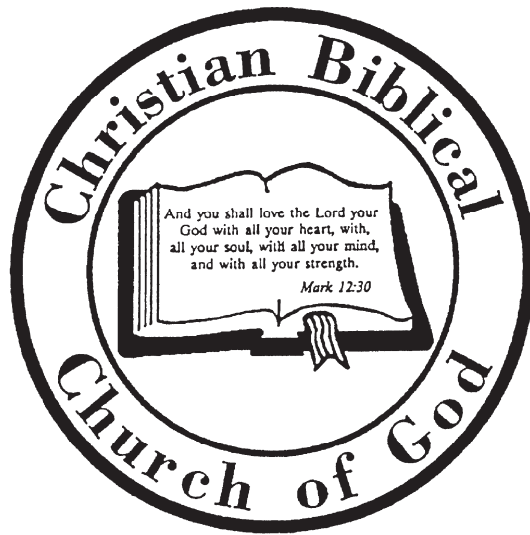


Matthew & James Comparison



Transcript Book

By Fred R. Coulter

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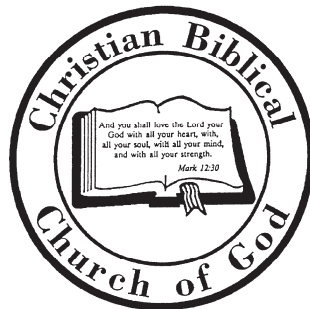
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Matthew & James Comparison

Series of 4 sermons by Fred R. Coulter



Signature

Date

- ☐ Matthew & James I
- ☐ Matthew & James II
- ☐ Matthew & James III
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Matthew & James Comparison

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Matthew & James Comparison

Foreword

This sermon transcript book, “Matthew and James Comparison,” is an in-depth study of the book of Matthew and the book of James. This insightful study of these books of the Bible was done by Mr. Fred R. Coulter, a minister of Jesus Christ for over fifty years. When the reader finishes this transcript study of the five chapters of the book of James, they will see how the books of James and the book of Matthew complement each other.

The first transcript, “Matthew and James I – James 1 with Comparisons in Matthew,” is an introduction to how the New Testament is unified—that God’s Spirit made possible this unity of Scripture. Scripture is to guide the lives of people who are seeking God. Important items mentioned are:

- Matthew’s extensive accounts of the Sermon on the Mount, given by Jesus, shows that Matthew was taking notes early on beginning in Jesus’ ministry in 26 A.D. As a Levite and as a tax collector Matthew undoubtedly was well versed in writing.
- The Apostles stated that they would give themselves to the ministry of the Word, which was likely the writing down of the teachings of Jesus.
- The Bible New Testament, of all the religious books in the world, including the Old Testament, is the only one written in the form of letters.
- The Apostle Paul is personally responsible for over 50% of the New Testament writings.
- Luke wrote the Gospel of Luke and the Book of Acts.
- Jude is the shortest book.
- God is, so to say, speaking to His people through the words recorded in the New Testament.
- The Epistle of James has 55 references to Matthew.
- Only God can judge the heart: only God knows if one is single-minded or is double-minded. One cannot serve two masters.
- Vain religion comes from vain traditions.

The second transcript, “Matthew and James II – James 2 with Comparisons in Matthew,” is a continuation of the first sermon transcript. It focuses upon verses in James in the second chapter that are teachings also found in Matthew. Important items mentioned are:

- People in judging err in that to make themselves feel better they put the other person down in their mind.
- People are to judge teachings; people are to compare what is said to be truth with God’s Word.
- People are not to judge the heart and mind of other people—God is to do that.
- Every time there is a difficulty a person has got to come to himself or herself before God.
- When people get self-righteous, they despise others.
- People get offended if they start comparing their righteousness to other people.
- The whole cause of problems between individuals, nations, and races are people making themselves judges with evil opinions.
- With troubles in your life, God will make a way and make it possible to get out of your troubles, but you are going to have to work to get out of them.

The third transcript, “Matthew and James III — James 2-3 with Comparisons in Matthew,” is a continuation of correlating direct or indirect references in the book of James that are also found in the

book of Matthew. There are 55 of these references, and the ones found in chapters 2 and 3 of James are addressed in this transcript. Important items mentioned are:

- The book of James was written in 40 – 42 A.D. when there were no Gentiles in the Church yet. The Church was still within the synagogue.
- The faith that demons have is that they believe that God is one, but they will not obey.
- Saints are to be a grown up spiritually mature person, letting the Spirit of God work in them, so that they can be a testimony to the world.
- Saints are to be trusting and obedient toward God, like little children. But towards men they are to be wise as serpents, yet harmless as doves.
- A ravaging wolf, according to Scripture, is one who does violence to the Word of God, saying that you don't have to obey God.

The fourth transcript, "Matthew and James IV – James 4-5 with Comparisons in Matthew," continues with relating the teachings found in James with the same teachings found in Matthew. This transcript focuses upon the teachings written in chapters four and five of James that are also found in Matthew. Other important points are:

- God first gives a verbal or preaching of the Word; then He has it written down.
- The covenant to Israel always came through the Levitical line for its official authority. God continued the same thing with the Gospel of Matthew, a Levite.
- The book of Mark has been translated into more than two-thousand languages, thus fulfilling Mark 13:10.
- The Gospel of Matthew was written in 35 A.D., the Gospel of Mark in 42 A.D., and also in 42 A.D. the Gospel of James.
- Saints are not to become friends of the world, but they are not to be hostile to the world. Simply put, you cannot serve two masters.
- The scribes and Pharisees set themselves as lawgivers, rather than law doers, because they judged the Law of God, made additional laws, had their own traditions and condemned others.

A special thanks goes to Bonnie Orswell for producing the transcripts.

Matthew and James I

James 1 with Comparisons in Matthew

Fred R. Coulter

Today we're going to do something unusual. In doing the commentary When was the New Testament Written? (*The Holy Bible in Its Original Order, A Faithful Version*) we can tell by some of the things that Matthew did, especially from the Sermon on the Mount, that he took notes very early on beginning in Jesus' ministry in 26_{A.D.} The reason is because Matthew as a Levite and tax collector.

The fact that Matthew was the first book in the New Testament and the first Gospel shows that it was written first. In the first part of When was the New Testament Written, I wrote that the apostles within the first year, began to assemble and document the teachings of Jesus.

They had to do this because on the Day of Pentecost 3,000 were converted. A few days later another 5,000 were converted. Then in Acts 6 there were multitudes joining.

Now, to do a little background coming up to Matthew, we read this mostly to show the selection of deacons elders. But there is something else in here that tells us something very important as to what the apostles were doing.

Acts 6:1: "Now, in those days, when the number of the disciples was multiplied, there arose a complaint by the Greeks against the Hebrews, because their widows were neglected in the daily ministration. And after calling the multitude of disciples to *them*, the twelve said, '**It is not proper for us to leave the Word of God in order to wait on tables.** Therefore, brethren, search out from among yourselves seven men of good repute, full of the Holy Spirit and wisdom, whom we may appoint over this business; but we will give ourselves continually to prayer and **the ministry of the Word**.'" (vs 1-4).

We will see that the "...ministry of the Word" is the beginning of the compiling of the teachings of Jesus. This is what probably became the Gospel of Matthew.

Luke 1:1: "Since many have taken in hand to compile **a written narration** of the matters, which have been fully believed among us, as they delivered *them* to us, those who from *the* beginning... [tie in Acts 1. the 120] ...had been eyewitnesses and ministers of the Word" (vs 1-2).

So, when the apostles said that they would give themselves to the ministry of the Word, they were probably writing down the sayings of Jesus, and they had the 120 there to help authenticate and

verify it.

As I wrote in the commentary concerning the Gospels and Acts, that God did not use three witnesses, He used 120 witnesses who could verify that everything written was true.

What we need to do is establish the veracity of the Word of God, which is under such a great assault in the world today, so we can know and understand the things that Jesus wants us to know and we can believe it. Our lives are based upon that—and the Spirit of God and the Love of God—and our lives are guided by the Word of God.

It's very important that we understand and know, and believe and proved to the depths of our being the truth and veracity of the Word of God. Satan is doing everything he can to undermine it. So, we must do everything we can to strengthen it.

Verse 3: "It seemed good to me also, having accurately understood everything from the very first, to write *these things* in an orderly sequence to you, most excellent Theophilus."

They say Theophilus was the name of a priest, but Theophilus is also a very interesting word, because it means ***one who loves God!*** So, in a sense this is written as a personal gospel to the ones who love God. Another thing that is very, very unique with the New Testament.... I have a wonderful quote:

Of all the religious books in the world, including the Old Testament...

Then he name off the Koran, the Buddhist scriptures and all of those that other religions have!

...the only one that is written in the form of epistles is in the New Testament.

An epistle is a unique way of writing, because ***it is God's personal message to the ones whom He has called***, written in the form of letters ***so that you may know His love and you may understand His instructions!*** This verifies completely that God desires to have a direct relationship between you and Him:

- no priest
- no minister
- no one in between

But there's a unique thing about this. When you have this, and have the Holy Spirit of God and

develop and maintain this relationship of love with God:

- love
- obedience
- service

Then the New Testament becomes *a textbook for eternal life!* You can study into the Bible and New Testament your entire life and never ever run out of learning new things. That's fantastic how the Bible has been written and inspired.

Also, please understand that the Greek Scripture called *The Byzantine Text* and also known as *The Received Text* is the text that has the majority of manuscripts from which the King James was translated, the Geneva was translated, William Tyndale translated, and from which we translated the New Testament. That is the inspired unerrored Word of God. That is perfect. Those are called 'autographs'

What we have are copies of the 'autographs,' and God has preserved the Greek text. Any translation from the Greek text will have varying degrees of accuracy, but no translation is perfect, not even the one that we produced.

We hope we have eliminated as many errors as possible, and I think we have done a fairly good job with that, but no one can stand up and say that any translation is absolutely perfect, because what God inspired the apostles to write was perfect. What we translate from that, then we are under obligation with the Holy Spirit to render it as close to the original as possible in an understandable translation for those who read it in the age in which they are living.

How many men did God use to write the New Testament?

1. Matthew
2. Mark
3. Luke
4. John
5. Paul
6. James
7. Jude
8. Peter

Do you suppose that God has the power to inspire eight men to write the Truth? *Of course!*

Let's take this another step further: When you consider that Paul wrote 14 epistles including Hebrews. The story on why he had to write Hebrews in kind of an unknown way, I've got in the commentary. There was a definite reason for it.

- Who was Paul's scribe and assistant? *Luke!*

- What did Luke write? *The Gospel of Luke and the book of Acts!* So, the Apostle Paul, one man, is personally responsible for over 50% of the New Testament. Isn't that amazing?

- John—the Gospel and the three Epistles and Revelation
- Peter—two Epistles and responsible for the Gospel of Mark
- Matthew, Jude and James, who each wrote one book

Jude was the shortest book.

This is so profound and important for people to understand, because most scholars today are atheists. What they try to do, in their arrogance, is lower the standard of the Bible to their level of disbelief. That's why so many people are turned off on religions today.

Also, because of the inner squabbles with self-appointed teachers within the Churches of God—with various sundry doctrines here and there—it is even most difficult for those in the Church of God to sort out who's really telling the truth. The reason being is that you can take Scriptures and you can read them in a certain way and suppose that it means a certain thing when it really doesn't mean that.

