

**Js. 5:1 Come now, you rich men, weep and howl for your miseries that shall come upon you. 2 Your riches are corrupted, and your garments are moth-eaten. 3 Your gold and silver is tarnished; and their rust shall be a witness against you, and shall eat your flesh, as it was fire. You have stored up treasure together for the *yamim acharonim*.**

The prosperous Sadducees and chief priests are oppressing the followers of the Malki-Tzedik. Their miseries will soon be returned to them one hundred fold and destroy their wealth and priestly way of life (70C.E - the first installment of His general judgment on humanity would be the end of the then-known Jewish world).

Tarnishing gold and silver through non use will function as an adversarial witness against them.

**4 Behold, the wages of the laborers who have reaped your fields, that you hold back by fraud, cries: and the cries of those who have reaped have entered into the ears of the Master *vuvh tzevaoth*.**

'Lord of Saboath' - 'Adonai Tzevoath' - the 'Master of Legions' - in military and regal splendor - always ruling, yet at times He directly intervenes to secure His own victory and ensure the salvation of His Tzadiks.

**5 You have lived in pleasure on the earth, and been in luxury; you have nourished your *levavot*, as in a day of slaughter. 6 You have condemned and killed the *tzadik* one; and he does not resist you.**

The rich who've gorged themselves at the expense of the poor are depicted as *food for the fowl and beasties at the monstrous eschatological feast of judgement!*

Three areas where the rich are found guilty:

- I. profiteers defrauding their day laborers (Lev 19:13, Deut 24:14, Jer 22:13, Mal 3:5). *These laborers lived hand to mouth*. . . .the hire itself cries out, the capital itself begins crying out for vengeance (blood, stones, trees all have a voice) and their cries reach the Master Saboath - the cry of the oppressed to יהוה. *Saboath*: only place used by a writer himself in the New Testament, it means 'Hosts' - a Jewish author addressing a Jewish audience. Rom 9:29 quoting Isa. 1:9 'Saboath'.
- II. Living a luxurious life at the expense of the poor - three charges: **1.** "You have lived in pleasure on the earth, and been in luxury." Their self-indulgence has fattened them up like calves for the day of slaughter (70C.E), their lives have been lived for 'the now' without any thought of the eschatological future! **2.** They 'have been in luxury.' The concept of wastefulness to their self-indulgence. **3.** 'You have nourished your hearts, as in the day of slaughter.' Their inner man has become fattened just as their outer man has become softened that he'll be unable to put up fight or flight!

III. Violence: *'You have condemned and killed the tzadik one.'* Judicial murder. *'Katadikazō phoneuō ho hē to dikaios ou.'* *'Righteous one'* can be taken in one of two ways: **1.** Messiah, if used in a singular fashion (the rich religious rulers killed Yahusha and He didn't resist them) Acts 3:14, 7:52, 9:17, 22:14 - *tzadik/dikaios*. If this is the case, then we find high Christology slipped in here that would build upon the Yom יהוה traditions that were circulating in the midst of the First Century! **2.** Righteous as a class of people (believers) The rich have oppressed the followers of Yahusha and they have't resisted persecution - *because they cannot* - they're helpless in the face of cruel injustice!

For these three sins the rich will fall under the heavy anvil of the 70 C.E judgment.

**7 Be patient therefore, Yisraelite brothers, to the coming/parousia of the Master/'Kurios' vuvh. Behold, the farmer waits for the precious fruit of the earth, and has great patience for it, until it receives the early and latter-rain. 8 You also be patient; establish your levavot: for the coming/parousia of the Master draws near.**

*Kurios יהוה*: Torot of first mention: Gen 15:8 the coming of Kurios/Adonay יהוה at the Malki-Tzedik covenant of the pieces. Kurios emphasizes Yahusha as the fulfiller of the death penalty, bringing salvation and deliverance to the tzadik's whilst bringing judgement upon their oppressors!

V.8 *'establish'* you lev/ heart. Gk:*stērizō*/ Heb:*nāthan*. יהוה will always strengthen whatever is in your heart.

**9 Grumble not one against another, Yisraelite brothers, lest you be condemned: behold, the Shophet stands before the door.**

**Rev 3:20 Behold I stand at the door and knock, if anyone hears my voice and opens the door I will come into him and and 'have a covenant confirming meal' 'dine/sup' with him.** Rev 19:7 is the marriage and V.9 is the marriage supper of the lamb/ 'the sup' or covenant confirming meal.... because you heeded the covenant calling voice from the mountain! Rev 3.20 *'come in and sup'* *'come in'* is the acceptance and *'the sup'* is the covenant confirming meal - *'the voice'* connects back to Ex 19.5 . *'My sheep hear my voice'* - *'the voice'* is the dedicated phrase of the covenant . 1Pet 2.9 'called by a voice.'

**10 Take, my Yisraelite brothers, the neviim, who have spoken in the Name of the Master vuvh, as our example of suffering, affliction, and of patience. 11 Behold, we count them blessed who endure.**

***You have heard of the patience of Iyov, and have seen the purpose of the Master vuvh; that the Master vuvh is full of pity, and full of tender rachamim.***

***12 But above all things, my Yisraelite brothers, swear not, neither by the shamayim, neither by the olam, neither by any other oath: but let your yes be yes; and your no be no; lest you fall into condemnation.***

**Oaths are forbidden and no obvious exceptions are indicated!** So what's going on here and in Matt 5:33, and what about the Torah allowing the taking of oaths in Lev. 19:12?

