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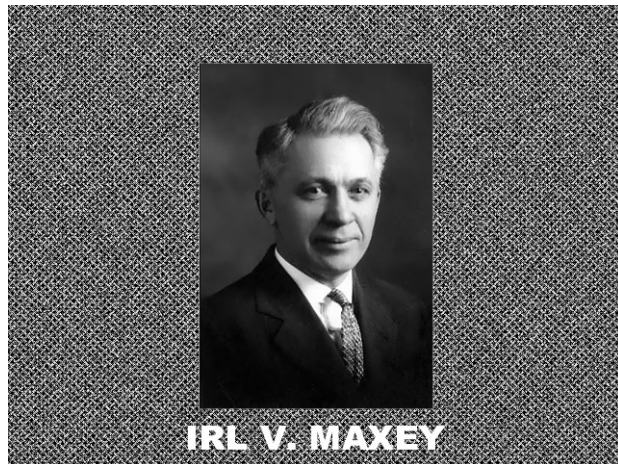
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**THE EPISTLE OF JAMES
As Translated by Rev. Irl V. Maxey**

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INTRODUCTION

This is the second translation of my father, I. V. Maxey, which I have digitized. There are several more of his translations which I hope to create and publish in the HDM Digital Library. Papa placed some of his own comments within his translation, enclosed with parentheses. Again, I have placed some of my own comments between verses, enclosed with brackets. I send this forth with the prayer that it will be a spiritual blessing to all who read it, and bring glory to God. Being the sanctified man of God that he was, I am sure that my father would want the same. -- Duane V. Maxey, (Ahwatukee) Phoenix, Arizona, January 10, 2006

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CHAPTER 1

1. Greetings of James, a servant of God and of the Lord Jesus Christ, to the twelve dispersed tribes.

2. My brothers, when you fall into strange temptations, consider this an hour of joy.

3. Because you know the testing of your faith works patience in your spirit.

4. Now let patience have her perfect work that you may be perfectly made whole in all things, and nothing lacking.

5. If, however, anyone lacks wisdom, let him ask this of God. He gives freely and never finds fault; God will give it to him.

6. However, he must ask in faith not hesitating, not contending. For he who hesitates is similar to the ocean waves, driven and tossed by the wind.

7. That man may as well think he shall not receive anything from the Lord.

8. Because a wavering-minded man is unstable in his life.

9. Let the humble brother rejoice when he is exalted and

10. The rich man in that he is humbled because, as the flower of the grass, he shall pass away.

11. When the sun gets up with its burning heat, it scorches the grass, the flower falls off, and the beautiful form perishes; just so the rich man fades in his journey (purposeful way).

12. Happy is the man who is patient in trial because after he is tested he shall receive the crown of life which God promised them that love him.

13. Do not let any one say, "I was drawn away by the Lord," because God can not be tempted by evil nor does he tempt any man.

14. But every man when tempted is decoyed by his own desire and charmed.

15. When this eager desire is indulged, it produces sin; sin when left to grow produces death. (The English meaning.)

[An alternative rendering of the verse by my father: -- 15. Thereupon this desire concerning it gives birth to sin; sin then finally gives birth to death.]

16. My very dear brothers, do not be led astray in this:

17. Every good and perfect gift is from above; shines down from the Father of all light in whom there is no variation or shadow of character.

18. By his own will he begat us in the word of truth that we should be the beginning of his new creation (or creatures).

19. You know, dear brothers, a man must be quick to hear, slow to speak, and slow to wrath.

20. The wrath of man does not operate in God's righteousness.

21. On this account, put away all uncleanness and overflow of ill-will and receive in gentleness the implanted teaching, which will have power to save your souls.

22. Be doers of the word, not hearers only, deceiving yourselves.

23. Because if a man merely hears the word and does it not, he is similar to a man looking at his natural face in a mirror.

24. He looks at himself, goes away, and immediately forgets how he looks.

25. But he who gazes into the law of perfect freedom and remains gazing, being not a forgetful listener, but a doer of deeds, this man shall be blessed in his deeds.

28. If any man thinks he worships God, yet does not bridle his tongue but deceives his heart, this man's worship is empty.

27. Pure worship, immaculate before God the Father, is this: care for the orphans and widows in trouble and keep yourself immaculate from the world.

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CHAPTER 2

1. My brother, do not make a difference in persons in the faith of our Lord Jesus Christ of glory.

2. If there comes to the synagogue a man wearing a gold ring and flashy clothes, and there comes too a beggar in filthy clothing,

3. You show deference to him wearing the fine clothes and say take this good seat, but say to the beggar, sit back or in this low seat.

4. Do you not show distinction among yourselves and become judges following bad principles?

5. Hear, my dear brothers, Has not God chosen the beggars in this world, rich in faith, and allotted them the kingdom which he promised those loving him.

6. You dishonor the beggar. Do not rich men treat you harshly and drag you into the court?

7. Do they not blaspheme that beautiful name placed upon you (Christians)?

8. If you perfectly keep that regal law of the scripture, "You shall love your fellow man as yourself," you do beautifully.

