thus be visited or performed **SATHER**

11. Also in this way is it possible that from one single spring sweet **HALIA** and bitter **MARIRA** waters will go out?

12. Or what fig tree is able my brother to yield or serve up olives or what vine figs? In this way also salt waters cannot be invented or made sweet. *The OT shows in 2 Kings 2.20 that a bowl of salt healed the waters-but it was in old time impossible to desalinate and still a spring is of one sort or other.*

13. **CONVERSION** Who is wise and instructed among you let him demonstrate or publish **HOA** his works of service in a changed or converted or transformed **HOPHECA** beautiful life in wisdom and meekness.

14. But if there is envy and bitterness in you or contention in your hearts do not be inflated with pride **HATHAR** against the truth of the faith **QOSHTHA** and disavow it.

15. Because this wisdom does not descend from above but descends and is earthly from contrivance and schemes of the soul and from demons.

16. For there is precisely envy contention and also disorder chaos confusion or disturbance there and everything of evil.

17. **CONTINUANCE** But wisdom that is from above is(a) pure (in the sense of “separate”)and(b) **full of peace** and (c)meek and (d)listens and (e)filled with compassion and the (f)fruit of goodness and (g)without division –and(h) does not accept people for their rank or accept faces.

18. The fruits of righteousness are being sown by those aiding **AILIN** the working or making of peace. *There are three participial terms in a sequence –so the sowers are aiding God the Lord and are “serving” peace.*

#### (4) SAVED TO SERVE

Jesus characterized His lifestyle as one of service. He said “The Son of man came not to be ministered unto but to serve” Matthew 20.28 & Mark 10.45.

1. From precisely where is close contention and quarrelling or dispute among you? Is it not from longings and appetites **GIGOTHA** which encounter one another among your members?

2. You are *allured* **MATHRAGRAG** and do there not exist **SLAYERS** attached to you? *This is put we must notice as a question but it is a very deeply probing question! James falls short of judging! You are annoying and troublesome TANIN when there is nothing in your hands and you are forceful and you are engaging in strife or battle but you have nothing because you do not ask in prayer SHAAL.*

3. You ask and do not receive because you request the evil precisely that your lusts may be supported **TARSI**

4. You **ADULTERERS** do you not know that the love or magnetism **REHEMOTAH** of this age or life –that is “*the husband of accusation*” or “hostility” **BAALDABOTHA** against God. Whoever therefore decides to be *drawn* as a friend **REHEMA** (**REHEM** has the metaphorical meaning “magnetism” in Aramaic) to the world –this person is hostile to God. *The compassionate love of Jesus was magnetic but the world is also magnetic. We speak of being drawn to a person. This is what it was like during Jesus life and ministry in Galilee. James follows John the Baptist and Jesus in*

*applying this one charge and we cannot exonerate him for being absolutely direct and placing an accusation at the door of the Jewish people who are dispersed. The dispersion and Christians among them were very open to falling into the world's ways. This charge urges that they replaced "service" by being drawn to a counter culture.*

5. Or do you perhaps hope in "combing over" **SARIQAITH** that the scriptures say that the spirit that abides within us delights in strife or provocative zeal? *James is saying that "You won't get strife or provocation to conflict in the bible!" This is another danger-Striving and arguing not serving.*

6. But then our Lord gives us more grace **TIBOTHA** because He said that "God humbles the proud and gives grace to the humble."(cf Lk.14.11 & 18.14-the humble will be exalted the proud brought low. This expression is also part of the magnificat-and comes from the Lord's mother.) *This again is a further danger-that of Satan himself-walking in pride.*

7. Therefore serve God and rise against Satan and he will escape avoid or flee from **ARAQ** you.

8. Draw close **QEREB LITH** to God and He will draw near to you (plural). Clean your hands **O SINNERS** sanctify your hearts you **WAVERING DOUBTING** souls.

9. Let yourselves have become humble and be ones who have made your lamentation and let your laughter be converted to mourning and you joy to sorrow or melancholy **EQETHA**.

