

# Ya'qob: The Letter Of The Delegate Ya'qob

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Amplified English

*For The Torah Of Liberty And Freedom*

# The Letter Of Ya'qob, The Delegate

## Chapter 1 Greetings

Ya'qob, servant, slave and attendant of God and Sovereign Master, Messiah Yahushua, to the twelve tribes and clans that are in the Dispersion, those that are scattered and dispersed throughout the Gentile nations and races: Greetings and salutations! Think and consider, seem and deem, reckon and regard all of it, individually and collectively, to be an occasion for joy and gladness, happiness and delight, my brothers and fellow brethren, whenever, as long as and as soon as any of you may be encompassed and involved in, experience and encounter, fall and sink into, meet and are overtaken by various and diverse, intricate and complex, difficult and abstruse, manifold and unstable, foreign and alien, new and unheard of, out of place and unknown trails and temptations, tests and enticements, examinations, scrutinises and ordeals to prove, determine and ascertain *your* genuineness, behavioural response and character, knowing and understanding, perceiving and realising, noticing and discerning, discovering and observing, experiencing and ascertaining, being aware of and comprehending, learning and distinguishing, judging and thinking, acknowledging and recognising that concerning this, the tested and proved evidence and genuineness, trustworthiness and reliability of your trust and reliance, obedience and confidence, certainty and guarantee, assurance and dependence *in the Supreme One* thoroughly performs and accomplishes, achieves and produces, brings about and results in, completes and acquires, earns and gains consistency and steadfast endurance, cheerful loyalty and load carrying capability, perseverance and patience. And let consistency and steadfast endurance, cheerful loyalty and load carrying capability, perseverance and patience have and hold, acquire and receive, own and possess its full and complete, perfect and whole, successful and developed, genuine and true, finished and established effect and work, product and result, so that and in order that all of you may be and exist as full and complete, perfect and whole, successful and developed, genuine and true, established and valid, morally intact and sound, spiritually undamaged and blameless, being inferior and lacking, needy and destitute, left behind and falling short in, by and with nothing.

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## Do Not Doubt When Asking Of God

Now, if certain people among you are inferior of and lack, need and are destitute of, falling behind and are left short of wisdom and intelligence, knowledge and insight, let them ask and beg, call for and crave, desire and require, inquire and request, demand and plead *for it* from God, He who simply and openly, wholeheartedly and generously, unambiguously and uprightly gives and grants, supplies and furnishes, bestows and delivers, commits and permits, extends and presents to everyone, individually and collectively, without reserve or ulterior motives and without reproach or grumbling, shame or complaining, charge or reviling, reprimanding or upbraiding, and it will be given and granted, supplied and furnished, bestowed and delivered, committed and permitted, extended and presented to him. But nevertheless, let them ask and beg, call for and crave, desire and require, inquire and request, demand and plead *for it* in, by and with trust and reliance, obedience and confidence, certainty and guarantee, assurance and dependence *in the Supreme One* without separation or sundering, distinction or doubting, hesitation or wavering, debate or taking issue with, disputing or evaluation of *His ability to answer*, for the reason that the one who separates or sunders, discerns or doubts, hesitates or wavers, debates or takes issue with, disputes or evaluates *His ability to answer* has resembled and is like a wave of the sea, being agitated and moved, driven and tossed to and fro, fanned and blown about by the wind. For this reason, that man and human being must not suppose or expect, imagine or presume, think or be of the opinion that concerning this, he or she will receive and seize, grasp and ascertain, take and collect, claim and procure, acquire and obtain anything from the Sovereign Master; *that man or woman is a double-minded and undecided, loyally divided and uncertain man and human being, unstable and inconstant, restless and unsettled, fickle and unsteady in, by and with all his or her individual and collective ways and manners of life, conducts and feelings. Moreover, let the humble and lowly, poor and undistinguished, downhearted and depressed, insignificant and servile brother and fellow brethren brag, boast and glorify in, by and with his or her exaltation and high position, important rank and elevation, dignity and prominence, and the rich, those abounding in supplies and abundant possessions in, by and with his or her humiliation and humbleness, insignificance and indistinguishableness, weakness and triviality, lowliness and abasement, for concerning this it will pass away and perish, disappear and become invalid as, like and similar to a flower of the grass and herbage. For the reason that the sun arose and appeared, ascended and shone forth together with its scorching and burning heat and rays and scorched and parched, dried out and withered, shrivelled and destroyed the grass and herbage, and its flower fell off and perished, and the beauty and attractiveness, gracefulness and loveliness of its face and outward appearance was ruined and destroyed, lost and perished, ceased to exist and was brought to nothing. Therefore, in this manner and way, thus and so, the rich, those abounding in supplies and abundant possessions will also be wasting and fading away, perishing and drying up, withering and dying, gradually disappearing and expiring in, by and with his or her pursuits and undertakings, journey's and ways of life, endeavours and purposes. Blessed and happy, fortunate and good, prosperous and privileged is the man or woman who bravely, patiently and calmly bears and endures, puts up with and perseveres through trails and temptations, tests and enticements, examinations, scrutinises and ordeals to prove, determine and ascertain *their* genuineness, behavioural response and character, for concerning this, coming to be and existing, arising and being established as approved and respected, esteemed and trusted, accepted, acknowledged and proved to be genuine and reliable, he or she will receive and seize, grasp and ascertain, take and collect, claim and procure, acquire and obtain the crown and wreath, prize and reward of life and efficiency, that which He made and declared, professed and announced with a promise and gracious pledge, offer and vow to those who dearly love and welcome, entertain and look fondly upon, cherish Him with strong affection and highly esteem Him with great favour, goodwill and benevolence, are loyal to and greatly adore Him. Let no one, nobody and nothing who is being put to the test and objectively examined, scrutinized and enticed to prove, determine and ascertain their genuineness, behavioural response and character say or teach, maintain or affirm, direct or exhort, advise or point out concerning this, "I am being put to the test and objectively examined, scrutinized and enticed to prove, determine and ascertain my genuineness, behavioural response and character by God," for the reason that God cannot be or exist as being put to the test and objectively examined, scrutinized and enticed to prove, determine and ascertain His genuineness, behavioural response and character with what is bad or wicked, wrong or troublesome, pernicious or baneful, reproachful or abusive, worthless or unskilled, injurious or destructive, incorrect or harmful, evil or vicious, noisome or errant thinking, morally corrupt or diseased, culpable or derelict, mischievous or demonic, guilty or rotten, and He Himself maliciously tests and tempts, entices and craftily seduces and solicits no one, nobody and nothing to sin, to violate the Torah of the Supreme One, but nevertheless, each and every person is maliciously tested and tempted, enticed and craftily seduced and solicited to sin, to violate the Torah of the Supreme One when he or she is drawn and lured, pulled and dragged, carried and deceived, beguiled and entrapped, baited and allured, deluded and lead astray by and subject to the power and control of his or her own desires and cravings, lusts and longings, impulses and passions. Then and afterwards, when the desire and craving, lust and longing, impulse and passion is conceived and engaged, seized and acquired, it gives birth to and produces, bears and brings forth sin and error, the miss of the mark and mistakes, the violation of the Torah of the Supreme One and the wandering*

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1:1a Ya'qob, incorrectly known as James, the half-brother of Yahushua the Messiah. Ya'qob means Holder of the heal  
1:1b From the placeholder OY.  
1:1c From the placeholder KY.  
1:1d From the placeholder XY.  
1:1e From the placeholder IY.

1:5a From the placeholder OY.

1:7a From the placeholder KY.

1:13a From the placeholder OY.  
1:13b From the placeholder OΣ.

