



Crusade for Christ

COL. GORDON "Jack" MOHR, AUS. RET.

400 Harper Lane

North Little Rock, AR 72118

(501) 753-2095

FROM THE WATCHMAN'S CORNER!
FAITH ALONE, OR FAITH AND WORKS!

By

Lt. Colonel Gordon "Jack" Mohr, A.U.S. (Retired)

An in-depth look at the Epistle of James

"Even so faith, if it hath not works, is dead, being alone. "

(James 2-17)

*" Show me thy faith without thy works; and I will show thee my faith by my
works "*

(James 2-18b)

FAITH AND WORKS

Introduction

This book is intended as an in-depth study of the General Epistle of James. We will take a close look at every key word in this short epistle to see what it means in the original Greek. This should give us a better understanding of what James was trying to say to us.

This Epistle could very well be the earliest of the New Testament Epistles and was probably written shortly before Paul wrote his letter to the Galatians, sometime in 48 AD. It was written by James, who in Mark 6:3 is identified as the half-brother of Jesus.

James was among that Christian group which gathered in Jerusalem for the Feast of Pentecost (**Acts 1:13,14**). "Then returned they (the disciples) unto Jerusalem from the Mount called Olivet (from which Jesus had risen into heaven - 1:9,10), which is from Jerusalem a Sabbath's day journey (travel restricted under Mosaic Law for the Sabbath, which was under one mile). And when they were come in, they went into an upper room, where abode both Peter, and James, and John, and Andrew, Philip and Thomas, Bartholomew, and Matthew, James the son of Alphaeus, and Simon Zealots, and Judas (not Iscariot) the brother of James."

James took over the leadership of this Christian group which were not Christians at this time, but who were known as **The Way**. James assumed this leadership of the Jerusalem church after Peter left Palestine, as recorded in Acts 12:17.

James emphasized that Christians should keep God's Law and it would seem that he would be in conflict with Paul. However, Scripture shows little conflict between the two on this issue.

James was presiding over the Jerusalem Council where the early church leaders reached an agreement for the basis of Christian fellowship.

While most King James Bibles will tell you that this Epistle was written to the tribes of the Dispersion and reflects Jewish interests, this is not so, since these dispersed tribes were Israelites, not Jews. (This is a common fallacy within Judeo-Christian circles, to equate the two as one and the same people. **They are not!**)

While the synagogue is mentioned in this epistle, it was not only a place of Jewish worship, but was a common meeting place in the community, sort of a Town Hall. Synagogues were not mentioned in the Old Testament, and originated in Babylonia during the Persian period and after the destruction of Solomon's Temple. It was a religious abomination the Judeans brought back with them from Babylon, along with the Babylonians system of usury.

FAITH AND WORKS

By the New Testament period, some 450 years later, they were found all over the known world, wherever Jews congregated. It was Judeans, not Israelites, who brought back from Babylon a new religion which was not Hebraism or the worship taught by Moses, but was the teachings of the Pharisees, the *tradition of the Elders*, with which Jesus was in constant disagreement, and an admixture of the occult from Babylon. At about this same time 500 BC work was begun on the Babylonian Talmud, which is today the *lifeblood of modern Judaism*. It was completed about 1,000 years later in Alexandria, Egypt.

Because the Jews followed this heathen teaching, rather than the laws of God, Jesus told the Pharisees: "If ye had believed Moses, ye would have believed me, for he wrote of me." (**John 5:46**).

The introduction to James in my KJV says: "This epistle seems to be addressed to Christians within the Jewish framework before the cleavage between Jews and Christians occurred." This could not possibly be so, and shows you the *Jewish brainwashing*, which had affected the scholars who wrote this introduction.

The Epistle of James was written to Israelites, not Jews, and there was never a time when Jews and Christians were without cleavage. The Apostle Paul who although an Israelite of the tribe of Benjamin, had religious training in Judaism as a Pharisee, and knew the religion inside out, in **1 Thessalonians 2:14, 15** writes of this cleavage: "For ye brethren, became followers of the churches of God in Judea in Christ Jesus: for ye (Christians from Thessalonica) have suffered like things of your own countrymen, even as they (the Christians of Judea) have of the Jews: Who both killed the Lord Jesus, and their own prophets, and have persecuted us (Israelite Christians); and they please not God, and are contrary to all men:" Paul knew that there had never been any cooperation between Christians and Jews from the beginning, for he was party of the early persecution of Christians, before he became converted on the road to Damascus.

James was concerned with the practical ethics of Christianity. He believed in the adage: "What you do shouts so bud I can't hear what you say!" or "Actions speak louder than words!" While he does not set aside the importance of *faith* in any way, he insists that *true faith must always produce good works*.

FAITH AND WORKS

Chapter One

Verse One - This begins with James' salutation to those to whom he writes. In it he indicates clearly who they are. He addresses himself to "the twelve tribes scattered abroad." These were made up of the Israelites and Judeans, who had been taken captive into Assyria, and had escaped through the Caucasus Pass into western Russia, then westwards into Europe and Asia Minor. These were *the lost sheep of the house of Israel*. The teaching of modern Fundamentalists and Evangelicalism that the Jews are all of Israel, is false, for the Jews are not even part of *true Israel*. Even the Jews recognize this and state in the Jewish Encyclopedia that the *tribe of Judah was a non-Israel tribe*.

At the time this Epistle was written, most of the people known as Jews were descendants of Esau/Edom, as can be seen from their own statement to our Lord in **John 8:33**, when they clearly stated that "we have never been in bondage to any man." If they were indeed *children of Abraham*, as they aver, then it could only have been through Esau/Edom, since the Israelites at this time had been in bondage both in Egypt and then in Assyria. (To see God's reaction to Esau/Edom, read **Malachi 1:2-4**.)

We know from both Scripture and history that Israel, and a large part of Judah had been taken captive into Assyria, and was scattered throughout a vast area. Strangely enough, up until this time, all immigration had been to the east and the south, but our Israel ancestors moved north and west, towards the island lands that the prophets had told about.

Because our Israel forefathers had turned their backs on God, Moses had predicted in **Deuteronomy 32:26** - "I (God) will scatter them into the corners, I will make the remembrance of them to cease among men." In their captivity they were no longer known as Israelites, but known as *Gentiles*.

In **John 7:35** when Jesus told the Pharisees that He would soon be leaving for a place where they could not follow, said, "... Whither will He go, that we shall not find Him? will He go to the dispersed (meaning converted Israelites) among the Gentiles (nations), and teach the Gentiles?"

The Epistle of Peter, as seen in **1 Peter 1:1**, was addressed to these same Israelite people. Always keep in mind that these people were Israelites, not Jews!

Verse two - Here James enjoins his readers to look on their temptations as a blessing, rather than a burden. This reminds me of Acts 5:41, where we are told how when the early Christians in Jerusalem were ordered by the Talmudic leaders of Jewry not to even mention the name of Jesus, they then beat them and let them go. That verse tells us - "And they (the Christian Israelites) departed from the presence of the Council *rejoicing* that they were counted worthy to suffer shame for His name." How many modern day Christians do you know who would be willing to do the same? The majority of them will

FAITH AND WORKS

not even bow their heads and say grace before a meal in a public place, because of what people may think of them.