10. Humble you [**MACAC** "lower your eyes" or "prostrate you"] before Marya and He will raise you (plural) up.

11. You should not or will not be those who talk or speak against one another, my **brothers**, for he who speaks against his brother or judges his brother speaks against the written law **NAMUSA** [*Five references to the written law appear to be transliterations of the Greek NOMOS but NAMUSA is the*



*Aramaic whereas the Hebrew is TORAH]* and judges the written law and if you judge the written law you are not a servant of the written law but its judge.

12. He is one only that devised the written law and the judgment who is able to give life and to destroy but who are you who are judging your neighbour? *This problem of hating and judging is yet another way to prejudice genuine service.*

13. But what shall we say also about those who are saying “Today or tomorrow we shall “go away” or leave for a city – there is where we shall do work for one year and we shall have earned wages [Hithpael **MATHHAGARININ** and win profits. *Worship of Mammon is next attacked –it runs clean counter to service-it is totally self-seeking.*

14. But they do not know what tomorrow is. [*The word “what!” is also used of “manna” by the Lord. Will He pour down the manna blessing tomorrow?* For what are our lives but only a vapour or exhalation **LAHOG** and rapidly or swiftly it has been and vanishes or is “eclipsed” **AMOPOA**

15. Because of that they should say “If the Lord wills we will live and we will be doing this or that.”

16. They brag **HOTHAR** in their pride –all boasting like this is evil. *The Aramaic is speaking in the third person of rich business persons not those addressed in the epistle. The Greek on the other hand uses the second person incriminating persons in the church.*

17. Whoever knows what is “good” fair” “favourable” “kind” or “precious” **TOBOTH**A and does not do it-to him it is sin. *This definition suggests that James is encouraging the church to ask itself questions rather than judging the church-i.e. falling into his own trap!*

## (5) THE MEANS OF SALVATION

The singularity of *the way* of salvation is implied in 5.19 but nowhere declared or expounded as in Paul's Romans.

Curiously James in his penultimate verse notes the absolute primacy of "the Way" which accords to Jesus the sole mediatorial role of Saviour of the world. His purpose in writing appears however to be to preserve as much of the solidarity of Christianity and Jewish national identity as possible whilst remaining fundamentally true to Marya-the Lord as Messiah and King.

1. O rich men, groan and weep as for that which is dead for the horrors that are coming upon you...
2. Your riches have been consumed or destroyed **HABAL** *speaks of conception and travail-James sees it as a market collapse-a travail-as famine and unrest took their toll at home. Your costly cottons or outfits MANA [Many Jews were historically "tailors"] are eaten by moths.*
3. Your gold and silver are grown dull with lack lustre **SHAKHTH**-*Jews retained possessions when times were hard in the form of gold but there was such a loss of peace and such turmoil that it was not being traded. The lack luster should be a witness against you. A corrosion will go on to eat your very flesh. You have collected or got together a total of fire for yourselves for the latter days. In this case older Jews are stacking up NORAH or "conflagration". This is highly prophetic for it was exactly what happened to Jerusalem-it went up in flames. James could see it coming.*
4. Behold the first installment of wages **AGARA** of the hard labouring reapers who reaped your land which you swindled or calumniated about calls out and the call of the reapers has come up to the ears of Yahweh of Sabaoth. *According to Thayer Aramaic proper nouns are found transliterated 200 times in the Greek NT.*

5. You have perfumed, feasters, living soft style **BESEM** for on earth you have been indulgent greedy **LAAB** and you have nourished **TARSI** your bodies as (cattle) for slaughter. *The word selection runs with the catastrophe ahead-when many thousands would die in Jerusalem.*

6. And you have declared guilty and murdered the Righteous One and He has not stood up to appeal or impeach you **QABAL**