15 (cont)

from the Way and from the state of uprightness, and when sin and error, the miss of the mark and mistakes, the violation of the Torah of the Supreme One and the wandering from the Way and from the state of uprightness is perfected and fully completed, accomplished and finished, performed and has ran its course, reached its final stage and achieved its aim, goal and purpose, it brings forth and begets, produces, gives rise to and causes death and separation, the separation of the soul and causes the sundering of a relationship with the Supreme One.

Listen To The  
Word Of Truth

Do not be deceived or misled, lead astray or caused to wander, mistaken or deluded, seduced or coerced into error, my beloved and esteemed, dearly loved and highly regarded brothers and fellow brethren; every individual and collective good and pleasant, excellent and distinguished, useful and right, beneficial and fine, perfect and fitting, upright and worthy, admirable and satisfactory, dependable and pure, virtuous and honourable thing that is given and every individual and collective gift and present that is full and complete, perfect and whole, successful and developed, genuine and true, finished and established is and exists as anew from above, coming down and descending from the Father of lights and illumination, understanding and radiance, true knowledge and enlightenment (being separated from Him and being brought down from the higher place to this lower one), with Whom there is and exists no change, alteration or variation, nor the slightest turning or shifting of a shadow or darkness. He has purposely planned and intended, lovingly desired and wanted, affectionately willed and wished, deliberately chosen and preferred to bring us forth and beget us, produce us, give rise to us and cause us by means of and by way of the Word and saying, message and statement, declaration and thought, instruction and teaching, decree, mandate and matter of truth and fact that is real and disclosed, expressed and certain, upright and dependable, genuine and reliable, sincere and honest, that we would be and exist as some of His created and formed, produced and founded Firstfruits. Perceive and realise, know and see, notice and discern, observe and understand, recognise and respect, honour and comprehend, pay attention to and appreciate *this*, my beloved and esteemed, dearly loved and highly regarded brothers and fellow brethren, and let every individual and collective man or woman be and exists as quick and swift, speedy and rapid, prompt and ready, fast and hurried to hear and attend to, consider and understand, comprehend and perceive, pay attention to and listen to what is said; slow and sluggish to speak and babble, making sure to not chatter unintelligibly; slow and sluggish to wrath and anger, temper and punishment, violent emotion, impulsive rage and revenge, for the reason that the wrath and anger, temper and punishment, violent emotion, impulsive rage and revenge of man and human beings does not accomplish or execute, bring about or construct, establish or work, produce or perform, practise or carry out, acquire or enforce the righteousness and validation, acceptance and vindication, uprightness, justice and acquittance of God. Therefore, for this reason and for this purpose, put off and get rid of, stop and remove, lay aside and disregard, bury and quell every individual and collective bit of filth and defilement, dishonour and dirt, sordidness and impurity, moral uncleanness and vulgarity and excessive and surplus, prevailing and exceeding amounts of what is bad and wicked, wrong and troublesome, pernicious and baneful, reproachful and abusive, worthless and unskilled, injurious and destructive, incorrect and harmful, evil and vicious, noisome and errant thinking, morally corrupt and diseased, culpable and derelict, mischievous and demonic, guilty and rotten; in, by and with gentleness and modesty, courtesy and meekness, friendliness and considerateness, welcome and embrace, favourably receive and accept, hear and understand the implanted and engrafted, placed and established Word and saying, message and statement, declaration and thought, instruction and teaching, decree, mandate and matter that has the authority and power, right and ability, permission and freedom, energy and might, force and influence, capability and significance to deliver and save, rescue and preserve your souls. But nevertheless, come to be and exist, arise and appear as people who do and perform, accomplish and execute, practise and bring about, undertake, keep and carry out, construct and establish the Word and saying, message and statement, declaration and thought, instruction and teaching, decree, mandate and matter, and not merely hearers alone, deceiving and deluding, distorting and defrauding yourselves by using false reasoning and fallacious reckoning, for concerning this, if anyone is and exists as a hearer of the Word and saying, message and statement, declaration and thought, instruction and teaching, decree, mandate and matter, and not a person who does and performs, accomplishes and executes, practises and brings it about, undertakes, keeps and carries it out, constructs and establishes it, then such a person as this has resembled and is likened to a man or woman who perceives and observes, understands and considers attentively, fixes their eyes and mind upon, notices and envisages, think about and contemplates, studies, examines and reflects upon his *or her* original and natural, native and existing face and outward appearance in a mirror. For the reason that he or she perceives and observes, understands and considers attentively, fixes his *or her* eyes and mind upon, notices and envisages, think about and contemplates, studies, examines and reflects upon him or herself, and goes away, leaves and departs and immediately and right away, at once and straightaway, forthwith and instantly wilfully forgets and neglects, no longer cares for and overlooks, disregards and is unconcerned about what kind he or she was or existed as. But nevertheless, the one who stoops down and looks intently into, investigates, finds and desires to know the full and complete, perfect and whole, successful and developed, genuine and true, established and valid Law, the teachings and precepts, instructions and commandments of the Torah of freedom and liberty, independence and relationship, and who continues on and remains, survives and always perseveres beside it, not coming to be or exist, arise or appear as a hearer who forgets and neglects, no longer cares for and overlooks, disregards and is unconcerned about it, but nevertheless, notwithstanding and on the contrary, *comes to be someone who* does and performs, accomplishes and executes, practises and brings it about, undertakes, keeps and carries it out, constructs and establishes it, acting and working, labouring and is actively engaged in accomplishing and doing it, such a person as this will be and exist as blessed and happy, fortunate and good, prosperous and privileged in, by and with what he or she does and performs, accomplishes and executes, practises and brings about, undertakes, keeps and carries out, constructs and establishes.

1:20a From the placeholder ⓪Y

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Care For  
Orphans And  
Widows

If someone thinks or presumes, supposes or regards, deems or judges, decides, believes or considers him *or herself* to be and exist as fearful and terrified of the Supreme One, yet not holding his *or her* tongue, language or speech in check or restraining it, controlling it or governing it as if it had a bridle, then nevertheless, notwithstanding and on the contrary, he *or she* deceives and entices, cheats and beguiles, misleads, seduces and deludes his *or her* heart, their circulation of life that controls their desires and feelings, affections and endeavours, wills and characters, passions and impulses. Regarding the following, cultic and religious behaviour manifested in services, worship and superstitious observances and statues is useless and of no purpose, devoid of truth and success, result and force, is worthless and futile, empty and foolish, vain and profane, mad and irreverent, powerless and perverse, depraved and nonsense. The *only sort of* cultic and religious behaviour manifested in services, worship and superstitious observances and statues that is clean and pure, undefiled and free from what is false and erroneous, sinless and that is sincere and genuine, blameless and innocent, unstained and spotless, incorruptible and is intact before and in the immediate proximity of God and in the sight of the Father is and exists as this: to look upon and benefit, care for and provide for, favour and regard, help and aid the orphans and the widows in, by and with their oppression and affliction, tribulation and distress, trouble and persecution, being spotless and

1:27a From the placeholder ⓪Ω  
1:27b From the placeholder ΠPI

26 - 27

free from corruption, clean and pure, faultless and without blemish, to keep and guard, hold and retain, attend to and maintain, keep an eye on and watch over oneself to stay separated from the world and cosmos, the entire realm of corrupt men.