1 Peter 1:6 indicates this same rejoicing over temptation when he says: "Wherein ye greatly rejoice, though now for a season (a short while) if need be, ye are in heaviness through manifold (many) temptations."

Temptations are often a means of strengthening a Christian. It is something like a champion boxer who prepares himself for a championship fight. He goes into the *practice ring* with a sparring partner, who pummels him and hardens him for the real fight.

Verse three - The result of this temptation according to James is "that the trying of your *faith* worketh patience." The English word *patience*, as used here, comes from the Greek *hypomone* (#5281 in your Strong's Concordance) and means "cheerful endurance." As most of us know from personal experience, it is not easy to be cheerful when we are enduring adversity. It is a Christian characteristic we should all develop. Instead of blaming God for allowing it to strengthen us.

Verse four - When patience (cheerful endurance) has completed its work in a Christian, it leaves them *perfect*. The Greek word used here is *teleois* (#5046). It does not mean *perfection*, but *completeness*. It is what separates the men from the boys.

Verse five - Wisdom is an extremely important virtue for a Christian to possess. It cannot be expressed better than King Solomon did in **1 Kings 3:9**, when God appeared to him in a dream and asked what he wanted. He replied: "Give thy servant an understanding heart, to judge they people, that I may discern between the good and bad; . . ." Would to God we had more political and religious leaders who were concerned about this today.

So we see James as he admonishes his Christian Israel listeners to ask God for wisdom and promises them that God who is liberal in His giving, will supply all their needs. In **Jeremiah 28:12**, we read this same promise: "then shall ye call upon Me (God), and ye shall go and pray unto Me, and I will hearken unto you."

In **1 John 5:14**, we have another such promise: "And this is the confidence we have in him, that if we ask anything according to His will, He heareth us." Notice carefully it does not say anything we want, **but** anything we need; according to His will. There is a world of difference here.

Verse six - "But let him (the individual) *ask in faith*, nothing wavering (not doubting). For he that wavereth is like a wave of the sea driven with the wind and tossed." When we ask in faith this means we have that confidence in God that what we are asking for God is able to give to us no matter what the situation looks like in the natural. In this case James is talking about *wisdom*.

FAITH AND WORKS

Verse seven - A rather strange saying, which I believe, means that if a man wavers in his faith, he should not expect to be blessed by God.

Verse eight - "A double minded man is unstable in *all* his ways." This is a proven fact, and can be seen no more clearly than in the example of our present day legislators and preachers. The term *double minded* comes from the Greek *dipsuchos* (#1252), which literally means: "vacillating in purpose or opinion." In other words, never stable. We see this trait all the time in our politicians and to an increasing degree in our church pastors. They say one thing and do exactly the opposite, or as someone has said: "They speak out of both corners of their mouth!" A man, who does this, whether he is a leader in politics or religion, is unstable in everything he does and is not to be trusted in anything, no matter how beautifully he may speak.

Verse nine - This is an admonition to those who have little of this world's wealth or education. These are told to rejoice and exalt Christ, since God does not look in a man's bank account, or the number of degrees he may have behind his name, but looks rather at the intents of the heart.

Verse ten - He also instructs the wealthy not to think of themselves more highly than they ought, for like all men, his time on earth is short. His wealth cannot add one day to his allotted time.

Verse eleven - This is a continued explanation of verse ten. James intimates that wealth in itself will fade away.

Verse twelve - James says that a man is *blessed* when he endures temptation for if he is tried (and here we know this means successful resistance to the same) he will receive the *crown of life*.

Let examine a few key words in this verse:

Blessed - Greek *makarios* (#3107), meaning: "supremely blessed; well off; happy."

Endureth - Greek *hupostasia* (#5287), meaning: "Assurance; confidence."

Temptation - Greek *perasmos* (#3986), meaning: "Putting to proof by experimentation; of good or evil; provocation; discipline."

Tried - Greek *dokimos* (#1384), meaning: "approved; acceptable."

Crown - Greek *stephanos* (#4735), meaning: "a badge of loyalty; a prize or symbol of honor."

So as a consolidate these meanings, we find that what James is really saying is: "Fortunate or happy is the man that has assurance of his faith during a time of testing or provocation; for when he is tested, and is approved, he shall receive the badge of honor

FAITH AND WORKS

and loyalty the Lord has set aside for them that love and obey Him." This puts a little more teeth in this verse.

Job 5:17 says: "Behold, happy is the man whom God correcteth; therefore despise not thou the chastening of the Almighty."

In **Hebrews 12:6-8** we learn: "For whom the Lord loveth He chasteneth and scourgeth (punishes when they sin) every son whom He receiveth. If ye are without chastening... then are ye bastards (illegitimate children) and not sons."

Solomon in **Proverbs 3:11,12** admonishes us: "My son, despise not the chastening (discipline) of the Lord; neither be ye weary of His correction: for whom the Lord loveth He correcteth; even as a father the son in whom he delighteth." Chastening is a sign of sonship.

The Apostle Paul describes the *crown* we receive for *faithful service*, in these words: "and every man that striveth for mastery is temperate in all things. (Here he is describing the athlete who partakes in a foot race.) Now they do it to obtain a corruptible crown (symbol of honor); but we an incorruptible." (One that will last forever.) (**1 Corinthians 9:25**)

In **2 Timothy 4:7,8**, we hear Paul's shout of triumph before his execution in Rome: "I have fought a good fight, I have finished the course (race), I have kept the faith; Henceforth is laid up for me a crown (symbol of honor) of righteousness, which the Lord, the righteous judge, shall give me at that day (Judgment Seat): and not to me only, but to all who love His appearing." (Are in obedience looking for His return!)

When you come to the end of your earthly stay, will you be able to say the same?

Christ mentions this same thing in **Matthew 10:22**, when He said: "And ye (Christians) shall be hated of all men for my name's sake; but he that endureth to the end shall be saved." (This goes far beyond merely going forward to some altar, professing Christ as Savior, getting baptized, and joining the church. It means accepting Him as both Savior and King and then acting on it.)

Over and over again in the opening chapters of the Book of Revelation we read the words, "to him that overcometh!" You cannot be an *over comer*, when you hide in your spiritual foxhole, folding your holy hands as you pray for Christ to return and Rapture you out of the mess which was caused by your apathy. *Overcoming* is much more than merely being saved, since it makes you a soldier in the King's army, and with it your responsibilities to God and your fellowman increase a 1000 fold.

Verse thirteen - This is a plain statement that we should never blame God for our temptations, for God never tempts any man or woman to do evil.

FAITH i ANDWOR:KS

Verse fourteen - The reason for our *temptation* is given here. We are *tempted* (Greek - *peirazo* meaning: "entice; examine; prove.") when we are *drawn away* (**drawn** - Greek *exelko* (#1828), meaning: "enticed." Away - Greek *apostrepho* meaning: "pervert; turn away.") by our own *lusts* (Greek - *epithumia* meaning: "a longing for forbidden things; desire") and *enticed*." (**enticed** - Greek - *deleazo* (#1185), meaning: "allured; deluded; beguiled."). These can be sexual and often material, anything that takes precedence to our love of God.

