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<b>James</b>	
Jas 1:1 James <b>[the Lord's brother]</b> , a servant of God and of the Lord Jesus Christ, to the twelve tribes which are scattered abroad, greeting.	James, A servant of God and of the Lord Jesus Christ, to the twelve tribes scattered abroad [among the Gentiles in the dispersion]: Greetings (rejoice)! (AMP)
James, the Lord's brother, is considered the author of the Epistle of James. The other James, the brother of John, had been killed by Herod as early as 44 AD (see Acts 12:1). James' prominent position in the early church can be determined from the important role he played in the council described in Acts 15, wherein he presides in a meeting which determines the extent to which converted Gentiles are to live the proscriptions of the Mosaic law. Described as an apostle (Gal. 1:19), it would seem that this James took the place of the son of Zebedee in the First Presidency of the early church (Gal 2:9). He also had general authority over the church in Jerusalem and was known as the first bishop of Jerusalem.	
Religious tradition has preserved some precious details about his life and death:	
"Ancient tradition, preserved for us by Eusebius, a Christian historian who lived about A.D. 300, states that James became bishop of the church at Jerusalem and was called James the Just, respected by Jews and Christians as being the most just man alive. It is said that he prayed so often and so long for the people that his knees became as hard as camel knees." (Gerald N. Lund, Jesus Christ, Key to the Plan of Salvation [Salt Lake City: Deseret Book Co., 1991], 50.)	
"Eusebius quotes Hegesippus, a second-century Jewish Christian, who told the following details concerning James's death: Jewish leaders waited for retribution against James, the brother of the Lord. Deeply respected in the Jewish community for his godly and prayerful life, the Apostle was called 'James the just.' But he lost civil protection when the Roman governor died. Jewish leaders then forced James to stand on a temple wall at Passover and demanded that he deny Jesus before the massed pilgrims. Instead, James bore a powerful testimony of Christ and was thrown to the ground and stoned. He died while praying that his persecutors would be forgiven." (Richard Lloyd Anderson, "The First Presidency of the Early Church: Their Lives and Epistles," Ensign, Aug. 1988, 18)	
James is full of little vignettes that seem unrelated. Taken alone, each one is good fodder for a 2 ½ minute talk.	
Jas 1:2 My brethren, count it all joy when ye fall into divers temptations;	Consider it wholly joyful, my brethren, whenever you are enveloped in or encounter trials of any sort or fall into various temptations. (AMP)
"Someone asked me the other day why we have all these temptations, and why the Lord has given us the desires such as appetites and passions, and why we have to be tempted and tested.	
"One reason is to help us develop and grow through the schooling we receive in the experiences we encounter in mortal life. Brigham Young said: 'I am happy ... for the privilege of having temptations.' (Journal of Discourses, vol. 3, p. 195.) Temptations are necessary for our advancement and our	

development. 'When temptations come to you, be humble and prayerful, and determined that you will overcome, and you will receive a deliverance and continue faithful, having the promise of receiving blessings.' (JD, vol. 16, p. 164.)

"All of these temptations-these appetites and passions-are for our good and enjoyment if we will but let wisdom's voice control. Temptations come to all, but long before we are faced with them, we and our children must have determined what our course will be. It is too late if we wait until the moment of temptation before making our decision. If we have been taught and determined always to choose the right and resist evil, we will have the strength to overcome." N. Eldon Tanner ("Where Art Thou," Ensign, Dec. 1971, 34)

Jas 1:3 Knowing [this], that the trying of your faith worketh patience.	<p>Be assured and understand that the trial and proving of your faith bring out endurance and steadfastness and patience. (AMP)</p> <p>Impatience is due to a lack of faith. Trials are for our benefit because recovering from them helps us to grow.</p>
Jas 1:4 But let patience have [her] perfect work, that ye may be perfect and entire, wanting nothing.	<p>But let endurance and steadfastness and patience have full play and do a thorough work, so that you may be [people] <b>perfectly and fully developed [with no defects], lacking in nothing.</b> (AMP)</p> <p>Again, note the definition of perfection. Be patient, have faith in the Lord, and have faith that things will work themselves out.</p>
Jas 1:5 If any of you lack wisdom, let him ask of God, that giveth to all [men] <b>liberally</b> , and upbraideth not; and it shall be given him.	<p>If any of you is deficient in wisdom, let him ask of the giving God [Who gives] to everyone liberally and ungrudgingly, <b>without reproaching or faultfinding</b>, and it will be given him. (AMP)</p>
<p>If you lack wisdom on any subject, ask the Lord in faith. But, particularly in time of trial, ask for wisdom and guidance.</p> <p>Ask. Seek. Knock. (The A.S.K. principle.)</p>	
<p>All revelation begins with a question. This was the question that jump-started the Restoration.</p>	
Jas 1:6 But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed.	<p>Only it must be in faith that he asks with no wavering (no hesitating, no doubting). For the one who wavers (hesitates, doubts) is like the billowing surge out at sea that is blown hither and thither and tossed by the wind. (AMP)</p>
<p>But you must approach the Lord, believing that He is, believing that you are worthy, and believing that He will answer you. The more you put the Lord to the test, the more He will prove worthy of your trust. If you don't do this, your mind will be darkened, you will doubt the answer you receive, and you are opening yourself up for deception.</p>	

