James

Chapter One

My Brethren

1 James, a servant of God and of the Lord Jesus Christ, to the twelve tribes which are scattered abroad, greeting.

James: This was the Lord’s half-brother who did not believe that Jesus was the Christ until after his half-brother’s resurrection. He did believe soon afterwards because we see him in the upper room with his mother and brothers:

*Acts 1:14 These all continued with one accord in prayer and supplication, with the women, and Mary the mother of Jesus, and with his brethren.*

 Paul later says that Jesus appeared privately to James in 1st Corinthians:

*1st Corinthians 15:7 After that, he was seen of James; then of all the apostles.*

 This is a possible reason why James ends up being an Elder in the church in Jerusalem. James was called to stay put in Jerusalem. What reason would Jesus have for speaking to his half-brother in private, and not his other brothers.

 I believe it was to tell him of his future role as the leader of the church in Jerusalem, and his need to write the book that goes by his name to the twelve tribes that would soon be scattered abroad.

 It is highly likely that this epistle is written prior to Saul of Tarsus getting saved on the road to Damascus in Acts 9. Notice the position of authority he has according to Peter:

*Acts 12:17 But he, beckoning unto them with the hand to hold their peace, declared unto them how the Lord had brought him out of the prison. And he said, Go shew these things unto James, and to the brethren. And he departed, and went into another place.*

 It is James, and Peter, who instruct the believers in the Jerusalem church about Paul and Barnabas’ ministering to the Gentiles in Acts 15:13-21.

 It is also in this conclusion of James that we see that the kingdom saints in Jerusalem recognized that the Gentiles did not have to be under the law of Moses as they were.

*Acts 21:17 And when we were come to Jerusalem, the brethren received us gladly. 18 And the day following Paul went in with us unto James; and all the elders were present. 19 And when he had saluted them, he declared particularly what things God had wrought among the Gentiles by his ministry. 20 And when they heard it, they glorified the Lord, and said unto him, Thou seest, brother, how many thousands of Jews there are which believe; and they are all zealous of the law: 21 And they are informed of thee, that thou teachest all the Jews which are among the Gentiles to forsake Moses, saying that they ought not to circumcise their children, neither to walk after the customs. 22 What is it therefore? the multitude must needs come together: for they will hear that thou art come. 23 Do therefore this that we say to thee: We have four men which have a vow on them; 24 Them take, and purify thyself with them, and be at charges with them, that they may shave their heads: and all may know that those things, whereof they were informed concerning thee, are nothing; but that thou thyself also walkest orderly, and keepest the law.*

 Paul also mentions visiting with James when he went to Jerusalem initially in the book of Galatians:

*Galatians 1:18 Then after three years I went up to Jerusalem to see Peter, and abode with him fifteen days. 19 But other of the apostles saw I none, save James the Lord's brother.*

 This previous meeting with James and Paul probably played a role in their second meeting that occurred in Acts 15 when the Jerusalem council took place.

 Galatians chapter two speaks about the council meeting and its conclusions in greater detail as well.

A servant: The little flock in Jesus’ day, and in the time of Jacob’s trouble are called servants. Revelation 1:3.

To the twelve tribes which are scattered abroad: The book is written to the twelve tribes of Israel! Just like the book of Hebrews was written to the Hebrews!

 They are mentioned here as being scattered abroad. When was there a scattering in James' day? Upon the persecution that arose concerning Stephen:

*Acts 11:19 Now they which were scattered abroad upon the persecution that arose about Stephen travelled as far as Phenice, and Cyprus, and Antioch, preaching the word to none but unto the Jews only.*

 Why to the Jews only? First of all, when the Jews were scattered in Acts 8 the apostles had no idea about the changes that were about to take place.

 They definitely did not expect that the chief of sinners, Saul of Tarsus would get saved, and that God would make him the apostle of the Gentiles.

 They were still going to the same people God had originally called them to go and reach, because Israel was to rise before they would take the word to the Gentiles. Isaiah 60:3.

 God had promised to scatter the Jews whenever they were disobedient to his law. Deuteronomy 32:26.

My Brethren

2 My brethren, count it all joy when ye fall into divers temptations; 3 Knowing this, that the trying of your faith worketh patience.

My brethren: James and the apostles all agreed in Galatians to limit their ministry to the circumcision (The Jews), and that Paul would go to the heathen in all nations.