Our temptations do not come from God, neither do they come from Satan, as some churches teach. They come from within each person, as their *sinful nature* is at enmity with God. It reminds me of a story I heard once about the old Indian who was trying to explain this sinful nature. He said: "It is like we have two big dogs within us, a bad black dog, and a good white dog. They are always fighting." When asked: "Which one wins?" he replied: "The one I say sic'em too!" In other words, the one we encourage.

Verse fifteen - This shows the end result of *lust*. "When a longing for that which is forbidden, or for the material things of life has conceived (come to completion) it brings forth sin, and sin when it is finished (gives birth), brings forth death."

Psalm 7:14 says: "Behold he travaileth with iniquity, and hath conceived mischief; and brought forth falsehood."

Sin always brings forth death. It has been so from the beginning, for one of the Natural Laws of God, is the Law of Harvest, which states: "As a man sows, so shall he also reap," (**Galatians 6:7**), and "the wages of sin is death," (**Romans 6:21**).

What is *sin*? A clear definition is given in **1 John 3:4** - "Sin is a transgression (disobedience) of the Law." So in that many pastors say Christ did away with the Law, then there can be no more sin. We know this is untrue, because we see the effects of it on every hand.

Verse sixteen - Is an admonishment that we do not go astray.

Verse seventeen - Here James tells us that every good *gift* comes from God, who is the Father of lights. God has no variableness. This is a word we don't see used very often, but it means "*fickleness*." It is the thing we see so prevalent in our political and religious leaders. But God is the "same yesterday, today, and forever." Thank God!

Numbers 23:19 puts it this way: "God is not a man, that He should lie; neither the son of man, that He should repent: He hath said, and shall not He do it? Or hath He spoken, and shall He not make it good?" We can depend absolutely on what God has said to man. When He makes a promise *it will come to pass*, 100% of the time!

Verse eighteen - This further confirms the statement in verse 17. "God begat (formed) us with the word of His truth." **John 1:13** puts it this way: in speaking about those who have been *born from above*. "Which were born, not of blood (carnal birth): nor of the

FAITH AND WORKS

will of the flesh, nor of the will on man, but of God." We know from **John 1:3**, that He was the Creator since it says: ". . . All things were made by Him; and without Him (Jesus Christ) was not anything made that was made."

The reason He did this was that we (those who accept Him as Savior and King) should be a kind of first fruits. (Greek - *aparche* (#536) meaning: "a beginning") of His creatures (created things). The *first fruits* were always the best of the crop, which were set aside as a sacrifice to God. We have been especially chosen not to be dictators as the Jewish Talmud teaches, that when Messiah comes, every Jew will have 2,000 *goyim* (non-Jew animal) slaves, but to be Ambassadors of the King, who will show the rest of the world how He wants them to live in peace, safety, and happiness.

1 Peter 2:9b says, ". . . that we should shew forth the praises of Him who hath called us out of darkness, into His marvelous light."

Verse nineteen - Because of what God has done for us, James says we should be "swift to hear (listen), slow to speak, and slow to wrath (anger)."

This is confirmed in **Proverbs 10:19**, which states: "In the multitude of words there wanteth not sin: but he that refraineth (guards) his lips is wise."

Ecclesiastes 5:2, puts it this way: "Be not rash with thy mouth, and let not thine heart be hasty to utter anything before God: for God is in heaven, and thou upon earth: therefore let thy words be few."

As to anger, **Proverbs 14:17** says: "He that is soon angry dealeth foolishly; and a man of wicked devices is hated."

Notice that James deals with *down to earth* things, which affect Christians in every day living.

Verse twenty - This tells us that the anger of man does not work righteousness. (I'm sure he is not referring to *righteous indignation*, which is something different.)

Verse twenty-one - "*Wherefore* (Greek - *dio* (#1352) - meaning "for this cause") lay apart all filthiness (see **1 Peter 2:1**) and superfluity (Greek - *kolia* (#2549) meaning: "depravity; malignity; evil; wickedness") and receive (accept) with meekness (mildness, humility) the engrafted (implanted) word, which is able to save your soul." (The word *save*, as used here means "preserve, heal, make whole.") It does not refer to the act of being *saved, born again.*

Verse twenty-two - James indicates that as Christians we *must* go beyond the *salvation experience*, for being born from above, or again, is but the first step in the salvation process. He says: "But be ye doers of the word, and not hearers only." Any person is suspect who calls him or herself Christian yet continues to "do their own thing" and refuses to obey God's Law.

FAITH AND WORKS

Unfortunately the rolls of most churches are crammed with people who profess Christ, while their lives show little if any change. They come to church and *fizz* for an hour or two on Sunday, while the rest of the week there is little difference between them and the worldly crowd they associate with. In fact, many of them are ashamed to be known as Christians, except when they are in church. I refer to these as ***Alka Seltzer Christians***. This is not judging, for the Bible tells me: "By their fruits shall ye know them."

There is another saying which has much truth in it: "Your actions speak so loud I can't hear what you are saying." When I was in the John Birch Society we had another truism, "When you see something that looks like a duck; has feathers like a duck; waddles like a duck; quacks like a duck and runs around with other ducks, the chances are pretty good that you are looking at a duck." So when you see someone who professes to be a Christian, who uses un-Christian language, and sucks on a can of beer, and runs around with an ungodly crowd, you are very possibly looking at *a fake*.

Verse twenty-three & twenty-four - Explains that a man or woman who is merely a hearer and not a doer of the word, is like someone who looks at themselves in a mirror, but when they turn away, they forget what they looked like. Jesus said in **Luke 6:49**, "Whosoever cometh to me and heareth my sayings, and doeth them (this is of absolute importance), I will show you whom he is like." He then goes on to give His illustration of the man who built his house on a rock foundation. When the storm came, and the winds blew, it stood firm, while the man who built his house on sand, saw it destroyed. Is the foundation of your ***faith*** strong enough to withstand the storms, which the Bible says are coming to the Christian?

Its easy to speak about faith, when everything is going well, but it's something completely different to show it, when it seems the world is *coming apart at the seams*.

It's sad that many professing Christians are like the man Jesus speaks about in His parable of the Sower in **Matthew 13:20**. The seed has fallen on the stony places of their hearts, and although they may receive it with joy, and may shout and sing at the altar, and even speak in glossollalia, which is not the Scriptural *speaking in tongues*, Jesus said they have no root in themselves and after a while, when tribulation or persecution comes because they claim to be Christians, they are offended and leave the faith, and go back into the world. (I have often wondered about the thousands who have signed commitment cards at the Billy Graham Crusades, and how many of them remain faithful a year later?)

Verse twenty-five - Gets to the meat of this chapter, when James talks about those who look into the "perfect law of liberty." I have had Christians tell me that means they can do anything they like, as they are now free from God's Law. How utterly foolish and dangerous this thinking can be.