Therefore, it's important to really base what we're doing it upon the original Greek for the New Testament and Hebrew for the Old Testament. To understand the Word of God, and to have it in a way that preserves the uniqueness of the New Testament as personal letters to each one whom God calls. That's why you can read in the N.T. about the love of God and be so inspired, especially if you have the Holy Spirit with you, leading you to understand the Truth God, or the Holy Spirit *in* you and when you read and study those words, then God's Spirit is inner-acting in your mind and, in a sense, *God is talking to you through the words recorded in the N.T.*

It's a profound relationship that God desires us to have with His Word. He had done some very important things, and that is to show the Truth and veracity of His Word.

We're going to look at some very interesting things of what God has done between Matthew and James. In writing about when the Gospel of Matthew was written, I started with the Epistle of James.

Let's note that in 42_{A.D.} the apostles left Jerusalem and went out to the 12 tribes of Israel. That is only 12 years after the crucifixion. When we read the Epistle of James, there are some very important things that are noted from the Gospel of

Matthew, which tells us that if James was written before 42_{A.D.} that means Matthew was pretty well completed by that time.

In one commentary that I've read, he has 15 references to Matthew in the Epistle of James. I went through and studied it and there are 55. So, you can see the unity of the New Testament.

I might mention that over a period of the last ten years, but also in writing the commentaries and things, I have learned so much about the Word of God! We can be thankful that there were the faithful scholars, the faithful ones down through history who preserved all these things that now we can enter into their labor.

As Jesus said, 'You're going to enter in labor that other people have done.' They prepared the way for you. So, what we're doing, we're entering into the labor that others have done and we add our labor to it to bring it up to date for the people today.

Let's begin with James, and we'll be going back and forth between James and the Gospel of Matthew. Some of these will be nearly direct quotes. Some of them will be based upon things written in the book of Matthew, and we will see where it shows that the Gospel of Matthew was written, studied and used so that it became a part of what James wrote.

Just a little bit about James: He and his brothers did not believe that Jesus was the Messiah during Jesus' ministry. We find that in John 7 that His brother said, 'No one does anything in secret, You go on up and show Yourself in public.'

Jesus said, 'You go on up to this Feast, for it is your time, and my time is not yet come. It wasn't until after the resurrection of Jesus Christ—when He came and personally appeared to James—that James believed.'

When we come to Acts 1 we find that Mary and Jesus' brothers were there as part of the 120. So, James did believe! It was common knowledge that Jesus appeared to James in a special way because Paul writes of it in 1-Cor. 15.

James 1:1: "James, a servant of God and of the Lord Jesus Christ, **to the twelve tribes**, which are in the dispersion: Greetings!" **Why would James write to the 12 tribes?**

If you write a letter and address it to someone, you know where they are. You do not write a letter and say, 'I'm sending this letter to so and so; I don't know where he is, but dear postman, please get it to there.' It will come back today stamped 'undeliverable.'

So, James knew where the 12 tribes were.

Where were they? *Go back and look at the history in the Old Testament, and you will see in 2-Kings 17 that the Assyrians carried them off into captivity to Assyria, Persia and Media in the 700_{S.B.C.}!* Later the migrated west and by the time of the New Testament time they were in the area of the Ukraine and were known as Scythians.

Let's see how Peter addresses those gathered at the temple on the Day of Pentecost. I think this gets real exciting.

Acts 2:7: "And they were all amazed, and marveled, saying to one another, 'Behold, are not all these who are speaking Galileans? Then how is it *that* we hear each one in our own language in which we were born? Parthians and Medes and Elamites..." (vs 7-9). *That's where the ten tribes were taken!*

Verse 22: "Men, **Israelites**, listen to these words: Jesus the Nazarean..."

Verse 14: "Then Peter, standing up with the eleven, lifted up his voice and spoke out to them: **'Men, Jews, and all those of you who inhabit Jerusalem...'**"

You've got the Israelites over here in v 22, so Peter makes a distinction between the Jews of the Judea and the Jews in the Diaspora who were there from the Israelites.

Verse 36: "Therefore, let all *the* house of Israel know with full assurance..." *So, he's telling the whole house of Israel*, all 12 tribes!

They knew where the 12 tribes were at that time. *Josephus* also tells us that they knew where they were. When James writes his epistle, he says:

James 1:1: "...to the twelve tribes, which are in the dispersion..."

In 32_{A.D.} when the apostles went out to the 12 tribes, because that's what they were told to do. Matt. 10 ties in with James 1.

Matthew 10:1: "And when He had called His twelve disciples, He gave them authority over unclean spirits, to cast them out, and to heal every disease and every kind of sickness. Now, the names of the twelve apostles are these: first, Simon who is called Peter, and his brother Andrew; James, the son of Zebedee, and his brother John; Philip and Bartholomew; Thomas and Matthew, the former tax collector; James, the son of Alphaeus; and Lebbeus, who was surnamed Thaddeus; Simon, the Cananean; and Judas Iscariot, who also betrayed Him. These twelve Jesus sent out after commanding them, saying, "Do not go into *the* way of the Gentiles, and do not enter into a city of the Samaritans; but go instead to the lost sheep of *the* house of Israel'" (vs

1-6).

Jesus sent them on their first ‘training tour’ and they stayed in the area of Judea, Galilee and so forth. They didn’t go to the 12 tribes, but that was their commission. However, when we come to v 23 we have something that shows that not only was this a commission, but this was also a commission to go down in time and it was to be with all the Churches of God down through history.

Jesus says, v 22: “And you shall be hated by all for My name’s sake; but the one who endures to *the* end, that one shall be saved. But when they persecute you in this city, escape into another; for truly I say to you, in no way shall you have completed *witnessing* to the cities of Israel until the Son of man has come” (vs 22-23).

Has the Son of man come? *No!* When you understand that Matthew wrote His Gospel first, this was probably in there, and what James was doing with his epistle was writing to wherever the cities of the children of Israel—the ten northern tribes—were at that particular time.

Not only did it go to all the Jewish synagogues and so forth in the area of Jerusalem and Judea, but it also went to wherever the Israelites were.

We will see that James was written at a time when the Church was still in the synagogue.

James 2:1: “My brethren, do not have the faith of our Lord Jesus Christ, *the Lord* of glory, with respect of persons. Now then, if a man comes into your synagogue...” (vs 1-2)—Greek: ‘sunagoge.’ *It’s not ‘ekklesia’: assembly!*

“...wearing gold rings *and dressed* in splendid apparel... [the contrast]: ...and *there* comes in also a poor man in lowly apparel” (v 2).

We will see that, lo and behold, the Church was part of the synagogue. In other words, the synagogue was divided down into two parts:

- those who believed
- those who didn’t yet believe

James 5:14: “Is anyone sick among you? Let him call for the elders of the Church...”—*it doesn’t say synagogue!*

So, the Church at that time was a part of the synagogue, and the only meeting places that the ten tribes in the Diaspora had were what would be called synagogues. It’s a very interesting thing.

We know that when James was writing this, he was obviously fulfilling what was given here in Matt. 10, and they knew where they were, they knew

what they were doing, and they knew who they had to preach to.

Who did God use to preach to the Gentiles? *Paul!* There’s a lot we could say about Paul so we won’t get sidetracked on that. Today we’re being Bereans, we are comparing Scripture with Scripture and seeing if these things are so or not.

James 1:2: “**Consider it all joy, my brethren, when you are beset by various trials,** knowing that the testing of your faith produces endurance” (vs 2-3). *We will see that this is based upon Jesus’ teaching!*

Matthew 5:10: “Blessed *are* those who have been persecuted for the sake of righteousness, for theirs is the Kingdom of Heaven. Blessed are you when they shall reproach you, and shall persecute you, and shall falsely say every wicked thing against you, for My sake. **Rejoice and be filled with joy...** [that’s what James says] ...for great *is* your reward in heaven; for in this same manner they persecuted the prophets who *were* before you” (vs 10-12).

James 1:4: “But let endurance...”—*which is more long lasting than patience!*

It’s kind of like the man who prayed for patience and said, ‘Lord, I prayed for patience, how come I lost my temper?’ *It was a trial to see if you were ready to practice it!*

“...have *its* perfect work, so that you may be perfect and complete, not lacking in anything” (v 4). That’s not material goods, that’s *spiritually speaking!*

What we find when we’re reading James and comparing it with Matthew is that James knew it so thoroughly, and it was such a part of him that he could write referring to it without necessarily making a direct quote. But we will see all these parallels as we go through.

Matthew 5:48: “Therefore, you shall be perfect, even as your Father Who *is* in heaven is perfect.” ***That’s the goal!*** That’s what Jesus said!

- How can you be as perfect as your Father in heaven?
- Is it going to be through your efforts? *No! It’s going to be:*
 - through the power of the Holy Spirit
 - through the grace of God!
 - over time
 - ✓ that you grow
 - ✓ that you learn
 - ✓ that you make mistakes

God understands that!

*That's why He's given the grace of God, so that you know that as long as you love God and you are serving Him and have His Holy Spirit **you have access to be perfected by God the Father Himself!** To have all of these things taken out of your character and replace it with the character of God the Father.*

This is a process over a period of time. **Verse 48 is a lifetime goal!** That's why the New Testament is **a textbook for eternal life!** Christ wouldn't tell us to do something that's impossible, so therefore, He supplies what is necessary to do that. As you're growing, overcoming and with God's Spirit and you go through different trials and things that we just don't understand while we're going through it.

Sometimes you may really be upset. Sometimes it may be such a tragic thing that you really kind of, in your own mind, accuse God of doing something that He shouldn't have done. Or allowing something that He shouldn't have allowed. But then we come to understand and realize that it is true that **everything works for good to those who love God and are called according to His purpose! Everything!** Even those things that are difficult, they all work together for good.

God uses that, and then with His Spirit and Word—through prayer and study—we can grow to that perfection. The perfection will not happen until the resurrection. I tell you what, until after the resurrection, will we not be perfected even more? I tell you, it's going to be something. Here we have, again, seeing how the Epistle of James and the Gospel of Matthew work together. What this will do is help you understand the unity of the New Testament. This will help you understand that it was God's Spirit that inspired all of it.

James 1:5: "However, if anyone lacks wisdom, let him ask of God, Who gives to everyone freely and does not reproach *the one who asks*; and it shall be given to him. But let him ask in faith, not doubting at all because the one who doubts is like a wave of *the sea* that is driven by the wind and tossed *to and fro*" (vs 5-6).

Matthew 7:7: "Ask, and it shall be given to you. Seek, and you shall find. Knock, and it shall be opened to you."

God expects us to take the initiative! If we do it in humility and faith, seeing the will of God, it will happen.

Verse 8: "For everyone who asks receives, and the one who seeks finds, and to the one who knocks it shall be opened." *That's a promise!*

What do you do if you're lacking in faith? *You admit it to God! Say:*

God, I'm lacking in faith, help me in faith. Grant me understanding; grant me the belief that comes from You, the assurance from Your Holy Spirit.

Then Jesus gives a comparison, and this is very important for us to realize so that we understand God's love to us; that we understand that God is there to provide everything so we can accomplish what He's called us to do.