*Galatians 2:9 And when James, Cephas, and John, who seemed to be pillars, perceived the grace that was given unto me, they gave to me and Barnabas the right hands of fellowship; that we should go unto the heathen, and they unto the circumcision.*

Count it all joy when ye fall into divers temptations: James tells them that many temptations will try to trip them up because the devil wants to destroy their testimony.

 They should rejoice however because God was turning that negative into a positive to strengthen their faith by teaching them patience.

 The tribulation saints will have many temptations (like taking the mark of the Beast) that they must endure, and this epistle as well as all the Hebrew epistles were written to strengthen those tribulation saints.

The trying of your faith worketh patience: Trials strengthen your faith.

 The greatest trial that will ever come upon Israel will be the time of Jacob’s trouble. That tribulation period is spoken about in Jeremiah 30:7 and the book of the Revelation.

4 But let patience have her perfect work, that ye may be perfect and entire, wanting nothing.

Let patience have her perfect work: If a person over time has learned to be patient through their tempting’s they will be made perfect/complete (mature).

 They are not made sinless, but perfect. The word “perfect” means a finished or completed project. God knows what they, and we need (i.e..,) patience, and he teaches both us and them patience while we endure the temptations before us.

 The enduring is easier to endure if we can realize that God is strengthening us to handle other things in the future that Satan will throw our way and that should produce joy.

5 If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. *Proverbs 2 & Matthew 7:7.*

6 But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed. 7 For let not that man think that he shall receive any thing of the Lord. 8 A double minded man is unstable in all his ways.

 James teaches these kingdom believers that the way to receive wisdom is to ask God for it. This book is not written to us today, it was written to the remnant of kingdom believers in the first century.

 James was writing this epistle soon after the scattering of the Jerusalem saints, so his Jewish brothers and sisters could know how to live in such a perilous time.

 They would be tempted by their countrymen to return to the old system of sacrifices at the temple, which would mean that they would be denying that Christ was the fulfillment of them.

 They needed patience and wisdom, and God wanted to give it to them. This book is also a message on how to survive a future scattering of the nation of Israel when they are fleeing the antichrist in the tribulation period.

 It is not an epistle to the church today. It is a Hebrew epistle. We can glean from it, and make practical applications from it, but the doctrine in it disagrees with the clear teachings of the apostle of the Gentiles.

 It is for Israel under a different dispensation. We are the church which is Christ's body, under the mystery program which was kept a secret since before the world began. Romans 16:25 & Ephesians 3.

9 Let the brother of low degree rejoice in that he is exalted: 10 But the rich, in that he is made low: because as the flower of the grass he shall pass away. 11 For the sun is no sooner risen with a burning heat, but it withereth the grass, and the flower thereof falleth, and the grace of the fashion of it perisheth: so also shall the rich man fade away in his ways.

Let the brother of low degree rejoice in that he is exalted: He is exalted to the same level as everyone else. When kingdom saints sold all that they had to follow Christ distribution was made to the low/poor.

The rich, in that he is made low: The rich believer is to rejoice in that he is made low, humbled to the same level as everyone should be.

 Remember that in the kingdom program that these Jews were under in the early Acts period where they had to sell all that they had, and distribution was made by the apostles so that all were equal.

 This exalted the person who had little and humbled the person who had much and both of them needed advice on how to deal with that kingdom program of equality.

 Notice that it is the rich person that is made low that gets, the extra instruction that everything is going to perish.

12 Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him.

Blessed is the man that endureth temptation: What is the result of not enduring the temptation to return to Judaism, or not enduring the temptation of taking the mark of the beast in the tribulation period for these Jews? Damnation!

*Matthew 10:22 And ye shall be hated of all men for my name's sake: but he that endureth to the end shall be saved.* Matthew 24:13 and Mark 13:13.

 All three of these verses refer to Israel going through the tribulation period, not us living out our daily lives in the dispensation of grace today.

He shall receive the crown of life: Those that endure temptation are given entrance into the long-awaited kingdom of heaven that shall dwell on earth immediately after the time of Jacob's trouble. Revelation 2:10.

Which the Lord hath promised to them that love him: *Luke 22:28-30.*

13 Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man:

 Abraham was tempted by God, not to sin, but to trust God by faith in his word.

The trail of temptation

14 But every man is tempted, when he is drawn away of his own lust, and enticed. 15 Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death.

Drawn away of his own lust, and enticed: God is absolute holiness, and in him is no sin. He does not use sin to test believers in any age. You are tempted by the very fact that you are born a sinner.

Then when lust hath conceived, it bringeth forth sin: What was it that Adam lusted for? We know what Eve lusted for because scriptures plainly tell us, but what about Adam who was there with her?

