

THE SECRET BOOK OF JAMES:

Explained by *Robert Ferrell*

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James writes to you. Peace be with you from peace, love from love, grace from grace, faith from faith, life from holy life!

Since you asked me to send you a secret book which was revealed to me and Peter (that is, the Jews and the Christians across time to the Elect) by the Lord, I could neither refuse you nor speak directly to you, (He could not refuse because it was meant for those to come, and he could not speak directly because he had been commanded to encode it with these keys) but I have written it to you in Hebrew letters and have sent it to you - and to you alone. (Meaning by Hebrew that James signifies the Jews, and to you alone means that only one whose heart has been prepared by God could understand it) But inasmuch as you are a minister of the salvation of the saints, endeavor earnestly and take care not to recount this book to many - this which the Savior did not desire to recount to all of us, his twelve disciples. But blessed are those who will be saved through faith in this discourse. (The Elect, who will interpret it.)

Now I sent to you ten months ago another secret book which the Savior revealed to me. But that one you are to regard in this manner, as revealed to me, James. (The Jews alone, in all likelihood, rather than to James and Peter - meaning that what was then revealed pertained only to the Jews, but this is directed toward both Jews and Christians.)

Now the twelve disciples were sitting all together at the same time, and, remembering what the Savior had said to

each one of them, whether secretly or openly, they were setting it down in books. (there are secret books, and secrets in the open books as well) And I was writing what was in my book - lo, the Savior appeared, after he had departed from, and while we were watching for him. And so, five hundred and fifty days after he arose from the dead, we said to him: 'Have you gone and departed from us?' (In standard Biblical numerology five means grace, ten represents completion, and eleven, destruction, so 550 (5x10x11) probably indicates the time of destruction, and the time of complete grace - symbolically speaking. In other words, at the end of the age.)

And Jesus said: 'No, but I shall go to the place from which I have come. If you desire to come with me, come.' (That is - if they desire to follow the *word*.)

They all answered and said: 'If you bid us, we'll come.'

He said: 'Truly I say to you, no one will ever enter the Kingdom of Heaven if I bid him, but rather because you yourselves are full (Of the spirit). Let me have James and Peter (The Jews and the Church), in order that I may fill them.' And when he called these two, he took them aside, and commanded the rest to busy themselves with that with which they had been busy.

The Savior said: 'You (the Jews and Christians) have received mercy. Do you not desire, then to be filled? (with the spirit) And is your heart drunk? Do you not desire, then, to be sober? Therefore, be ashamed! And now, waking or sleeping, remember that you have seen the Son of Man, and with him you have spoken and to him you have listened. Woe to those who have seen the Son of Man! Blessed are those who have not seen the Son of Man, and who have not consorted with him, and who have not spoken with him, and who have not listened to anything from him. Yours is life!'

(In other words it is the Jews and the Christians who will bear the brunt of his anger at his return, and those who were not given the knowledge will then understand him as he should have been understood all along.) **Know, therefore, that he healed you when you were ill, in order that you might reign. Woe to those who have rested from their illness, because they will relapse again into illness. (The illness is religion.) Blessed are those who have not been ill, and have known rest (The truth about the Kingdom - the mystery) before they became ill. Yours is the Kingdom of God! Therefore I say to you, become full (of the spirit) and leave no place within you empty, since the Coming One is able to mock you!’ (With the Scriptures.)**

Then Peter (The Church) answered and said: ‘Lord, three times you have said to us, “Become full,” but we are full.’ (The three times correspond to the three times the Church was approached by ‘the word’ and denied that the Apocryphal books were God’s word; the 4th, 17th, and 21st centuries.)