Verse 9: "Or what man is there of you who, if his son shall ask *for* bread, will give him a stone? And if he shall ask *for* a fish, will give him a serpent? Therefore, if you, being evil, know *how* to give good gifts to your children, **how much more shall your Father Who is in heaven give good things to those who ask Him?**" (vs 9-11).

If you're doubting, just get on your knees and open your Bible right to this place and read these words and ask God to help you understand them. Ask God to help you do your part, and you know that He will do His part. That's how you grow in faith.

James 1:6: "But let him ask in faith, not doubting at all because the one who doubts is like a wave of *the sea* that is driven by the wind and tossed *to and fro*."

Matthew 21:18: "Now, early in the morning, *as He* was coming back into the city, He hungered; and seeing a fig tree by the road, He came *up* to it, but found nothing on it except leaves only. And He said to it, 'Let there never again be fruit from you forever.' And immediately the fig tree dried up. And after seeing *it*, the disciples were amazed, saying, 'How quickly the fig tree has dried up!' Then Jesus answered *and* said to them, 'Truly I say to you, **if you have faith and do not doubt**... [that's exactly what James wrote!] ...not only shall you do the *miracle* of the fig tree, but even if you shall say to this mountain, 'Be removed and be cast into the sea,' it shall come to pass. **And everything that you shall ask in prayer, believing, you shall receive**'" (vs 18-22).

There we have the parallel out of Matthew for what James wrote in James 1:6. Let's understand something about 'moving mountains': ***When it is necessary, it will be done!*** But what is harder to move than mountains? *The human mind!* The very fact of conversion and the very fact of growing in grace and knowledge is a greater miracle for you to understand in your own life personally than removing a mountain.

Besides, if you're in a traffic jam you might be inclined to be a little carnal and ask the mountain

to be dropped on the car behind you, or something. But what Jesus is saying here is that ***there is nothing impossible for God to do!*** It has to be within the realm of the will of God.

Is it the will of God that we grow old and die? *Yes, even the apostles did!*

(go to the next track)

There's an allusion here in James 1 to Peter walking on the water in relationship to faith.

James 1:6: "But let him ask in faith, not doubting at all because the one who doubts is like a wave of *the* sea that is driven by the wind and tossed *to and fro*."

In reading Matt. 14 I've often wondered:

- how you relate your personal experiences of things that you have gone through
- how Peter himself used this as an example of his own experience
- how he explained to the brethren what it was like when he was walking on the water and what it was like when he began sinking

Remember, Peter was an experienced fisherman!

Matthew 14:24: "But the ship was now in *the* middle of the sea, being tossed by the waves, because the wind was contrary. Now in *the* fourth watch of the night, Jesus went to them walking on the sea. And when the disciples saw Him walking on the sea, they were troubled and said 'It is an apparition!' And they cried out in fear. But immediately Jesus spoke to them, saying, 'Be of good courage; *it is I*. Do not be afraid'" (vs 24-27).

Verse 28: "Then Peter answered Him *and* said, 'Lord, if it is You, bid me to come to You upon the waters.' And He said, 'Come.' And after climbing down from the ship, Peter walked upon the waters to go to Jesus. But when he saw *how* strong the wind *was*, he became afraid; and *as he* was beginning to sink, he cried out, saying, 'Lord, save me!' And immediately Jesus stretched out His hand and took hold of him, and said to him, **'O you of little faith, why did you doubt?'**" (vs 28-31).

Verse 32: "Now, when they went into the ship, the wind ceased. And those in the ship came and worshiped Him, saying, 'You are truly the Son of God'" (vs 32-33). *That must have been an experience for all of them!*

Also, what I want you to do when you're studying the New Testament and the Gospels, I want you to think about all the experiences that they went through—that Christ put them through—so that they would be insured to write the Truth and tell the truth

and be inspired to write the things that Christ wanted them to write.

This is one here. So, here we have James 1:6 and Matt. 14:23-33, the allusion to the tossing to and from of the waves.

James 1:8: "*He is* a double-minded man, unstable in all his ways."

There's a lot you can say about this. This is why God wants us to be single-purposed, single minded. That doesn't mean that we become dunces and not able to think, it's just that we become single-minded for the Kingdom of God. A lot of difficulties come when people are doubled-minded, and they kind of have one foot in the world and one foot in the Church, and they're kind of negotiating their lives this way. Sooner or later something is going to happen—a trial or test is going to come—and they will understand that they are unstable in their ways.

That's why people that you think—plug in Matt. 13 about the parable of the sower and so forth—if you look back and you realize that when they came into the Church and you think that these people were zealous and strong, and then all of a sudden one day they just give it all up and walk away. Why? ***Because only God can judge the heart and only God knows whether they were single-minded or double-minded.*** Apparently they had a lot of double-mindedness and it finally caught up with them.

Know for sure that if you have double-mindedness there is going to be a trial to come to test you to help you overcome it, or to see whether you're going to go with it.

Matthew 6:22: "The light of the body is the eye. Therefore, if your eye be sound, your whole body shall be *full of light*"—*physically and spiritually!*

There are a lot of sicknesses and diseases that doctors are able to pick up by just looking in the eyes, looking at the skin, looking at the fingernails, looking at the hair, and so forth.

But spiritually, **"...if your eye be sound, your whole body shall be full of light"** (v 22).

Verse 23: "But if your eye be evil, your whole body shall be *full of darkness*. Therefore, if the light that *is* in you be darkness, how great *is* that darkness! No one is able to serve two masters... [that's what a double-minded man is trying to do] ...for either he will hate the one and love the other, or he will hold to *the* one and despise the other. You cannot serve God and mammon" (vs 23-24). *Then you're double-minded!*

This is true in virtually anything. You

cannot work in a bank and be a thief. You can, and you might enjoy it for a while. But sooner or later... You cannot be married and have another partner on the side? *That's double-minded, double affection!* Sooner or later you will love the one and hate the other.

Likewise in serving God; you cannot serve God and mammon, which can mean riches or wealth, or anything else that's between you and God.

That doesn't mean that living in the world that we don't use wisdom, discretion and understanding so that we're not caught in the traps of the world. That doesn't mean that at all. We're to use wisdom and discretion and have understanding.

If you try and serve two, sooner or later it's not going to work. It's like straddling a crack in the earth. If the crack is only an inch wide, you could to this pretty good, there's no difficulty at all. But when it starts widening out and widening out, and it gets down where you can't keep your feet each on one side of the crack and then you have to jump to one side and then pretty soon the crack is a canyon. You try to jump and you miss and you go to the bottom.

Then you've lost out entirely, because ***you don't almost make it*** into the Kingdom of God. That can be like jumping over from one cliff to another. You've got to make it 100%! If you go 97% and you grab the edge and miss and slide to the bottom, you've lost it. That's the ultimate thing that comes from being double-minded.

James 1:9: "But let the brother who is in humble circumstances rejoice in his elevation.

Here is a spiritual elevation. When James says humble, it's an exaltation. We find that here:

Matthew 5:3: "Blessed *are* the poor in spirit, for theirs is the Kingdom of Heaven." *Quite the opposite of the world!*

James 1:10: "And *let* the one who is rich *rejoice* in his humble condition, because as *the* flower of *the* field, he himself will pass away; for the sun rises with *its* burning heat and dries up the grass, and its flower falls off, and its beautiful appearance perishes. In the same way also shall the rich man wither in his pursuits" (vs 10-11).

I remember a man, on his first visit to church—and he was all excited about going to church—and this church was kind of a country church, and he was pretty well-to-do and it was really a difficult pill for him to swallow 'associating himself with farmers.'

So, we have both things, the brother who is poor, and poor of spirit and circumstances, is exalted

because Christ has called him. The one who is rich needs to boast in his humility, that God was kind enough to put him in association with folks that he would rather not be with.

Matthew 6:27: But who among you, by taking careful thought, is able to add one cubit to his stature?" *All vitamin supplements notwithstanding, you can't do it!*

Verse 28: "And why are you anxious about clothing? Observe the lilies of the field, how they grow: they do not labor, nor do they spin; but I say to you, not even Solomon in all his glory was arrayed as one of these. Now, if God so arrays the grass of the field, which today is and tomorrow is cast into the oven, *shall* He not much rather clothe you, O *you* of little faith? Therefore, do not be anxious, saying, "What shall we eat?" or "What shall we drink?" or "With what shall we be clothed?" For the nations seek after all these things. And your heavenly Father knows that you have need of all these things" (vs 28-32).

God knows! He knows all the circumstances! Therefore, when we pray and commit ourselves to God and put ourselves in His hands, He knows exactly everything! God is not necessarily going to give us everything that we desire. Some of the things that He wants to give us, He will give us a trial before we receive it.

Sometimes the trials are the best thing for us. You know that love is the greatest thing, and you ask God for more love and you pray about it, you cry about it, you're inspired after praying and you get up and go your way. Lo and behold, that night you have an argument with your wife. You say, 'God, why didn't I have love? I prayed for it!' *God's answer was:*

In order for you to learn love, I'm going to send you a little trial. You sort of failed this time, and you were rather stupid in what you said. If you really want to have love, then you have to love in all circumstances. Therefore, if a trial comes up, learn how to handle it with love. Then you will be able to develop the character.

So, God knows that we need of everything! Today, as far as physical things go, we have whatever. You open up your closet and you don't know what to wear.

What He wants us to do when we have these things, here is the thing that is so important:

Verse 33: "But *as for* you, seek first the Kingdom of God and His righteousness, and all these things shall be added to you."

Maybe not all in this life, but what we look

for in the Kingdom of God is what God is going to give us when we are spirit beings, the sons of God in the Kingdom of God. Then it will be fantastic.

- How many here are in starving circumstances? *I can tell by looking at all of us we're not!*
- How many here have us are in penurious circumstances that we have very little to wear? *Obviously, none of us!*
- How many here have difficult circumstances to where the place that you live you can't keep comfortable? *Not one of us!*

So, you look at all of the things that we have, all the conveniences. You have electricity, you have stoves you can cook on, television you watch, cassette players, CD players, movies, cars, planes, trains, *all of these things!*

With all of them, what does God expect us to do? When those things come, there is also a responsibility that since they are here, and we can use them, God expects us to make the most of the circumstances to grow in grace and knowledge *spiritually!* We have with the Word of God a time in history that is going to be kind of a flash in a moment of time in the history of eternity when we have all the Word of God, when we have the peace, security and means to do it.

Therefore, we need to be doing Matt. 6:33 in everything that we do. I tell you that when you do it I'll guarantee you this on the Word of God—not that I guarantee it, **Christ does**—that:

- your life will change
 - your faith will increase
- you will become*
- more converted
 - more loving
 - more understanding of God's Word

than at any time in your life on a progressive path! You really won't understand the profound opportunity that you have until one day down the road that may be taken away. The problem for us is that it's difficult for us to fully appreciate and understand what God has done in preparing the spiritual meals in His Word for us.

James 1:22: "Then be doers of *the* Word, and not only hearers, deceiving your own selves, because if anyone is a hearer of *the* Word and not a doer, this one is like a man considering his natural face in a mirror. Who, after looking at himself, went away and immediately forgot what he was like (vs 22-24).