*Genesis 3:6 And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat.*

 Eve ate the fruit first, and then she gave it to Adam who knew better, but he became desirous of the knowledge that Eve now had. Adam wanted to become as gods knowing good and evil after Eve had done so.

 And he lusted after that knowledge, and when his lust conceived it produced his sin, then Adam received the wages of his sin that God had warned him about, which was death, and that has passed down to all of us.

And sin, when it is finished, bringeth forth death: The wages of sin is death, Romans 6:23 says. We inherited our sin nature from Adam and Eve, and we naturally give in to our sinful flesh.

 God did not give mankind his sinful flesh, he chose to sin. Adam didn't have the same lust that we have today at the time when he chose to listen to Satan instead of God.

16 Do not err, my beloved brethren. 17 Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning.

The Father of lights: This means that he is not just the originator and giver of every good gift, but he also created light. "Let there be light" Adam is called the son of God because God created him.

 Angels are called the sons of God because God created them also which makes God their Father through Creation, not through birth as some wrongly teach.

 God is the Creator of all the lights no matter where they are and he himself is the light where there is absolutely no shadow regardless of where God is. God does not cast a shadow, only light.

Of his own will begat he us

18 Of his own will begat he us with the word of truth, that we should be a kind of firstfruits of his creatures.

Of his own will begat he us: It was God’s will that those who believed the gospel of the kingdom would be begotten of God (become his children). This was the same thing that Jesus spoke about to Nicodemus in John chapter three:

*John 3:3 Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God. 4 Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born? 5 Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. 6 That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. 7 Marvel not that I said unto thee, Ye must be born again. 8 The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit.*

With the word of truth: The word of truth that begat a Jew into becoming one of God’s children was that Jesus was the Christ, the Son of the living God. Matthew 16:16-18.

That we should be a kind of firstfruits of his creatures: James tells the kingdom saints of the first century that they are a kind of first fruits of his creatures.

 That also means that there are many more fruits to follow, which is a reference to all those Jews that will be won to Christ through the kingdom gospel in the tribulation period.

*Matthew 24:14 And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.*

19 Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath: 20 For the wrath of man worketh not the righteousness of God.

My beloved brethren: Twice this title is used in two verses that are separated by only one other verse to let you know that James is talking to his beloved brethren, the Jews, and that he wants them to remember that they are beloved.

21 Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls.

 Because God begat them by the word of truth they should lay apart all filthiness because it is not a family trait that they inherited from their heavenly Father who begat them, so they should emulate their new Father, and not their old father the Devil.

Lay apart all filthiness and superfluity of naughtiness: Unnecessary actions, wasteful, sinful.

Receive with meekness the engrafted word: The word of God is not just some random bits of information to store in their memories, but it engrafts itself to their soul and it will save them if they humble themselves.

22 But be ye doers of the word, and not hearers only, deceiving your own selves. 23 For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass: 24 For he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was.

 James is just now introducing something here that was always known by the Jews in "the Jews Religion:" and that is the place of works in their faith.

 We know what Ephesians 2:8-9 says to us today in the church Age, but the Jews in the Jews religion (Judaism) had a requirement that works (things that you do) accompanied their faith. They were outward manifestations of the inner faith that they had.

 If a person in the old testament believed God’s word, then they would act on his word by offering the necessary sacrifices because by faith he believed he would receive the covering of his sins if he acted on his faith.

 Chapter two deals with this in much greater detail and has caused confusion to untold millions because they have never learned how to rightly divide the word of truth.

 The Hebrew epistles were not written to the church, which is Christ's body, they were written to the kingdom saints of the first century and those in the tribulation period.

 Until you understand this you will continue to be tossed to and fro about what to believe today and will continually blend law and grace.

Be ye doers of the word, and not hearers only, deceiving yourselves: Jesus gave Israel’s leaders a perfect parable that described them to a tee as being hearers of the word and not doers.

