

**1 Yaakov, an eved of vuvh and the Master gauvh ha Moshiach to the twelve tribes who are scattered abroad among the nations in the galut. Shalom. 2 My Yisraelite brothers...**

**All 12 tribes** - reveals the majority of the so called 'Jews' were in fact the synagogue of S.a.tan, *'those who say they are Jews and are not'*.

If the real Jews had all returned in 520 BCE in the days of Ezra, as sacred history espouses then James would be addressing nine tribes still in dispersion, but recorded history reveals twelve tribes were still scattered outside Judea mid First Century!

### **The Sermon on the Mount background**

**V.2** get a proper perspective: ***count it all simcha when you fall into divers trials;*** (V.2 - Matt 5:10-12 *Blessed are those who are persecuted for tzedakah's sake: for theirs is the malchut ha shamayim. 11 Blessed are you, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for My sake.*)

This isn't talking about giving in to sin. The Greek word for 'fall' is used in Lk 10:30 where a man 'fell' among the thieves and was beaten until nearly dead - it wasn't something of his own making or choosing - he didn't fall into sin but he fell into circumstances unavoidably and unexpectedly - falling into a situation of outward trials.

'Diverse trials' in V.2 is speaking to the Malki-Tzedik- Joseph generation - because the Gk word 'poikilos' for 'diverse' is used in LXX Gen. 37:3 to describe the 'diverse' colours of the Malki-Tzedik - Joseph robe!

**V. 3** begins the six basic tests for proving our faith:

- I. faith will be tested in response to YHWH's word -Vs.19-27.
- II. faith will be tested in how it responds to societal gulfs.
- III. faith will be tested by its production.....production of works.
- IV. faith will be tested by its exercise of self control.
- V. faith will be tested by how it interacts with the world - its reaction to worldliness.
- VI. faith will be tested on how it turns to prayer in all things.

### **V.3 the five virtues of faith:**

- I. patience
- II. endurance
- III. fortitude
- IV. steadfastness
- V. perseverance

**V.3 Knowing this, that the trying (dokimion) of your emunah produces patience. 4 But let patience be a perfect (teleios), work, that you may be perfect and complete, wanting nothing.**

(V. 4 - Matt 5:48 *Therefore become perfect/teleios, even as your Abba who is in the shamayim is perfect/teleios,*).

*Perfect>Gk: teleios>Heb:tamim* which is tied directly to the priesthood and used to speak of the quality of the sacrifices. Yaakov is speaking as the Malki-Tzedik to the priesthood that they now are to be blameless or as Shaul said, 'live as sacrifices'.

*teleios - submitting to the will of יהוה in completion, maturity and perfection. Wholeness, undamaged, intact.*

**V.5 If any of you lack chochmah, let him ask of vuvh who gives to all men liberally, without reproach; and it shall be given to him.**(V.5- Matt 7:7 *Ask, and it shall be given you; seek, and you shall find; knock, and it shall be opened to you*).  
'The Fear of יהוה is the genesis of wisdom'....Prov. 9:10.

**LXX Mishle: 27:21 fire is the trial (dokimion) for silver and gold, and a man is tired (dokimazo).**

*Faith - Emunah - Lxx Pistis - fidelity, commitment. Yaakov's commitment to faith is what drives the whole homily.*

**V.6 But let him ask in emunah, nothing wavering. For he that wavers is like a wave of the sea driven with the wind and tossed. 7 For let not that man think that he shall receive anything from the Master vuvh. 8 A double minded 4 man 5 is unstable in all his ways.** 1Chr 12:33 & Psa 12:2 'a man with a heart within a heart.'

**V.9 Let the brother of low degree gilah in that he is exalted: (V.9-Matt 5:3 Blessed are the poor in ruach: for theirs is the malchut ha shamayim) 10 But the rich, in that he is made low: because as the flower of the grass he shall pass away. 11 For the sun is no sooner risen with a burning heat, so that it withers the grass, and the flower falls, and the pretty appearance of it perishes: so also shall the rich man fade away in the course of his chayim.**

The poor brother has the right to express proudly his spiritual wealth. יהוה does want some brethren to be poor, he uses poverty to test believers.

Wild flowers and their brief life in Eretz Israel - popping up at the end in the Aviv and burning away at the end of Iyar.

Yaakov's audience was poor and were in subjection to the rich, but when the rich did come into the household of 'the faith,' Yaakov was espousing they were no different than the poor because they would often be made low in their former socia-religious sphere.

**V.12 Blessed is the man that endures trials: for when he is tried, he shall receive the keter of chayim that vuvh has promised to those that love Him.** (V.12- Matt 7:14 ...narrow is the gate, and difficult is the way, that leads to chayim, and few there be that find it.).

'Crown of life' there are two words in Gk for crown, 'diadem' and 'stephanos.' The word 'diadem' means a crown of royalty and 'stephanos' is the crown of the overcomer - the crown - even at the cost of martyrdom - Steven - Rev 2:10.

**V.13 Let no man say when he is tempted, I am tempted by vuvh for vuvh cannot be tempted with evil, neither does He tempt any man....**

The origin of temptation: it doesn't come from יהוה ! יהוה is *untemptable!*

Matt 4 'the temptation of Christ.'

Tempt >Gk: peirazō >Heb: nâsâh > to test, to attempt: - adventure, assay, prove > Gen 22:1 יהוה 'tried/tested' Abraham!