The Lord answered and said: ‘Therefore I say to you, become full (of the spirit) in order that you may not become diminished (in the spirit). Those who are (spiritually) diminished will not be saved, For fullness (of spirit) is good, and diminution (in spirit) is bad. Therefore just as it is good for you to be diminished (in reason), and on the other hand, bad for you to be filled (with reason), so also the one who is full (of reason) is diminished (in spirit); and the one who is diminished (in spirit) is not filled (spiritually), as the one who is diminished (of reason) is filled (spiritually). And the one who is full (of the spirit), for his part, brings his sufficiency to completion. Therefore it is fitting to be diminished (of reason) while you can still be filled (with the

spirit); and to be filled (with the spirit) while it is still possible to be diminished (of reason), in order that you can fill yourselves the more (spiritually). Therefore become full of the spirit but be diminished of reason. For reason is of the soul; and it is soul.'

And I answered and said to him: 'Lord, we can obey you if you wish. For we have forsaken our forefathers and our mothers and our villages and have followed you. Grant us, therefore, not to be tempted by the wicked Devil.'

The Lord answered and said: 'What is your merit when you do the will of the Father if it is not given to you by him as a gift, while you are tempted by Satan? (The Church and to a lesser extent the Jews of the early Church would have liked to have been delivered from Satan's clutches. The Jews fell prey to the Devil because they could not accept a messiah who did not rescue them from the Romans, and the Church fell prey because she could not accept the word of God in its entirety. Both seem convinced of their own righteousness, but Jesus lets them know that God will rectify both dilemmas, but as a gift - while they are caught in their errors, being tempted by Satan, thereby setting up the final test of their virtue: whether caught in their errors they will convert, or remain lost, as he makes clear by saying:) **But if you are oppressed by Satan and are persecuted and you do the Father's will (i.e.--repent and convert), I say that he will love you and will make you equal with me and will consider that you have become beloved through his providence according to your free choice. Will you not cease, then, being lovers of the flesh and being afraid of sufferings? (In other words, the Devil has them right where he wants them - in relative comfort and enjoying worldliness.) Or do you not know that you have not yet been mistreated and have not yet**

been accused unjustly, nor have you yet been shut up in prison, nor have you yet been condemned lawlessly, nor have you yet been crucified without reason, nor have you been tried shamefully, as was I myself (the Word of God), by the evil one? (But anyone who takes this position *will* go through all of these things, since the word ‘yet’ lets us know this is the price of conversion, as he goes on to explain.) Do you dare to spare the flesh for whom the spirit is an encircling wall? If you contemplate the world, how long it is before you, and also How long it is after you, you will find that your life is but a single day and your sufferings one single hour. For the good will not enter the world. (That is--the Spirit is incompatible with worldliness.) Scorn death (worldliness), therefore, and take concern for life. Remember my cross and my death and you will live.’

And I answered and said to him: ‘Lord, do not mention to us the cross and the death, for they are far from you.’ (They didn’t understand about the *word*) The Lord answered and said: ‘Truly I say to you, none will be saved unless they believe on my cross. But those who have believed on my cross, theirs is the Kingdom of God. Therefore become seekers for death (Unless they are willing to die to their beliefs, they will not live, but those who are willing will live,) just as the dead who seek for life, for that which they seek is revealed to them. (The Elect, who believe in the hidden Scriptures that were ‘killed’.) And what is there to concern them? (For they, who have no stake in any prior religious affiliation, there will be little or no problem accepting this.) When you turn yourselves towards death, it will make known to you election. In truth I say to you, none of those who are afraid of death will be saved. For the Kingdom of God belongs to those who have put themselves to death.

**(When their ‘reason’ diminishes, and they become full.)
Become better than I; make yourselves like the Son of the Holy Spirit.**

Then I questioned him: ‘Lord, how may we prophesy to those who ask us to prophesy to them? For there are many who look to us and seek to hear an oracle from us.’ (They are unable to understand, or to interpret the Scriptures.) The Lord answered and said: ‘Do you not know that the head of prophecy was cut off with John?’ (The Baptist, who represents the hidden books of scripture, which were cut off; the ones that will herald his second coming.) And I said: ‘Lord, it is not possible to cut off the head of prophecy, is it? (We know what we are talking about, don’t we?)