 It also perfectly described the reaction of the publicans and harlots which heard his word and obeyed it:

*Matthew 21:23 And when he was come into the temple, the chief priests and the elders of the people came unto him as he was teaching, and said, By what authority doest thou these things? and who gave thee this authority? 24 And Jesus answered and said unto them, I also will ask you one thing, which if ye tell me, I in like wise will tell you by what authority I do these things. 25 The baptism of John, whence was it? from heaven, or of men? And they reasoned with themselves, saying, If we shall say, From heaven; he will say unto us, Why did ye not then believe him? 26 But if we shall say, Of men; we fear the people; for all hold John as a prophet. 27 And they answered Jesus, and said, We cannot tell. And he said unto them, Neither tell I you by what authority I do these things. 28 But what think ye? A certain man had two sons; and he came to the first, and said, Son, go work to day in my vineyard. 29 He answered and said, I will not: but afterward he repented, and went. 30 And he came to the second, and said likewise. And he answered and said, I go, sir: and went not. 31 Whether of them twain did the will of his father? They say unto him, The first. Jesus saith unto them, Verily I say unto you, That the publicans and the harlots go into the kingdom of God before you. 32 For John came unto you in the way of righteousness, and ye believed him not: but the publicans and the harlots believed him: and ye, when ye had seen it, repented not afterward, that ye might believe him.*

25 But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed.

The perfect law of liberty: The publicans and harlots looked into it in Jesus’ day and many of them continued therein, while the chief priests and elders did not look into Jesus’ words, nor were they doers of his word.

 They didn’t sell all that they had to come and follow him as the common people did, looking for the coming kingdom he was preaching.

 James is warning his hearers not to be like the chief priests and elders who looked good on the outside, but to be like the publicans and harlots who heard the word engrafted in them and were begotten of God.

 The sermon on the mount in Matthew 5-7 was a great example of the perfect law of liberty. Israel will be blessed by being allowed entrance into their kingdom. They will also be blessed in that kingdom for doing, and not just hearing the word of God. James 2:12.

26 If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain.

If any man among you seem to be religious: The chief priests and elders seemed to be religious at first sight, but when you listened to them and watched them, their religion was empty, because they rejected the truth, for their own tradition.

 What is religion? It is mentioned only five times in the Bible, and it is simply a system of beliefs that a person maintains.

 But God established only one religion (Judaism) and Satan has duplicated that with thousands of variations adding to it or taking away from it.

 Replacement theology stems from not rightly dividing the word of truth and claiming Israel’s promises and doctrines as our own. You and I are not Israel, and we were never under the law. We are under grace today!

 The Jewish religion changed as promised in the scriptures with its Christ coming and fulfilling its promises and a Jewish believer that believed in their Messiah would be considered a completed Jew.

 James was simply continuing on the religion started by God with the Jewish people. We are not in a religion today in the dispensation of grace as the Jews were and will be again in the tribulation period.

 We have a personal relationship with Jesus Christ today and are a part of an un-prophesied time period not mentioned in the Bible until after Paul was saved. Romans 16:25 and Ephesians 3.

27 Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.

Pure religion: These are instructions for the kingdom saints in the first century, and for the tribulation saints.

 To be a fatherless child, and a widow during the tribulation period will be awful, and God calls upon the saints that have the means to assist others less fortunate.

Chapter Two

Can faith save him?

1 My brethren, have not the faith of our Lord Jesus Christ, the Lord of glory, with respect of persons. 2 For if there come unto your assembly a man with a gold ring, in goodly apparel, and there come in also a poor man in vile raiment; 3 And ye have respect to him that weareth the gay clothing, and say unto him, Sit thou here in a good place; and say to the poor, Stand thou there, or sit here under my footstool: 4 Are ye not then partial in yourselves, and are become judges of evil thoughts?

My brethren: Chapter two begins much the same way as chapter one minus what is needed for the cover of any letter.

 The name of the author of the letter James, and the name(s) of the intended recipients of the letter (the twelve tribes scattered abroad). James is writing to “his brethren,” Israel.

Have not the faith of our Lord Jesus Christ: Notice this is not faith in the Lord, but the faith of the Lord Jesus Christ.

 This is speaking about the hearers having Christ’s faith. The faith of Jesus Christ did not have respect to rich at the expense of the poor.

The Lord of glory: *1st Corinthians 2:8.*

Respect of persons: Why would you prefer a rich man over a poor man in your assembly? Inside your heart (which is desperately wicked) you want what the rich can offer you.

 It's natural, but we are called to die to our flesh (sin nature) and see all people alike as equal in God's eyes.

 The rich man has many friends, but he never knows which ones are real until he is broke, while the poor man who has few friends, has true friends.

5 Hearken, my beloved brethren, Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him?

My beloved brethren: James, just like Peter and John, all quote the Lord in his earthly ministry as a basis for their doctrine to the circumcision believers scattered abroad after the persecution of Stephen.

 Notice that there is no promise of a heavenly destiny to their hearers, only an entrance into an earthly kingdom.

Heirs of the kingdom: Israel was never promised a home in heavenly places in the old testament, the gospels, or in any of the nine Hebrew epistles that end the Bible, Hebrews through Revelation.