Matthew 5:17: "Do not think that I have

come to abolish the Law or the Prophets; I did not come to abolish, but to fulfill. For truly I say to you, until the heaven and the earth shall pass away, one jot or one tittle shall in no way pass from the Law until everything has been fulfilled. Therefore, whoever shall break one of these least commandments, and shall teach men so, shall be called least in the Kingdom of Heaven; but whoever shall practice and teach *them*, this one shall be called great in the Kingdom of Heaven" (vs 17-19). *That's why James wrote 'don't be hears, but be doers.'*

Verse 20: "For I say to you, unless your righteousness shall exceed *the righteousness* of the scribes and Pharisees, there is no way *that* you shall enter into the Kingdom of Heaven." *So, we have to be doers spiritually speaking!*

What was it that the scribes and Pharisees did? *They created all kinds of laws!* If you haven't read *Code of Jewish Law* you don't understand what Judaism is about. They have a law for everything.

Someone sent me an e-mail of why the Muslims can't get along in the modern world. It's almost like Judaism, do this, that and the other thing:

- pray to Mecca five times
- sleep only on your right side; can't sleep on your left side
- can't put your right foot going into a door of a heathen; your left foot in, but you come out with your right foot

All of these things are just like Judaism. The way your righteousness exceeds that of the scribes and Pharisees is that you:

- understand the commandments of God
- keep the commandments of God from the heart
- are being spiritually motivated by the love of God

That righteousness comes from within in serving and loving, and it's inspired by the Spirit of God and the imputed righteousness of Christ. Therefore, you don't need an exterior law saying not to put your foot in the door first. But you love each other and you love God, and everything you do is based upon that. What is so great about this is that it does exactly what Christ wants done in your life.

With the Spirit of God, the commandments of God and the leading of the Holy Spirit you live your life before God without having someone to come and have command and control over you to say, 'go here, go there, do this, do that, etc.

For those of you who have been in a command and control church, you know what I'm talking about. Whatever is right, loving and proper

in any circumstances—whether it be with your family, children, wife, husband, or with people where you work, people in the world—it is all going to be motivated with the love of God so that you will conduct yourself as a representative of the Kingdom of God. That will glorify God because of your behavior, because you love God and choose to do so. It's a part of you and it's not a pretense. It's not cloaks or hats or shawls that you put on. It's not beads that you pray with.

It is from your heart because you love God and are devoted to Him and His way, and to Jesus Christ! That is the simplicity of Christ!

James 1:25: “But the one who has looked **into the perfect law of freedom**, and has continued in it...”

What is it called *the law of freedom*? It is not the law of liberty to do as you please. It's the law of freedom, because if you continue in it, ***you are free from***

- sin
- a guilty conscience
- a double standard

You add to that the faith that comes from God, and then you are developing the mind of Christ. It's a tremendous thing! Really a tremendous thing!

“...this one himself has not become a forgetful hearer, but is **a doer of the work**....” (v 25).

It's like the Jew on the Day of Atonement, he takes a shower and leans back and gets a little drink and says, ‘Whoops, God, I got a little water in my mouth...’—*or you're looking for a way to get as close to sin as you can without sinning!* None of that enters in, because you're not “...forgetful hearer...”

Wherever you go, whatever you do, you're loving God and keeping His commandments in all circumstances, everywhere that you are. That's a wonderful thing! If you could do that perfectly every day that would be marvelous! None of us do, but that is the goal.

“...This one shall be blessed in his actions” (v 25).

I did a series *Why God Hates Religion* and I still get people writing me saying that they hear about James 1:26-27. Let's understand that here religion has to do with the exterior things that people do. That's what it means. In this series I ask: Which religion will God keep in the Millennium? Protestants? *No!* Catholics? *No!* Muslims? *No!* Buddhists? *No!*

God doesn't want us to have a religion

where this is how we act when we're sanctimonious and then over here this is how we act when we're not religious and sanctimonious. You've seen that in people, and that's why God hates religion, because it's a pretense.

There was a lot of hypocritical pretense among the Jews with their behavior, and among the Israelites and their behavior. Their way of doing things was corrupted. So, James is trying to set the record straight here:

Verse 26: “If anyone among you considers himself to be religious, and does not control his tongue, but deceives his own heart, this one's religion *is* vain. Pure and undefiled religion before God... [notice that it is the physical actions; it doesn't say to pray and study] ...and *the* Father is this: to visit orphans and widows in their afflictions, *and* to keep oneself unspotted from the world” (vs 26-27).

That's not the totality of conversion! These are some of the exterior things that they were doing.

Matt. 5—here we will see that Jesus is going beyond what James is saying in James 1:26-27.

Matthew 5:33: “Again, you have heard that it was said to those *in ancient times*, ‘You shall not forswear yourself, but you shall perform your oaths to the Lord.’ But I say to you, do not swear at all, neither by heaven, for it is God's throne; nor by the earth, for it is the footstool of His feet; nor by Jerusalem, because it is *the* city of the great King. Neither shall you swear by your head, because you do not have the power to make one hair white or black. But let your word be *good*, *your* ‘Yes’ *be* yes *and* *your* ‘No’ *be* no; for anything that *is* added to these is from the evil one” (vs 33-37).

This is, in particular, what you might say a court case. Here is a difference in what Christ was saying and what James was trying to bring the people out of. You have to bring them out step by step.

Verse 38: “You have heard that it was said, ‘An eye for *an* eye, and a tooth for *a* tooth’; but I say to you, do not resist evil; rather, *if* anyone shall strike you on the right cheek, turn to him the other also” (vs 38-39).

I talked to a teenaged girl who was confronted by a girls' gang. They came up to her and they were going to do something to her, be violent, and she got hit on one of her cheeks. She turned and bared the other to them because she believed what it said her in the Scriptures and the gang walked away. *Amazing!*

Did God honor what she did? *Yes!* It's not like some have said that you turn the one cheek and

then the other cheek, and when they're done with that, then give them all you've got! Remember, God is able to handle them; He can take care of them. Besides, you don't know how many angels are around you anyway. So, you have to keep that in mind.

Matt. 7 talks about keeping yourself unspotted from the world and doing things that are right and obeying God. This is kind of an illusion, not a direct quotation.

Matthew 7:22: "Many will say to Me in that day, 'Lord, Lord, did we not prophesy through Your name? And *did we not* cast out demons through Your name? And *did we not* perform many works of power through Your name?' And then I will confess to them, 'I never knew you. Depart from Me, you who work lawlessness.'" (vs 22-23).

This ties in with these verses in the last part of the book of James, because they're not doing and practicing what Christ said.

Verse 24: "Therefore, **everyone who hears these words of Mine and practices** them, I will compare him to a wise man, who built his house upon the rock; and the rain came down, and the floods came, and the winds blew, and beat upon that house; but it did not fall, for it was founded upon the rock" (vs 24-25).

Christ is the Rock, you're the Temple of God, you're building on Christ, and regardless of what happens, you will not fall. You're going to have trials and difficulties, because the rains come and the flood come and the wind blow. It's going to beat upon the house, but you're not going to fall, because it's founded on Christ!

We can also tie v 26 in with the unstable man. The double-minded person, too; v 26: "And everyone who hears these words of Mine and does not practice them shall be compared to a foolish man, who built his house upon the sand; and the rain came down, and the floods came, and the winds blew, and beat upon that house; and it fell, and great was the fall of it" (vs 26-27).

We can see the comparison here, that those who do not keep their tongues and practice the Word of God are much likened to what we have here in Matt. 7. Matt. 15 also ties in with double-minded, hypocrisy and so forth:

Matthew 15:7: "Hypocrites! Isaiah has prophesied well concerning you, saying, 'These people have drawn near to Me with their mouths, and with their lips they honor Me; but their hearts are far away from Me. For they worship Me in vain, teaching *for doctrine the commandments of men*'" (vs 7-9). *So, you have vain religion, which comes*

from vain traditions!

Verse 10: "And after calling the multitude to *Him*, He said to them, 'Hear, and understand. That which goes into the mouth does not defile the man; but that which comes out of his mouth, this defiles the man.' Then His disciples came to Him and said, 'Do You realize that the Pharisees were offended when they heard this saying?' But He answered *and* said, 'Every plant that My heavenly Father has not planted shall be rooted up. Leave them alone. They are blind leaders of *the* blind. And if *the* blind lead *the* blind, both shall fall into the pit.' Then Peter answered *and* said to Him, 'Explain this parable to us.'" (vs 10-15).

Verse 19: "For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witnessing *and* blasphemies. These are the things that defile the man; but to eat with unwashed hands does not defile the man" (vs 19-20).

So, we have a parallel here tying in with James and vain religion and doing the things that are of vain religious practices.

Scriptures from *The Holy Bible in Its Original Order, A Faithful Version*

Scriptural References:

- 1) Acts 6:1-4
- 2) Luke 1:1-2
- 3) James 1
- 4) Acts 2 2:7-9, 22, 14, 36
- 5) Matthew 10:1-6, 22-23
- 6) James 2:1-2
- 7) James 5:14
- 8) James 1:2-3
- 9) Matthew 5: 10-12\
- 10) James 1:4
- 11) Matthew 5:48
- 12) James 1:5-6
- 13) Matthew 7:7-11
- 14) James 1:6
- 15) Matthew 21:18-22
- 16) James 1:6
- 17) Matthew 14:24-33
- 18) James 1:8
- 19) Matthew 6:22-24
- 20) James 1:9
- 21) Matthew 5:3
- 22) James 1:10-11
- 23) Matthew 6:27-33
- 24) James 1:22-24
- 25) Matthew 5:17-20
- 26) James 1:25-27
- 27) Matthew 5:33-37
- 28) Matthew 7:22-27
- 29) Matthew 15:7-15, 19-20

Scriptures referenced, not quoted:

- Acts 1
- John 7
- 1 Corinthians 15
- 2 Kings 17
- Matthew 13

Also referenced:

Commentary When was the New Testament
Written? (*The Holy Bible in Its Original Order, A Faithful Version*)

Books:

- *Josephus*
- *Code of Jewish Law* by Ganzfried and Goldin

Sermon Series: *Why God Hates Religion*

FRC:bo
Transcribed: 6/2/20

Matthew and James II

James 2 with Comparisons in Matthew

Fred R. Coulter

James 2:1: “My brethren, do not have the faith of our Lord Jesus Christ, *the Lord* of glory, with respect of persons.” *We’ve seen that happen in many different ways!*

Verse 2: “Now then, if a man comes into your synagogue wearing gold rings *and dressed* in splendid apparel, and *there* comes in also a poor man in lowly apparel, and you give preference to the one who is wearing the splendid apparel, and say to him, ‘Seat yourself here in the best place’; and you say to the poor man, ‘Stand over there,’ or, ‘Sit here under my footstool’; then have you not passed judgment among yourselves, and have made yourselves judges *with evil opinions?*” (vs 2-4).

Who knows, maybe that poor man was an angel just coming to find out what you would do. Paul says in Heb. 13 that ‘many have entertained angels unaware.’ Let’s see the parallel in judging:

Matthew 7:1: “Do not condemn *others*, so that you yourself will not be condemned.”

