

James 2

Js. 2:1 My Yisraelite brothers, have not the emunah in our Master gauvh ha Moshiach, the Master of tifereth, with partiality. 2 For if there comes into your synagogue a man with a gold ring, in costly apparel, and there comes in also a poor man in soiled clothing; 3 And you show favor to him that wears the beautiful clothing, and say to him, Sit here in a tov place; and say to the poor, Stand over there, or sit here under my footstool: 4 Are you not then being partial among yourselves, and have become shophtim with evil thoughts?

Our faith is tested by its response to societal distinctions!
Don't compromise the faith by having respect of persons. In the LXX respect of persons means to 'lift up face'.

Today we live in a Marxist, Socialist society with a veneer of Western democracy, where many of the rich and working class, including the corporations they founded are handicapped and hamstrung enabling the voting Marxist revolutionaries to loot and plunder through every fraudulent means possible!

And herein lies the truth, the superrich governmental bureaucrats don't want the poorer working class churning the gears of industry, they want them to be *dependent, disillusioned, democrats* that will further the goals of the global elite - *dependent, begging for a bowl of porridge at the poles!*

5 Listen carefully, my beloved Yisraelite brothers, Has not vuvh chosen the poor of this world rich in emunah, and heirs of the malchut which He has promised to them that love Him? 6 But you have despised the poor. 5 Is it not rich men that oppress you, and drag you before their bema of mishpat? 7 Do they not blaspheme that worthy Name by which you are called?

The way the rich were treating the community of faith was the same way that S.a.tan is ruling over his subjects - exploitation of the poor and needy - today they're exploited with government handouts procuring their vote for the *democratic party of dependance*.

In Yaakov's day the rich were using the courts to exploit the poor.

8 If you fulfill the royal Torah according to the Katuv, You shall love your neighbor as yourself; you will do well:

'The royal law, according the scripture'. Royal is kingly, the Greek word order points us to exactly where Yaakov is referencing, "a law ye are fulfilling royally or kingly." The only Torah that was Malki - kingly in respect to person_S not a person fulfilling it was prior to Ex 24:12! **Ex 19:6 And you shall be to Me a malchut of Kohanim, and a kadosh nation.** Kingdom Torah! The Greek word order establishes that the background for Yaakov's teaching is the Book of the Covenant which provided the Torah's true standard

of righteousness as lived by the Patriarchs and made anew by Yahusha death and ratification of the Malki-Tzedik priesthoods royal law - covenant torah - Gen 1:1 - Ex 24:11 the impending change of Gen 49 brought about by the Melech ha Melechim. 'The royal law' extends beyond the Book of the Law, it's 'new' in it's ability to work from the inside out just as the Master works on the redeemed individual - from the inside out!

9 But if you show partiality among men, you commit sin, and are convicted by the Torah as transgressors. 10 For whosoever shall keep the entire Torah, and yet offend in one point, he is guilty of all. 11 For He that said, Do not commit adultery, said also, Do not kill. Now even if you commit no adultery, yet if you kill, you have become a transgressor of the Torah.

You can't pick and choose which commandments of Torah apply! It's either, as written in Timothy, '*rightly divide the word of Torah*' between covenant and non covenant - Book of the Covenant - Book of the Law. Or its an undivided whole! But in each case you're fully obligated to observe the '*all*' within!

12 So act, and do, as those that shall be judged by the Torah of liberty. 13 For He shall have mishpat without rachamim to him that has shown no rachamim; for you exalt yourselves by desiring rachamim instead of mishpat.

RSV: chose to render, '*dia nomou eleutherias*' which should be translated, '*by the law of liberty*', as, '**UNDER THE LAW OF LIBERTY.**'

This is willful defiant sin - they know what they're doing, because if '*under the law of liberty*' was true we'd find, '*hupo [ton] nomon te's eleutherias*' - but we don't do we! They supplant and replace the rightful place of covenant torah in the hearts and minds of born again believers for a syncretized pagan faith that's powerless to free you from the shackles of this world order!

The correct view of '*under the law,*' in contrast to '*under grace,*' is the change brought about by the death of Messiah from '*under the Book of the Law,*' and a return to being covered, '*under the Book of the Covenant*' - New Covenant Malki-tzedik Torah!

"*Law of liberty*" what's this '*law of liberty*?' This is a particular expression, and it's found only here and in 1:25 and it refers to the teaching and instruction of יהוה that sets a person at liberty from curses and condemnation that are contained within the Book of the Law!

The Book of the Covenant is made anew and is what liberates Israel **NOT** from '*being under the law*' as a whole as the Institutionalized Church would have you believe - leaving you stranded and lawless outside of covenant fidelity.....but it liberates you from the imposed not agreed to Book of the Law thereby providing you the freedom from the Levitical interpretation of the Book of the Law - the schoolmaster and tutor!

What many fail to realize is the seriousness of this, because the future judgment will be on the basis of conformity to the Book the Covenant Torah - the Torah that Messiah has established thru his death penalty payment - not conformity to the Rabbinic Messianic hybrid of Torah!

V.12 So act, and do, as those that shall be judged by the Torah of liberty. 'Law of Liberty'

Mishle 7:21 With her many words she caused him to yield, with the flattering of her lips she seduces him. 22 He goes after her immediately, as an ox goes to the slaughter, or as a fool to the correction of the prison; 23 Until a dart strikes through his liver; as a bird rushing to the trap that did not know it would take his chayim.