Jas 1:7 For let not that man think that he shall receive any thing of the Lord.	For truly, let not such a person imagine that he will receive anything [he asks for] from the Lord, (AMP)  The Lord doesn't answer half-hearted prayers. If we draw near to Him, He will draw near to us. If we hold back on Him, He will hold back on us.
Jas 1:8 A double minded man [is] unstable in all his ways.	[For being as he is] a man of two minds (hesitating, dubious, irresolute), [he is] unstable and unreliable and uncertain about everything [he thinks, feels, decides]. (AMP)
You cannot serve two masters. You must make a firm commitment that you will receive an answer from the Lord, and commit yourself that you will follow that answer.	
Faith is seeking revelation, receiving revelation, and acting on it.	
Jas 1:9 Let the brother of low degree rejoice in that he is exalted:	Let the brother in humble circumstances glory in his elevation [as a Christian, called to the true riches and to be an heir of God], (AMP)
Jas 1:10 But the rich, in that he is made low: because as the flower of the grass he shall pass away.	And the rich [person ought to glory] in being humbled [by being shown his human frailty], because like the flower of the grass he will pass away. (AMP)
Jas 1:11 For the sun is no sooner risen with a burning heat, but it withereth the grass, and the flower thereof falleth, and the grace of the fashion of it perisheth: so also shall the rich man fade away in his ways.	For the sun comes up with a scorching heat and parches the grass; its flower falls off and its beauty fades away. Even so will the rich man wither and die in the midst of his pursuits. (AMP)
Jas 1:12 Blessed [is] the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him.	Blessed (happy, to be envied) is the man who is patient under trial and stands up under temptation, for when he has stood the test and been approved, he will receive [the victor's] crown of life which God has promised to those who love Him. (AMP)  Be patient and don't complain in times of trial. Instead, have faith that the Lord will see you through.
Jas 1:13 Let no man say when he is tempted <b>[tested]</b> , I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man:	Let no one say when he is tempted <b>[tested]</b> , I am tempted from God; for God is incapable of being tempted by [what is] evil and He Himself tempts no one. (AMP)
A better word than "tempted" is to try or test one's faith, virtue, or character by enticement to sin. It could be temptations of the flesh, temptations to doubt, or unbelief in the justice of God.	
We are getting into a discussion of "How do you recognize the voice of God vs the voice of the adversary vs your own voice?"	

Jas 1:14 But every man is tempted, when he is drawn away of his own lust, and enticed.	But every person is tempted when he is drawn away, enticed and baited by his own evil desire (lust, passions). (AMP)  Know that these trials are not sent by God, although God may allow them to happen. When we step away from the Spirit, a vacuum is created, and the adversary steps in to fill it, by stimulating the natural man in you.
Jas 1:15 Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death.	Then the evil desire, when it has conceived, gives birth to sin, and sin, when it is fully matured, brings forth death. (AMP)  Sin starts with desire, is conceived with an act, and eventually results in death. This is why it is so important to cultivate righteous desires, which can only be done with the aid of the Holy Ghost.
Jas 1:16 Do not err, my beloved brethren.	Do not be misled, my beloved brethren. (AMP)
Moroni 7:16 For behold, the Spirit of Christ is given to every man, that he may know good from evil; wherefore, I show unto you the way to judge; for every thing which inviteth to do good, and to persuade to believe in Christ, is sent forth by the power and gift of Christ; wherefore ye may know with a perfect knowledge it is of God.	
Jas 1:17 Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning.	Every good gift and every perfect (free, large, full) gift is from above; it comes down from the Father of all [that gives] light, in [the shining of] Whom there can be no variation [rising or setting] or shadow cast by His turning [as in an eclipse]. (AMP)
Moroni 7:17 But whatsoever thing persuadeth men to do evil, and believe not in Christ, and deny him, and serve not God, then ye may know with a perfect knowledge it is of the devil; for after this manner doth the devil work, for he persuadeth no man to do good, no, not one; neither do his angels; neither do they who subject themselves unto him.	Every gift of the Spirit comes from the “Father of lights”, and conversely doubt, unbelief, and discouragement come from the “Father of lies.”
Jas 1:18 Of his own will begat he us with the word of truth, that we should be a kind of firstfruits of his creatures.	And it was of His own [free] will that He gave us birth [as sons] by [His] Word of Truth, so that we should be a kind of firstfruits of His creatures [a sample of what He created to be consecrated to Himself]. (AMP)
And the most perfect gift of the Father was that of His Son. But James is also describing the mystery of how we were, in the beginning, intelligences (or “lights of truth”) which were organized into spirit beings by the “word of truth”, shed forth at light from our Heavenly Parents. In this way He became the “Father of Lights”, and we became “Children of Light”.	
Jas 1:19 Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath:	Understand [this], my beloved brethren. Let every man be quick to hear [a ready listener],