**V.14 But every man 9 is tempted, when he is drawn away by his own desires, and is taken away. 15 Then when desire has conceived, it births sin: and sin, when it is spread, brings forth death. 16 Do not go astray, my beloved Yisraelite brothers.**

'Drawn away' - 'to be lured by the bait.' Different fish succumb to different bait! S.a.tan roams around seeking who he can bait....he knows what bait you desire...be vigilant. Desire-conception-sin-death.  
We stop the spread, by fleeing, repentance and confession! Sin will lead to YHWH's discipline which can result in physical death.

The family tree of sin needs to cut at it's root....desire.....three generations!

- Lust is the mother of sin and the grandmother of death.
- Lust-the sin nature is the grandmother, sin is the mother, and death the result of sin is the daughter.
- Lust, like the harlot, entices and seduces those desires.

How many believers are led astray concerning the true source of temptation?

It's all too easy to blame S.a.tan, demons, people, environment, circumstance and even childhood experiences, but reconciliation to יהוה will never come until we take full responsibility for our decisions that led to our fall in the first place - *how long do you want to remain in bondage?*

**V.17 Every tov gift and every perfect gift is from above, and comes down from the Abba of Lights, in whom there is no changing, nor shadows that turn.**

YHWH's light means there is no dimming in his Kedusha, which means He is totally incapable of being tempted with sin or to tempt man with sin!

**V.18 Of His own will He brought us forth with the Torah of emet, that we should be the bikkurim of His recreation.**

*Bikkurim/firstfruits/Gk: 'aparchē,' in the past was connected to the Levitical Priesthood, but here is applied to the followers, the priests of Malki-Tzedik.*

Why the priestly language attributed to believers if no Malki-Tzedik priesthood exists?

This verse is again, one amongst many that shows that believers in Yahusha, being first fruits, are by extension to be associated with a priestly class and calling (*1 Pet. 2:5 isn't the isolated text that some would like to make it out to be.*)

**V.19 So then, my beloved Yisraelite brothers, let every man be swift to hear, slow to speak, and slow to anger: 20 For the wrath of man does not bring about the tzedakah of vuvh.**(V.20- Matt 5:22 *And I say to you, That whoever is angry with his brother without a cause shall be in danger of the mishpat: and whoever shall say to his brother, Raca, you degenerate imbecile, shall be in danger of the Sanhedrin: but whoever shall say, You halfwit, shall be in danger of Gei-Hinnom fire).*

Don't speak rashly or unreasonably. We need to take pause before speaking.

**3 things. V.19:**

- I. *'Be swift to Shema'* the Word of יהוה. Shama > to bring into oneself, to assimilate > a readiness, eagerness and ability to do.
- II. *'Be slow to speak,'* we have to allow time to fully comprehend what's being taught so we can fully apprehend what's being taught. Totally and thoughtfully evaluate what's being heard. (Malki-Tzedik rebuttals).
- III. *'Slow to wrath,'* how many become angry and resentful of you when you start showing them verses on how יהוה has called us to live? Those stuck within the Institutionalized Church are some of the worst at harboring resentful feelings over the Word and what it demands.

**V.21 The prerequisites to receiving the word for discipleship: 21 Therefore lay aside all filthiness and the multitude of evils, and receive with meekness the implanted word, which is able to save your beings.**

The Word of יהוה is a seed. We must receive it. How do we do that? By putting asunder all filthiness and overflow of wickedness. The Word of יהוה will not grow in a polluted pietre dish! Whatever is morally defiling must be stripped off.

Receiving the Word isn't enough, it must be followed by active obedience and practice. True believers submit to the words authority and comply with all its requirements, it's our reasonable service.

**V.22 But be doers of the Torah, and not hearers only deceiving yourselves.**  
(V.22- Matt 7:24-26 *Leave your gift before the altar, and go your way; first be reconciled to your brother, and then come and offer your gift.....*) **23 For if any be a hearer of the Torah, and not a doer, he is like a man beholding his natural face in a mirror: 24 For he sees himself, and goes away, and immediately forgets what type of man he was.**

'Natural face' we need to behold our 'genesis face' see our imperfections and return to our Genesis covenant!

In contrast the doer lays the mirror down and studies it trying to expose all his blemishes so he can address them through the word as he looks into the 'perfect law', 'the law of liberty.'

*What is this law of liberty? In context and the language bears this up it's the 'Genesis face' where Abraham's face met יהוה and was brought into the covenant 'law of liberty'.*

The Word of יהוה is the 'genesis mirror' that shows the 'genesis face' that leads you back to the 'genesis law of liberty' - the Malki-Tzedik covenant adherents are the doers of the Word!

**V.25 But whoever looks into the perfect law of liberty and continues in it, he will not be a forgetful hearer, but a doer of the mitzvoth; this man shall be blessed in his mitzvoth.**

יהוה freed Israel from its bondage in Egypt to give them the Book of the Covenant, so that they would be free and blessed.

It was only later after they were unfaithful restrictions - the school master and curses were put upon Israel - thus the, 'Torah of liberty' identified, can be non other than Book of the Covenant Torah!

'Law of liberty' is the, 'perfect law' spoken by Yaakov, given by יהוה in order to safeguard the freedom He secured for Israel.

Book of the Covenant Torah safeguards our liberty, protects us from enslavement to men's doctrines and dogmas!

Once divorced from Book of the Covenant Torah (Ex 32) any law bears children unto bondage (Gal 4:24) until the Ruach of regeneration is imparted with bringing about of the New Covenant Torah spanning back to the Book of the Covenant at Ex. 24.

***26 If any man among you seems to be an eved of the Master, and controls not his tongue, he deceives his own lev, and this man's service is in vain.***

***27 Pure and undefiled service to Abba vuvh is this: to visit the fatherless and widows in their affliction, and to keep himself unspotted from the olam hazeh.***