What is one of the worst sins that everybody has secret to him or her self in his or her own mind? You look at someone and you see them and you make a judgment concerning them:

- how they look
- how they’re dressed
- whether they’re fat or thin
- whether they are beautiful or ugly

It comes by so unconsciously that the advertising industry is able, by the use of radiant, voluptuous female figures able to sell almost anything, because of that very thing, combined with lust. Here’s how it works:

- men see it and they are attracted to that kind of female body
- women see it, and they either affirm that they’re like that person or wish they could be

This is really one of the hardest things to do to overcome accepting a person what he or she is, whom God has called in His mercy and love. {note sermon series: *Judge Righteous Judgment*}

Another thing that that people do with this is that they judge the other person’s thought. If you really want to get in trouble—husband and wife—judge the other person’s thought. Wives are pretty good at it because they know their husband’s well enough that over a period of time they can pretty

well guess what he’s thinking. But that’s not necessarily always the case.

Where you get yourself into trouble in judging is that ***you put the other person down in your mind so that you are better!*** In the case of the rich man coming into the synagogue... ‘Come right on up here...’ *because he can give us some money!* The poor man comes in and is told, ‘You stay over there because you can’t give anything.’

But ***what if*** the ‘poor man’ came in and was going to give a lot of money and you didn’t know it, and he came in as a poor man just to test you out to see where your heart was? *You never know!*

But the worst sin mentally that everyone does, and you catch yourself doing it. You will see someone, make a judgment concerning that person, look at their face and know that you know what they’re thinking, because of the look on their face. One thing about our faces, they are what we have and we can’t help it. Nine times out of ten If you make that judgment, and you’re going to misjudge the person entirely. That’s why we need the love of God, so that we learn not to do this.

To judge a doctrine is one thing, we are to do that. To compare the truth with *the Truth*, we are to do that. To find error as compared with truth, we are to do that. But to judge each individual’s heart and mind, we are not to do that, because God has a remedy. It’s automatic, it’s a living law.

Verse 2: “For with what judgment you judge, you shall be judged... [read the book of Esther, the story of Mordecai and Haman the Agagite] ...and **with what measure you mete out, it shall be measured again to you.**”

Isn’t it always true that when crooks get caught they say, ‘Don’t shoot! Don’t shoot!’ They want mercy.

Here is the mental thing that takes place; v 3: “Now, why do you look at the sliver that *is* in your brother’s eye, but you do not perceive the beam in your *own* eye? Or how will you say to your brother, “Allow *me* to remove the sliver from your eye”... [I’ll tell you *what to do*] ...and behold, the beam *is* in your *own* eye? *You* hypocrite, first cast out the beam from your *own* eye, and then you shall see clearly to remove the sliver from your brother’s eye” (vs 3-5).

That’s why whenever anything comes up, we need to be careful how we judge!

Luke 15—The parable of the prodigal son. You know the story, the prodigal son said, ‘Father, give me my inheritance.’ He gave it to him and he left and went out and squandered it all.

Now, just imagine a Jewish young man feeding swine! The worst, most horrible duty that a Jew could ever do, walking in swine’s muck and feeding them. Of course, if you’ve ever been around swine and hear them eat and watch them eat and smack their lips, all of this sort of thing, and snort, grunt and wheeze. Here you are starving to death!

Now here’s where we all need to come in everything that we do this way. That’s why Jesus said to ‘cast the beam out of your own eye.’

Luke 15:17: “And **when he came to himself...**” That’s the key. Whenever there’s a difficulty or problem ***each person has got to come to him or her self before God!*** That’s why if you see someone who has a problem, you pray for them, instead of mentally condemn them.

Who is most capable of changing that mind in a greater way than you? *Christ!* Christ can inspire them to overcome if you pray for them. All of this is part of love and getting along with each other.

1-John 5:16: “If anyone sees his brother sinning a sin *that is* not unto death...”

What is a sin not unto death? *Any sin that is not the unpardonable sin!* This means you can repent of it, because the ‘wages of sin is death,’ ***but if you repent there’s forgiveness!***

Verse 16: “If anyone sees his brother sinning a sin *that is* not unto death, he shall ask... [pray] ...and He will give him life...”

God will give life for them that sin not unto death; God will forgive them. How much better it would be in handling certain problems, instead of coming in to get rid of the fly by using a 105 Howitzer! You know what that does, don’t you? *There’s a fly on the wall and you use a 105 Howitzer and you destroy the house!* Yet, you killed the fly! Lot’s of times some problems are small and we make them large and we come after a small problem with all guns blazing!

What we need to do is back off and do what it says here and pray, and not judge. Put it into God’s hands, because God is *the heart-knowing God* and knows what’s going on. If the person did make a mistake, so what?

- You make mistakes, don’t you?
- Do you not want forgiveness when you make mistakes? *Of course you do!*
- Do you not want forgiveness for your brother or sister if he or she makes a

mistake? *Of course you do!*

That’s all part of love and getting along with each other! We are not to treat each other like true doctrine or false doctrine. We are to love each other as Christ loves us and part of it is that we are not judging people.

- we’re helping them to come to themselves
- we’re praying that they will repent of their sins

And God will hear us and answer!

Isn’t that a better solution than marching up and self-righteously saying, ‘Don’t you know...’? It’s probably what you’ve experienced in the past! If there’s a sin unto death you don’t pray for that.

“...for those who do not sin unto death. There is a sin unto death; concerning that *sin*, I do not say that he should make *any* supplication to God. All unrighteousness is sin, and there is a sin not unto death. We know that anyone who is begotten by God does not *practice* sin; for the one who has been begotten by God keeps himself *by the power of God*, and the wicked one does not touch him” (vs 16-18). *That’s what we need to pray for those individuals in circumstances like that!*

- Have you ever been misjudged?
- How does it feel? *Pretty bad!*
- Have your motives been imputed to you that were absolutely wrong? *Yes!*

Therefore, since you’ve experienced that, why do that to someone who is your brother or sister in the Church? Or even someone in the world? Listen! Even in the world God takes care of them in the world!

Now, the rest of the story, the prodigal son comes home and what does the Father do. He throws a banquet and said,

Luke 15:24: “For this my son was dead, but is alive again...” He puts a robe on him and throws a party.

The other son is out in the field and here he comes to the house. Let’s see what happens with the other son:

Verse 26: “And after calling one of the servants nearby, he inquired what these things might be.... [What’s going on in the house?] ...And he said to him... [probably very happy] ...‘Your brother has come *home*, and your father has killed the fattened calf because he has received him safe and well.’ Then he... [the brother who was judgmental] ...**was angry**... [rather than happy and loving and embrace his brother and say, ‘I’m glad

you're back'] ...and would not go in. As a result, his father came out and pleaded with him. But he answered *and* said to *his* father, 'Behold, I have served you so many years... [you can almost hear the tone] ...and never did I transgress your commandment; yet, you never gave me a kid, so that I might make merry with my friends; but when this son of yours came... [because I know him and know what he's done] ...who has devoured your living with harlots, you killed the fattened calf for him'" (vs 26-30).

This is a perfect example of Matt. 7, judging the other person, condemning the other person and you don't have all the facts, and you don't understand how God is working in that individual's life.

- it was good that other son didn't transgress
- it was good that he stayed there with his father

But you can't come along and make your goodness in comparison to the other person, to exalt yourself and put the other person down. That's what all of this judging does.

Let's see another example, Luke 18:9. I think in the future, as we go down the road, we're going to find more and more people who have been burned in his world and have gone through so many things. There will be those whom God will call that have gone through and done things to their lives with drugs and different things. Their lives have been ruined and shattered. Can God call them? *Yes!*

- What are we going to do when God calls them and brings them into our midst?
- Are we going to say, 'Whoa, you took drugs?'?
- Are we going to play the part of the self-righteous son who stayed behind and play the part of a Pharisee?

Here's the parable of the Pharisee, Luke 18:9: "And to some who trusted in themselves... [instead of trusting in God] that they were righteous, and despised others, He also spoke this parable."

Example: *It is one thing* to compare the doctrines of a church with the Scriptures, and to show where God shows that that doctrine is incorrect. *It is another thing* for those people who were deceived and don't know better, and are trying very hard to live decent lives, and they're deceived and don't know it.

The key is that God would open their mind to understand. Like in the parable of Matt. 13, if God hasn't called them to open their minds, they don't understand.

- Does that make them their fault?

- Are they sinning because they're evil, wicked, despicable people by nature?

or

- Is it that they're sinning because they're deceived and don't know better, and they're just trying to do the best that they can?

Maybe this will help all of us have a different perspective of things in the world and with each other, too. That's what happens when you get self-righteous, you despise others!

Verse 10: "Two men went up into the temple to pray; the one *was* a Pharisee and the other a tax collector."

If you work for the IRS you know you have to be the most hated individual on earth; especially if you're an auditor.

Verse 11: "The Pharisee stood and prayed with himself..." *Notice that it wasn't to God; he used God's name!*

The thing concerning self-righteousness is that you trust in yourself and it's your righteousness, and what you're doing 'sure enough is right.' ***But you're trusting in yourself rather than God!***

"...prayed with himself in this manner: 'God, I thank You that I am not like other men—extortioners, unrighteous, adulterers—or even as this tax collector'" (v 11).

- Should he be an extortioner? *No!*
- Should he be unjust? *No!*
- Should he be an adulterer? *No!*

The truth is, God expects you to keep His commandments!

What have you done? *Nothing!* You've done nothing greater! You certainly haven't loved your neighbor as yourself. So, you can see where all of this leads to. He judged his heart, even as this publican; just exactly what we're talking about here. Notice that he listed his own works:

Verse 12: "I fast twice in the week, *and* I give a tithe *of* everything that I gain.' And the tax collector, standing afar off, would not even lift up his eyes to heaven, but beat himself on *the* chest, saying, 'God, be merciful to me, a sinner.' I tell you, this man went down to his house justified, rather than the other. For everyone who exalts himself shall be humbled..." (vs 12-14). *That's what you do when you judge others:*

- judge their mind
- judge their heart
- condemn them in your own mind

You're judge, jury and executioner in your own mind! Brethren, we all have done that, and we all do it! We need to learn to have more of the mind of Christ so we don't do that, because God will have a way of abasing us.

"...and the one who humbles himself shall be exalted" (v 14). *That's why He says not to condemn others!* That's with a judgment, the King James says 'judge' but it judging to condemnation

Matthew 7:1: "Do not condemn *others*, so that you yourself will not be condemned."

Christ gave the solution. You work on your own problems and you pray for the other person to work on his or her own problems, and love them in Christ, and you will see those things disappear. If you have a church run like the synagogue here, where they come in and they're judging the ones who come in according to how they're dressed and how much they have.

Then you're a respecter of persons and you're going against God because maybe God called that individual. No doubt about it, He did!

James 2:4: "Then have you not passed judgment among yourselves, and have made yourselves judges *with evil opinions?*" *That's the whole cause of problems between individuals, nations and races!*

Learning this now is going to equip us to be able to help the people in the Millennium apply it in their lives when the Kingdom of God is on earth.

Verse 5: "My beloved brethren, listen. Did not God Himself choose the poor of this world...?"

Let me just stop here and explain something, in the Greek there is a special kind of verb called a 'middle voice verb,' which is the subject is also the object. God chose the poor of the world for Himself.

"...rich in faith, and heirs of the Kingdom, which He has promised to those who love Him? But you have dishonored the poor *man*. Do not the rich oppress you, and do they *not* drag you into the courts? Do they not blaspheme the worthy name by which you are called?" (vs 5-7).

Let's look at some other parallel Scriptures in Matthew.

Matthew 18:10: "**Take heed** that you do not despise one of these little ones..." *That's what James was talking about!* Actually, when you do this you're blaspheming God.