The Lord said: ‘When you come to know what ‘head’ is, and that prophecy issues from the head, then understand what the meaning of ‘its head was removed’ is. (These are the faculties of seeing, hearing, and speaking, which along with understanding, are all requisites for revealing the mysteries in the Scriptures. John’s head was cut off because his condemnation of adultery in high places engendered hatred and a wicked scheme on the part of Herodias’ wife, who through lust, social pressure, and a rash oath, brought about his demise.) I first spoke with you in parables, and you did not understand. Now in turn I speak with you openly, and you do not perceive. But it is you who were to me a parable within parables, and as that which is open in the words that are open. (By a parable within parables he means that though they searched for the meaning of the parables, they were, in fact, themselves the subject of the parables, although they wouldn’t ever catch on until he disclosed it to them - such as this very letter is a parable about them without their having realized it yet. The interpretation is

open, and the words are open - and always have been.)

Be zealous to be saved without being urged. Rather, be ready on your own and if possible, go before me. For thus the Father will love you. (Be quick to repent and convert, and like John the Baptist, go before him to proclaim the good news of his Second Coming. Do not wait until judgment comes at last.)

Become haters of hypocrisy and evil thought. For it is thought which gives birth to hypocrisy, but hypocrisy is far from the truth.

Let not the Kingdom of Heaven wither away. (By evil thought and hypocrisy.) For it is like a date palm shoot whose fruits poured down around it. It put forth leaves and, when they budded, they caused the productivity of the date palm to dry up. Thus it is also with the fruit which came from this single root: when the fruit was picked, fruits were collected by many harvesters. It would indeed be good if it were possible to produce these new plants now; for then you would find the Kingdom. (The date is a fruit, so it has a seed inside. The seed, when planted will bring forth another palm. Therefore there would have to be a passage of a considerable amount of time before another harvest. The leaves, the unfruitful growth of theology and organization within early Christianity, took all of the energy that was intended for fruitage, and diverted it, thereby withering the tree. This is also a paradigm for Jesus 'death' and his going away. This is all a part of his plan of salvation.)

Since I have been glorified in this manner before this time, why do you all restrain me when I am eager to go? You have constrained me to remain with you eighteen more days for the sake of the parables. (During and after the second century, the tide of opinion began to turn against so-called

apocryphal books, and ‘heresies’, which if they are essential in understanding the mysteries could explain the eighteen days - that is the eighteen hundred years that have since elapsed, and for the sake of parables - this would represent the time of harvest; when they realize that they are themselves the subject of the parables.) **It sufficed for some persons to pay attention to the teaching, and to understand ‘The Shepherds’ and ‘The Seed’ and ‘The Building’ and ‘The lamps of the Virgins’ and the ‘Wage of the Workers’ and the ‘Double Drachma’ and ‘The Woman.’** (I won’t attempt to interpret any of these here, but it is clear that while some people both paid attention to these parables and understood them, the Jews and the Church did not. In another of my works, The Hidden Treasure, I expounded some parables, and demonstrated that the mystery of the Kingdom would be lost and eventually rediscovered, and that bound up in it would be the re-establishment of the truth as contained in both the canonical and apocryphal books. So if some understood, then the Church would itself be responsible for its loss. This is why Jesus exhorts them to become eager about the word.)

Become zealous about the word. For the word’s first condition is faith; the second is love; the third is works. Now from these comes life. For the word is like a grain of wheat. when someone sowed it, he believed in it; and when it sprouted, he loved it, because he looked forward to many grains in the place of one; and when he worked it, he was saved, because he prepared it for food. Again he left some grains to sow. Thus it is also possible for you all to receive the Kingdom of Heaven: unless you receive it through knowledge, you will not be able to find it. (I, for one, can vouch for this principle, since the only way I was able to

arrive at these conclusions was to believe in these books, love them, and work with them. And now I am able to bear fruit and eat.)