Christians are only blessed as they continue in their faith, which must entail *obedience* to the King. Jesus said: "If ye love me, keep my commandments."

FAITH AND WORKS

Many churches shrug off backsliding as one of those things that happens, but the writer of the book of Hebrews, takes a much different look at it in **Hebrews 10:26,27**. He says: "For if we sin willfully, after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for a judgment and fiery indignation, which shall devour the adversaries." Why?! "Because we have trodden under foot the Son of God ... and have done despite to the Spirit of Grace."

The Apostle Peter in 2 Peter 2:20,21 says: "For if after they have escaped the pollutions of the world through the knowledge of the Lord and Savior Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning. For it had been better for them, not to have known the way of righteousness, than, after they had known it, to turn from the holy commandment delivered unto them."

The word Law as used here refers to *a principle of God Liberty* comes from the Greek *eleutheria* meaning: "legitimate, moral freedom." It does not refer to doing what you want to do! It does not refer to a freedom that allows you to do your own thing. As long as you don't hurt someone else.

In order to stay within the boundaries of this *perfect principle of Christian freedom*, we must be doers of God's Word. "If you know these things, happy are ye if ye do them." (**John 13:17**) But merely knowing is not enough, they must be followed.

Verse twenty-six - Here James digresses a bit to give us some insight into human nature when he says: " If any man (woman) among you seems to be religious (pious religiosity), and bridleth (Greek - *chalingagogeo* (#5468) meaning: "to curb; put a bit on") not his tongue, but deceiveth his own heart, *this man's religion* (his Christian witness) *is vain*. " (Greek - *mataios* (#3152) meaning: "empathy; profitless; in vain.")

Don't get angry with me if I say you can't be a good Christian and be *a gossip*, or use filthy language when you speak. The Word of God says if you do these things, then your religion is *profitless*. Think about this before you pass on a story that may not be true. (Oh how our Identity folks need to ponder this verse!)

In **verse twenty-seven**, the last verse in this first chapter, the Apostle James describes *erect or pure religion*. Here he is speaking about Christians, which means those who have had a personal salvation experience with Jesus Christ, have had their sins forgiven and are now His sons and daughters. James says that pure and undefiled religion will cause us to aid the fatherless and widows in their affliction (troubles) while keeping ourselves *unspotted from the world*. (Greek - *aspilos* (#784) meaning: "unblemished; without spot.")

How many of you who read this book and know you are Israelites, support our Identity widows and orphans? As I just began to write this message I came under a vicious attack by the IRS because they will not allow me to deduct contributions to needy people from my income tax. They claim Christian Identity is an *illegal religion*. Although the government recognizes Secular Humanism, Witchcraft, and Satanism as legitimate.

FAITH AND WORKS

When I pointed out that our religion teaches that we should take care of our own kinfolks, or be counted *worse than an infidel*, they said: "That's what welfare is for." So I can give \$100 to United Way, which keeps \$90 for overhead and gives \$10 to the needy, but they will not allow me to give \$100 directly to a widow in need. The IRS will not allow any of the funds I expend for my Prison Ministry to be deducted. This is what happens when mankind lives under the oppression of the Babylonian System.

In **Isaiah 1:16, 17, & 19**, we hear the prophet plead with Israel: "Wash you, make you clean; put away the evil of your doings from before Mine eyes; cease to do evil; Learn to do well: seek judgment, relieve the oppressed, judge the fatherless, plead for the widow . . . If ye are willing and obedient, ye shall eat of the good of the land."

Matthew 25:35, 36, & 40 - "For I (Yashuah the Christ our Savior) was hungered and ye gave me meat: I was thirsty and ye gave me drink: I was a stranger and ye took me in. Naked and ye clothed me: I was in prison and ye came unto me ... Inasmuch as ye have done it unto the least of these my (Israelite) brethren, ye have done it unto me."

How could our Christian duties be outlined any plainer?

Chapter Two Faith is Shown by Works.

This is a chapter that the *faith alone* people would like excised from their Bible, for it clearly shows that there is more to being a Christian than proclaiming Christ as Savior.

Verses one - three - Deals with Christian treatment of the brethren and states that we as Christians must not show partiality to the brethren based on their position in life. The poor man in his work clothes, should be as welcome in our worship services, as the wealthy business man who puts a lot into the collection plate.

The *gay* clothing mentioned in verse three, would better have been translated as "magnificent, sumptuous, gorgeous, goodly", since it comes from the Greek word *lampros* (#2986), which means just that. Why translators used the word *gay* is anyone's guess, (it does not refer to homosexual.)

Verse four - If we show partiality, because of the way a brother or sister dresses, we are a judge of evil thoughts.

Verse five - James explains that God often chooses the poor to be rich in faith. This can be seen from **John 7:48**, where we see that few, if any of the Pharisees or Edomite rulers in Jerusalem ever believed on Christ.

Luke 12:21 indicates that few rich men, who lay up treasures for themselves on this earth, are *rich toward God*. This substantiates Paul's statement in **1 Timothy 6:10**, that

FAITH AND WORKS

"The love of money is the root of *all* evil." Not money or wealth itself is evil, but the love for it that transcends love for God is the root of all evil.

In **1 Corinthians 1:26, 27**, the Apostle Paul substantiates the words of James when he says: "For ye see your calling, brethren, how that not many wise men after the flesh (intellectuals), not many mighty (powerful leaders) after the flesh are called. But God hath chosen the foolish (Greek - *moros*, (#3474) meaning: "absurd; foolish") things of the world to confound (Greek - *katai-schuno*, (#2617) meaning: "put to shame") the wise, and God hath chosen the weak things to confound (put to shame) the mighty."

For some reason, known only to God, He has caused the poor of this world to be rich in faith and heirs of the kingdom, while it is difficult for the rich to overcome their desire for material things and place God first in their lives.

Verse six - James reasons: "Why should we despise the poor man and show partiality to the wealthy, when it is the rich men (the Babylonian bankers) who oppose Christianity and drag Christians before their courts of law?"

Verse seven - It is most often the rich who blaspheme the name of Christian, whereby we of *true Israel* are called.

Verse eight - James states that the Royal Law of Scripture is: "Thou shalt love thy neighbor as thyself." This statement, which has been considerably twisted out of shape by our modern day theologians. The marginal notes refer us to **Leviticus 19:18**, which gives us the original of the law; God speaking: "Thou shalt not avenge nor bear any grudge against the children of thy (Israel) people, but thou shalt love thy neighbor as thyself . . ." Here we have indication that your *neighbor*, is not just anyone out there in the world, but are those of your own blood.

In **Matthew 22:39** Christ re-emphasized this when he stated that the first and greatest commandment was: "Thou shalt love the Lord thy God, with all thy heart, and with all thy soul, and with all thy mind. The second (great commandment) is like unto it, Thou shalt love thy neighbor as thyself"

Verse nine - James says that if we have respect (Greek - *prosopalepsia* (#4382) meaning: "show favoritism, respect of persons.") we commit sin and become "transgressors of the law." (See **1 John 3:4**)

Verse ten - Here is a rule it would be well for all of us to remember. "He who keeps the law, yet breaks one is guilty of all."