9. But if you make a difference in people, you are guilty of sinful actions and convicted by the law as transgressors.

10. For the one who keeps the whole decalogue apparently, yet breaks one law, really breaks all (becomes liable for all).

11. Because he who said, "Do not be an adulterer," also said, "Murder not." If you do not commit adultery, yet you murder, are you not a transgressor of the law?

12. So speak and act as one about to be judged by the law of freedom (or freed from law).

13. He shall have judgment without mercy who has never been merciful. Yet mercy exults against justice.

14. What profit is it, brother, for a man to profess faith and show no deeds? Is faith able to save him?

15. If a brother or sister lacks clothes and daily food, and one says, "Go away in peace. Keep warm! Hunger not!" yet you do not give him the provisions for the body, will it help him?

17. Just so faith without deeds is dead of itself.

18. But if a person says you have faith but I have deeds, demonstrate to me your faith apart from deeds and I will demonstrate my faith in my deeds.*

[As worded, this rendering of the verse is an incomplete sentence. I confess that I like the KJV translation better: "Yea, a man may say, Thou hast faith, and I have works: shew me thy faith without thy works, and I will shew thee my faith by my works." If the beginning of papa's rendering of the verse began, like the KJV, "Yea, a man may say you have faith but I have deeds," it would be a complete

sentence. Why papa worded it the way he did, I know not, unless it was an oversight, or was what he felt was the strict, literal rendering of the Greek.]

19. You believe that there is one God. You do beautifully. The demons believe (that) and shudder.

20. Do you want an illustration, oh empty man, that faith without deed is inactive?

21. Our father Abraham was declared justified by deeds, was he not, when he offered Isaac his son on the altar?

22. Do you see faith cooperating with his deeds and deeds perfecting his faith?

23. And then the scripture was fulfilled which said, "Abraham believed God and this was put to his account for righteousness and he was called the friend of God."

24. You see that a man is made righteous by deeds, and not faith alone.

25. In similar manner Rahab, the innkeeper, was made righteous when she received the angels (messengers, spies) and cast them out another way.

26. Just as the body without the spirit is dead, so faith without deeds is dead.

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CHAPTER 3

1. Let not a great number be ambitious to teach, because teachers have great responsibility and receive greater blame.

2. All of us make mistakes in many things, but if a man makes no mistake with his tongue he is a perfect man and capable of holding in check the whole body.

3. We put a bit in the mouth of horses that they may obey us, and turn about their whole body.

4. See the ships, though great in size and are tossed about by the violent winds, are guided with a small rudder at the impulse of the pilot's will.

5. The tongue is a small member but boasts a lot. Think how big a forest a spark of fire will start.

6. The tongue is a fire, a vast source of iniquity. The tongue, seated in the members, corrupts the body, inflames all the thought of the origin of birth.* It is inflamed of Gehenna (hell).

[I found no other translation that followed a similar rendering of "inflames all the thought of the origin of birth." In his Notes, John Wesley comments here: "setteth on fire the course of nature -- All the passions, every wheel of his soul." I state the following guardedly: Wesley associates this portion of James 3:6 with "the passions" and there may be an underlying thought in my father's rendering of this part of the verse that the tongue "inflames passionate thoughts." None can deny that the tongues of evil men are today, as never before, inflaming the minds of others into an evil and sensual preoccupation with erotic thoughts. However, this is not the meaning of this portion of James 3:6 as found in any other translation or commentary that I consulted. Frankly, I am not sure from his translation of this portion of James 3:6 exactly what my father took the meaning of the Greek to be.]

7. Every kind of beasts, birds, serpents, and marine animals is tamed naturally by mankind,

8. But the tongue, no man is capable of taming. It is a restless, evil thing, full of death-bearing poison.

9. With this tongue we praise the Lord and Father, and with this we curse men made in the image of God.

10. Out of the same mouth proceeds praises and imprecations. Brethren, this should not be.

11. Does a spring at the same place issue forth sweet and bitter water?

12. Is it possible, my brothers, for a fig tree to produce olives, or the grape-vine to produce figs? So no fountain can issue both salt and fresh water.

13. Who is saved (wise) and has spiritual knowledge among you? He must demonstrate this in a beautiful life and humble wisdom.

14. If you have bitter rivalry and strife in your heart, do not glory in the truth, for you would be falsifying.

15. This action did not come from God, but is earthly, sensual, and demoniac.

16. Where rivalry and strife are there is confusion and all evil work.

17. The wisdom God gives is pure, peaceable, gentle, compliant, merciful, kindly acting, not partial, not pretentious.

18. The fruit of righteousness is sown in peace by those making peace.

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CHAPTER 4

1. What is the source of war and battles among you? It comes from desire warring in your members.

2. You burn in desire and have nothing. You kill and flame in anger and are not able to get your desire; then, you battle and war. Yet you do not obtain because you do not pray.