Therefore I say to you, be sober. Do not go astray. And many times I have said to you all together - and also to you alone, James. (He came to the Jews first.) I have said - be saved. And I have commanded you to follow me, and I have taught you the response in the presence of the rulers. (The Archons, the fallen angels, who are also known as the Watchers.) Observe that I have descended, and I have spoken, and I have troubled myself, and I have received my crown, when I saved you. For I have descended to dwell with you in order that you also may dwell with me. And when I found that your houses had no ceilings over them, I dwelt in houses which would be able to receive me when I descended. (The Elect Ones who are to come will both believe and receive the *word*.)

Therefore, obey me, my brothers. Understand what the great light is. The Father does not need me. For a father does not need a son, but it is the son who needs the father. 'To him I am going, for the Father of the Son is Not in need of you. (Meaning religious institutions.)

Pay attention to the word. (Don't ignore those who will be sent to you) Understand knowledge. (Believe the interpretations they give.) Love life. (Faith, love, and works.) And no one will persecute you, nor will anyone oppress you, other than you yourselves. (Meaning the churches and the synagogues will, but that is why he says that we are to lose our lives if we are to find them.) Oh, you wretched! Oh, you unfortunates! Oh, you dissemblers of the truth! Oh, you falsifiers of knowledge! Oh, you sinners against the spirit! Do you even now dare to listen (To the Elect), when it

behooved you to speak from the beginning? Do you even now dare to sleep when it behooved you to be awake from the beginning, in order that the Kingdom of Heaven might receive you? In truth I say to you that it is easier for a holy one to sink into defilement, and for a man of light to sink into darkness, than for you to reign - or even not to reign!

I have remembered your tears and your grief and your sorrow. They are far from us. Now then, you who are outside the inheritance of the Father, weep where it behoves you and grieve and proclaim that which is good, since the Son is ascending appropriately. In truth I say to you, had it been to those who would listen to me that I was sent, and had it been with them that I was to speak, I would never have descended upon the earth. And now, then, be ashamed on account of them.

Behold, I shall depart from you. I am going and I do not desire to remain with you any longer - just as you yourselves have not desired. Now then, follow me quickly. (Here he is talking to those who will convert - that they should do so without hesitation.) Therefore I say to you, for your sake I have descended. You are the beloved; you are those who will become a cause of life for many. Beseech the Father. Implore God often, and He will give to you.

Blessed is the One who has seen you with him when he is proclaimed among the angels and glorified among the saints. (The Father, who has used them despite their faults as a means of salvation to all who will repent, and accept the truth.) Yours is life! Rejoice and be glad as children of God. Keep His will in order that you might be saved. Take reproof from me and save yourselves. I intercede on your behalf with the Father, and He will forgive you much.'

And when we (Christians and Jews) heard these things,

we became elated, for we had been depressed on account of what we had said earlier. (They were no longer depressed because when they perceived that God had used their errors as a means of salvation, they lost sight of the gravity of their sin.) Now when he saw our rejoicing, he said: ‘Woe to you who are in want of an advocate! Woe to you who are in need of grace! (Many among them will imagine that since good will come as a result of their rejection of Christ, that their stubbornness will automatically be overlooked, but Jesus is letting them know that a sincere repentance is still necessary, and that they should bring forth fruit worthy of repentance by saying:) Blessed are those who have spoken freely and have produced grace for themselves. Liken yourselves to foreigners (to the Kingdom!): of what sort are they in the estimation of your city? (As strangers.) Why are you troubled when you oust yourselves of your own accord and depart from your own city? (They abandoned their place in the Kingdom in order to establish their own.) Why do you abandon your dwelling place of your own accord, readying it for those who desire to dwell in it? (By “readying it for those who desire to dwell in it,” he means that because all of this is spelled out in parabolic language - in no uncertain terms - once the mystery is realized, that is, revealed to the *world* by the Father, everything they have done, or failed to do will mean the end of them and the beginning of a new people, who through faith in God’s total power will be able to usher in the Kingdom at last.) Oh, you exiles and fugitives! Woe to you, because you will be caught! Or perhaps you imagine that the Father is a lover of humanity? (That is, He somehow intends for the world to remain as it is now.) Or that He is persuaded by prayers? (That is, prayers that reflect such a view.) Or that He is