## Chapter 2 Do Not Show Partiality

My brothers and fellow brethren: do not have or hold, acquire or receive, own or possess the trust and reliance, obedience and confidence, certainty and guarantee, assurance and dependence of our Sovereign Master, the glorious and splendid, bright and dignified, magnificent and excellent, pre-eminent and majestic Yahushua, the Anointed Messiah, in by or with any sort of partiality, prejudice or favouritism, accepting someone as honourable by basing your opinion on their outward appearance. For the reason that if a man or woman in and with bright and brilliant, dazzling and fine, shining and gleaming, splendid and magnificent clothes and garments, wearing a gold ring, may come and enter into your synagogue, your gathering and assembly, congregation and place of meeting, but nevertheless, a poor and destitute, lowly and afflicted, helpless and powerless one who lacks physical needs and is of low status, honour and rank in and with dirty and filthy, unclean and impure clothes and garments also comes and enters in, and you may attentively look and gaze upon, regard and observe, envy and notice, consider and care too much about, show special partiality to and personally concern *yourselves* with the one constantly wearing the bright and brilliant, dazzling and fine, shining and gleaming, splendid and magnificent clothes and garments, and may say and teach, maintain and affirm, direct and exhort, advise and point out *to him or her*, "You are to sit down and be seated, occupy the space on, dwell and fix your abode here, in this good and pleasant, excellent and fine, useful and beneficial, nice and salutary, upright and worthy, admirable and commendable, precious and genuine, flawless and lovely, virtuous, beautiful and honourable place," whilst you may say and teach, maintain and affirm, direct and exhort, advise and point out to the poor and destitute, lowly and afflicted, helpless and powerless one who lacks physical needs and is of low status, honour and rank, "You are to stand upright and firm, steadfast and established, fixed and unmoveable, upheld and sustained, maintained and authorised over there, in that place," or "sit down and be seated, occupy the space, dwell and fix your abode under and subject to my footstool," do you not make separations and sundering, distinctions and doubts, debates and issues, disputes and evaluations, discriminations and determinations, contentions and differentiations, decisions and variations, assessments and judgements amongst and within yourselves, and come to be and exist, arise and appear as judges and arbiters, separators and evaluators with evil and troublesome, sorrowful and poor, pitiable and unfit, unattractive and useless, worthless and morally reprehensible, morally corrupt and wicked, annoying and unethical, diseased and blind, perilous and criminal, vicious and malignant, harmful and incompetent, bad and wretched, pernicious and noxious apprehensions and evil thoughts, arguments and speculations, contradictory perceptions and inward reasoning, deliberations and doubts? Hear and attend to, consider and understand, comprehend and perceive, pay attention to and listen to what is said, my beloved and esteemed, dearly loved and highly regarded brothers and fellow brethren; has not God chosen and selected, separated and preferred those who are poor and destitute, lowly and afflicted, helpless and powerless, those who lack physical needs and are of low status, honour and rank in the world and cosmos, the entire realm of man *to be* rich and abundant, wealthy and imbued in, by and with large amounts of trust and reliance, obedience and confidence, certainty and guarantee, assurance and dependence *in the Supreme One* and inheritors, those who acquire, obtain and receive the kingdom and royal power, dominion and ruler, kingship and authority which and what He made and declared, professed and announced with a promise and gracious pledge, offer and vow to those who dearly love and welcome, entertain and look fondly upon, cherish Him with strong affection and highly esteem Him with great favour, goodwill and benevolence, are loyal to and greatly adore Him? But nevertheless, you yourselves have dishonoured and insulted, treated as unworthy and with contempt, disrespected and degraded, mistreated and abused the poor and destitute, lowly and afflicted, helpless and powerless one who lacks physical needs and is of low status, honour and rank. Is it not the rich and wealthy, those that are abundantly supplied with possessions and resources who oppress and exploit, dominate and exercise harsh control over you, tyrannising you, and the ones who draw and drag, tug and pull, haul and forcefully lead you into court to be tried before a judge and arbiter? Is it not they themselves who blaspheme and lie about, maliciously slander and use abusive speech, injurious reproach and vilification, personally mock, revile and defame the good and pleasant, excellent and fine, useful and beneficial, nice and salutary, upright and worthy, admirable and commendable, precious and genuine, flawless and lovely, virtuous, beautiful and honourable name and title, character and person, reputation and authority for the purpose of which you have been called upon and invoked, appealed to, summoned and addressed? Yet on the other hand, if you really and truly complete and perfect, accomplish and execute, carry out and fulfil, perform and establish, achieve and conclude, end and finish the aim, goal and purpose of the royal and worthy, principle and chief, kingly and noble, excellent and preeminent law and commandment, custom and rule, tradition and order, statue and ordinance in accordance with and with regards to, in relation to and with respect to this Scripture that has been written, composed and recorded: **"You will dearly love and welcome, entertain and look fondly upon, cherish with strong affection and highly esteem with great favour, goodwill and benevolence, be loyal to and greatly adore your neighbour and fellow human being as, like and similar to the way you love yourself,"** \* you are doing and performing, accomplishing and executing, practising and bringing about, undertaking, keeping and carrying out, constructing and establishing what is good and pleasant, excellent and fine, useful and beneficial, nice and salutary, upright and worthy, admirable and commendable, precious and genuine, flawless and lovely, virtuous, beautiful and honourable. But nevertheless, if you show partiality, prejudice or favouritism, accepting someone as honourable by basing your opinion on their outward appearance, you accomplish and execute, bring about and construct, establish and work, produce and perform, practise and carry out, acquire and enforce sin and error, a miss of the mark and a mistake, a violation of the Torah of the Supreme One and wander from the Way and from the state of uprightness, being refuted and admonished, rebuked and reproved, exposed and corrected, reprehended and chided, chastened and convicted, brought to light and shown and convinced to be at fault and wrong by and subject to the power and control of the Law, the teachings and precepts, instructions and commandments of the Torah as, like and similar to sinners and transgressors, misers of the mark and people who make serious mistakes, violators of the Torah of the Supreme One and wanderers from the Way and from the state of uprightness. For the reason that whoever may keep and guard, hold and retain, attend to and maintain, keep an eye on and watch over the whole and entire Law, the teachings and precepts, instructions and commandments of the Torah, but nevertheless may stumble or fall, err or make a mistake in, by or with one point, he or she has come to be and exist, arisen and appeared as bound and subject to, held in and caught in, under the control of and guilty of, entangled in and liable to, a disobeyer of and answerable to all of it, individually and collectively. For the reason that the One who has said, **"Do not commit adultery, never having unlawful intercourse with someone else's wife,"** \* also said, **"Do not murder, never killing a man unjustly."** \* Yet, if you do not commit adultery, not having unlawful intercourse with someone else's wife, but nevertheless, you murder and kill a man unjustly, you have come to be and exist, arisen and appeared as a sinner and transgressor, one who misses the mark of and makes mistakes, violates and disobeys law and commandment, custom and rule, tradition and order, statue and ordinance. Therefore in this manner and way, thus and so, speak and

2:1a From the placeholder KY.  
2:1b From the placeholder JY.  
2:1c From the placeholder XY.

2:5a From the placeholder OΣ.

2:8a From Leviticus 19:18

2:11a From Exodus 20:14;  
Deuteronomy 5:18  
2:11b From Exodus 20:13;  
Deuteronomy 5:17

chatter, and in this manner and way, thus and so, do and perform, accomplish and execute, practise and bring about, undertake, keep and carry out, construct and establish things as, like and similar to those who are about and inevitable to, determined and intended to, certain and expected to be evaluated and decided, selected and assessed, resolved and determined, chosen and considered, separated and sundered, judged and divided through the means of and on the grounds of, on account of and for the reason of, on the basis of and because of a law and commandment, custom and rule, tradition and order, statue and ordinance of freedom and liberty, independence and relationship. For this reason, separation and selection, pruning and sundering, division and dissension that leads to judgement and condemnation, just verdicts and sentences, decisions of eternal destiny and justice is without pity and merciless to the one who has not done or performed, accomplished or executed, practised or brought about, undertaken, kept or carried out, constructed or established any mercy or kindness, good will or pity, has shown no compassion or sympathy to others. Mercy and kindness, good will and pity, compassion and sympathy triumphs over and is exalted over, glorified against and is more powerful than separation and selection, pruning and sundering, division and dissension that leads to judgement and condemnation, just verdicts and sentences, decisions of eternal destiny and justice.