2:14 What does it profit, my Yisraelite brothers, if a man says he has emunah, and has not mitzvoth? Can emunah save him? 15 If a brother, or sister is naked, and destitute of daily food, 16 And one of you says to them, Depart in shalom, may you be warm and filled; but you give them not those things that are needful to the body; what use is it? 17 Even so emunah, if it has not mitzvoth, is dead, being alone.

Faith is tested by its production of works. Are Yaakov and Shaul in conflict here? Luther and the Institutionalized Church would have you believe so. But it's not an issue of contradiction but rather of contrasts in five particular areas:

- I. The situation: Shaul was speaking on *the way of being justified* and he was *countering legalism*. Yaakov is speaking on *the life of the justified* and is *countering lawlessness*.
- II. The meaning of the term '*works*': For Shaul it was the works of the Book of the Law (Gal 3:10). For Yaakov, the works of faith and love.
- III. The meaning of '*justification*'. For Shaul it means acquittal, a legal Roman term - forensic in nature , for Yaakov it means vindication, the justification of one's profession of faith - to lay claim to faith you must justify it - demonstrate some works!
- IV. The '*intention*': Shaul was contrasting two opposing ways of salvation: salvation by works or salvation by grace through faith. Yaakov intent was to contrast two kinds of faith; a living faith and a dead faith.
- V. The '*place*' of works: Shaul argues against works as a means of justification and Yaakov argues in favor of works in the lives of those who are already justified!

Six distinctions within the homily of Yaakov:

- I. Yaakov is not salvation orientated - theological - it's 'boots on the ground' - orientated toward good works.
- II. With Shaul the antithesis is between faith and works. With Yaakov it's between dead faith and living faith.

- III. Yaakov is geared toward a practical purpose. Shall is geared toward a theological-doxtrinal purpose
- IV. For Yaakov a faith that saves is a faith that works.
- V. For Yaakov a living faith authenticates itself in the production of works and those works are defined in (2:8,12) as Malki-Tzedik Book of the Covenant Torah! *Royal Torah, a setting one at Torah liberty!*
- VI. Faith and works are two opposing element insofar as the means to salvation but they're both involved in salvation....it's about the order....faith first-the means of salvation....works second-the evidence of salvation (Matt 7:21).

18 Yes, a man may say, You have emunah, and I have mitzvoth: show me your emunah without your mitzvoth, and I will show you my emunah by my mitzvoth. 19 You believe that there is tvkt Echad; you do well: the shedim also believe, and tremble.

Believing that Elohim is One proves nothing!

Having a correct theology has no practical value if it doesn't produce works. Believing in the One True Elohim isn't enough! Faith without works is barren!

The existence of faith can't be proven without works because faith itself is intangible, invisible, not something seen.

Ex 5:2 And Pharaoh said, 'who is יהוה that I should obey His voice to let Israel go? I do not know יהוה, nor will I let Israel go!

Even Pharaoh understood that knowing equates to obeying (Matt 7:21).

Pharaoh confessed that he was a sinner and declared YHWH's righteousness! Confessing sin and declaring the True Name of יהוה as righteous!

Ex 9:27 And Pharaoh sent, and called for Moshe and Aharon, and said to them, I have sinned this time: יהוה is tzadik, and my people and I are wicked.

Pharaoh even asked to be forgiven of sin.....but only once....he want the, 'one time deal!' He wanted 'the get out of death free card' that's all! The Institutionalized Church is preaching the faith of Pharaoh - the gospel of Pharaoh

Ex 10:16: Then Pharaoh called for Moshe and Aharon in haste; and he said, I have sinned against יהוה your Elohim, and against you. 17 Now, therefore, forgive my sin only this once, and make tefillah to vuvh your Elohim, that He may take away from me this death.

What's the one thing Pharaoh could not do? The one thing that would authenticate his faith? Obey...produce works! Works substantiate the claim of faith!

**20 But will you know, O vain man, 14 that emunah without mitzvoth is dead?
21 Was not Avraham our abba 15 made tzadik by mitzvoth, when he had offered
Yitzchak his son upon the altar?**

**22 Do you see how emunah worked with his mitzvoth, and by mitzvoth was his
emunah made perfect? 23 And the Katuv was fulfilled which said, Avraham
believed vuvh, and it was counted to him for tzedakah: and he was called the
chaver of vuvh.**

Avraham was already a believer in Gen. 12 - the inception point of the Malki Tzedik Covenant, meaning his justification was then verified by יהוה, when?.....Gen.15 - The covenant between the pieces! Demonstrating what? That salvation is wrapped up within the covenants of promise, the only way to access those covenants of promise is by faith in the Son's death penalty payment of Gen.15 which will lead into the production of the covenant works of Malki-Tzedik Torah contained in the fulness of Gen. 12.

Reverse thread of Avriham Avinu because the covenant was broken. Gen. 12 >15 for Avraham, Gen.15>12 for us!

Js. 2:24 You see then how that by mitzvoth a man is made tzadik, and not by emunah only.

25 Likewise also was not Rachav the harlot made tzadik by mitzvoth, when she had received the spies, and had sent them out another way?

True faith, I mean the kind of faith that will find you in the hall of faith, led Rahab to *an act of treason* against her own people, the Canaanites of Jericho!

V.25 is a sobering verse for sobering days, Rahab finds herself in the Hall of Faith because she committed treason against *diabolical despots - delivering the disciples of Joshua from destruction.*

26 For as the body without the ruach is dead, so emunah without mitzvoth is dead also.

Fema coffins or shepherded to safety by the Ruach!