	slow to speak, slow to take offense and to get angry. (AMP)
Jas 1:20 <b>For the wrath of man worketh not the righteousness of God.</b>	For man's anger does not promote the righteousness God [wishes and requires]. (AMP)
The wrath of man is not comparable to the wrath of God. The wrath of man is simply anger and lashing out randomly. The wrath of God is deliberate and directed at our betterment. The wrath of God is not blind anger, but is working behind the scenes and arranging the conditions of life to drive us to repent and seek Him.	
Jas 1:21 Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls.	So get rid of all uncleanness and the rampant outgrowth of wickedness, and in a humble (gentle, modest) spirit receive and welcome the Word which implanted and rooted [in your hearts] contains the power to save your souls. (AMP)  Receive the word of God with rejoicing, not anger.
Jas 1:22 But be ye doers of the word, and not hearers only, deceiving your own selves.	But be doers of the Word [obey the message], and not merely listeners to it, betraying yourselves [into deception by reasoning contrary to the Truth]. (AMP)  If you hear the word only, but do not do it, you deceive yourselves into thinking you are righteous, solely because of your "correct" beliefs.
Jas 1:23 For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass:	For if anyone only listens to the Word without obeying it and being a doer of it, he is like a man who looks carefully at his [own] natural face in a mirror; (AMP)
Jas 1:24 For he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was.	For he thoughtfully observes himself, and then goes off and promptly forgets what he was like. (AMP)
Mosiah 4:16 And also, ye yourselves will succor those that stand in need of your succor; ye will administer of your substance unto him that standeth in need; and ye will not suffer that the beggar putteth up his petition to you in vain, and turn him out to perish.	
Mosiah 4:17 Perhaps thou shalt say: The man has brought upon himself his misery; therefore I will stay my hand, and will not give unto him of my food, nor impart unto him of my substance that he may not suffer, for his punishments are just--	
Mosiah 4:18 But I say unto you, O man, whosoever doeth this the same hath great cause to repent; and except he repenteth of that which he hath done he perisheth forever, and hath no interest in the kingdom of God.	
Jas 1:25 But whoso looketh into the perfect law of liberty, and continueth [therein], he being not	But he who looks carefully into the faultless law, the [law] of liberty, and is faithful to it and perseveres in looking into it, being not a heedless

a forgetful hearer, but a doer of the work, this man shall be blessed in his deed.	listener who forgets but an active doer [who obeys], he shall be blessed in his doing (his life of obedience). (AMP)
Joseph Smith said that a man could learn more about heaven by looking into it for five minutes than from reading all the books in the world. Denver Snuffer said that a man could learn more about the Savior from doing five minutes of service than he could gain from reading all the books in the world.	
Jas 1:26 If any man among you seem to be religious, and brideth not his tongue, but deceiveth his own heart, this man's religion [is] vain.	If anyone thinks himself to be religious (piously observant of the external duties of his faith) and does not bridle his tongue but deludes his own heart, this person's religious service is worthless (futile, barren). (AMP)  Start doing good works by controlling your tongue.
Jas 1:27 Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, [and] to keep himself unspotted from the world.	External religious worship [ <b>religion as it is expressed in outward acts</b> ] that is pure and unblemished in the sight of God the Father is this: to visit and help and care for the orphans and widows in their affliction and need, and to keep oneself unspotted and uncontaminated from the world. (AMP)
Correct belief alone, does not have the power to save. It must play out in acts of charity.	
Mosiah 4:26 And now, for the sake of these things which I have spoken unto you--that is, for the sake of retaining a remission of your sins from day to day, that ye may walk guiltless before God--I would that ye should impart of your substance to the poor, every man according to that which he hath, such as feeding the hungry, clothing the naked, visiting the sick and administering to their relief, both spiritually and temporally, according to their wants.	
Jas 2:1 My brethren, have not the faith of our Lord Jesus Christ, [the Lord] of glory, with respect of persons.	My brethren, pay no servile regard to people [show no prejudice, no partiality]. Do not [attempt to] hold and practice the faith of our Lord Jesus Christ [the Lord] of glory [together with snobbery]! (AMP)
Jas 2:2 For if there come unto your assembly a man with a gold ring, in goodly apparel, and there come in also a poor man in vile raiment;	For if a person comes into your congregation whose hands are adorned with gold rings and who is wearing splendid apparel, and also a poor [man] in shabby clothes comes in, (AMP)
Jas 2:3 And ye have respect to him that weareth the gay clothing, and say unto him, Sit thou here in a good place; and say to the poor, Stand thou there, or sit here under my footstool:	And you pay special attention to the one who wears the splendid clothes and say to him, Sit here in this preferable seat! while you tell the poor [man], Stand there! or, Sit there on the floor at my feet! (AMP)
Jas 2:4 Are ye not then partial in yourselves, and are become judges of evil thoughts?	Are you not discriminating among your own and becoming critics and judges with wrong motives? (AMP)
Jas 2:5 Hearken, my beloved brethren, Hath not God chosen the poor of this world rich in faith,	Listen, my beloved brethren: Has not God chosen those who are poor in the eyes of the world to be

and heirs of the kingdom which he hath promised to them that love him?	rich in faith and in their position as believers and to inherit the kingdom which He has promised to those who love Him? (AMP)
Jas 2:6 But ye have despised the poor. Do not rich men oppress you, and draw you before the judgment seats?	But you [in contrast] have insulted (humiliated, dishonored, and shown your contempt for) the poor. Is it not the rich who domineer over you? Is it not they who drag you into the law courts? (AMP)
D&C 38:24 And let every man esteem his brother as himself, and practice virtue and holiness before me.	
D&C 38:25 And again I say unto you, let every man esteem his brother as himself.	
D&C 38:26 For what man among you having twelve sons, and is no respecter of them, and they serve him obediently, and he saith unto the one: Be thou clothed in robes and sit thou here; and to the other: Be thou clothed in rags and sit thou there--and looketh upon his sons and saith I am just?	
D&C 38:27 Behold, this I have given unto you as a parable, and it is even as I am. I say unto you, be one; and if ye are not one ye are not mine.	
D&C 70:14 Nevertheless, in your temporal things you shall be equal, and this not grudgingly, otherwise the abundance of the manifestations of the Spirit shall be withheld.	
Jas 2:7 Do not they blaspheme that worthy name by the which ye are called?	Is it not they who slander and blaspheme that precious name by which you are distinguished and called [the name of Christ invoked in baptism]? (AMP)
Jas 2:8 If ye fulfil the royal law according to the scripture, Thou shalt love thy neighbour as thyself, ye do well:	If indeed you [really] fulfill the royal Law in accordance with the Scripture, You shall love your neighbor as [you love] yourself, you do well. (AMP)  You betray your discipleship to Christ if you show respect of persons.
Jas 2:9 <b>But if ye have respect to persons, ye commit sin, and are convinced of the law as transgressors.</b>	But if you show servile regard (prejudice, favoritism) for people, you commit sin and are rebuked and convicted by the Law as violators and offenders. (AMP)  To esteem one flesh about another is an abomination is the eyes of the Lord.
Jas 2:10 For whosoever shall keep the whole law, and yet offend in one [point], he is guilty of all.	For whosoever keeps the Law [as a] whole but stumbles and offends in one [single instance] has become guilty of [breaking] all of it. (AMP)  Sin is what separates a person from God. It really doesn't matter how many or how serious, if you are cut off, then you are cut off.