 They all speak about an earthly destiny for Israel. It is Paul's writings, and his writings alone, that promise a home in heaven for all who believe in this dispensation of grace.

*Matthew 5:3 Blessed are the poor in spirit: for theirs is the kingdom of heaven.* Luke 6:20.

Which he hath promised to them that love him: Exodus 20:6, Deuteronomy 5:10, Proverbs 8:17, John 14:15-28 & 16:27.

6 But ye have despised the poor. Do not rich men oppress you, and draw you before the judgment seats? 7 Do not they blaspheme that worthy name by the which ye are called?

 Remember the words of Christ when he said, "It is harder for a camel to go through the eye of a needle than for a rich man to enter into the kingdom of God. This is not heaven we are talking about, but Israel's kingdom.

 Jesus told the rich young ruler to sell all that he had and come follow him, but he left because he had much riches. He couldn’t depart from the things of this world to gain entrance into Israel’s promised kingdom.

 We are not told to sell all that we have today in the dispensation of grace because we have a heavenly destiny, but that doesn’t mean we should hoard things and not be a blessing to others with the things the Lord has allowed us to acquire. We should bless others and our local churches.

Ye have despised the poor: Judas Iscariot once made a telling statement concerning the poor, which Jesus immediately corrected, because he knew Judas’ heart:

*John 12:5 Why was not this ointment sold for three hundred pence, and given to the poor? 6 This he said, not that he cared for the poor; but because he was a thief, and had the bag, and bare what was put therein.*

 Judas will not see the kingdom of heaven come down to the earth, nor inherit the promises, because he did not care for the poor, but was a lying thief.

8 If ye fulfil the royal law according to the scripture, Thou shalt love thy neighbour as thyself, ye do well: 9 But if ye have respect to persons, ye commit sin, and are convinced of the law as transgressors. *Leviticus 19:18.*

The royal law: It is called the royal law because Royalty gave it to a royal priesthood, and he lived it perfectly for three and a half years.

 Once again, we see how serious God is against those who show favoritism to the rich and the powerful.

*1st Peter 2:9 But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light:*

10 For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all. 11 For he that said, Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law. *Exodus 20:13-14.*

12 So speak ye, and so do, as they that shall be judged by the law of liberty.

The law of liberty: During the tribulation period, it is imperative that believers act like Christ to their fellow believers as they will not be able to buy or sell unless they have the mark of the beast. James 1:25.

13 For he shall have judgment without, that hath shewed no mercy; and mercy rejoiceth against judgment. *Matthew 7:1-2.*

14 What doth it profit, my brethren, though a man say he hath faith, and have not works? can faith save him? 15 If a brother or sister be naked, and destitute of daily food, 16 And one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit? 17 Even so faith, if it hath not works, is dead, being alone.

 Notice that James contradicts Paul in Romans here but there really is no contradiction if you will just rightly divide your Bible.

 The Hebrew epistles are written to the Hebrews that were still under the kingdom program in the first century.

 They are also written for them in the tribulation period after the dispensation of grace ends at the Rapture of Christ's body (the church).

18 Yea, a man may say, Thou hast faith, and I have works: shew me thy faith without thy works, and I will shew thee my faith by my works. *Matthew 7:24-27.*

 Just as we today have to continually teach and remind people that we are under grace today and not the law, so too will these tribulation saints have to remind others that they are not a part of the body of Christ because they will have already been raptured.

 The tribulation saints are back under the law just like they were before the body of Christ started back in Paul's day. They will show their faith by their works during the tribulation period!

19 Thou believest that there is one God; thou doest well: the devils also believe, and tremble. *Malachi 2:10 & 12:32.*

The devils also believe, and tremble: *Mark 1:24.*

*Mark 1:24 Let us alone; what have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us? I know thee who thou art, the Holy One of God.*

20 But wilt thou know, O vain man, that faith without works is dead? 21 Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar? 22 Seest thou how faith wrought with his works, and by works was faith made perfect?

Faith without works is dead: Works do not make faith perfect today in the dispensation of grace. Ephesians teaches us that salvation is not of works, while Romans 11:6 tells us, it is no more of works.

 Both of these are epistles for the dispensation of grace, and not for the tribulation period, while Hebrews through Revelation are all tribulation epistles and things are different in those times.

 They will be the same way they were in the first century while the kingdom program was still in operation amongst the Jewish Remnant.

23 And the scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness: and he was called the Friend of God. Genesis 15:6, Romans 4:3 and Galatians 3:6.