"...for I tell you that their angels in heaven continually look upon the face of My Father, Who is in heaven. For the Son of man has come to save those who are lost.... [Then He gives a parable]:

...What do you think? If a man has a hundred sheep and one of them has gone astray, *does he* not leave the ninety-nine on the mountains and search for the one that went astray? And if he finds it, truly I say to you, he rejoices over it more than over the ninety-nine that did not go astray. Likewise, it is not *the* will of your Father Who *is* in heaven that one of these little ones should perish. *So* then, if your brother sins against you, go and show him his fault between you and him alone...." (vs 10-15).

At this point John was in prison, and he knew that he was called to prepare for the Christ. He also knew that Christ was going to bring the Kingdom of God. In his own way, John was expecting Christ to begin fulfilling the prophecies concerning taking over the kingdom of Judea and getting rid of the Romans.

Here's John in prison, Herod Antipas arrested him, and I just wonder what John was thinking when he was in prison. Nevertheless, there he was.

Matthew 11:1: "And it came to pass *that*, when Jesus had finished commanding His twelve disciples, He left there to teach and to preach in their cities. Now John, having heard in prison *of* the works of Christ, sent two of his disciples, saying to Him, 'Are You the One Who is coming, or are we to look for another?' Jesus answered and said to them, 'Go and report to John what you hear and see: *The* blind receive sight, and *the* lame walk; *the* lepers are cleansed, and *the* deaf hear; *the* dead are raised, and *the* poor are evangelized'" (vs 1-5).

That was quite a thing that Jesus was doing. We also need to understand that, and also the time is going come when it will be similar in our cases that these things will happen again; bound to!

Verse 6: "And blessed is everyone who shall not be offended in Me." *People do get offended if they start comparing their righteousness to other people!*

Verse 25: "At that time Jesus answered and said, 'I praise You, O Father, Lord of heaven and earth, that You have hidden these things from the wise and intelligent, and have revealed them to babes. Yes, Father, for it was well pleasing in Your sight *to do this*'" (vs 25-26).

Just stop and think and look around; I would say that we're a composite group of those whom God has called. It's just like Paul said, 'Not many mighty'—a lot of limpy-gimpies—'not many wise' in the world, hardly any rich at all. **God has called us!** What we have, brethren—remember ***we have nothing we didn't receive***—everything we have physically and spiritually, ***God has given to us!***

That's what is important!

- yes, we have to study, *but God reveals*
- yes, we have to pray, *but God answers*

All those things are true! God has called the poor of the world, and it's pleasing in God's sight!

Verse 27: "All things were delivered to Me by My Father; and no one knows the Son except the Father; neither does anyone know the Father except the Son, and the one to *whom the Son personally chooses to reveal Him.*"

Do you have a personal relationship with God the Father and Jesus Christ? *If you do, it's because the Father has called you!* That just 'blows my mind' every time I think about it. The Father in heaven above, the Sovereign of the whole universe...

If you could see some of these pictures that are coming back from the Hubble Space Telescope, *it's awesome that the God Who created that—through Jesus Christ—would reach down into our individual lives and reveal the Father to us!* That is awesome, and that ought to be very humbling! With that then it ought to help us understand why we need the mind of Christ so much! This is a great and miraculous thing that God has done.

- the Father Himself has reached down and called you
- the Father has revealed Christ to you
- He has given you of His Holy Spirit
- He has given you of His Word
- He saying, 'Come and be My children'

And here is the book on how to do it, in personal letters to you!

Verse 28: "Come to Me, all you who labor and are *overly* burdened, and I will give you rest." *That's why we're to cast all our cares upon God, because He cares for us!*

When you get depressed and down and lonely, and feel as though the world is against you—everybody is against you and everything is going wrong—*look up and realize that it isn't!*

- God the Father has called you
- Christ is there as your High Priest

That's what's important!

Then all the troubles... They won't disappear, you're going to have to work to get out of them, *God will make a way and make it possible!* Then there will come a day, sometime down the road, when you will say, 'Thank You, God, for that!'

Have you ever experience that? *You've gone*

through something and you didn't know why you went through the trial! Then several years later BING! You understood!

Have you ever been so self-righteous that you have never understood until one day God reveals it to you? *Yet, at the time when that happens, we're all convinced that we were absolutely right! We put our burdens on Christ!*

1-Peter 5:5: "In the same manner, *you* younger men be subject to *the* older men; and all of *you* be subject to one another, being clothed with humility because God sets Himself against *the* proud, but He gives grace to *the* humble. Be humbled, therefore, under the mighty hand of God so that He may exalt you in *due* time; casting all your cares upon Him, **because He cares for you**" (vs 5-7).

Why do you cast all your cares upon Him? *That is the way you resist the devil, because he is there to capitalize on your anxieties, fears and cares to try to pull you away from God!*

Verse 8: "Be sober! Be vigilant! For your adversary *the* devil is prowling about as a roaring lion, seeking anyone he may devour. Whom resist, steadfast in the faith, knowing *that* the same afflictions are being fulfilled among your brethren who *are in the world*" (vs 8-9).

Now here's a promise. If you're going through a trial or difficulty, claim this promise:

Verse 10: "Now, may the God of all grace, Who has called us unto His eternal glory in Christ Jesus, after *you* have suffered a little while, **Himself perfect you, establish, strengthen, and settle you.**" *That's what all of these things are for. Wonderful promise!*

Matthew 11:29: "Take My yoke upon you, and learn from Me; for I am meek and lowly in heart; and you shall find rest for your souls. For My yoke *is* easy, and My burden is light" (vs 29-30).

If you put it all on the Lord, what do you have to worry about? Nothing!

Several have said that they didn't know that all of this was in the book of James. *Neither did I!* I was writing the commentary and I have a three volume set of Edmond Hebert, and he pointed out 15 places where James and Matthew coordinated. I thought, WOW! I'm going to see if there are any more there.

It's a good object lesson to me, and to everybody else, you never know everything! How can you?

- **IF** the mind of God inspired the Word of

- God, which it did
- **IF** God is eternal, which He is
- **IF** God is the greatest that there is, which He is
- **IF** this reflects the mind of God

THEN it has got to be reflected back out to us by the depth and understanding that is in the Word of God, ***because it's spiritually inspired!***

John 6:63—Jesus said: “It is the Spirit that gives life; the flesh profits nothing....”

Our fleshly bodies are only a vehicle that God can put the mind of Christ in us through His Spirit.

“...The words that I speak to you, they are Spirit and they are Life” (v 63).

That's why when you read and study the Bible, you learn things out of it, and you get mental impressions and feelings out of it, because it has been inspired by the mind of Christ. ***These are the words of life!***

Granted, it's the same alphabet that pornography magazines are written in. So, it's not the alphabet or the language, ***it's the Spirit behind the inspiration of it!*** Which then connects with our mind—through the Spirit of God—and we understand the Word of God.

Even that in itself is a marvelous operation! Therefore, we can't claim anything on ourselves! ‘I did this or that...’ What does it mean, you're supposed to do things. What have you done? ***Only what you're supposed to do anyway!***

1-Cor. 2—here is another aspect of the Word of God that makes it the greatest book in the world. The New Testament is the greatest book in the world! There is no book anywhere, written by anyone, that can even come close to what the New Testament has. With God's Spirit in opening our mind to understand things, God is performing a miracle in your mind through His Spirit and His Word!

(go to the next track)

When you read these words, and you audibilize them in your mind, you then are spiritualizing these things because of the Spirit of God. That's why when it says in Isa. 29 that you ‘give the book of God to a ‘wise’ man and he says, ‘I can't understand this.’ ***Because he doesn't have the Spirit of God to discern!*** They can study it and do all kinds of things. They can even come to some great understandings in it, but unless they have the Spirit of God and love God they're only going to go so far.

1-Corinthians 2:9: “But according as it is written, ‘The eye has not seen, nor the ear heard, neither have entered into the heart of man the things which God has prepared for those who love Him.’” ***That's why the love of God is the key to the whole thing!***

Verse 10: “But God has revealed *them* to us by His Spirit...” Just like the Proverb says, ‘It is God's delight to hide something, and the king's desire to search it out.’ That's why He's given His Word, written in such a way that we search it out and **HE** reveals it to us! **HE** gives us understanding!

We're not the only ones in the world to understand, please understand that, brethren. There are other people in different place that have understanding. God is working with people in the world that we don't know anything about.

God is greater than we are! We don't ever want to get to a point of being exclusive, to say that ‘we're it and you're not; that if you're not with us you're nothing.’ ***That's not what God wants! No way!*** That is carnal partisanism. God has done a wonderful thing:

Verse 10: “But God has revealed *them* to us by His Spirit... [they are *spiritually* discerned] ...for the Spirit searches all things—even the deep things of God.” ***We now live in a time when that can be fulfilled as never before!***

- What are the deep things of God? ***We're learning some of them now!***
- Should we seek after the deeper things of God? ***Certainly!***

We're not to remain in the sandbox, kindergarten through third grade for all of our lives. God wants us to grow up into the maturity, the full stature and measure of Christ.

Jesus said to the apostles that ‘you see and you hear things that Prophets and wise men have not understood.’ And how much more so us who live at the end of the age when we have the whole Bible? ***We have all the Word of God!*** We have all of these tremendous things for us, the different men as I mentioned, that ‘we are laboring in someone else's harvest.’ They have worked and studied and plowed the ground. ***We learn from them, and we learn from the Word of God combined together!***

Psalms 119:17: “Deal bountifully with Your servant, that I may live and keep Your Word. Open my eyes so that I may **behold wondrous things out of Your Law**” (vs 17-18).

There's comes a time in our lives when God wants us to understand those things, ***wondrous things! The deep things of God! Marvelous things***

of His Word! When you read it:

- it moves you
- it inspires you
- it gives you the Godly desire to seek God
- it gives you a greater hungering and thirsting

God has promised that you will be filled! God has revealed them to us!

When we study the Word of God, with the Spirit of God in us, this is how we are going to learn: 1-Corinthians 2:10: “But God has revealed *them* to us by His Spirit, **for the Spirit searches all things—even the deep things of God.**” Then He draws a comparison:

Verse 11: “For who among men understands the things of man except *by* the spirit of man, which *is* in him? In the same way also, the things of God no one understands except *by* the Spirit of God.”

Isn't that a marvelous thing? That's why God created the Sabbath; so we can get together and fellowship with God the Father and Jesus Christ Who put Their presence in the Sabbath wherever those are gathered together in His name. If we're truly seeking God and loving God:

- He will give us understanding
- He will guide us
- He will reveal to us

Together all at the same time! I'm learning and you're learning! What I should do when I learn is teach you so that you learn!

This is to fulfill what Christ said, that, 'it's sufficient that the disciple be as the teacher.' Not to be some exalted mucky-muck to look down on and talk down to people. NO! But to let the Word of God elevate them and lift them up! That's what it's for, because it's Spirit and it's Life! That's what Christ has given it to us for. It's a marvelous operation. ***That's what God expects us to do! And it cannot be received any other way! There's no way to do it, expect God's way!***

Verse 12: “Now, we have not received the spirit of the world, but the Spirit that *is* of God, so that we might know... [God wants us to know] ...the things graciously given to us by God.” ***All of this is a gift!***

That's why when we come to Sabbath services, or we observe the Sabbath, it's so important that we do it in the right spirit and attitude in approaching God and studying His Word, because God has so much that He can teach us.