gracious to one on behalf of another? Or that He bears with one who asks? (For fleshly things, as he goes on to explain.) For he knows the desire and also that which the flesh needs. Is it not the flesh that desires the soul? Yet the body does not sin without the soul, just as the soul is not saved without the spirit. But if the soul is saved when it is without evil, and if the spirit is also saved, then the body becomes sinless, for it is the spirit which animates the soul, but it is the body that kills it - that is, it is the soul which kills itself. Truly I say to you, the Father will not forgive the sin of the soul at all, nor the guilt of the flesh. For none of those who have worn the flesh will be saved. For do you imagine that many have found the Kingdom of Heaven? (If the Kingdom of God is within us, as it says in Luke, and this corruptibility must put on incorruptibility as Paul says, then we shouldn't be too surprised at these statements. He is still addressing Peter and James here, and he also called reason 'soul' earlier, so he might also be referring to 'fleshly' reason as opposed to spiritual intuition.) **Blessed is the one who has seen himself as a fourth one in Heaven.**' (Jesus has already indicated that we should become 'greater' than him, and he also tells us in the canonical tradition that we shall do greater things than he did because he went to the Father, so if he is counted as one in Heaven, along with the Father and the Holy Spirit, then apparently it is His desire that we should become like Him, If we recognize the authority He has given us as a new people, then we know His will, become, as it were, His friends, who know what the Master is doing, thereby seeing him as he is, and thus becoming like him.)

When we heard these things, we became distressed. Now when he saw that we were distressed, he said: 'This is why I say this to you, that you may know yourselves. (And not, as

it were, to frighten them with condemnation.) For the Kingdom of heaven is like an ear of grain (life) which sprouted in a field (The Scriptures, which were in the world). And when it ripened (during the early Church age), it scattered its fruit (life) and, in turn, filled the field (the Scriptures) with ears of grain (life) for another year (the end of the age - the harvest of the world). You also: be zealous to reap for yourselves an ear of life, in order that you may be filled with the Kingdom. (Which is within).

As long as I am with you, give heed to me and obey me. But when I am to depart from you, remember me. (That is, after he has gone, remember that he is the *word*.) And remember me because I was with you without your knowing me. (They did not know the word of God, even though it was in their presence, as the hidden books.) Blessed are they who have known me. (Because they could reveal it to the world.) Woe to those who have heard and have not believed! Blessed are those who have not seen but have had faith. (Because when they do see, they will believe all the more, whereas the others did not.)

And once again I persuade you. (At the end of the age.) For I am revealed to you - building a house which is very valuable to you (Those who believe and convert), since you take shelter under it; in the same way it will be able to support your neighbor's house when theirs is in danger of falling. (Again, meaning the Churches and the Synagogues.) In truth I say to you, woe to those on whose behalf I was sent down to this place! Blessed are those who are to ascend to the Father. Again I reprove you. Those who are (in positions of power and authority), make yourselves like those who are not, in order that you may come to be with those who are not.

Do not let the Kingdom of Heaven become desolate among you. Do not become arrogant on account of the light which illumines. (Realize that God is the one who has brought this about, so no one should become too proud because of his or her revelations.) Rather, become to yourselves in this manner, as I am to you. For I have placed myself under the curse, in order that you may be saved.

Peter answered and said: ‘Sometimes you urge us on to the Kingdom of Heaven, and other times you turn us away, Lord. Sometimes you persuade us and impel us to faith and promise us life, and other times you expel us from the Kingdom of Heaven.’ (The Church doesn’t realize that the blessing is founded upon a curse.) And the Lord answered and said to us: ‘I have given you faith many times. Moreover, I have revealed myself to you, James (the Jews), and you have not known me. (The Jews never accepted Christ.) Again, I see you rejoicing many times. And when you are elated over the promise of life, are you nonetheless glum? And are you distressed when you are taught about the Kingdom? But you have received life through faith and knowledge. (They are looking at it the wrong way, as a threat rather than as a blessing, and therefore become defensive, and are tempted to reject these things, as he goes on to explain.) Therefore, scorn rejection when you hear it, but, when you hear the promise, (as in this very moment, when you are hearing it) be the more glad. In truth I say to you, the one who will receive life and believe in the Kingdom will never leave it - not even if the Father desires to banish him! (This promise is so binding, that God himself will not break it for any reason whatsoever. He says this so that our hearts may take comfort and approach without fear.)