Jas 2:11 For he that said, Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law.	For He Who said, You shall not commit adultery, also said, You shall not kill. If you do not commit adultery but do kill, you have become guilty of transgressing the [whole] Law. (AMP)
Jas 2:12 So speak ye, and so do, as they that shall be judged by the law of liberty.	So speak and so act as [people should] who are to be judged under the law of liberty [the moral instruction given by Christ, especially about love]. (AMP)
Jas 2:13 For he shall have judgment without mercy, that hath showed no mercy; and mercy rejoiceth against judgment.	For to him who has shown no mercy the judgment [will be] merciless, but mercy [full of glad confidence] exults victoriously over judgment. (AMP)  Forgive us our trespasses as we forgive those who trespass against us. For, however you judge others, you will be judged with the same judgment.
Jas 2:14 What [doth it] profit, my brethren, though a man say he hath faith, and have not works? can faith save him?	What is the use (profit), my brethren, for anyone to profess to have faith if he has no [good] works [to show for it]? Can [such] faith save [his soul]? (AMP)  If your faith does not prompt you to act, then you have no faith, but merely believe that you have faith,
Jas 2:15 If a brother or sister be naked, and destitute of daily food,	If a brother or sister is poorly clad and lacks food for each day, (AMP)
Jas 2:16 And one of you say unto them, Depart in peace, be [ye] warmed and filled; notwithstanding ye give them not those things which are needful to the body; what [doth it] profit?	And one of you says to him, Good-bye! Keep [yourself] warm and well fed, without giving him the necessities for the body, what good does that do? (AMP)
<p>Mosiah 4:22 And if ye judge the man who putteth up his petition to you for your substance that he perish not, and condemn him, how much more just will be your condemnation for withholding your substance, which doth not belong to you but to God, to whom also your life belongeth; and yet ye put up no petition, nor repent of the thing which thou hast done.</p> <p>Mosiah 4:23 I say unto you, wo be unto that man, for his substance shall perish with him; and now, I say these things unto those who are rich as pertaining to the things of this world.</p> <p><b>Mosiah 4:24 And again, I say unto the poor, ye who have not and yet have sufficient, that ye remain from day to day; I mean all you who deny the beggar, because ye have not; I would that ye say in your hearts that: I give not because I have not, but if I had I would give.</b></p> <p><b>Mosiah 4:25 And now, if ye say this in your hearts ye remain guiltless, otherwise ye are condemned; and your condemnation is just for ye covet that which ye have not received.</b></p>	

<b>King Benjamin makes an important distinction, and illustrates how the Lord judges us on our desires and intentions, more than He judges on our works.</b>	
Jas 2:17 <b>Even so faith, if it hath not works, is dead, being alone.</b>	So also faith, if it does not have works (deeds and actions of obedience to back it up), by itself is destitute of power (inoperative, dead). (AMP)
Jas 2:18 Yea, a man may say, Thou hast faith, and I have works: show me thy faith without thy works, and I will show thee my faith by my works.	But someone will say [to you then], You [say you] have faith, and I have [good] works. Now you show me your [alleged] faith apart from any [good] works [if you can], and I by [good] works [of obedience] will show you my faith. (AMP)
Jas 2:19 Thou believest that there is one God; thou doest well: the devils also believe, and tremble.	You believe that God is one; you do well. So do the devils believe and shudder [in terror and horror such as make a man's hair stand on end and contract the surface of his skin]! (AMP)  Mere belief counts for nothing! Even the devils believe. How are you any better than they?
Jas 2:20 But wilt thou know, O vain man, that faith without works is dead <b>[and cannot save you JST]?</b>	Are you willing to be shown [proof], you foolish (unproductive, spiritually deficient) fellow, that faith apart from [good] works is inactive and ineffective and worthless? (AMP)
Jas 2:21 Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar?	Was not our forefather Abraham [shown to be] justified (made acceptable to God) by [his] works when he brought to the altar as an offering his [own] son Isaac? (AMP)  Abraham acted on his faith.
Jas 2:22 Seest thou how faith wrought with his works, and by works was faith made <b>perfect?</b>	You see that [his] faith was cooperating with his works, and [his] faith <b>was completed and reached its supreme expression</b> [when he implemented it] by [good] works. (AMP)
Jas 2:23 And the scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness: and he was called the Friend of God.	And [so] the Scripture was fulfilled that says, Abraham believed in (adhered to, trusted in, and relied on) God, and this was accounted to him as righteousness (as conformity to God's will in thought and deed), and he was called God's friend. (AMP)
Jas 2:24 Ye see then how that by works a man is justified, and not by faith only.	You see that a man is justified (pronounced righteous before God) through what he does and not alone through faith [through works of obedience as well as by what he believes]. (AMP)
<b>A man is justified by works done in faith. You need both. Faith without works is dead, but works without faith are vain.</b>	
<b>It's time we put this battle to a rest, once and for all. You need both.</b>	
8. "Now faith is the substance ( <b>assurance</b> ) of things hoped for, the evidence of things not seen."	