Look, you can sit down and study your Bible and ask God to help you understand. He will give you understanding as you read and study, as

you serve and love God. He can give that to you. ***God wants to give it to us!*** But He also wants us to search it out, to hunger and thirst for it. He'll provide it for us. What a marvelous thing it is that we have all of this available to us.

Verse 13: “Which things we also speak, not in words taught by human wisdom...” ***That's why you can't find God in philosophy books!***

I remember that when God was calling me—the summer of 1960—I was student at the College of San Mateo, a junior college—and I graduated and received my two-year degree. I was receiving the *Plain Truth* magazine at that time, which had the series' on *The Ten Commandments* and *Satan's Great Deception* by Roderick C. Meredith. It was a summary of the book *The Two Babylons* by Alexander Hislop.

I had already signed up that after graduation I would go to the University of San Francisco, a Catholic institution. I had signed up just before hearing the World Tomorrow program. I was going to go there and take business courses and so forth.

I had been reading the *Plain Truth* and studying the material and things like this, and began to see and understand things. I got to the University of San Francisco, and lo and behold, they had these busts of all these important men strung up and down the hall. They had a crucifix up in front of every one of the classes.

I had just read in the *Plain Truth* magazine about those scribes who love to walk in long robes and greetings in the marketplace and all of this sort of thing.

Here I am standing up on the third floor looking out the window down over the courtyard between the buildings and here are the priests walking down with their daily missal reading it in their long Cossack robes. When they would come to a student they would look up and nod. I thought: *that's just what I read about!*

To make a long story short, I withdrew six weeks into the semester so I wouldn't receive bad grades if I had stayed any longer. When I walked into the office to sign out and here is this huge picture of Christ with the crown of thorns on His head, with one little drop of blood coming down with this really petulant look.

Of course, I had been reading about that in the *Plain Truth*, too. So, I said, 'Thank You, God, for getting me out of here.' I went down to Pasadena and that's when I was baptized, Oct. 19, 1960.

I remember that one of the classes that we had to take at the University of San Francisco was

Philosophy 101. Here is the Catholic Church *supposedly* representing Christ, *supposedly* to teach the Truth, and we start out with all of these pagan philosophers, and I'm sitting there thinking: *What on earth, Fred, are you doing here?*

That came to me because I know now that God was working with me to show me these things. But ***I can guarantee you that what understand out of the Word of God does not come from man's wisdom! It does not come from philosophy,*** from which is the root 'sophia' for 'philosophia.' It doesn't come from that.

Look at what the wisdom of the world has done to the world today. *It's not the wisdom of the world, which is what man teaches:*

"...but in words taught by the Holy Spirit..."—the one that is teaching you. I may say the words, but if it has an impact upon you, ***because it's the Word of God and it's spiritual, it's the Spirit of God in you that is making the impact!***

Contrary wise, what happens when you hear someone who is not preaching the Truth? *You automatically recognize it!* Jesus said, 'My sheep hear My voice; they will not hear the voice of a stranger.' ***That is a spiritual operation!*** That's what God is doing. The Holy Spirit compares speaking spiritual things with spiritual. That's precisely what we're doing here today.

Therefore, if we go home filled, we can all thank God. If we yield ourselves to God—if I do so I can teach, and if you do so you can learn—we'll all learn together. I can learn from you; I've been taught many things by brethren. ***That's how God wants it done, and that's the way that we grow in love, understanding and character!***

If we do, you can know for sure that there are going to be changes in your life, in your mind and in your way of thinking, which will become permanent, ***if you continue to exercise God's Spirit that way!***

There are many, many things in the Word of God that He has for us that we search out, yea the deep things of God. So, to answer the question as to when was the first time that I learned this about James and Matthew? *About a week ago!* I said to myself: *Look at that! That's right! I just imagine that there's a whole lot more in there than 15 references!*

So, I did exactly what we're doing now. I got James and put it here, and Matthew and put it beside it, and read James and then Matthew, back and forth, and said, 'WOW!' When I got done and counted it all up, there are 55 references that can be found rooted in Matthew that are in the Epistle of

James.

Isn't that a marvelous thing? What does this tell us? This tells us that it's the same mind that inspired Matthew and inspired James who wrote this and it was in 42_{A.D.}, 12 years after the crucifixion. Matthew was completed somewhere in the middle to late 30s.

That means a great deal as to the veracity and preservation of the Word of God. God didn't just leave it to people to accidentally put it together 200 years later. ***God doesn't work that way!***

I know there will be people, when they read it, who will say, 'How did you come to this? How did you come to that? Blah! Blah! Blah!' *So be it! I'll take the hits, whatever they are!* But if it's true, let it be! If it upsets people then let it upset them. If I'm wrong I'll change, it's that simple!

James 2:8: "If you are truly keeping *the* Royal Law according to the Scripture, 'You shall love your neighbor as yourself,' you are doing well. But if you have respect of persons, you are practicing sin, being convicted by the Law as transgressors; for *if* anyone keeps the whole Law, but sins in one *aspect*, he becomes guilty of all" (vs 8-10).

Here's how to love your neighbor as yourself; Matthew 7:12: "Therefore, **everything that you would have men do to you, so also do to them;** for this is the Law and the Prophets."

Matthew 22:36: "'Master, which commandment *is the* great commandment in the Law?' And Jesus said to him, 'You shall love *the* Lord your God with all your heart, and with all your soul, and with all your mind. This is *the* first and greatest commandment; and *the* second *one is* like it: 'You shall love your neighbor as yourself.'" On these two commandments hang all the Law and the Prophets" (vs 36-40). ***Everything is based upon that!***

James says, 'The Royal Law' and this in Matthew is the Royal Law. All the rest of the Law comes from it. It's even like Paul Harvey said, I think he made a comment on it when talking about the Ten Commandments, and people who said that the Bible is hard to understand. Harvey said, 'What's so hard to understand about the Ten Commandments? What it says they don't like, not that they can't understand it.'

So, James is saying the same thing here. This is the Royal Law. And we have another one where Jesus said that we should love each other as He loves us. There's a nice long lifetime goal, isn't it! All of us with our aches and pains, bumps and whatever other difficulties we have; we all have

difficulties, we all offend, we all do and say things we don't want to do. We have to get after ourselves and repent and so forth.

But it is a process and that's why being in smaller groups is really a blessing. You have to learn to love each other, forbear each other and understand each other. This does not happen when you get into a group of 500 people and you can go hide somewhere. It just doesn't happen. If you start doing that then you have respect of persons. Here's a little clique over here, and another clique over there. That doesn't work.

James 2:9: "But if you have respect of persons, you are practicing sin, being convicted by the Law as transgressors; for *if* anyone keeps the whole Law, but sins in one *aspect*, he becomes guilty of all. For He Who said, 'You shall not commit adultery,' also said, 'You shall not commit murder.' Now, if you do not commit adultery, but you commit murder, you have become a transgressor of *the Law*" (vs 9-11).

Jesus also talked about that; Matthew recorded it; Matthew 5:27: "You have heard that it was said to those *in ancient times*, 'You shall not commit adultery.' But I say to you, everyone who looks upon a woman to lust after her has already committed adultery with her in his heart" (vs 27-28).

James is talking about the same thing! Let's talk about murder; v 21: "You have heard that it was said to those *in ancient times*, 'You shall not commit murder; but whoever commits murder shall be subject to judgment.' But I say to you, everyone who is angry with his brother without cause shall be subject to judgment..." (vs 21-22).

This is saying that there's a time to be angry, a righteous anger or indignation! But it should be with cause. Then solve the dispute, of course!

"...Now, *you have heard it said*, 'Whoever shall say to his brother, "Raca," shall be subject to *the judgment of the council*.' But *I say to you*, whoever shall say, 'You fool,' shall be subject to the fire of Gehenna. For this reason, if you bring your gift to the altar, and there remember that your brother has something against you, leave your gift there before the altar, and go *your way*; first be reconciled with your brother, and then come and offer your gift" (vs 22-24).

How important is it for peace? *It's so important that it's unreal!* The kind of peace that only Christ can bring, which is based upon the Word of God.

Isn't that a wonderful thing when that is done? We can all get together and assemble together

and we don't have to have these worries in our mind, 'What does so and so think?' and the hunting and pecking and all of this sort of thing that goes on.

What a wonderful thing when brethren dwell together in unity, when we can be like we are here today. Where we can all get together and learn from God's Word and can have a wonderful meal together and we don't have to worry about someone judging you or thinking wrong of you. All of those things just put out beyond the bounds.

Then you add to that the love of God and each other, that's a tremendous and wonderful thing that God wants us to do. In all of this is what God desires for us to do.

Scriptures from *The Holy Bible in Its Original Order, A Faithful Version*

Scriptural References:

- 1) James 2:1-4
- 2) Matthew 7:1-5
- 3) Luke 15:17
- 4) 1 John 5:16-18
- 5) Luke 15:24, 26-30
- 6) Luke 18:9-14
- 7) Matthew 7:1
- 8) James 2:4-7
- 9) Matthew 18:10-15
- 10) Matthew 11:1-6, 25-28
- 11) 1 Peter 5:5-10
- 12) Matthew 11:29-30
- 13) John 6:63
- 14) 1 Corinthians 2:9-10
- 15) Psalm 119:17-18
- 16) 1 Corinthians 2:10-13
- 17) James 2:8-10
- 18) Matthew 7:12
- 19) Matthew 22:36-40
- 20) James 2:9-11
- 21) Matthew 5:27-28, 21-24

Scriptures referenced, not quoted:

- Hebrews 13
- Matthew 13
- Isaiah 29

Also referenced:

Sermon Series: *Judge Righteous Judgment*
Book: *The Two Babylons* by Alexander Hislop

FRC:bo
Transcribed: 6/1/20

Matthew and James III

James 2-3 with Comparisons in Matthew

Fred R. Coulter

I discovered that there were 55 references direct or indirect in the Epistle of James, which you can tie into the book of Matthew. This is grounds to show that Matthew was written very early. Let's understand something that God always does.

1. He gives the verbal message
2. He always writes it down

We have that in every instance!

When the children of Israel came to Mt. Sinai to receive the Ten Commandments, God spoke to them first. Then He had Moses write down the statutes and judgments in the Book of the Law.

Then after that was done, Moses came down and read in the ears of all what God had commanded them to do, which were the words of the covenant with Israel. Then it was sealed with the blood of animals, and all the people said, 'Yes, we will do it.'

We find exactly the same procedure here in the New Testament. First, they went out preaching and then they had to have it written down because they were coming across people...

When they were first preaching a lot of those had heard Christ already, and later when thousands and thousands started coming into the Church, you had a situation where they didn't know what Jesus had said. So, they had to begin writing as we saw very early on.

The whole point of the similarity between James and Matthew is that James was written in about 40-42_{A.D.} All the reasons that I give in the commentary is that:

1. There were no Gentiles in the Church. especially concerning the situation with James that the Church was still within the synagogue.

The letter was sent to all 12 tribes of Israel scattered in the Diaspora.

2. James was not a believer that Jesus was the Messiah until after Jesus had appeared to him, after Jesus was resurrected from the dead.