Deuteronomy 27:26 says: "Cursed be he that confirmeth not all the words of the law to do them."

In **Matthew 5:19**, Christ explodes the argument of many pastors, that He did away with the law, when He said: "Whosoever therefore shall break one of these least

FAITH AND WORKS

commandments, and shall teach men so (you pastors who preach that Christ did away with the law take note), he shall be called the least in the kingdom of heaven; but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven." Here we have a confirmation from the Master Himself that He did not do away with the law. He did away with the ordinance of sacrifice, yes indeed, when his death on the cross was *a once and for all time sacrifice for sin*, but He did not do away with the law. It still stands supreme!

Verse eleven - Merely confirms verse ten.

Verse twelve - We are told to act as though we were to be judged by the *law of liberty*. (1:25) Remember the word *liberty* as used here refers to legitimate freedom, as opposed to licentious freedom.

Verse thirteen - Here James states that he, who has no mercy, will be shown no mercy and the marginal notes refer us to **Job 22:5-7** - "Is not thy wickedness great? and thine iniquities infinite? For thou hast taken a pledge from thy brother for naught, and stripped the naked of their clothing. Thou hast not given water to the weary to drink and thou hast withholden bread from the hungry."

He goes on to say that "mercy rejoiceth against judgment." The word judgment is the Greek word *krisis* (#2920) refers to a "tribunal; a decision against, by implication justice."

Verse fourteen - James then asks the question: "If a man say he hath faith, and have not works? can faith save him?" Many pastors will say yes. We are saved by faith alone! Works do not enter into the salvation process. But the marginal notes refer us to **Matthew 6:26**, where Christ mentioned the man who had built his house on a sand foundation. When the winds blew and the floods came, it fell, because it was built on an unstable foundation. The same is true of those who claim to have *faith* but have nothing in their lives to prove it!

I believe this is a good criterion to show whether a man or woman is saved. Not by the word of *testimony* they give, but by the life works *testimony* they show. It's easy to witness for Christ in the friendly confines of the church, but it's something else to witness when you're out in the world.

Verses fifteen & sixteen - James gives the illustration of a brother or sister who is in need of food and clothing. The Christian who says to them: "Go with God, be warmed and filled," but does nothing to help them, makes a mockery of their faith. There is no advantage in this, it is rank hypocrisy. We show our faith by how we respond to the needs of our fellowman.

Verse seventeen - The entire testimony is summed up with these succinct words: "Even so (your) faith, if it hath not works, is dead, being alone (by itself)."

FAITH AND WORKS

Verse eighteen - Here James elaborates a bit by stating that some Christians may say: "You have faith and I have works; show me your faith without works (or by thy works), and I show you my faith by my works." Which is the most sincere? Which makes the most sense from a Christian perspective?

Who is most sincere? The one who brags about their faith and has nothing to prove it, or the one who says little about faith, but proves it by the life they live? You know the answer. One is sincere, the other is a hypocrite!

I am sick to the point of nausea, by those Christians who love to brag about their *great faith* yet they show very little of it in their daily living. It is easy to talk about faith in church; it is easy to say you have faith when everything is going smoothly, but I can tell you from personal experience, it is something completely different, to maintain your faith in God, when everything seems to be going against you, and your world comes tumbling down around your ears. This is the real test of faith!

Verse nineteen - We should not be so arrogant about believing in God, it is good that we do, for even the devils believe in God and they have the wisdom to fear and tremble. Sometimes we forget that God is the Almighty and to be reverently feared. **Proverbs 1:7** says: "The fear of the Lord is the beginning of knowledge:..." If you want to have knowledge of the Lord it begins by reverent fear.

Verse twenty - The word *vain*, as used here (and there are three of this same word used in epistle, each with a different meaning), comes from the Greek - *kenos* (#2756) meaning: "empty". So empty man do you want to know that faith without works is dead?

Verse twenty-one - James explains how Abraham, the father of *true Israel*, was justified (made righteous) by works, when he showed his faith and obedience to God by being willing to sacrifice his only son Isaac (**Genesis 22:9**).

Genesis 15:6 tells us that "Abraham believed in the Lord (had faith) and He (God) counted it to him (Abraham) as righteousness." Over and over again, Scripture tells us that God tested Abraham's faith, and over and over again Abraham showed his faith, not in his words alone, but by his works, and his obedience to God.

Verse twenty-two - We see that faith collaborated with works (working hand in hand with) caused his faith to be made perfect (complete).

Verse twenty-three - Goes on and tells the results of that complete faith, he was called the friend of God. In 2 **Chronicles 20:7** we are told that Abraham was a *friend of God's*, and this is confirmed in **Isaiah 41:8**, when God says: "But thou Israel, art my servant, Jacob whom I have chosen, the seed of *Abraham my friend*. " He was God's friend, because he showed his faith (faithfulness) through his works (obedience).

Verse twenty-four - "Ye see then how that by works a man is justified (made righteous) and not by faith only." This does not mean that men and women are saved through good

FAITH AMID WORKS

works, for the Scriptures clearly state: "By grace (the unmerited favor of God) are ye saved through *faith*; and that not of yourselves, it is a gift of God: Not of works lest any man should boast." This is not in conflict with anything James teaches. James is merely stating a fact; you cannot be a Christian merely by proclamation. You can go forward to some altar, and ask Christ to come into your life, and be baptized and join the church, and stand up in that church and give a glowing testimony of what Christ did for you, but it means nothing, if it is not backed by Christian works in your life. "Faith *without* works is dead, being alone!"

Verse twenty-five - To further his argument, James reminds us of the prostitute Rahab in **Joshua 2:3, 4**, who showed her faith in the God of Israel by her works, and ended up being mentioned in the *Faith chapter* (**Hebrews 11:31**).

Verse twenty-six - James closes chapter two with these clear and precise words: "For as a body without the spirit (the breath of life) is dead, so faith without works is dead also." Experience proves this to be true.

Chapter Three A Person Cannot Serve Two Masters.

Verse one - This is obvious to any intelligent person and the chapter begins by reminding us that there are many masters in this world and if we try and serve more than Christ, "we shall receive the greater (stricter judgment) condemnation." In **1 Peter 5:3**, we are told that we should not be Lord's over God's (Israel) heritage, but be examples to the flock. In **Revelation 2:15**, we are told that Jesus hated the *doctrine of the Nicolaitaines*, which was control of God's people by priests, as practiced in the Roman Catholic church.

Those professing Christians who go by the name of Judeo-Christian should realize that they cannot be faithful to both Christ and Judaism, as they are two different religions heading in opposite directions. They do not even worship the same God. The god of Judaism, according to their holy book the Talmud, is Lucifer, who they say was the elder son of Yahweh God, and the good guy in the family. God's younger son, Jesus, was the black sheep, and was always in controversy with his elder brother Lucifer.