Trust Without Works Is Dead

What is the advantage or profit, benefit or help, my brothers and fellow brethren, if someone may continually say and teach, maintain and affirm, direct and exhort, advise and point out that he has and holds, acquires and receives, owns and possess trust and reliance, obedience and confidence, certainty and guarantee, assurance and dependence *in the Supreme One*, but nevertheless, he or she does not have or hold, acquire or receive, own or possess works and businesses, employments and undertakings, acts and deeds, tasks and labours that produces effects and results? This sort of trust and reliance, obedience and confidence, certainty and guarantee, assurance and dependence *in the Supreme One* does not have the authority and power, right and ability, permission and freedom, energy and might, force and influence, capability and significance to deliver and save, rescue and preserve him. If a brother or sister may come forth and be present naked and bare, without the proper clothing and garments, and is also lacking and destitute of, in need of and is falling short of daily food, nourishment and provision, and then someone from out of all of you may say to them, "Go away and withdraw, leave and depart on your journey in, by and with peace and tranquillity, harmony and concord, security and safety, prosperity and freedom, exemption from chaos, felicity and the assurance of salvation, be warmed and be satisfied and filled," but nevertheless does not give and grant, supply and furnish, bestow and deliver, commit and permit, extend and present the things needed and necessary, required advantageous, suitable and convenient for the mortal body to them, what is the advantage or profit, benefit or help? And also in this manner and way, thus and so, trust and reliance, obedience and confidence, certainty and guarantee, assurance and dependence *in the Supreme One* by itself and alone, if it does not have or hold, acquire or receive, own or possess works and businesses, employments and undertakings, acts and deeds, tasks and labours that produces effects and results, is and exists as dead and lifeless, inanimate and useless, inactive and inoperative, ineffective, powerless and futile. But nevertheless, notwithstanding and on the contrary, some will say, "You have and hold, acquire and receive, own and possess trust and reliance, obedience and confidence, certainty and guarantee, assurance and dependence *in the Supreme One*, and I have and hold, acquire and receive, own and possess works and businesses, employments and undertakings, acts and deeds, tasks and labours that produces effects and results." Show and give evidence of, exhibit, prove and make your trust and reliance, obedience and confidence, certainty and guarantee, assurance and dependence *in the Supreme One* known to me without and separate from, independent of and apart from the works and businesses, employments and undertakings, acts and deeds, tasks and labours that produces effects and results, and I myself will show and give evidence of, exhibit, prove and make the trust and reliance, obedience and confidence, certainty and guarantee, assurance and dependence *in the Supreme One* known to you from out of my works and businesses, employments and undertakings, acts and deeds, tasks and labours that produces effects and results. You think and are persuaded, believe and give credence to the fact that concerning this, God is and exists as one; you are doing and performing, accomplishing and executing, practising and bringing about, undertaking, keeping and carrying out, constructing and establishing what is good and pleasant, excellent and fine, useful and beneficial, nice and salutary, upright and worthy, admirable and commendable, precious and genuine, flawless and lovely, virtuous, beautiful and honourable. Even the demons, the messengers and envoys of the Adversary, think and are persuaded, believe and give credence to this, and shudder and quiver, tremble and shake, are struck with extreme fear and are horrified. Moreover, do you will and desire, choose and wish, purposely intend and decide, resolve and prefer, decree and endeavour with active volition to know and understand, perceive and realise, notice and discern, discover and observe, experience and ascertain, become aware of and comprehend, learn and distinguish, judge and think, acknowledge and recognise, O untrue and lying, empty and foolish, useless, valueless and purposeless, meritless and senseless, trivial and vain men and human being, that concerning this, the trust and reliance, obedience and confidence, certainty and guarantee, assurance and dependence *in the Supreme One* without and separate from, independent of and apart from the works and businesses, employments and undertakings, acts and deeds, tasks and labours that produces effects and results is and exists as idle and lazy, useless and unprofitable, worthless and careless, ineffective and inactive? Was not our father Abraham shown and made, rendered and exhibited, pronounced and declared to be righteous and just, upright and virtuous, faultless and guiltless, fair, acceptable and in a right relationship with the Supreme One from out of works and businesses, employments and undertakings, acts and deeds, tasks and labours that produces effects and results as he brought and presented, offered and lifted up his son Yitschaq upon the sacrificial altar. For concerning this, you see and perceive, know and understand, consider and comprehend, realise and notice, discern and discover, observe and examine, look at and inspect, recognise and come to experience and become acquainted with the fact that the trust and reliance, obedience and confidence, certainty and guarantee, assurance and dependence *in the Supreme One* was working and labouring, cooperating and in unison and joined together with his works and businesses, employments and undertakings, acts and deeds, tasks and labours that produces effects and results, and from out of his works and businesses, employments and undertakings, acts and deeds, tasks and labours that produces effects and results, the trust and reliance, obedience and confidence, certainty and guarantee, assurance and dependence *in the Supreme One* completed and perfected, accomplished and executed, carried out and fulfilled, performed and established, achieved and concluded, ended and finished its aim, goal and purpose, and the Scripture that has been written, composed and recorded was completed and fulfilled, perfected and celebrated, executed and carried out, finished and concluded, ratified and satisfied, accomplished, brought into effect and realised, the one that says and teaches, maintains and affirms, directs and exhorts, advises and points out, "Abraham trusted and relied upon, obeyed and placed confidence, certainty and guarantee, assurance and dependence in God\*, and it was claimed and reasoned, thought and supposed, judged and deemed, believed and considered, seemed and opinionated, determined and evaluated, purposed and reckoned, accounted and concluded to him to confirm his righteousness and validation, acceptance, vindication and uprightness, justice and acquittance," \* and he was called and invited, named and addressed as a

2:19a From the placeholder ΘΣ

2:21a Abraham, the father of the Nation of the Yisra'elites (Hebrews) and ancestor of Yahushua the Anointed Messiah. Abraham means Father Of Nations (see His story In Genesis 12-25:11)

2:21b Yitschaq, incorrectly known as Isaac and means He Laughs

2:23a From the placeholder ΘΩ

2:23b From Genesis 15:6

friend and associate, close companion and beloved of God'. You see and perceive, observe and witness, know and experience, recognise and respect, understand, comprehend and appreciate that concerning this, man is shown and made, rendered and exhibited, pronounced and declared to be righteous and just, upright and virtuous, faultless and guiltless, fair, acceptable and in a right relationship with the Supreme One from out of works and businesses, employments and undertakings, acts and deeds, tasks and labours that produces effects and results, and not merely from out of trust and reliance, obedience and confidence, certainty and guarantee, assurance and dependence *in the Supreme One* alone and by itself, without its companion. And likewise and similarly, in the exact same way, was not Rachab<sup>2:23c</sup> the prostitute, whore and harlot also shown and made, rendered and exhibited, pronounced and declared to be righteous and just, upright and virtuous, faultless and guiltless, fair, acceptable and in a right relationship with the Supreme One from out of works and businesses, employments and undertakings, acts and deeds, tasks and labours that produces effects and results as she welcomed and received the messengers and envoys as guests and sent and took them out another and different way, road and path? For this reason, just as and exactly as the mortal body without and separate from, independent of and apart from the Spirit<sup>2:25a</sup> is and exists as dead and lifeless, inanimate and useless, inactive and inoperative, ineffective, powerless and futile, then in this manner and way, thus and so, trust and reliance, obedience and confidence, certainty and guarantee, assurance and dependence *in the Supreme One* without and separate from, independent of and apart from works and businesses, employments and undertakings, acts and deeds, tasks and labours that produces effects and results also is and exists as dead and lifeless, inanimate and useless, inactive and inoperative, ineffective, powerless and futile.