7. You then **my brothers**[*one of 15 references which may seem to blur the distinction between Christian and Jew but not so for such brothers must hold the faith of our Lord as we see on closer study -cf 1.1, 16, 19/ 2.1,5, 14/ 3.1,10,12/ 4.11/5.7,9,10,12,19.* be **long of spirit** until the coming of Marya exactly like the farmer who waits for the valuable crops of the ground and is **long of spirit** over them until the time when He receives in a friendly manner *or as communion NASAB* the former and latter rains. *Just as the body of our Lord had to be born and later His blood shed so Pentecost had to occur and latter day "outpouring" before the Lord would come. James in Acts speaks of David's tent being re-erected after the dispersion so it appears clear James has a well drafted eschatology.*

8. In this way also you should be **long of spirit** and make firm or vote assent to it in your hearts for the coming of our Lord is near. *Each Christian is urged to commit to desiring the day whilst being patient too.*

9. And do not sigh or groan **TENAKHTH** one against another my brothers lest you be judged for the judge rises before the gate. *James has encouraged the brothers not to speak above each other or groan about each other and he will encourage them to confess their faults to each other and pray for each other (5.16).*

10. My brothers take for yourselves the example of the prophets for **length of spirit** (*patience*) in your afflictions—those prophets that spoke in the name of Marya (*Adonai*)

11. For behold we freely give our blessing or praise to them who have endured. You have heard of the patience

**MESIBARNOTHA** [*The long word links with the midday sun and enduring heat*] of Job and you have seen the end

**HARETHA** (*literally “high stern”*) that Marya (*Adonai*) made for him because Marya is merciful and caring or overshadowing /guarding/defending.

12. But above all my brothers do not be those who raise your right hand in vow neither by heaven or earth or in another oath **MOMOTHA** [*agreement confirmed by oath*] but let your word be “Yes, yes!” and “No, no!” lest you be condemned under legal judgment.

13. And if any of you shall suffer in debt or death let him be praying and if he is rejoicing let him be singing **MIZMORS**. *The psalms instanced speak of the full spectrum of grace and are 55 in number. I have produced a devotional based on these psalms and it is an especially profitable intimate experience with the Lord to use them in meditation. They seem to have been the basis of James’ devotional exercises.*

14. And if anyone is ill let him call for the elders of the church and let them kneel in prayer over him **NAZAL** and anoint him from oil in the name of our Marya.

15. The inclining prayer of faith or the community of faith **HIMANOTHA** restores the one who is ineffectual losing strength and our Marya raises him up and if sins were committed by him they will have been forgiven.

16. But then you are to be ones who confess your foolishness / going astray / folly **SAKLUTHA** one to another and you are to be ones that pray one for another to be healed for great is the power of humble inclining prayer that a

righteous man prays on his own. *The context is one of constant relationship with God. It is not one off miracle in a bottle type of prayer.*

17. Elijah also was a son of man who felt suffering or care and anxiety **HASHUSHA** [*sadness sorrow pity HASH*] exactly like us and he inclined to pray that the rain would not descend on the land and it did not rain down for three years and six months.

18. And finally **TUB** he prayed and the skies gave rain and the land gave its fruits.

19. My brothers if a man from among you will stray from the Christian Way of truth **QOSETHA** (*as distinct form the truth as in Jesus SHARIRA*) and a man turns him around or converts him from his error

20. Let him be aware that he who restores or converts as to **life and doctrine** a sinner from the error of his way revives his soul from death and expunges or cancels (cf v.16) a host of his sins. *It is not to be assumed that James is speaking about salvation conferred by a Christian leader or churchman. Restoration HAPAN* can indeed owe a lot to caring fellow believers and revival of truth in the mind of a careless believer is also a benefit of fellowship. It would appear **MUHIRA** and **HUEA** life-giving need to be understood in isolation here and not as the same thing. The restoration from death equally may be a consequence of renewed fullness of faith but quite unrelated to eternal life. Where the “Way” involves neither the turning of one who has no past commitment to Christ nor knowledge of the way truly salvation in all its fullness is of the essence.

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*Westgate 2016-7*

*Albion Bible Classics No.20*