Jesus indicated that a man cannot have dual loyalties, when He said in **Matthew 6:24** - "No man can serve two masters; for either he will hate one, and love the other: or else will hold to one, and despise the other. Ye cannot serve God and mammon." The English word *mammon* as used here comes from the Greek - *mammonas* which refers to "love of wealth; deified avarice; any worldly thing which is placed before God.

When a man or woman places anything before their love for God; family, race, country, themselves, they have become idol worshippers and have no right to be called Christians.

FAITH AND WORKS

Verse two - In this verse James says we all *offend* at one time or another. (The word *offend as* used here comes from the Greek - *ptaio* and means: "to err; sin; fall short of; stumble".) **1 John 1:8** tells us: "If we say we have no sin, we deceive ourselves, and the truth is not in us." We are referred to chapter **2:4 of 1 John**, which clearly states: "He that saith, I know Him, and keepeth not His commandments, is a liar, and the truth is not in him." Pretty plain isn't it?

James goes on to say if we do not *offend* in any way, or *stumble*, and are able to *bride* (control) our whole body, "the same is a perfect man." I have never known one. Some claim to have reached that stage of *sinless perfection*, and sin in their pride over being perfect in their own eyes.

Verse three - Explains verse two. It tells how we control a horse by putting a bit into his mouth, to turn him in the direction we want him to go.

Verse four - Furthers this explanation by telling how a mighty sea going vessel, is turned about by a small rudder.

Verse five - Gives us the meaning of these descriptions when he says: "The tongue is one of the smallest parts of the body, but boasted of great things." It's like a mighty forest fire that can begin with one tiny spark.

Verse six - Tells us that an uncontrolled tongue can become *afire* in a man or woman's life that defiles their whole body. It can set on fire a tempest in the church that can destroy it. I have seen it happen.

Verse seven - Says that most animals and birds can be tamed (controlled), but **verse eight** says: "No one can control the tongue, it is an unruly evil, full of deadly poison."

Verse nine - This control must come from within, for the tongue can be used to glorify God, or curse our fellowman, which are made after the similitude (likeness) of God.

Verse ten - Says: "'out of the same mouth can come blessings and cursing. Brethren, these things ought not so to be." Especially in people who call themselves a real Christian. I'm sure that many of you have seen how *gossip* begun by an uncontrolled tongue, can start a fire, which like a forest fire is almost impossible to quench, and which brings dishonor to God's cause.

Verse eleven - Is a *truism*, that a fountain cannot send forth both "good and bitter water."

Verse twelve - Continues this description by telling us a known fact, that a fig tree will not bear olives, nor a vine produce figs. So we know that a Christian's well that produces both *sweet and bitter water*, is a fake. (This is not judging, but merely following the Bible truth: "By their fruits shall ye know them!") So professing a Christian who may witness fro Christ in the church, and then destroys someone with vicious gossip, cannot be a Christian, no matter what they say to the contrary.

FAITH AND WORKS

A few men, who have a *Reverend* attached to their name, because they do not like my frankness in handling God's word, have attacked me. So even though they claim to be a Christian and church leaders, I know they are lying by the language they use. One who is a brilliant scholar, but who hates the Identity truth, told me: "I was a Marine private, and anyone knows a Marine private is worth more than some chickenshit colonel." So on the basis of his language I have good reason to assume he is not a Christian.

Verse thirteen - Is merely a word of advice, that a wise man or woman, shows their wisdom through their good works when done with humility. Too often men give a vast sum of money to a college or son institution so they can have their name placed on the building. They have their reward by being approved of men. But Jesus in His story of the Pharisees and the *widow's mite* in **Mark 12:41-44**, said that He saw how the rich men cast much money into the Temple treasury, to be seen of men, while the poor widow gave all she had, and received more of a blessing than the rich men. So good works, in order to be approved of God, *must* be done with humility.

Verse fourteen - In a like manner, a man or woman who has *bitter envy* (Greek - *zelos* - meaning: "malice; jealousy; contentious strife"), in their heart will show it in their life, by their actions. James said: "Don't glory (be proud), if you do things which stir up trouble." (He is a very down to earth writer.)

Verse fifteen - Goes on to explain that the kind of *wisdom*, that stirs up strife, does not come from God, but is "earthly, sensual, and devil inspired." So if you see a troublemaker in the Christian community, you can almost of a certainty put it down as coming from some unsaved person, for it is not a Christian attribute.

Verse sixteen - James explains that when you find envy and strife, among people, this will always cause confusion and all kinds of evil work. (Anyone who has been in the Lord's special service for any length of time has run into this.)

Verse seventeen - The opposite is found in *a true Christian*. For wisdom coming from God, is first "pure; then peaceable; then gentle, and easy to be entreated." (Acting in a Christian manner.) It is "full of mercy and good fruits (works), without partiality, (showing favor, and without hypocrisy).

Verse eighteen - Sums up *true Christian character*, by saying: "The fruit of righteousness is sown in peace of them, that make peace", and we are referred to **Matthew 5:9**, where Jesus said in His Sermon on the Mount: "Blessed are the peacemakers; for they shall be called the children of God." Again in **Hebrews 12:11** "Now no chastening (correction) for the present seemeth to be joyous, but grievous; nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them, which are exercised thereby."

FAITH AND WORKS

Chapter Four The Cause of War and Contention Amon, 3 Christians.

We folks in the Kingdom Movement have a tendency to blame the Jews for our wars. This is partially due to Christ's accusation of them in **Matthew 23:35**, where He accused them of being "guilty of all the innocent blood shed on earth from the time Cain slew Abel." This idea has been reinforced by Jewish boasts, such as the statement made by Rabbi Reichorn, in 1856 at the funeral of another Rabbi in the Hague, when he said: "Wars are the Jews harvests, for with them we kill off Christians, while gaining control of their gold. We have already killed 100 million of them, and the end is not yet." This statement was made before the holocaust of the War Between the States, our most costly in deaths and which split the nation to the point where it has not completely recovered in 166 years.

The Jews cannot be blamed for all our wars, any more than the aliens. As they have become the *thorns in our sides, and the pricks in our eyes*, God predicted what would happen if we allowed them to come into our country (see **Numbers 33:55**). But if ye will not drive out the (heathen) inhabitants of the land before you; then it shall come to pass, that those which ye let remain of them shall be pricks in your eyes, and thorns in your sides, and shall vex (trouble) you in the land wherein ye dwell."

Benjamin Franklin, as the senior of our Founding Fathers, recognized this danger, and warned the founders in the Continental Congress, but they would not listen to his advice, and today these aliens "have got up above us very high, and have become the head of the Christian government our fathers founded, while we have become the tail," just as God foretold in **Deuteronomy 28:43, 44**. This always happens when men think they know better ways to run things than God, and it always, 100% of the time, ends in disaster.

If you can't see how this is happening in America, it is because you have deliberately closed your eyes to what is taking place.

Verse one - We see James saying that the problems in the conflicts in the church and government don't come from the Jews and aliens and the enemy, but from the "desires of pleasure, that war in your members." They are the effect of White Christian *disobedience* to God. (Study **Deuteronomy 28** and see for yourself.)