2:23c From the placeholder ΘΥ.

2:25a Rachab, incorrectly known as Rahab and means Wide. See Yahushua 6:25

2:26a From the placeholder ΠΝΣ.

Chapter 3  
It Is Impossible  
To Tame  
The Tongue

Not many or numerous people should come to be and exist, arise and appear as teachers and instructors, my brothers and fellow brethren, perceiving and realising, knowing and seeing, noticing and discerning, observing and understanding, recognising and respecting, honouring and comprehending, paying attention to and appreciating that concerning this, we will receive and seize, grasp and ascertain, take and collect, claim and procure, acquire and obtain greater and more powerful, intense and extraordinary verdict and judgement, separation and sundering, decision and evaluation, legal decree and sentence, for the reason that all of us, individually and collectively, stumble and fall, err and trip up, fail and make many numerous and large quantities of mistakes and blunders. If someone does not stumble or fall, err or trip up, fail or make mistakes and blunders in, by and with *his or her* word and saying, message and statement, declaration and thought, instruction and teaching, decree, mandate and matter; such a one as this is a complete and fulfilled, perfect and fully developed, whole and mature man or woman, with the authority and power, right and ability, permission and freedom, energy and might, force and influence, capability and significance to also hold his whole and entire mortal body in check and restrain it, control it and govern it as if it had a bridle. Moreover, if we put, place and thrust the bits of bridles into the mouths of horses for and on behalf of persuading and convincing them to obey and listen to us, comply with us and have confidence and trust, reliance and dependence in us, and therefore we guide and steer, control and direct their mortal bodies. Behold, look and see the boats and ships as well, being and existing as so great in size and bulky, large and huge, and being driven and set in motion by and subject to the power and control of hard and harsh, strong and stern, violent and rough, fierce and powerful, unyielding and stubborn tempestuous winds, being guided and steered, controlled and directed by and subject to the power and control of a very small and insignificant, unimportant and little rudder wherever the impulse and inclination of the pilot, the one steering and leading it purposely plans and intends, lovingly desires and wants, affectionately wills and wishes, deliberately chooses and prefers *to go*. In this manner and way, thus and so, the tongue that controls language and speech is and exists also as a small and little member and muscle, and yet it brags and boastfully declares great and mighty, important and outstanding, extraordinary and splendid, powerful and excellent things. Behold, look and see how such a small fire ignites and sets such a great forest on fire! And the tongue that controls language and speech is a fire, the world and cosmos of injustice and unrighteousness, wickedness and wrongdoing, transgression and violation of the Torah of the Supreme One. The tongue that controls language and speech is set down and placed, put and appointed, installed and assigned in, by and with our members, staining and soiling, defiling and marking the whole and entire mortal body, and igniting and inflaming, burning and consuming, arousing and exciting the wheel and cycle, course and circuit, pattern and sequence of the origin and source of life, the whole of existence and natural experience, and *the tongue* is ignited and inflamed, burned and consumed, aroused and excited by and subject to the power and control of the Valley of Hinnom<sup>3:6a</sup>, the place in Hades of the unrighteous dead who await the final judgement. For this reason, each and every individual and collective kind of natural and native species and animals, both beasts, wild animals and birds, both reptiles and sea creatures and marine animals have been tamed and subdued, restrained and brought under control, and is also being tamed and subdued, restrained and brought under control by the nature, disposition and character of man. But nevertheless, no one, nobody and nothing has the authority or power, right or ability, permission or freedom, energy or might, force or influence, capability or significance to tame or subdue, restrain or bring the tongue of man, the muscle that controls language and speech, under control. *It is an* unstable and inconstant, restless and unsettled, fickle and unsteady evil, bad and wicked, wrong and troublesome, pernicious and baneful, reproachful and abusive, worthless and unskilled, injurious and destructive, incorrect and harmful, noisome and full of errant thoughts, morally corrupt and diseased, culpable and derelict, mischievous and demonic, vicious, guilty and rotten, very full, completely stuffed and totally filled with deadly poison. In, by and with the same *tongue* we bless and praise, celebrate and extol, give thanks to and speak well of the Sovereign Master<sup>3:9a</sup> and Father<sup>3:9b</sup>, and in, by and with the same *tongue* we curse and invoke doom upon the men and human beings that come to be and exist, arise and appear according to and in regards to, in relation to and with respect to the likeness and resemblance, correspondence and similarity of God'. From out of the exact same mouth comes forth and departs, goes and proceeds blessings and praises, celebrations and extolling, thanksgiving and gratitude, and also curses and imprecations, execrations, maledictions and anathema's. *It is* not useful or necessary, becoming or appropriate, my brothers and fellow brethren, for these things to come to be or exist, arise or appear in this manner and way, thus and so. Is it possible for a fountain or spring to gush forth and abound, burst forth and voluminously emit *both* sweet, fresh and bitter water from out of the same hole, crevice and opening? It is not able or capable, forceful or influenceable, authorised or permissible, my brothers and fellow brethren, for a fig tree to make and create, form and produce, appoint and ordain, prepare and constitute, manufacture and establish, accomplish and bring forth olives, nor a grapevine *to produce* figs, and neither is a salty pond *able* to make and create, form and produce, appoint and ordain, prepare and constitute, manufacture and establish, accomplish and bring forth sweet and fresh water.

3:6a The Valley of Hinnom, incorrectly called Hell. Usually transliterated into Greek as γεεννα./gehenna, the name is taken from a place south of Yarushalaim, where child sacrifices were once made to the Canaanite god, Molech

3:9a From the placeholder KN  
3:9b From the placeholder ΠΠΑ

3:9c From the placeholder ΘΥ.

The Wisdom  
From Above

Which certain person is wise and learned, skilful and clever, understanding and experienced that has intelligent attitudes and conduct, and is also intellectually intelligent and knowledgeable, well-instructed and endowed with expertise within and amongst all of you? Let him *or her* show and give evidence of, exhibit, prove and make his works and businesses, employments and undertakings, acts and deeds, tasks and labours that produce effects and results known from out of *his or her* good and pleasant, excellent and fine, useful and beneficial, nice and salutary, upright and worthy, admirable and commendable, precious