He was called the Friend of God: 2nd Chronicles 20:7 and Isaiah 41:8.

24 Ye see then how that by works a man is justified, and not by faith only. 25 Likewise also was not Rahab the harlot justified by works, when she had received the messengers, and had sent them out another way?  26 For as the body without the spirit is dead, so faith without works is dead also. *Joshua 6:17-25 & Hebrews 11:31.*

Was not Rahab the harlot justified by works: They mean what they say to the people they are written too. They are written to those under the law of Moses who are still in Israel's kingdom program back in the first century, and to those going through the tribulation period.

 If you compare James with Romans when they both talk about when Abraham is justified and when they both chose two different stories that happen at very different times to prove their point.

 Both are correct, but both are different, because Abraham was before the law, and he is the Father of the Jewish Nation that was later under the law. He is also the Father of all of them that believe but in a different way than he was to Israel.

 Compare what Paul and James says about Abraham and justification in Romans 4. They are not saying the same things because they are both speaking to two different groups in two different dispensations.

Chapter Three

The Tongue

1 My brethren, be not many masters, knowing that we shall receive the greater condemnation. *Matthew 6:24.*

The Tongue

2 For in many things we offend all. If any man offend not in word, the same is a perfect man, and able also to bridle the whole body.

Offend not in word: This is what someone does with their tongue. See both the books of Psalms and Proverbs for much teaching concerning the tongue.

3 Behold, we put bits in the horses' mouths, that they may obey us; and we turn about their whole body. *Psalm 32:9.*

4 Behold also the ships, which though they be so great, and are driven of fierce winds, yet are they turned about with a very small helm, whithersoever the governor listeth. 5 Even so the tongue is a little member, and boasteth great things. Behold, how great a matter a little fire kindleth! 6 And the tongue is a fire, a world of iniquity:  so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell. 7 For every kind of beasts, and of birds, and of serpents, and of things in the sea, is tamed, and hath been tamed of mankind: 8 But the tongue can no man tame; it is an unruly evil, full of deadly poison. *Proverbs 16:27* & *Psalm 140:3.*

9 Therewith bless we God, even the Father; and therewith curse we men, which are made after the similitude of God. *Genesis 1:26-27.*

10 Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be. 11 Doth a fountain send forth at the same place sweet water and bitter? 12 Can the fig tree, my brethren, bear olive berries? either a vine, figs? so can no fountain both yield salt water and fresh. 13 Who is a wise man and endued with knowledge among you? let him shew out of a good conversation his works with meekness of wisdom. *James 2:18.*

14 But if ye have bitter envying and strife in your hearts, glory not, and lie not against the truth. 15 This wisdom descendeth not from above, but is earthly, sensual, devilish. 16 For where envying and strife is, there is confusion and every evil work. 17 But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be intreated, full of mercy and good fruits, without partiality, and without hypocrisy. *Proverbs 2:6.*

18 And the fruit of righteousness is sown in peace of them that make peace. *Psalm 85:10-14.*

Chapter Four

The enemy of God

1 From whence come wars and fightings among you? come they not hence, even of your lusts that war in your members? 2 Ye lust, and have not: ye kill, and desire to have, and cannot obtain: ye fight and war, yet ye have not, because ye ask not. 3 Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts. 4 Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God. *1st John 2:15-17.*

Ye adulterers and adulteresses: James calls the twelve tribes that are scattered abroad in those days and those in the tribulation period adulterers and adulteresses.

 This is because they choose to love the world and not him, just like Gomer (a type of the nation of Israel who committed spiritual adultery against God) who committed adultery against Hosea. Hosea 1:2.

 If they do not choose to suffer for his name’s sake and instead choose to do whatever the rest of the world is doing, they will end up taking the mark of the beasts, which is the ultimate act of spiritual adultery from which there is no forgiveness.

5 Do ye think that the scripture saith in vain, The spirit that dwelleth in us lusteth to envy? 6 But he giveth more grace. Wherefore he saith, God resisteth the proud, but giveth grace unto the humble. 7 Submit yourselves therefore to God. Resist the devil, and he will flee from you. *Psalm 138:6 & Proverbs 3:34.*

*1st Peter 5:8 Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour: 9 Whom resist stedfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world. 10 But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you.*

8 Draw nigh to God, and he will draw nigh to you. Cleanse your hands, ye sinners; and purify your hearts, ye double minded. *Hebrews 7:19 & 1st Peter 1:22.*