9. From this we learn that faith is the assurance which men have of the existence of things which they have not seen; **and the principle of action in all intelligent beings.**

10. If men were duly to consider themselves, and turn their thoughts and reflections to the operations of their own minds, they would readily discover that it is **faith, and faith only, which is the moving cause of all action**, in them; that without it, both mind and body would be in a state of inactivity, and all their exertions would cease, both physical and mental.

11. Were this class to go back and reflect upon the history of their lives, from the period of their first recollection, and ask themselves, **what principle excited them to action**, and activity, in all their lawful avocations, callings and pursuits, what would be the answer?

11.1 Would it not be that it was the assurance which we had of the existence of things which we had not seen, as yet? - **Was it not the hope which you had, in consequence of your belief in the existence of unseen things, which stimulated you to action and exertion in order to obtain them?**

Joseph Smith, Lectures on Faith

Jas 2:25 Likewise also was not Rahab the harlot justified by works, when she had received the messengers, and had sent [them] out another way?	So also with Rahab the harlot--was she not shown to be justified (pronounced righteous before God) by [good] deeds when she took in the scouts (spies) and sent them away by a different route? (AMP)
Jas 2:26 For as the body without the spirit is dead, so faith without works is dead also.	For as the human body apart from the spirit is lifeless, so faith apart from [its] works of obedience is also dead. (AMP)
Jas 3:1 My brethren, be not many masters, knowing that we shall receive the greater condemnation.	Not many [of you] should become teachers (self-constituted censors and reproofs of others), my brethren, <b>for you know that we [teachers] will be judged by a higher standard and with greater severity [than other people; thus we assume the greater accountability and the more condemnation].</b> (AMP)

Priesthood leaders take upon themselves the blood and sins of the people they serve, and are held accordingly accountable.

JST James 3:1 strive not for the mastery, knowing that in so doing we shall receive the greater condemnation

"Far too many men seem to be afflicted with envy and strife, possessed as it were by a love of power...Many desire to lead; fewer are willing to follow in supportive roles that have no recognition attached. While teaching at one of the institutes of religion in the Church educational program, I noticed term after term that two classes were nearly full to capacity. One was Courtship and Marriage and the other was Leadership Training. Many wanted to train themselves for leadership; fewer wanted to study the scriptures or history and doctrine of the Church. Jokingly-but half-seriously-I suggested to the director that perhaps we ought to set up a class in 'suffering servantship' and see how many it would draw." (Arthur R. Bassett, "The Royal Law," Ensign, June 1976, 76)

<p>Jas 3:2 For in many things we offend all. If any man offend not in word, the same [is] a perfect man, [and] able also to bridle the whole body.</p>	<p>For we all often stumble and fall and offend in many things. And if anyone does not offend in speech [never says the wrong things], <b>he is a fully developed character and a perfect man</b>, able to control his whole body and to curb his entire nature. (AMP)</p>
<p>If you can master your tongue, you can master anything.</p>	
<p>"The tongue is an unruly member—hold your tongues about things of no moment, a little tale will set the world on fire." (The Words of Joseph Smith: The Contemporary Accounts of the Nauvoo Discourses of the Prophet Joseph, compiled and edited by Andrew F. Ehat and Lyndon W. Cook [Provo: BYU Religious Studies Center, 1980], 120 - 121.)</p>	
<p>"I now counsel you, that if you know anything calculated to disturb the peace or injure the feelings of your brother or sister, hold your tongues, and the least harm will be done." Joseph Smith (History of The Church of Jesus Christ of Latter-day Saints, 5:140)</p>	<p>Jas 3:3 Behold, we put bits in the horses' mouths, that they may obey us; and we turn about their whole body.</p>
<p>Jas 3:4 Behold also the ships, which though [they be] so great, and [are] driven of fierce winds, yet are they turned about with a very small helm, whithersoever the governor listeth.</p>	<p>If we set bits in the horses' mouths to make them obey us, we can turn their whole bodies about. (AMP)</p>
<p>Jas 3:5 Even so the tongue is a little member, and boasteth great things. Behold, how great a matter a little fire kindleth!</p>	<p>Likewise, look at the ships: though they are so great and are driven by rough winds, they are steered by a very small rudder wherever the impulse of the helmsman determines. (AMP)</p>
<p>Jas 3:6 And the tongue [is] a fire, a world of iniquity: so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell.</p>	<p>Even so the tongue is a little member, and it can boast of great things. See how much wood or how great a forest a tiny spark can set ablaze! (AMP)</p>
<p>Jas 3:7 For every kind of beasts, and of birds, and of serpents, and of things in the sea, is tamed, and hath been tamed of mankind:</p>	<p>And the tongue is a fire. [The tongue is a] world of wickedness set among our members, contaminating and depraving the whole body and setting on fire the wheel of birth (the cycle of man's nature), being itself ignited by hell (Gehenna). (AMP)</p>
<p>Jas 3:8 But the tongue can no man tame; [it is] an unruly evil, full of deadly poison.</p>	<p>For every kind of beast and bird, of reptile and sea animal, can be tamed and has been tamed by human genius (nature). (AMP)</p>
<p>Jas 3:9 Therewith bless we God, even the Father; and therewith curse we men, which are made after the similitude of God.</p>	<p>But the human tongue can be tamed by no man. It is a restless (undisciplined, irreconcilable) evil, full of deadly poison. (AMP)</p>
<p>Jas 3:10 Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be.</p>	<p>With it we bless the Lord and Father, and with it we curse men who were made in God's likeness! (AMP)</p>
<p>Jas 3:11 Doth a fountain send forth at the same place sweet [water] and bitter?</p>	<p>Out of the same mouth come forth blessing and cursing. These things, my brethren, ought not to be so. (AMP)</p>
<p>Does a fountain send forth [simultaneously] from the same opening fresh water and bitter? (AMP)</p>	