and genuine, flawless and lovely, virtuous, beautiful and honourable manner and way of life, conduct and behaviour in, by and with the gentleness and modesty, courtesy and meekness, friendliness and considerateness of wisdom and intelligence, knowledge and insight. But nevertheless, if you have and hold, own and possess bitter jealousy and envious resentment, contentious rivalry and selfishness, self interested ambition and scheming within your heart, your circulation of life that controls your desires and feelings, affections and endeavours, wills and characters, passions and impulses, do not brag, boast or glorify and lie or deceive, mislead or create and preach falsehoods, speak untruths or cheat against and contrary to, opposite to, in conflict with and resistant against to the reality and disclosure, expression and certainty, uprightness and dependableness, genuineness and reliability, sincerity and honesty of the truth and facts. This is definitely not the wisdom and intelligence, knowledge and insight that comes down and descends anew from above, but nevertheless, notwithstanding and on the contrary, *it is* earthly, worldly and terrestrial, unspiritual, demonic, proceeding and coming forth from the Devil himself. For the reason that wherever there is jealousy and envious resentment, contentious rivalry and selfishness, self interested ambition and scheming, there, in that place exists insurrection and tumult, disturbance and disorder, anarchy and confusion, unrest and unruliness, and each and every individual and collective type of evil and wicked, bad and foul, worthless and wrong, vile and depraved, mediocre and corrupt, unimportant and inefficient, careless and thoughtless affair and event, circumstance and cause, deed and matter, accomplishment and practice, undertaking and obligation, task and act. But nevertheless, the wisdom and intelligence, knowledge and insight that is anew from above, indeed and truly, surely and certainly it is and exists firstly and chiefly, principally and most importantly as clean and pure, immaculate and blameless, perfect and set-apart, sincere and innocent, acceptable and modest, then, after this, *it is* peaceful and salutary, wholesome and harmonious, gentle and courteous, reasonable and suitable, moderate and fair, kind and good, compliant and congenial, open to reason and willing to listen, very full, completely stuffed and totally filled with mercy and kindness, good will and pity, compassion, sympathy and good and pleasant, excellent and distinguished, useful and right, beneficial and fine, perfect and fitting, upright and worthy, admirable and satisfactory, dependable and pure, virtuous and honourable fruit and works, acts and deeds, without prejudice or favouritism, impartial and without doubts, without wavering and unshakable, free from ambiguity and uncertainty, without hypocrisy or pretence, *is* genuine and sincere, real and true, unfeigned and undisguised. And the fruit and harvest, outcome and product, consequence and result of righteousness and validation, acceptance and vindication, uprightness, justice and acquittance is sown and scattered, seeded and planted in, by and with peace and tranquillity, harmony and concord, security and safety, prosperity and freedom, exemption from chaos, felicity and the assurance of salvation by those who do and perform, accomplish and execute, practise and bring about, undertake, keep and carry out, construct and establish peace and tranquillity, harmony and concord, security and safety, prosperity and freedom, exemption from chaos, felicity and the assurance of salvation.

13 (cont)  
- 18

**Chapter 4**  
**Do Not**  
**Befriend**  
**The World**

From what place or source, origin or author causes wars and battles, fights and disputes, strife, conflicts and quarrels, and from what place or source, origin or author causes contentions and dissensions, struggles and bitter clashes amongst and within all of you? *Is it* not from this place and cause: from out of your desires and pleasures, passions and lusts, appetites and delights that are waging war and battling, fighting and campaigning amongst and within your bodily members? You desire and crave, lust and long, covert and have impulses and passions, and yet you do not have and hold, acquire and receive, own and possess *what you want*; you murder and kill by neglecting your duties to people and are jealous and envious with resentment and contentious rivalry, and yet you do not have the authority and power, right and ability, permission and freedom, energy and might, force and influence, capability and significance to attain and obtain, find and receive, achieve or reach *what you want*; you fight and quarrel, dispute and contend, strive and wage war, not having and holding, acquiring and receiving, owning and possessing *what you want* through the means of and on the grounds of, on account of and for the reason of, on the basis of and because of the fact that you do not ask or beg, request or demand, require or seek *it from the Supreme One*; You ask and beg, request and demand, require and seek, desire and crave and you do not receive and seize, grasp and ascertain, take and collect, claim and procure, acquire and obtain *it* because and on this account, for this reason and for the purpose that you ask and beg, request and demand, require and seek, desire and crave it badly and wrongly, improperly and evilly, incorrectly, wickedly and with the wrong motives, so that and in order that you may spend and waste, squander and consume it in, by and with your desires and pleasures, passions and lusts, appetites and delights. Adulterers and idolaters! Untrustworthy traitors! Disloyal and lustful people! Do you not perceive or realise, know or see, notice or discern, observe or understand, recognise or respect, honour or comprehend, pay attention to or appreciate that concerning this, the love and friendship, alliance and affection, fondness and regard of the world and cosmos, the entire realm of man, is and exists as enmity, animosity and hostile to God<sup>†</sup>, hating Him and resenting Him. Then and therefore, accordingly, consequently and these things being so, if someone may purposely plan and intend, lovingly desire and want, affectionately will and wish, deliberately choose and prefer to be and exist as a personal friend and lover, associate and close companion of the world and cosmos, the entire realm of man, devoted, kindly disposed and belonging to it, he or she is set down and placed, put and appointed, installed and assigned, constituted and rendered, exhibited and declared, shown and made, brought and caused to be, designated and becomes an enemy, hostile and adversary of God<sup>†</sup>, hating, opposing and despising Him. Or do you think and presume, suppose and regard, deem and judge, decide, believe and consider the Scripture and writing is empty, for no purpose and without cause when it says and teaches, maintains and affirms, directs and exhorts, advises and points out that concerning this, the Spirit<sup>†</sup> He caused to dwell and assigned, sent and established, settled and placed within us longs and yearns, deeply desires, pursues and strives against envy and jealousy, but nevertheless, He gives and grants, supplies and furnishes, bestows and delivers, commits and permits, extends and presents greater and more powerful, intense and extraordinary, superior and more excellent, splendid and mightier, more important and outstanding favour and joy, delight and thanks, glory and charm, goodwill and sweetness, pleasure, mercy and loving kindness. Therefore, for this reason and for this purpose, it says and teaches, maintains and affirms, directs and exhorts, advises and points out,

1 - 5

4:4a From the placeholder ØY.

4:4b From the placeholder ØY.

4:5a From the placeholder ΠΝΑ.

**“God<sup>†</sup> Himself engages in battle against and opposes, resists and is hostile towards, withstands and is set against the arrogant and proud, haughty and contemptuous, overbearing and domineering, but nevertheless, He gives and grants, supplies and furnishes, bestows and delivers, commits and permits, extends and presents favour and joy, delight and thanks, glory and charm, goodwill and sweetness, pleasure, mercy and loving kindness to the humble and unpretentious, modest and meek, gentle, mild and obedient.” \***

4:6a From the placeholder ØΣ.

4:6b From Proverbs 3:34

6

7

Then and therefore, accordingly, consequently and these things being so, voluntary submit to and cooperate with, be ordered and arranged, subordinated, governed and placed under the control of God<sup>†</sup>, but nevertheless, stand upright and sustained, steadfast and established, fixed and unmoveable, upheld and