Verse two - James says that that we "lust (long for material things before God), and have not, and cannot obtain: ye fight and war, yet ye have not, because ye ask not.

Verse three - Goes on further to explain: "Ye ask, and receive not because ye ask amiss (wrongly), that ye may consume it upon the lusts." (Not necessarily sex, but longing for material things, which take the place of God in our life.)

FAIT14 AND WORKS

verse four - James accuses Israelites of being adulterers and adulteresses (male and female prostitutes), who do not understand, but who have sold out to the world, as surely as a woman sells her body into prostitution. God is drawing a line in the sand, if anyone wants to be a friend to the world than he is an enemy to God. There are some so-called Christians who fit this description and this is one of the major reasons the *Word* is evil spoken of.

verse five - This is a statement of *fact*, that the Scripture says the spirit that dwells in us "lusteth to envy?" (Greek - *phthobnos* - meaning: "ill will; jealous respite; envy").

verse six - We are told that "But he (God) giveth more *grace*. Wherefore he saith, `God resisteth (Greek - *antitassomai* - meaning: "to not approve; to array oneself against") the proud, but giveth grace to the humble."

Psalm 138:6 - "Though the Lord be higher, yet hath He respect unto the lowly; but the proud He knoweth afar off

Luke 14:11 - "For whosoever exhalteth himself shall be abased (brought down low), and he that humbleth himself shall be exalted."

verse seven - For this reason we are exhorted to submit ourselves to God, with the following truth added: "Resist the devil (evil), and he will flee from you." Unfortunately some who go by the name of Christian say: "Get thee behind me Satan," but then add by their actions: "But push me into doing what I want to do." These are the same one's who use the excuse: "Satan made me do it!" when it was their own wicked, unregenerate heart, according to brother James.

verse eight - Goes even further with this exhortation by saying: "Draw nigh unto God, and He will draw nigh (be close to) unto you." *Remember*, that God never puts up roadblocks between He and His people. If they exist, it's because we have placed them there!

I am reminded of the old fashioned electric streetcars that ran off the power supply on lines above the street. A long arm from the car to the power supply provided the energy needed to run the car and as long as the copper wheel on the end of the arm was kept clean from corrosion, the power flow was constant and the car operated. But if corrosion took place, the power was interrupted. It is the same in a Christian's life, if they allow the contact point between them and the Holy Spirit to be corroded by sin, the power is not available, and the spiritual machine will not operate properly.

verse nine - Indicates that we should expect affliction and mourn for our sins, and never be happy about them. Some people get so *out of touch with God*, they glory in their sins, and there is little hope for them.

verse ten - Says that if we humble ourselves before God, He *will lift us up*, and how necessary this is. Don't you want God to be the one to lift you up?

FAITH AND WORKS

Verse eleven - Is an admonition not to speak evil of our Christian brethren. Often we are tempted to do this when a brother or sister does something we don't approve of. James explains that when we speak evil of a brother or sister, we speak evil of the Law and *judge the Law*. He says: "If you judge the law, you are not an observer of the law, but become a judge." He goes on to explain in **verse twelve**, "There is one lawgiver (not the Constitution, not the Supreme Court, but God), who is able to save and destroy," so knowing this why do we unjustly judge our brethren?

I do not believe, that taken in its context, this nullifies the Scripture: "By their fruits shall ye know them."

Verses thirteen - fifteen - Is good common sense. Since we do not know what tomorrow will bring, and since our life is like a vapor that vanishes away, we should not say we would do *this or that*, but rather "*If God wills, we will do this.*"

Verse sixteen - Is a reprimand to Christian Israelites, not to rejoice in boastings, for such rejoicing is evil. My how we are tempted at times to *think of ourselves more highly than we ought*. (**Romans 12:3**)

Verse seventeen - Is an admonition to the Christian: "He that knoweth to do good, and doeth it not, to him it is sin." And yes, we can sin by omission as well as commission. Jesus speaking to the Pharisees in **John 9:41** said: "If ye blind, ye should have no sin: but now ye say, we see (when you don't understand the truth); therefore your sin remaineth."

Chapter Five On Confessin6 Our Faults!

Verses one - four - James closes his Epistle with a warning to those who put their trust in this world's riches: "Go to now, ye rich men, weep and howl (shriek) Why? Because of the miseries that will come to them in the *last days*, as their lovely garments will become *moth eaten* and their corrupt riches, will be *cankered* (corroded). Their illegally gained riches will be witness against them, in the *last days*, that they placed material things before their duty to God. Their money was not evil itself, but their love for it, which made it first in their lives, was. (**1 Timothy 6:10**)

James says that the rich man's treasures were accumulated fraudulently, as they deliberately cheated their laborers. These had cried to God for Justice, and He heard them and demanded recompense. What a severe warning to those like the International Bankers, who have made billions of dollars off the unjust Usury System, which God condemned from the beginning. (**Exodus 22:25**)

How God will judge these wicked men, I do not know, but He has promised justice against the unjust rich, who means it will be accomplished. He warned in **Matthew 6:20**

FAITH AND WORKS

▪ "But lay not up treasures upon earth, where moths doth corrupt, and thieves break through and steal ... For where your treasures is, there will your heart be also."

In **Jeremiah 22:13** we read: "Woe (much sorrow) unto him that buildeth his house by unrighteousness, and his chambers by wrong: that uses his neighbor's services without wages (fair pay) and giveth him not for his work."

Verse five - Says to the *ungodly rich* (not all rich people fall in this class): "Ye have lived in pleasure on the earth, and have been wanton (Greek - *spatalao* - meaning: "in luxury; pleasure"); ye have nourished (fed) your hearts, as in the day of slaughter." **Amos 6:1** says: "Woe unto you that are at ease (haughty) in Zion; that lie on their couches of ivory and eat the lambs out of the flock."

Verse six - Continues God's condemnation of the unrighteous rich: "Ye have condemned and killed the just; and he doth not resist you."

How many times have you heard someone say: "There is no justice in our system, unless you have money? If you have money you can get away with murder." And so it seems, on the surface of things, but a terrible *Day of Reckoning* is coming, when these wicked people will come face to face with the *Judge of the Universe*, at His Judgment seat and their money will mean nothing. **Zephaniah 1:18** tells us: "Neither their silver or their gold shall be able to deliver them, in the day of the Lord's wrath; but the whole land shall be devoured by the fire of His jealousy; for He shall make even a speedy riddance of them that dwell in the land."

Verse seven - Because of God's Judgment on the wicked, James exhorts *true born again Christians* to wait patiently for the fruit of the earth, and "with patience receive the early and latter rain, that bringeth forth harvest." He waits patiently through drought and storm, having faith that God will grant him increase. I believe this passage has a double message and not only refers to an actual crop harvest, but to a spiritual increase that will come as faithful workers, labor in the spiritual harvest fields. Jesus exhorted His followers in **Matthew 9:38** - "Pray ye therefore, the Lord of harvests, that He will send forth laborers into His harvest."