Jas 3:12 Can the fig tree, my brethren, bear olive berries? either a vine, figs? so [can] no fountain both yield salt water and fresh.	Can a fig tree, my brethren, bear olives, or a grapevine figs? Neither can a salt spring furnish fresh water. (AMP)
Jas 3:13 Who [is] a wise man and endued with knowledge among you? let him show out of a good conversation his works with meekness of wisdom.	<b>Who is there among you who is wise and intelligent? Then let him by his noble living show forth his [good] works with the [unobtrusive] humility [which is the proper attribute] of true wisdom.</b> (AMP)
Jas 3:14 But if ye have bitter envying and strife in your hearts, glory not, and lie not against the truth.	But if you have bitter jealousy (envy) and contention (rivalry, selfish ambition) in your hearts, do not pride yourselves on it and thus be in defiance of and false to the Truth. (AMP)
Jas 3:15 This wisdom descendeth not from above, but [is] earthly, sensual, devilish.	This [superficial] wisdom is not such as comes down from above, but is earthly, unspiritual (animal), even devilish (demonic). (AMP)  This superficial wisdom, aka “sophistry” is where people call attention to themselves. It’s the class smart aleck. Paul wrote extensively about them.
Jas 3:16 For where envying and strife [is], there [is] confusion and every evil work.	For wherever there is jealousy (envy) and contention (rivalry and selfish ambition), there will also be confusion (unrest, disharmony, rebellion) and all sorts of evil and vile practices. (AMP)  Stirring up contention is usually a cover-up for sinful deeds.
Jas 3:17 But the wisdom that is from above is first pure, then peaceable, gentle, [and] easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy.	But the wisdom from above is first of all pure (undefiled); then it is peace-loving, courteous (considerate, gentle). [It is willing to] yield to reason, full of compassion and good fruits; it is wholehearted and straightforward, impartial and unfeigned (free from doubts, wavering, and insincerity). (AMP)  The difference between wisdom of the world (ever learning but never coming to a knowledge of the truth) vs heavenly wisdom, without hypocrisy and without guile.
Jas 3:18 And the fruit of righteousness is sown in peace of them that make peace.	And the harvest of righteousness (of conformity to God's will in thought and deed) is [the fruit of the seed] sown in peace by those who work for and make peace [in themselves and in others, that peace which means concord, agreement, and harmony between individuals, with undisturbedness, in a peaceful mind free from

	<p>fears and agitating passions and moral conflicts]. (AMP)</p> <p>There are certain people that peace follows them, wherever they go, and others that bring chaos and confusion in their wake.</p>
Jas 4:1 From whence [come] wars and fightings among you? [come they] not hence, [even] of your lusts that war in your members?	<p>What leads to strife (discord and feuds) and how do conflicts (quarrels and fightings) originate among you? Do they not arise from your sensual desires that are ever warring in your bodily members? (AMP)</p>
Jas 4:2 Ye lust, and have not: ye kill, and desire to have, and cannot obtain: ye fight and war, yet ye have not, because ye ask not.	<p>You are jealous and covet [what others have] and your desires go unfulfilled; [so] you become murderers. <b>[To hate is to murder as far as your hearts are concerned.]</b> You burn with envy and anger and are not able to obtain [the gratification, the contentment, and the happiness that you seek], so you fight and war. You do not have, because you do not ask. [I John 3:15.] (AMP)</p> <p>Such strife is born on inner conflict and hypocrisy: i.e., faith without works, or works without faith.</p>
Jas 4:3 Ye ask, and receive not, because ye ask amiss, that ye may consume [it] upon your lusts.	<p>[Or] you do ask [God for them] and yet fail to receive, <b>because you ask with wrong purpose and evil, selfish motives.</b> Your intention is [when you get what you desire] to spend it in sensual pleasures. (AMP)</p>
<p>Laman and Lemuel are great examples of this. They refused to seek revelation from the Lord concerning the things that Nephi and Lehi taught, supposing they were saved by their righteous works, even though they were murderous in their hearts.</p> <p>They demand to be shown proof, but will not exercise sufficient faith to obtain proof from the Lord for themselves.</p> <p>They seek a sign, but the only sign they will receive is that of condemnation.</p> <p>If they show sorrow for sin, it is not the sorrow of repentance, but the sorrow of the damned.</p>	
Jas 4:4 Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God.	<p>You [are like] unfaithful wives [having illicit love affairs with the world and breaking your marriage vow to God]! Do you not know that being the world's friend is being God's enemy? So whoever chooses to be a friend of the world takes his stand as an enemy of God. (AMP)</p>
Jas 4:5 Do ye think that the scripture saith in vain, The spirit that dwelleth in us lusteth to envy?	<p>Or do you suppose that the Scripture is speaking to no purpose that says, <b>The Spirit Whom He has caused to dwell in us yearns over us and He</b></p>