4:7a From the placeholder ØΩ

firm, maintained and authorised against and resist and oppose, withstand and refuse to yield to the Devil, the false accuser and slanderer, and he will flee and run away from, avoid and shun you, separating himself from you. Draw and come near, approach and become joined to God, and He will draw and come near, approach and becoming joined to you. Clean and cleanse, purify and free your hands, you sinners, you who err and miss the mark, make mistakes and violate the Torah of the Supreme One, and you who wander from the Way and from the state of uprightness; and purify and cleanse, sanctify and dedicate your hearts, your circulation of life that controls your desires and feelings, affections and endeavours, wills and characters, passions and impulses, you who are double-minded and undecided, loyally divided and uncertain. Be wretched and depressed, feel miserable and be sorrowful, show grief and remorse, lament and mourn, be sad and in emotional pain, and cry and weep, shed tears and bewail bitterly. Let your laughter and ridiculousness, merrymaking and rejoicing be turned and changed into mourning, lamenting and emotional pain, and *your* joy and rejoicing, gladness and delight into shame and gloom, dejection and depression. Be humble and unpretentious, modest and meek, gentle, mild and obedient before, in front of and in the presence of the Sovereign Master, and He Himself will lift up and exalt, elevate and dignify, honour and raise you up on high. Do not speak against or criminate, traduce or slander, revile or speak degradingly of, speak evil of or defame, accuse or calumniate, disparage or scorn, mock or tell false tales, exaggeratedly prattle against or secretly whisper harmful gossip or derogatory information about one another, brothers and fellow brethren. He or she who speaks against or crimiates, traduces or slanders, reviles or speaks degradingly of, speaks evil of or defames, accuses or calumniates, disparages or scorns, mocks or tells false tales, exaggeratedly prattles against or secretly whispers harmful gossip or derogatory information about a brother or fellow brethren, or who evaluates and decides against, selects and assesses, resolves and determines the destination of, chooses and considers, separates and sunders, judges and divides his *or her* brother and fellow brethren speaks against and crimiates, traduces and slanders, reviles and speaks degradingly of, speaks evil of and defames, accuses and calumniates, disparages and scorns, mocks and tells false tales, exaggeratedly prattles against and secretly whispers harmful gossip and derogatory information about law and commandment, rule and order, statue and ordinance, and also evaluates and decides against, selects and assesses, resolves and determines against, chooses and considers, separates and sunders, judges and divides law and commandment, rule and order, statue and ordinance. And if you evaluate and decide against, select and assess, resolve and determine against, choose and consider, separate and sunder, judge and divide law and commandment, rule and order, statue and ordinance, you do not exist as someone who does and performs, accomplishes and executes, practises and brings about, undertakes, keeps and carries out, constructs and establishes law and commandment, rule and order, statue and ordinance, but nevertheless, notwithstanding and on the contrary, *you exist as* a judge and arbiter, separator and evaluator. There is and exists only one lawgiver and legislator, only one who sets down laws and commandments, rules and orders, statues and ordinances, and also *only one* Judge and Arbiter, Separator and Evaluator, He Who has the authority and power, right and ability, permission and freedom, energy and might, force and influence, capability and significance to deliver and save, rescue and preserve, and also to destroy and annihilate, obliterate and ruin, render people useless and declare them worthy of death. But nevertheless, who or what do you exist as, you who evaluate and decide against, select and asses, resolve and determine the destination of, choose and consider, separate and sunder, judge and divide his *or her* neighbour and fellow believer?

4:8a From the placeholder ΘΩ

4:10a From the placeholder KY

7 (cont)  
- 12

#### Do What God Wants

Come now, at this present time and listen, you who are saying and teaching, maintaining and affirming, directing and exhorting, advising and pointing out, "Today, this very day, or tomorrow, we will travel and journey, depart and go, proceed and pursue the road into such a city as this one here, and we will spend and stay, pass and accomplish a year there, in that place, and we will trade and do business and we will gain and acquire, get and win, procure and receive profit, possessions and wealth." Who are you? You do not know for certain or understand, recognise, comprehend or are aware of what will happen tomorrow. For this reason, of what kind or manner, sort or nature is your life and existence? For the reason that you are and exist as a steam, mist and vapour that is visible and radiant, exposed to the eyes and viewable, shining and revealed, exhibited and disclosed, manifested and clearly seen, known and illuminated, recognised and apparent for a little while and a short time, and then, afterwards, you disappear and vanish, no longer shining or radiating, revealing or exhibiting, disclosing or manifesting your light and illumination. Instead of and in place of this, you are to say and teach, maintain and affirm, direct and exhort, advise and point out, "If the Sovereign Master and Foundation may want or wish, prefer or aim, intend, will or desire, we will both live and exist, and we will also do and perform, accomplish and execute, practise and bring about, undertake, keep and carry out, construct and establish this thing or that thing." But nevertheless, now, at this present time, you brag, boast and glorify in, by and with your empty and arrogant words, vain promises and pretences, self-reliance and foolish pride. All individual and collective bragging, boasting and glorifying of this kind and sort is and exists as evil and troublesome, sorrowful and poor, pitiable and unfit, unattractive and useless, worthless and morally reprehensible, morally corrupt and wicked, annoying and unethical, diseased and blind, perilous and criminal, vicious and malignant, harmful and incompetent, bad and wretched, pernicious and noxious. Then and therefore, accordingly, consequently and these things being known, perceiving and realising, knowing and seeing, noticing and discerning, observing and understanding, recognising and respecting, honouring and comprehending, paying attention to and appreciating what is good and pleasant, excellent and fine, useful and beneficial, nice and salutary, upright and worthy, admirable and commendable, precious and genuine, flawless and lovely, virtuous, beautiful and honourable to do and perform, accomplish and execute, practise and bring about, undertake, keep and carry out, construct and establish, and not doing and performing, accomplishing and executing, practising and bringing about, undertaking, keeping and carrying out, constructing and establishing it, to him *or her* it is and exists as sin and error, the miss of the mark and mistakes, the violation of the Torah of the Supreme One and the wandering from the Way and from the state of uprightness.

4:15a From the placeholder KΣ

13 - 17

#### Chapter 5 A Warning For The Self-Reliant

Come now, at this present time and listen, you who are rich and wealthy, abounding in possessions and resources and relying on yourselves; cry and weep, shed tears and bewail bitterly, howl loudly and lament, shriek and croak on the basis of and for the hardships and troubles, calamities and miseries, distresses and afflictions, wretchedness and sufferings that are coming upon and approaching, arriving and overtaking, befalling and are going to happen to you. Your riches and wealth, possessions, resources and self-reliance are corrupt and rotten, decaying and becoming destroyed, and your clothes and outer garments have come to be and exist, arise and appear as moth-eaten. Your gold coins and money, ornaments, jewellery and idols, and your silver is covered with rust, tarnished and corroded, and their poison and corrosion will be and exist as proof and a witness, testimony and affirmation against you, and it will eat, devour and consume your flesh as, like and similar to fire. You have gathered and laid up, heaped and stored, accumulated and reserved, saved up and hoarded treasure in, by and with the last and final, end and utmost days, ages and seasons. Behold, look and see! The wages and rewards, recompense and payment of the workmen and labourers, those who mowed your fields and provinces, districts and regions, those whom you defrauded and robbed, depraved and withheld, denied and refused to give them their pay are shouting, exclaiming and crying out with a loud and raucous voice against you, and the loud cries and

1 - 4



roars, shouts and calls of those who harvest and reap have arisen, come and entered **"Into the ears of Yahuweh\* Tsaba'ah\*, the Master of Hosts."** \* You have lived luxuriously and delicately, in pleasure and revealed in feasting and drinking, licentiously and extravagantly on the earth and land, ground and inhabited regions, and were self-indulgent and voluptuous, intemperate and lewd. You have fattened and supported, fed and nourished, gorged and pampered your hearts, your circulation of life that controls your desires and feelings, affections and endeavours, wills and characters, passions and impulses **"in, by and with the day, age and season of slaughter and destruction, judgement and massacre."** \* You have condemned and punished, sentenced and wrongly declared guilty; you have killed and slaughtered, slayed and murdered the righteous and just, upright and virtuous, faultless and guiltless, fair and approved, accepted and innocent person. He or she does not engage in battle against or oppose, resist or is hostile towards, withstands or is set against you.