9 Be afflicted, and mourn, and weep: let your laughter be turned to mourning, and your joy to heaviness. *Matthew 5:4.*

10 Humble yourselves in the sight of the Lord, and he shall lift you up.

*1st Peter 5:6 Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time:*

11 Speak not evil one of another, brethren. He that speaketh evil of his brother, and judgeth his brother, speaketh evil of the law, and judgeth the law: but if thou judge the law, thou art not a doer of the law, but a judge. 12 There is one lawgiver, who is able to save and to destroy: who art thou that judgest another? *Mark 7:1 & James 2:8.*

The Lord’s will

13 Go to now, ye that say, To day or to morrow we will go into such a city, and continue there a year, and buy and sell, and get gain: 14 Whereas ye know not what shall be on the morrow. For what is your life? It is even a vapour, that appeareth for a little time, and then vanisheth away. 15 For that ye ought to say, If the Lord will, we shall live, and do this, or that. 16 But now ye rejoice in your boastings: all such rejoicing is evil. 17 Therefore to him that knoweth to do good, and doeth it not, to him it is sin.

If the Lord will: A familiar saying today by many who use it out of its context. God’s will is revealed for us today in the dispensation of grace today by following the word written for us today.

 God is not using signs for us today to prove his will. We are not Israel looking for signs to find God’s will. No laying out a fleece today.

Chapter Five

Fall into condemnation

1 Go to now, ye rich men, weep and howl for your miseries that shall come upon you. 2 Your riches are corrupted, and your garments are moth eaten. 3 Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days. *2nd Timothy 2:17.*

4 Behold, the hire of the labourers who have reaped down your fields, which is of you kept back by fraud, crieth: and the cries of them which have reaped are entered into the ears of the Lord of sabaoth. 5 Ye have lived in pleasure on the earth, and been wanton; ye have nourished your hearts, as in a day of slaughter. 6 Ye have condemned and killed the just; and he doth not resist you.

Cankered: Eaten.

The Lord of Sabaoth: This is a military term for a conqueror. Isaiah 1:9 & Romans 9:29. When the Lord returns there will be vengeance against the oppressor.

 Wrongs will be made right. Evil will be dealt with. Those who have suffered will be rewarded in the kingdom. How will a rich man have all of these goods during the tribulation period? He will have to receive the mark of the Beast, and those that do will all be damned.

7 Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain.

Be patient therefore, brethren, unto the coming of the Lord: His coming to set up his kingdom, not the rapture.

*Matthew 24:13 But he that shall endure unto the end, the same shall be saved.*

*Luke 21:19 In your patience possess ye your souls.*

The husbandman waiteth for the precious fruit of the earth: Christ is the husbandman, and he must wait as well for the last of the fruit to ripen with the latter rain from God. But rest assured he will come.

 This will be a comfort to those suffering knowing that their deliverer is being patient as well, not willing that any should perish but that all should come to repentance.

The early and latter rain: Christ received the early rain in the first century with those that made up the “Little Flock” of kingdom saints lead by the apostles.

 The fruit from the latter rain will be a result of all those saved in the tribulation period by the preaching of the 144,000 and the two witnesses as well as other believers in that time. Hosea 6:3.

8 Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh.

 No delays for a prophesied dispensation of grace once the tribulation period begins. The return of Christ will once again be soon, and the Kingdom will be at hand literally.

 Patience is what will be needed for these tribulation saints to endure unto the end. Matthew 3:2.

 When reading the book of James, one only has to rightly divide the word of truth to understand how James could say the coming of the Lord draweth nigh since there has been a 2,000-year delay.

 It is because the dispensation of grace was not known until it was revealed unto Paul. This book was written before Paul received the revelation of the mystery concerning the body of Christ, and the dispensation of grace.

9 Grudge not one against another, brethren, lest ye be condemned: behold, the judge standeth before the door. 10 Take, my brethren, the prophets, who have spoken in the name of the Lord, for an example of suffering affliction, and of patience. 11 Behold, we count them happy which endure. Ye have heard of the patience of Job, and have seen the end of the Lord; that the Lord is very pitiful, and of tender mercy.

Lest ye be condemned: *John 3:19.*

*John 5:24 Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.*

The patience of Job: James confirms that the story of Job is a type of the Nation of Israel enduring the tribulation period. Job suffered like no other person I ever knew, and he was rewarded double afterwards.

 Those that suffer in the tribulation period will be compensated by Christ. Hebrews 11:32-40 & Matthew 24:13.

12 But above all things, my brethren, swear not, neither by heaven, neither by the earth, neither by any other oath: but let your yea be yea; and your nay, nay; lest ye fall into condemnation.