	<p><b>yearns for the Spirit [to be welcome] with a jealous love? (AMP)</b></p> <p>Our God is a jealous God, and this is the way in which He is jealous. He is not jealous in the vengeful sense, or in the sense of ownership. He is jealous in that He longs for our undivided love.</p>
Jas 4:6 But he giveth more grace. Wherefore he saith, God resisteth <b>[set oneself against]</b> the proud, but giveth grace unto the humble.	<p>But He gives us more and more grace (power of the Holy Spirit, to meet this evil tendency and all others fully). That is why He says, God sets Himself against the proud and haughty, but gives grace [continually] to the lowly (those who are humble enough to receive it). (AMP)</p> <p>The Amplified Version offers a better translation over the King James, that in the last few verses, there is really nothing that I can add.</p>
Jas 4:7 Submit yourselves therefore to God. Resist the devil, and he will flee from you.	<p>So be subject to God. Resist the devil <b>[stand firm against him]</b>, and he will flee from you. (AMP)</p>
<p>I cannot emphasize the following enough.</p> <p>This verse is misunderstood because we do not understand the true meaning behind the word “resist”. You don’t have to fight the devil or bring railing accusations against him. Just quietly stand your ground firmly against him. You can cast him quietly out. You can dismiss him without argument. You can bear down in pure testimony. There are a lot of righteous things you can do to oppose him. But, if he is able to draw you into an active fight and contention against him, then he has won, because he has drawn you over to his side.</p> <p>Jude 1:9 Yet Michael the archangel, when contending with the devil he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee.</p> <p>Remember Star Wars when the Emperor, Luke, and Darth Vader were having it out? The emperor was trying to win Luke over to the Dark Side, by trying to get Luke to hate him, but Luke would not succumb to his invitations to hate. This is a big trap in life that we need to be wary of and avoid. The Lord has placed a natural enmity between us and the devil, and the devil will use that natural enmity against us to trick us into joining him.</p>	
Jas 4:8 Draw nigh to God, and he will draw nigh to you. Cleanse [your] hands, [ye] sinners; and purify [your] hearts, [ye] double minded.	<p>Come close to God and He will come close to you. [Recognize that you are] sinners, get your soiled hands clean; <b>[realize that you have been disloyal] wavering individuals with divided interests, and purify your hearts [of your spiritual adultery]. (AMP)</b></p>
<p>D&amp;C 88:63 Draw near unto me and I will draw near unto you; <b>seek</b> me diligently and ye shall find me; <b>ask</b>, and ye shall receive; <b>knock</b>, and it shall be opened unto you.</p> <p>D&amp;C 88:64 Whatsoever ye ask the Father in my name it shall be given unto you, that is expedient for you;</p>	

<p>D&amp;C 88:65 And if ye ask anything that is not expedient for you, it shall turn unto your condemnation.</p> <p>D&amp;C 88:67 And if your eye be single to my glory, your whole bodies shall be filled with light, and there shall be no darkness in you; and that body which is filled with light comprehendeth all things.</p> <p>D&amp;C 88:68 Therefore, sanctify yourselves that your minds become single to God, and the days will come that you shall see him; for he will unveil his face unto you, and it shall be in his own time, and in his own way, and according to his own will.</p>	
Jas 4:9 Be afflicted, and mourn, and weep: let your laughter be turned to mourning, and [your] joy to heaviness.	[As you draw near to God] be deeply penitent and grieve, even weep [over your disloyalty]. Let your laughter be turned to grief and your mirth to dejection and heartfelt shame [for your sins]. (AMP)
Jas 4:10 Humble yourselves in the sight of the Lord, and he shall lift you up.	Humble yourselves [feeling very insignificant] in the presence of the Lord, and He will exalt you [He will lift you up and make your lives significant]. (AMP)
	Draw your strength and your self-image from the Lord, not from temporal things.
Jas 4:11 Speak not evil one of another, brethren. He that speaketh evil of [his] brother, and judgeth his brother, speaketh evil of the law, and judgeth the law: but if thou judge the law, thou art not a doer of the law, but a judge.	[My] brethren, do not speak evil about or accuse one another. He that maligns a brother or judges his brother is maligning and criticizing the Law and judging the Law. But if you judge the Law, you are not a practitioner of the Law but a censor and judge [of it]. (AMP)
	James talks a lot about “the law”. I wonder if he means civil law or the law of Moses.
Jas 4:12 There is one lawgiver, who is able to save and to destroy: who art thou that judgest another?	One only is the Lawgiver and Judge Who is able to save and to destroy [the One Who has the absolute power of life and death]. [But you] who are you that [you presume to] pass judgment on your neighbor? (AMP)
Jas 4:13 Go to now, ye that say, To day or to morrow we will go into such a city, and continue there a year, and buy and sell, and get gain:	Come now, you who say, Today or tomorrow we will go into such and such a city and spend a year there and carry on our business and make money. (AMP)
Jas 4:14 Whereas ye know not what [shall be] on the morrow. For what [is] your life? It is even a vapour, that appeareth for a little time, and then vanisheth away.	Yet you do not know [the least thing] about what may happen tomorrow. What is the nature of your life? You are [really] but a wisp of vapor (a puff of smoke, a mist) that is visible for a little while and then disappears [into thin air]. (AMP)
Jas 4:15 For that ye [ought] to say, If the Lord will, we shall live, and do this, or that.	You ought instead to say, If the Lord is willing, we shall live and we shall do this or that [thing]. (AMP)