**Two opposing views, that are both in wrong:**

- I. The institutionalized Church sees no problem and offers no explanation to Yahusha in Matt 5:33 and His brother here in V.12 abolishing oath taking which was allowed in the Torah! This thinking is in-line, of course, with their, '*the law has been nailed to the cross*' theology, what do you expect?
- II. The Messianic movement rushes head long to defend the Torah position of oath taking and trips over itself as it rustles up obscure '*Aramaic*' translations and Greek word plays to make Yahusha's words and James's words say something that they don't!

Both views miss the Malki-Tzedik covenantal harmony that lies beneath the surface.

To grasp the truth we must be able to see that Yaakov is aligning himself with some of the most radical and counterorder wisdom of Yahusha - Yahusha's covenantal speech ethics! What do I mean? Yahusha is overruling Lev 19:12 and Yaakov is aware of it and reinforcing His words. But how can that be?

Oaths were fundamental to ancient covenant treaty making. By the time of the Levitical ruling of Lev 19:12 Israel had already broken the Book of the Covenant treaty with יהוה .....*had they not?*

So - Lev 19:12 is the '*added*' Book of the Law ordinance, the school master, not part of the fidelity Malki-tzedik Covenant. The Book of the Covenant Torah oath treaty of Gen. 15 had been broken along with all it's ordinances and promises. (יהוה can't break the original Gen. 12 oath treaty or Ps 110 oath treaty - both Malki-Tzedik). Lev 19:12's requirements are not a Book of the Covenant ordinance, they're for a fallen, guilty and adulterous nation under the Book of the Law!

Yahusha and Yaakov testify to the eschatological death penalty payment breaking in and cutting a New '*Book*' of the Covenant, completely different from the added, not agreed to Book of the Law - in that it's written on hearts will require no additional oaths to attest to it's truth as it's attached back by the Malki-Tzedik to the ever standing oath of Gen. 12! (Ps. 110 & Heb 6:16, 7:20).

So.....are Yahusha and Yaakov abolishing oaths? Yes! The torot of oaths in Lev 19.12. Are they abolishing Torah - No! they're redirecting us back to the higher Torah, the oath of Gen 12 - fidelity Torah!

**13 Is any among you afflicted? Let him make tefillah. Is any in tov mood? Let him sing from the Tehillim. 14 Is any sick among you? Let him call for the zâqên of the congregation; and let them make tefillah over him, anointing him with oil in the Name of vuvh: 15 And the tefillah of emunah shall save the sick, and vuvh shall raise him up; and if he has committed sins, they shall be forgiven him.**

**Conduct in prayer:** faith is tested by resorting to prayer in all circumstances. Three points to prayer:

- I. 'Suffering?' 'Let him pray.' Present tense = continually. Prayer isn't always going to remove the problem but it's the means of appropriating the grace needed to endure the suffering as well as obtaining the wisdom to sustain one in their trials.
- II. 'Joy': 'If you're joyful - the appropriate response is to sing praises!
- III. 'Sickness': 'without strength,' then let him call for the Shameshim of the assembly - the sick are to initiate the call. You must ask yourself why is Yaakov using, 'aleiphō' not 'chrisma.' 'Aleiphō' is the Septuagintal language of the anointing of the priest and Yaakov attributes it to believers in the High Priest. Why, if we're not a 'kingdom of priests and a holy nation?' (Olive oil not Crisco, anointing oil is medicinal, pastoral, sacramental and symbolic). It's the faith of the Kohaniem, not the faith of the sick one that reaches the Kohen Ha Gadol and He specifically, not the oil or the Kohaniem that performs the healing as rightful Kohen Ha Gadol.

**16 Confess your faults one to another, and make tefillah one for another, that you may be healed. The effectual fervent tefillot of a tzadik man is powerful accomplishing much.**

Calvin: 'I'm amazed at the folly of the paptists - or is it wickedness? Who attempt to extract their whispering confessional from this proof.'

**17 Eliyahu was a man subject to many emotions as we are, and he made tefillah earnestly that it would not rain: and it rained not on the earth for three years and six moons. 18 And he made tefillah again, and the shamayim gave rain, and the earth brought forth her fruit.**

**Purpose:** the prayer of the tzadik will accomplish great things even when you're surrounded by enemies and idolaters who would doubt your faith.

- 5:9 exhortation against grumbling builds on the earlier, 'judge not lest you be judged.'
- 5:12 exhortation about oaths builds on the previous discussion of taming the tongue.
- 5:19 rescuing the wayward believer builds upon warnings against friendship with the world in Js. 4. Eliyahu is the example to effective prayer, lyov is the example to patience and perseverance.

- Suffering should not retaliate upon oppressive persons.
- Endurance doesn't succumb under oppressive things.

**19 Yisraelite brothers, if any of you does stray from the emet, and one of you helps him make teshuvah; 20 Let him know, that he who turns the sinner from the error of his derech, shall save a being from death, and shall cover a multitude of sins.**

**Amein. ,,,,**

If one who's strayed returns to the truth there'll be results:

- I. *'He shall save his should from death.'* This speaks of physical death, sometimes יהוה will discipline by physical death.
- II. *'And he shall cover a multitude of sins.'* This does not mean that you sweep a repentants sins under the carpet. It means the repentant sinner has secured forgiveness Heb. *kâsâh/Gk.kaluptō*. The cloud by day in the wilderness was a *kâsâh/Gk.kaluptō* for Israel until the true *kâsâh/Gk.kaluptō* could come and pay the death penalty position and connect us back to Gen 12.