These things shall I say to you for the present. But now I

shall ascend to the place from which I have come. But you, when I was eager to go, have driven me (the word) out, and, instead of your accompanying me, you have pursued me. (Instead of preserving the mystery, they rejected it; and instead of preserving the hidden books, they destroyed and discredited them; and even though they were written in such a way that they ought to be misunderstood until the proper time, Jesus seems to be saying that they should have at least tried to understand and preserve them.) But give heed to the glory which awaits me, and, having opened your hearts, listen to the hymns which await me up in Heaven. For today I am obliged to take my place at the right hand of my Father. Now I have said my last word to you. I shall depart from you. (The word, as well as the understanding of it will leave the Church and the Jews.) For a chariot of wind has taken me up, and from now on I shall strip myself (of the old understanding) in order that I may clothe myself (with the new). But give heed: blessed are those who have preached the *Son* before he descended, so that, when I have come, I may ascend. (The Elect, along with the converts, who will preach of his glory, and thus prepare the way for his coming.) ‘Thrice blessed are those who were proclaimed by the *Son* before they came into being, in order that you (James and Peter) may have a portion with them.’ (The Elect Ones had been proclaimed by the Scriptures thousands of years before their being called. The three blessings are the three testaments, and the third dispensation of the Scriptures. They are called ‘John’, and decode like ‘James’ and ‘Peter’). When he said these things, he went away. And we knelt down (in repentance), I and Peter (The Jews and the Christians), and gave thanks, and sent our hearts up to Heaven. We heard with our ears and saw with our eyes the

sound of wars and a trumpet call and a great commotion. (The Great Tribulation.) And when we passed beyond that place, we sent our minds up further. (Meaning that after the tribulation, our hearts will rejoice, and be transformed.) And we saw with our eyes and heard with our ears hymns and angelic praises and angelic jubilation. And heavenly majesties were hymning, and we ourselves were jubilant. (The Millennium will be a time of joy and angelic benediction.) After this, we also desired to send our spirits up to the Majesty above. And when we ascended, we were permitted neither to see nor to hear anything. (What will be after the Millennium will remain undisclosed until all people are made ready.) For the rest of the disciples called to us and questioned us: ‘What is it that you have heard from the Master?’ And, ‘Where has he gone?’

And we answered them: ‘He has ascended.’ And, ‘He has given us a pledge and has promised us all life and has disclosed to us children who are to come after us, since he has bidden us to love them, inasmuch as we will be saved for their sake.’ (The Jews and the Christians should love the Elect.) And when they heard, they believed the revelation, but were angry about those who would be born. (Since it wasn’t them, and it was far in the future.)

Then I, not desiring to entice them to scandal, sent each one to another place. But I myself went up to Jerusalem, praying that I might obtain a portion with the beloved who are to be revealed. (Because the Jews will finally accept Christ as the Messiah, knowing that he indeed does have the power to deliver them now.)

And I pray that the beginning may come from you, (Meaning the one who is to interpret this letter) for thus I can be saved. Because they will be enlightened through me

(i.e. - this letter), through my faith and through another's which is better than mine (one who has the benefit of hindsight), for I desire that mine become the lesser. (So that it can become 'greater' through the power of God at the end of the age.) Endeavor earnestly, therefore, to make yourself like them, and pray that you may obtain a portion with them. For apart from what I have recounted, the Savior did not disclose revelation to us. For their sake we proclaim, indeed, a portion with those for whom it was proclaimed, those whom the Lord has made his children."

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