Jas 4:16 But now ye rejoice in your boastings: all such rejoicing is evil.	But as it is, you boast [falsely] in your presumption and your self-conceit. All such boasting is wrong. (AMP)  James is very strict.
Jas 4:17 Therefore to him that knoweth to do good, and doeth [it] not, to him it is sin.	So any person who knows what is right to do but does not do it, to him it is sin. (AMP)  Sins of omission.
Jas 5:1 Go to now, [ye] rich men, weep and howl for your miseries that shall come upon [you].	Come now, you rich [people], weep aloud and lament over the miseries (the woes) that are surely coming upon you. (AMP)
Jas 5:2 Your riches are corrupted, and your garments are moth-eaten.	Your abundant wealth has rotted and is ruined, and your [many] garments have become moth-eaten. (AMP)
Jas 5:3 Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days.	Your gold and silver are completely rusted through, and their rust will be testimony against you and it will devour your flesh as if it were fire. You have heaped together treasure for the last days. (AMP)  Don't trust in your riches.
Jas 5:4 Behold, the hire of the labourers who have reaped down your fields, which is of you kept back by fraud, crieth: and the cries of them which have reaped are entered into the ears of the Lord of sabaoth.	[But] look! [Here are] the wages that you have withheld by fraud from the laborers who have reaped your fields, crying out [for vengeance]; and the cries of the harvesters have come to the ears of the Lord of hosts. (AMP)
Jas 5:5 Ye have lived in pleasure on the earth, and been wanton; ye have nourished your hearts, as in a day of slaughter.	[Here] on earth you have abandoned yourselves to soft (prodigal) living and to [the pleasures of] self-indulgence and self-gratification. You have fattened your hearts in a day of slaughter. (AMP)
Jas 5:6 Ye have condemned [and] killed the just; [and] he doth not resist you.	You have condemned and have murdered the righteous (innocent man), [while] he offers no resistance to you. (AMP)
Jas 5:7 Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain.	So be patient, brethren, [as you wait] till the coming of the Lord. See how the farmer waits expectantly for the precious harvest from the land. [See how] he keeps up his patient [vigil] over it until it receives the early and late rains. (AMP)  These verses all sound like latter-day prophecy. Most saints, back then, believed that the Lord would return soon.
Jas 5:8 Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh.	So you also must be patient. Establish your hearts [strengthen and confirm them in the final

	certainty], for the coming of the Lord is very near. (AMP)
Jas 5:9 Grudge not one against another, brethren, lest ye be condemned: behold, the judge standeth before the door.	Do not complain, brethren, against one another, so that you [yourselves] may not be judged. Look! The Judge is [already] standing at the very door. (AMP)
Jas 5:10 Take, my brethren, the prophets, who have spoken in the name of the Lord, for an example of suffering affliction, and of patience.	[As] an example of suffering and ill-treatment together with patience, brethren, take the prophets who spoke in the name of the Lord [as His messengers]. (AMP)
Jas 5:11 Behold, we count them happy which endure. Ye have heard of the patience of Job, and have seen the end of the Lord; that the Lord is very pitiful, and of tender mercy.	You know how we call those blessed (happy) who were steadfast [who endured]. You have heard of the endurance of Job, and you have seen the Lord's [purpose and how He richly blessed him in the] end, inasmuch as the Lord is full of pity and compassion and tenderness and mercy. (AMP)
	The letter closes with some last-minute admonitions.
Jas 5:12 But above all things, my brethren, swear not, neither by heaven, neither by the earth, neither by any other oath: but let your yea be yea; and [your] nay, nay; lest ye fall into condemnation.	But above all [things], my brethren, do not swear, either by heaven or by earth or by any other oath; but let your yes be [a simple] yes, and your no be [a simple] no, so that you may not sin and fall under condemnation. (AMP)
Jas 5:13 Is any among you afflicted? let him pray. Is any merry? let him sing psalms.	Say what you mean and mean what you say.
	Is anyone among you afflicted (ill-treated, suffering evil)? He should pray. Is anyone glad at heart? He should sing praise [to God]. (AMP)
What to do under various conditions.	
D&C 136:28 If thou art merry, praise the Lord with singing, with music, with dancing, and with a prayer of praise and thanksgiving.	
D&C 136:29 If thou art sorrowful, call on the Lord thy God with supplication, that your souls may be joyful.	
Jas 5:14 Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord:	Is anyone among you sick? He should call in the church elders (the spiritual guides). And they should pray over him, anointing him with oil in the Lord's name. (AMP)
	The church takes this as standard procedure for administering the sick, but the Lord used a variety of methods. Use faith, be creative, do as the Lord, not the handbook, directs.

Jas 5:15 And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him.	And the prayer [that is] of faith will save him who is sick, and the Lord will restore him; and if he has committed sins, he will be forgiven. (AMP)
Jas 5:16 Confess [your] faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much.	<b>Confess to one another</b> therefore your faults (your slips, your false steps, your offenses, your sins) and <b>pray [also] for one another</b> , that you may be healed and restored [to a spiritual tone of mind and heart]. The earnest (heartfelt, continued) prayer of a righteous man makes tremendous power available [dynamic in its working]. (AMP)
Jas 5:17 Elias was a man subject to like passions as we are, and he prayed earnestly that it might not rain: and it rained not on the earth by the space of three years and six months.	Elijah was a human being with a nature such as we have [with feelings, affections, and a constitution like ours]; and he prayed earnestly for it not to rain, and no rain fell on the earth for three years and six months. [I Kings 17:1.] (AMP)
Jas 5:18 And he prayed again, and the heaven gave rain, and the earth brought forth her fruit.	And [then] he prayed again and the heavens supplied rain and the land produced its crops [as usual]. [I Kings 18:42-45.] (AMP)
Jas 5:19 Brethren, if any of you do err from the truth, and one convert him;	[My] brethren, if anyone among you strays from the Truth and falls into error and another [person] brings him back [to God], (AMP)
Jas 5:20 Let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins.	Let the [latter] one be sure that whoever turns a sinner from his evil course will save [that one's] soul from death and will cover a multitude of sins [procure the pardon of the many sins committed by the convert]. (AMP)