3. You pray and do not receive, because you do not pray right. Your thought is to consume in pleasure what you ask.

4. Adulteresses, do you not know that a friend of the world is the enemy of God. If one wishes to be a friend of the world, that constitutes him an enemy of God.

5. Do you think the scripture is empty when it says: "God jealously guards the spirit which dwells within us?"*

[*Papa's rendering of the last part of this verse is in harmony with that of Weymouth: "The Spirit which He has caused to dwell in our hearts yearns jealously over us."]

6. He gives greater grace. Therefore, he says: "God resists the proud, but gives grace to the humble."

7. Submit then to God. Resist the devil and he will flee from you.

8. Come close to God and He will to you. Cleanse your hands, you sinners. Purify your hearts, doubters.*

[*I confess that I like the KJV rendering here of "double minded" better than my father's rendering of the Greek as "doubters". The Greek word is "dipsuchoi" and according to Strong's Concordance it means: "two-spirited, i.e. vacillating (in opinion or purpose):--double minded." This rendering of the Greek lends itself well to the preaching of Second Blessing Holiness, and I think it is very likely the true meaning intended by the Holy Spirit who inspired James to write. Perhaps papa thought the best rendering of the Greek here was "doubters" but none of the other translations or commentators that I consulted took this to be the meaning.]

9. Feel miserable, lament and weep. Let laughter be turned to lament and joy to shame.

10. Humble yourself as one in the Lord's presence and He will lift you up.

11. Do not disparage one another, brothers, because he who decries his brothers judges his brother, faults the law, and judges it. If you pass judgment on the law, you are not heeding it but judging it.

12. There is one lawgiver and judge. He is able to save and destroy. Who are you to judge your neighbor?

13. Come! Come, now you who say, "Today or tomorrow we will proceed to a certain city. We will live there a year, enter business, and make money."

14. You know nothing of the morrow. What is your life? It is just a vapor which appears awhile and then vanishes.

15. Instead of that, you should say, "If the Lord wills and we shall live, we will do this or that."

16. You rejoice in your superb way. All such rejoicing is evil.

17. He knowing to do beautifully and doing it not, to him it is sin.

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CHAPTER 5

1. Come! Come now! you rich men. Cry and wail because you are coming to great affliction.

2. Your wealth is putrescent; your fine clothes are moth eaten.

3. Your (money) gold and silver is rusted. Having rusty money testifies against you. This testimony shall eat your flesh as fire; you have stored up wrath for the last days.

4. Look, you are holding back in fraud the money you owe the men who harvested your crops. That money cries out against you and the Lord of Sabbath hears it.

5. You have had all earthly things you wanted and given yourself to sinful pleasure. You have fed your heart for a day of slaughter.

6. You condemned and killed the Just One and he did not resist you.

7. Be patient then, brothers, until the Lord comes. Notice the farmer awaiting his precious crop for early and late rains;

8. You must be patient too, get established in heart, for the Lord's coming is near.

9. Do not murmur against one another, brothers, lest you fall into condemnation. Notice the Judge is close by (at the door).

10. My brethren, take the prophets who spoke in the Lord's name as examples of those who suffered evil and endured it.

11. Take notice! Happy people are those who are submissive. You have heard of Job's submission and saw the final purpose of the Lord. He is tenderhearted and merciful.

12. Above all, brothers, do not take an oath by Heaven, earth, or anything else. Let your Yes be Yes and your No, No: lest you fall into condemnation.

13. If any are suffering evil, they should pray. If any feel joyful, let them play on the harp and sing.

14. If any one is infirm, he must call for the elders of the church and they must pray for him and anoint him with olive oil in the Lord's name.

15. The prayer of faith shall save the weary. The Lord shall give him strength. If he has been sinning, he shall be forgiven.

16. Confess your sins to one another. Pray for one another, so you may be healed. The very strong personal pleading of a good man is a mighty force in him moving God to earth.

[*Papa was not a "Sinning Religionist" as some might be tempted to wonder from his take on the above verse. However, his rendering of the verse could still be accurate, for according to Strong's Concordance the word here that my father translated "sins" is "paraptoma," and means: "a side-slip (lapse or deviation), i.e. (unintentional) error or (wilful) transgression:--fall, fault, offence, sin, trespass. Whatever the exact meaning intended by the Holy Spirit when He inspired James to write it, one can easily see that "paraptoma" meant any way in which one has been "wrong" -- before men as well as before God. And, I am sure that my father's rendering of the word as "sins" did not carry with it the idea that confession of sin to another human being, such as to a Catholic priest, could, by itself, bring God's forgiveness. The verse speaks of "confession that is good for the soul" to others, when it is necessary, or in Divine order.]

17. (To illustrate.) Elijah was a man just like us, and he prayed very earnestly that it should not rain and it did not rain on earth for three and a half years.

18. Again he prayed, and the clouds dropped rain and the ground gave crops.

19. Brothers, if any of you wander from the truth and one turns him back,

20. He should know he turns a sinner from wandering out of his way, saves a soul from death, and conceals a vast amount of sins.

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THE END OF THE BOOK OF JAMES