 Thou shalt not bear false witness against thy neighbor is the ninth commandment given to the nation of Israel. The penalty for violating this is steep in the tribulation period. Exaggeration, swearing (making oaths) etc., all receive stiff punishment during this time.

 Notice the similarities between what James says, and the words of Jesus to the lost sheep of the house of Israel while he walked among them preaching the gospel of the kingdom:

*Matthew 5:34 But I say unto you, Swear not at all; neither by heaven; for it is God's throne: 35 Nor by the earth; for it is his footstool: neither by Jerusalem; for it is the city of the great King. 36 Neither shalt thou swear by thy head, because thou canst not make one hair white or black. 37 But let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil.*

13 Is any among you afflicted? let him pray. Is any merry? let him sing psalms. 14 Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: 15 And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him. 16 Confess your faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much.

The prayer of faith shall save the sick: As Jesus healed all in Israel from their infirmities, so will Jews be healed in the tribulation period so that they can enter into the kingdom and fulfill their roles as a nation of priests. Exodus 19:5-6.

 Your elders cannot do this today, no matter how much anointing oil they use, or how fervent their prayers are. Priests were to be anointed with oil before they could begin their ministry under the law. Exodus 28:41.

17 Elias was a man subject to like passions as we are, and he prayed earnestly that it might not rain: and it rained not on the earth by the space of three years and six months. 18 And he prayed again, and the heaven gave rain, and the earth brought forth her fruit.

 Prayer for the believer in the tribulation Period that is truly seeking God's will and not their own will be answered and answered immediately. Because the need will be great in those days, the response will also be great.

19 Brethren, if any of you do err from the truth, and one convert him; 20 Let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins.

 James is writing to his brethren, the Jews, and many will be led astray by the wicked one in the last days. God still wants his people to reach out to those who have erred in the faith to try to convert those people to save them from eternal death.

 This verse teaches that it is the sins of the one needing conversion that shall have his sins hidden, besides the fact that this is not written to us today in the dispensation of grace.

*Ephesians 3:2 If ye have heard of the dispensation of the grace of God which is given me to you-ward:*

   To submit your test simply copy and paste the questions **and your answers in bold font** into the body of an email and send it to:

tests@dofgbi.org

**James Tests**

**Chapter One**

1. **Which James wrote the book?**

**2. Who is it written to?**

**3. When were the Jews scattered abroad?**

**4. How do you build patience?**

**5. Why is one reason that James tell his readers to ask God for wisdom?**

**6. Why does James mention a person of low degree being exalted and a rich man being made low?**

**7. How are God's children begotten?**

**8. What is meant by the title, "the Father of lights"?**

**9. What reward is given by God to those who endure temptations**

**10. What does the word “perfect” mean?**

**11. Does God tempt people with sin?**

**12. What is a good definition of Religion?**

**13. What is God's definition of Pure Religion?**

**Chapter Two**

**1. What does James say someone becomes who is a respector of persons?**

**2. What will the poor in Christ's day inherit that love him?**

**3. What is the royal law?**

**4. What does James tell those under the law they are guilty of if they break one of them?**

**5. What is said of faith without works? Verse 21**

**6. How could those under the law show their faith to others?**

**7. Was faith alone in God enough for those under the Law? What example does James use to prove it?**

**8. How does James say that Abraham was justified?**

**9. What did works do to compliment Israel's faith according to verse 22?**

**10. Are we today justified the same way as verse 24 teaches Israel?**

**11. What is the last example James uses in chapter 2 to teach faith without works is dead?**

**Chapter Three**

**1. What is the theme of chapter three concerning the tongue?**

**Chapter Four**

**1. Where do wars and fightings come from?**

**2. Why did some of the early disciples not have what they needed? Verses 1-3**

**3. What happens when people resist the devil?**

**4. What three letter word is used in this chapter that judges people?**

**5. Why did James teach his Hebrew readers not to put trust in long term plans?**

**Chapter Five**

**1. What does James teach in the first few verses concerning wealth that is related to the Kingdom teachings of Christ and the Apostles?**

**2. What does James tell his readers to do unto to the coming of the Lord?**

**3. Can the prayer of faith save the sick today (physically speaking)?**

**4. What is a person called who errs from the truth?**

**5. What is meant by converting someone who has already known and believed the truth but has been lead away from it to error?**

**6. Do we need to be converted if we err from the truth today? A better way to ask is "Do we lose our salvation today if we err doctrinally after we are saved?**