5:4a From the placeholder KY.  
5:4b Tsaba'ah, a Hebrew title meaning Master of armies, someone with Power, Dominion and who is Ruler of All  
5:4c From Yasha'Yah (Isaiah) 5:9  
5:5a From YirmeYahu (Jeremiah) 12:3

Wait Patiently  
For God

Then and therefore, accordingly, consequently and these things being so, wait patiently and endure, be forbearing and persevere, brothers and fellow brethren, up until the time that the Sovereign Master comes and arrives, is present and at hand. Behold, look and see! The farmer and husbandman waits and expects, looks and watches to receive and accept the valuable and precious, honourable and esteemed fruit of the earth and land, ground and region, waiting patiently and enduring, forbearing and persevering concerning it up until the time that it may receive and seize, grasp and ascertain, take and collect, claim and procure, acquire and obtain the early rain, the rain that falls after October, and the later rain, the rain which falls in March and April just before harvest time. You are to also wait patiently and endure, be forbearing and persevere, establishing and strengthening, supporting and rendering your hearts, your circulation of life that controls your desires and feelings, affections and endeavours, wills and characters, passions and impulses, constant and firm, for concerning this, the presence and advent, coming and arrival of the Sovereign Master has neared, approached and is at hand. Brothers and fellow brethren, do not sigh or groan, complaint or muttering, grumble or be discontent against and contrary to, opposite to and in conflict with one another, so that and in order that you may not be evaluated and assessed, separated and sundered, judged and divided into groups, having your fate being decided and selected, resolved and determined, chosen and considered by the Supreme One and then being sentenced and condemned. Behold, look and see! The Judge and Arbiter, Separator and Evaluator has stood upright and firm, steadfast and established, fixed and unmoveable, upheld and sustained, maintained and authorised before and in front of the doors, the entrances and passage ways to the final destinations of mankind. Brothers and fellow brethren, as an example and model, image and imitation, sign and representation, copy and exhibit, pattern and sketch, symbol and proof, outline and warning, illustration and figure of sufferings and misfortunes, troubles and affliction of evil, and of waiting patiently and enduring, forbearing and persevering, receive and seize, grasp and ascertain, take and collect, claim and procure, acquire and obtain the prophets, the men and women who made the Supreme One known by declaring His thoughts in the presence of mankind, those who spoke in, by and with the name and title, character and person, reputation and authority of Yahuweh. Behold, look and see! Those who bravely, patiently and calmly bear, persevere and endure, we call blessed and happy, fortunate and good, prosperous and privileged. You have heard and attended to, considered and understood, comprehended and perceived, paid attention to and listened to the consistency and steadfast endurance, cheerful loyalty and load carrying capability, perseverance and patience of Yowb, and you have seen the completion and achievement, end and goal, aim and purpose, outcome and fulfilment, result and conclusion of Yahuweh, for concerning this, the Sovereign Master is and exists as full of kindness and pity, mercy and affection, and of tender-hearted compassion and sympathy. But nevertheless, before and above everything else, my brothers and fellow brethren, do not swear or confirm, affirm or promise with an oath by either heaven, the abode of the Supreme One, nor the earth and land, ground and inhabited region, nor any other or different type of sworn or confirmed, affirmed or promised oath, but nevertheless, let your "yes" be and exist as "yes," and your "no" be "no", so that and in order that you may not fall under evaluation and separation, judgement, condemnation and punishment.

5:7a From the placeholder KY.  
5:8a From the placeholder KY.  
5:10a From the placeholder KY.  
5:11a Yowb, incorrectly known as Job and means I will exclaim  
5:11b From the placeholder KY.  
5:11c From the placeholder KΣ.

The Power  
Of Prayer

Is anyone within and among you troubled or afflicted, undergoing suffering or enduring hardships? Let him or her pray and request, petition and plead with the Supreme One. Is anyone cheerful and happy, joyful and encouraged, delighted and merry? Let him or her sing, celebrate and praise with psalms to the Supreme One. Is anyone within and among you weak, sick or ill? Let him or her call for and invite, summon and ask for the elders and older men of the called out Ekklesia, assembly and congregation, and let them pray and request, petition and plead to the Supreme One on account of and because of, on the basis of and for him, smearing and anointing him or her with olive oil in, by and with the name and title, character and person, reputation and authority of Sovereign Master. And the vow and prayer of trust and reliance, obedience and confidence, certainty and guarantee, assurance and dependence in the Supreme One will deliver and save, rescue and preserve the one who is weary, sick and ill, and the Sovereign Master will raise and lift him or her up, restoring them him or her to health, and if there may be or exist sins and errors, misses of the mark and mistakes, violations of the Torah of the Supreme One and wandering from the Way and from the state of uprightness that he or she has done or performed, accomplished or executed, practised or brought about, undertaken, kept or carried out, constructed or established, he or she will be forgiven and let off, having their sins left behind and set aside, ignored and disregarded, abandoned and left destitute, given up and dismissed, omitted and rejected, neglected and separated from them. Then and therefore, accordingly, consequently and these things being so, confess and profess, openly acknowledge and admit these sins and errors, misses of the mark and mistakes, violations of the Torah of the Supreme One and wandering from the Way and from the state of uprightness to one another, and wish and pray, vow and ask, beseech, invoke and talk to the Supreme One on behalf of and for the sake of, concerning and about, on account of and in view of, with reference to and for one another, so that in this manner and way, you may be healed and cured, restored and made whole, renewed and freed from the consequence of sin. The prayers and requests, petitions and pleas, asking and entreaties of the righteous and just, upright and virtuous, faultless and guiltless, fair and approved, accepted and innocent has superior and greater, more excellent and far better ability and capacity, capability and power, strength and might, competence and superiority when operating and working, acting, functioning and is being active and effective. 'EliYah' was and existed as a man liable to be affected with infirmities and subject to the power and control of passions, like and similar to the way we are, and in prayers and requests, petitions and pleas he prayed and requested, petitioned and pleaded for it not to rain, and it did not rain upon the earth and land, ground and region of Yisra'el for three years and six months, and once more he prayed and requested, petitioned and pleaded again, and the sky with all things visible in it gave and granted, supplied and furnished, bestowed and delivered, committed and permitted, extended and presented rain, and the earth and land, ground and region sprouted, produced and bore it's fruit, produce and reward. My brothers and fellow brethren, if any person within and among you may be deceived or mislead, lead astray or caused to wander, mistaken or deluded, seduced or coerced into error, being separated from the real and disclosed, expressed and certain, upright and dependable, genuine and reliable, sincere and honest truth and fact, and someone else may turn his or her mind around, changing

5:14a Ekklesia, incorrectly translated as Church and means Called Out Assembly  
5:14b From the placeholder KY.  
5:15a From the placeholder KΣ.  
5:17a 'EliYah, incorrectly known as Elijah and means Yahuweh is God. See his story in 1 Kings 17:1 - 2 Kings 2:12  
5:17b of Yisra'el added for clarity. See 1 Kings 17:1

his *or her* mind and attention, returning and bringing him *or her* back *to the truth*, let it be known and understood, perceived and realised, noticed and discerned, discovered and observed, experienced and comprehended, acknowledged and recognised that concerning this, he or she who turns and changes the mind and attention of a sinner and transgressor, a miser of the mark and someone who makes serious mistakes, violates the Torah of the Supreme One and wanders from the Way and from the state of uprightness, returning and bringing the sinner back from out of his *or her* erroneous and deluded, deceitful and deceptive, corrupt and fraudulent, sinful and perverse, wicked and vacillating, luring and seductive way and manner of life, conduct and feelings, will deliver and save, rescue and preserve his *or her* soul from out of death and separation, the separation of the soul, and **“will cover and hide, veil and cause a multitude and great number of sins and errors, misses of the mark and mistakes, violations of the Torah of the Supreme One and wandering from the Way and from the state of uprightness to be overlooked and forgiven.”** \*

# The End Of The Letter Of The Delegate Ya'qob

As Translated By: Stephen Walch