The prophet Hosea in **Hosea 6:3** promised this *latter and former rain*, which I believe is a spiritual rain. The prophet Joel expands on this promise in Joel 3:23-25, when he says that God will restore that which was first taken away as punishment.

Verse eight - James goes on to exhort Christians to be "patient; stablish (not establish but *stablish*, from the Greek - *sterizo* - meaning: "set steadfast; confirm; to turn resolutely in a certain direction; steadfastly set; strengthen"). In other words turn you hearts resolutely to the Lord. The reason: "For the coming of the Lord draweth nigh."

Philippians 4:5 says: "Let your moderation (Greek - *epieikes* - meaning: "mildness; gentleness"), be known to all men. The Lord is at hand."

FAITH AAD WORKS

1 Peter 4:7 says: "But the end of all things is at hand; be ye therefore sober and watch unto prayer." There will always be some skeptic who will say, "But we have heard about the Lord's soon return for almost 2,000 years now, and it hasn't happened yet." They do not understand the meaning of **2 Peter 3:8** where the Apostle said: "But beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as a day." In God's timetable, 2001 is only two days away from when this promise was first made. You can count on God to keep His promise "to the day, hour, minute, and second."

Luke 21:26 gives us some clarification on this difficult verse, when it says that when we see "Men's hearts failing them for fear, as they see what is happening on the earth, that is when His people should (**verse 27**) *look up*, and *lift up* their heads, for their *redemption draweth nigh*. " Today suicide, caused by fear, has become one of the greatest killers in America, and the psychologists and psychiatrists who are supposed to know what is causing it, are killing themselves off four times faster than the rest of us nuts. They too are afraid, and don't have the answer.

Verse nine - As a result of living on the thin edge of things, James says that we should not *grudge* (Greek word means: "Murmur and groan"), against our brethren, lest we be condemned of God, for the Judge standeth before the door." (See verse 11 and **Matthew 24:44**). "Therefore, (because of this) be ye ready (for the Lord's return): for in such an hour as ye think not the Son of man cometh."

Verse ten - James says to use the example of prophets and his brethren who have spoken for the Lord, as a gauge of suffering afflictions and patience.

Verse eleven - Here James makes a statement that is contrary to popular opinion when he says: "Behold, we count then happy (blessed) which endure. (The word *endure* comes from the Greek - *hopemdeno* - meaning: "to remain; to undergo; have fortitude; persevere; endure patiently".) "Ye have heard of the patience of Job, and have seen the end of the Lord; that the Lord is very pitiful (Greek - *polusplagchno* - **meaning**: "extremely compassionate"), and of tender mercy." He says that those who endure hardships for Christ are extremely happy.

Job 42:10 - "And the Lord turned the captivity of Job, when he prayed for his friends: also the Lord gave Job twice as much as he had before." It is a proven fact that you can't out give God.

In **Isaiah 64:4**, then quoted by Paul in **1 Corinthians 2:9** as a double witness: "For since the beginning of the world men have not heard, nor perceived by the ear, neither hath the eye seen, O God, beside Thee, what He hath prepared for him that waiteth (obeys) for him." The going may be tough at times, but the gospel song says it all: "It will be worth it all when we see Jesus!"

Verse twelve - Is an admonition to be careful in making oaths. This was one Scripture that kept me out of the Masonry, after I retired from the military in 1964. I could see

FAITH AMID WORKS

where membership in Masonry would help a man in the business world, but when I saw the oaths I would be required to take, I said, "No way!" I have never been sorry, as I learned that these men were part of the conspiracy.

Verse thirteen - James has such a way of making the gospel work practical for the Christian. He states here: "Is any among you afflicted (suffering)? Let him (her) pray. Is any merry (cheerful)? Let him sing psalms." He is giving a formula on how to live day to day in the ways of God. Pray and praise is very important in establishing a relationship with God.

Psalm 50:15 - "And call upon me in the day of trouble: I will deliver thee, and thou shalt glorify me."

Verse fourteen - The instruction continues in this verse when he tells the brethren that if there is any sick, let him take initiative to call for the elders (people of authority in the church) to come and pray for him/her. The anointing of oil in this passage is not referring to any medication or any magical potion, but is symbolic of the consecration of the sick person and the joyous presence of the Holy Spirit, in this case to bring healing power through prayer that accompanies the anointing.

Verse fifteen - This verse gives you the results for those who are obedient to pray in faith. Again we see that faith works by putting into action. In this particular instance the pray is the corresponding work. 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. We see how important it is in this passage that we pray for ourselves and for one another. It is important to realize that it isn't an individual that heals anyone but the prayer of faith.

Verse sixteen - Says it all: "Confess your faults one to another, and pray for one another, that ye may be healed (both physical and mental). The effectual (Greek - *energeo* - meaning: "effective; mighty in; show forth effect; ardor; zeal") fervent prayer of a righteous man availeth much."

In **John 9:31** we read: "Now we know that God heareth not sinners; but if any man (woman) be a worshiper of God, and *doeth His will* (is obedient), him He heareth."

It might be well at this point to recall the words of Isaiah in **Isaiah 59:1,2** - "Behold, the Lord's hand is not shortened that He cannot save; neither is His ear heavy that he cannot hear. But your (Israel's) iniquities have separated between you and your God, and your sins have hid His face from you that He will not hear."

Remember if you have unforgiveness or bitterness in your life you need to repent and make it right, so your prayer won't be hindered. Because God won't listen if these things exist in your life, but as James indicates. "The prayer of a righteous (one who is on good standing with God) man availeth much." (Has much weight with God.)

FAITH AND WORKS

My grandfather used to say: "There are more things wrought through prayer, than this old world dreams of, for the whole world is bound about the feet of God, by the golden chains of prayer."

Verses seventeen & eighteen - James uses Elijah as an example of the "effectual. prayer of a righteous man", and the miracles it accomplished. He also is quick to show us that Elijah was just a man just like we are, so if he can do it so can we.

Verses nineteen & twenty - Speaks about the joy of leading a backslider (notice it refers to brethren, that cannot be referring to the lost heathen) back to God, since it saves a soul from death, and your love for that person will cover a multitude of sins. The word *converteth* in this passage is a little misleading it means to turn back a sinner cause them to repent from the errors of their ways. This joy cannot be explained, only experienced.

Paul says in **Romans 11:14** - "If by any means I may provoke (Greek - *pasrazeloo* - meaning: "stimulate; provoke into action") to emulation (same Greek word used here), them which are of my flesh (Israelites), and might save some of them." Some preachers will make an attempt, to say that Paul is speaking about Jews, but he was not a Jew by flesh, but was a Benjamite Israelite. (See **Romans 11:1; Philippians 3:5**). He was a Jew by religion only, until his *road to Damascus* experience, and then he became a Christian Israelite.

Those of you who believe that *faith* is all that matters, would do well to prayerfully consider the Epistle of James, for as Jesus said: "If ye love me, keep (obey) my commandments" and James has proven that *faith* without *good works* is dead, being alone!"

Gordon "Jack" Mohr
From the Watchman's Corner!