But we find James with the first group of disciples there in Acts 1, when the 120 were gathered there; Mary was there and all the brothers, etc.

In doing the commentary for when the book of Matthew was written, we have to come back to

James and go through that, because the evidence of Matthew in James is really overwhelming.

It shows that it had been in use for considerable period of time, because of the way that it's put together.

We finished off part two of this series in James 2 about judgment. We'll talk about a faith here and we'll see that in the book of Matthew.

James 2:14: "My brethren, what good *does* it do, if anyone says *that he* has faith, and does not have works? Is faith able to save him?"

This is a very important part of what we have here, because this ties in with everything that James is talking about. This also ties back in with James 1:22. the whole point of faith with James is that you must have righteous works that demonstrate your belief. If you truly believe something, you will do it.

James 1:22: "Then be doers of *the* Word, and not only hearers, deceiving your own selves, because if anyone is a hearer of *the* Word and not a doer, this one is like a man considering his natural face in a mirror. Who, after looking at himself, went away and immediately forgot what he was like" (vs 22-24).

Matthew 7:21: "Not everyone who says to Me 'Lord, Lord'... [believing in His name only] ...shall enter into the Kingdom of Heaven; but the one who is doing the will of My Father, Who *is* in heaven."

Sidebar^(transcriber paraphrased): Hollister made national news with a motorcycle club event. It was not a rowdy gang type of thing. These are all well-behaved and what you would call upper middle class having enough money to afford the cost today.

There was a book "Bikers for Jesus" and the son of one of our members went up and said, 'That's interesting, what is it that you believe? Do you believe in the Sabbath?' *Oh, no! You can keep any day you want to, everyday is our sabbath!*

All you have to do to belong to Bikers for Jesus is *believe that Jesus is the Savior!* That's all you have to believe.

This is a perfect fulfillment of Matt. 7:21! To say nothing of the 'religionists' who are anti-Law! *Not only are you to believe, but you are to do, as it says*

here! That means *practicing the will My Father Who is in heaven!*

What did Christ come to do? *To reveal the Father, and to reveal His Word!* Now we know what the will of the Father is, because it's recorded here in the New Testament.

Verse 22: "Many will say to Me in that day, 'Lord, Lord, did we not prophesy through Your name? And *did we not* cast out demons through Your name? And *did we not* perform many works of power through Your name?' And then I will confess to them, 'I never knew you. Depart from Me, you who work lawlessness'" (vs 22-23).

- How do we know that *we know* Christ?
- How do we know that Christ *knows us*?

Christ knows those who are His!

1-John 2:3: "And by this *standard* we know that we know Him: if we keep His commandments. The one who says, 'I know Him' and does not keep His commandments, is a liar, and the Truth is not in him" (vs 3-4).

You're going to be hard pressed to find any religious person to stand up and say, 'I am a liar.' That's why Jesus said that you have to know them by their fruits.

James 2:15: "Now then, if there be a brother or sister who is naked and destitute of daily food, and one of you says to them, 'Go in peace; be warmed and be filled'..." (vs 15-16).

This is the good, warm, fuzzy emotional feeling that you say something that is good, but there is no substance to back it up, because you don't give them the things that they need.

"...and does not give to them the things necessary for the body, what good is it? In the same way also, faith, if it does not have works, is dead, by itself" (vs 16-17).

Matthew 21:20: "And after seeing *it*, the disciples were amazed, saying, 'How quickly the fig tree has dried up!' Then Jesus answered *and* said to them, 'Truly I say to you, if you have faith and do not doubt, not only shall you do the *miracle* of the fig tree, but even if you shall say to this mountain, 'Be removed and be cast into the sea,' it shall come to pass. And everything that you shall ask in prayer, believing, you shall receive'" (vs 20-22). *There's the kind of faith that we need!*

James 2:18: "But someone is going to say, 'You have faith, and I have works.' *My answer is: You prove your faith to me through your works, and I will prove my faith to you through my works.*"

The *King James* is a little different: "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."

In the proper translation it is a play on words. If you don't have works, *you have works*. What do I mean by that? *Your works are no works!*

For example: In talking to a man one time, he said, 'I know that Saturday is the Sabbath, but I go to church every Sunday.'

Or another may say, like the bikers, 'Everyday is the Sabbath,' and they do nothing.

So, their lack of works really is works, showing and producing nothing!

Verse 19: "Do you believe that God is one? You do well *to believe this*. Even the demons believe and tremble *in fear*. But are you willing to understand, O foolish man, that **faith without works is dead?**" (vs 19-20). *We will look at the supposed works without faith!*

Matthew 23:15—Jesus says: "Woe to you, scribes and Pharisees, hypocrites! For you travel the sea and the land to make one proselyte, and when he has become one, you make him twofold more a son of Gehenna than yourselves."

In verse 3 Jesus says of them: "Therefore, every judgment that they tell you to observe... [according to the laws of Moses] ...observe and do. **But do not do according to their works; for they say and do not.**" *That's the kind of works that James is talking about when he says:*

James 2:18 "...You prove your faith to me through your works, and I will prove my faith to you through my works." *Their works were "...for they say and do not"* (Matt. 23:3)

Matthew 23:4: "For they bind heavy burdens and hard to bear, and lay *them* on the shoulders of men; but they will not move them with *one* of their own fingers."

Now let's look at the kind of faith that the demons have; that is they believe that God is one, *but they won't obey!*

Matthew 8:28: "And when He had come to the other side into the country of the Gergesenes, *there* met Him two who were possessed by demons coming out of the tombs, so violent that no one was able to pass by that way. And they cried out at once, saying... [here are the demons who believe] ...'What do You have to do with us, Jesus, *the* Son of God?.... [they knew Who He was and what He was doing] ...Have You come here to torment us before *the* time?'" *They fear and tremble!*

Verse 30: "Now, there was far off from

them a herd of many swine feeding; and the demons pleaded with Him, saying, 'If You cast us out, allow us to go into the herd of swine.'" *At least they would have an unclean body to be in!*

As it turned out this reduced the supply of port for the Roman soldiers, because that's what they were raising them for. When I first read that I thought: What were they doing having pigs in the Holy Land? *This is on the other side of the Jordan and they would raise them for the Roman soldiers!*

Verse 32: "And He said to them, 'Go!' And after coming out, they went into the herd of swine; and the entire herd of swine suddenly rushed down the steep *slope* into the sea and died in the waters." *There's a good example of the demons who believe, but won't obey!*

Most of the rest of James 2 is not connected with anything in the book of Matthew, but this is more connected with the things concerning with what the Apostle Paul wrote in Rom. 4.

James 2:21: "Was not Abraham our father justified by works when he offered up Isaac, his own son, upon the altar? Do you not see that faith was working together with his works, and by works *his* faith was perfected? And the Scripture was fulfilled which says, 'Now, Abraham believed God, and it was reckoned to him for righteousness'; and he was called a friend of God" (vs 21-23).

We won't go back through all the things in the book of Genesis to cover this, I've done that before. However, it's sufficient to say that when God first made the covenant with Abraham, He said, 'Leave your country.' So, Abraham had to leave; there was something he was to do. *In faith he left!*

Then in Gen. 15 God said to Abraham to 'look at the stars of heaven and count them if you can, so shall your seed be.' There was no work to do! God didn't say to count them and go on up there, Abraham. So, there are things that God tells us that we are to believe, *and it requires no work!* Then in Gen. 22, when God said to Abraham, 'Take your son, your only son Isaac whom you love and go offer him for a sacrifice.' *There was a work to do!*

If you believe God and there is something to do, you believe and you work. If there is something that God has said, which requires no work but belief, you are to believe that. That's the difference between Rom. 4 and James 2.

Verse 25: "Now, in the same manner also, was not Rahab the harlot justified by works when, after receiving the messengers, she sent *them* out a different way? For as the body without *the* spirit is dead, in the same way also, faith without works is dead" (vs 25-26).

James 3:1: "My brethren, do not many of you become teachers, knowing that we will receive more severe judgment; because we frequently offend, every one of us. If anyone does not offend in what he says, this one *is* a perfect man *and is* able also to hold in check the whole body" (vs 1-2).

Let's talk about offenses! Jesus made it clear that offenses are going to come.

Matthew 18:1: "At that time the disciples came to Jesus, saying, 'Who then is *the* greatest in the Kingdom of Heaven?'"

They were trying to figure how they would fit into their reward when they made it into the Kingdom of Heaven, how far up the ladder they would be, which kind of tells you that they understood that their work was going to be very important.

Verse 2: "And after calling a little child to *Him*, Jesus set him in their midst, and said, 'Truly I say to you, unless you are converted and become as little children, there is no way that you shall enter into the Kingdom of Heaven'" (vs 2-3). *This means little children toward God!*

- loving
- willing
- teachable
- obedient

Toward God! Toward men who are contrary to us, it may be different story. Matt. 10 tells us what we need to do:

Matthew 10:16: "Behold, I am sending you forth as sheep in *the* midst of wolves. **Therefore, be wise as serpents and harmless as doves.** But beware of men; for they will deliver you up to councils, and they will scourge you in their synagogues; and you shall also be brought before governors and kings for My sake, for a witness to them and to the Gentiles" (vs 16-18).

That is different from being a little child! Now you are to be *a grown up spiritual mature person, to let the Spirit of God work in you so that you can bring a testimony to them!*

Verse 19: "Now, when they deliver you up, do not be anxious *about* how or what you should speak; for in that hour it shall be given to you what you shall speak. For it is not you who speak, but the Spirit of your Father that speaks in you" (vs 19-20).

- our relationship *to men* we find in Matt. 10
- our relationship *to God* we find in Matt. 18

This is how we are to be to God!

We are not to be little children in this world toward the world, lest they perform child abuse against us! (analogy)

Matthew 18:5: "And whoever shall receive one such little child in My name receives Me. But whoever shall cause one of these little ones **who believe in Me...**" (vs 5-6).

This is how serious offenses are; this is why he's talking about teachers and how that many of those teachers offend. Why? *Because they don't teach the Truth!* People are offended at the Truth because it is convicting sin within them, and that's a different story. These are offenses that need not be, but are simply based in vanity and based in the fact that people want their own way.

"...to offend, it would be better for him that a millstone be hung around his neck and he be sunk in the depths of the sea. Woe to the world because of offenses! For it is necessary that offenses come, yet, woe to that man by whom the offense comes!" (vs 6-7).

Of course then, the rest of Matt. 18 shows how to solve the problems between one another. It's so important that Jesus says, and this ties in with James:

Verse 8: "And if your hand or your foot causes you to offend, cut it off and cast it from you; for it is better for you to enter into life lame or maimed than to have two hands or two feet *and* be cast into the eternal fire."

Obviously, if you offend you can cut off one hand, two hands, one foot, two feet, take out one eye, take out the other eye, **but if you never learn to control the tongue you haven't accomplished anything!**

As a matter of fact, when you think about this, the carnal mind is such that you could have all your limbs cut off and just the stump of your body lying in a bed and you are blind as a bat and can't see anything, but you can still lust and curse in your mind. You could even have your tongue cut out so you couldn't speak, and obviously lying there in that condition you couldn't offend anybody.

But you could still have offenses in your mind, and accusations, sins and things like that! So it's the conversion of the mind that is more important than the severing of the limb! It is harder to change the mind than to cut off the limb!

Years ago there was a woman in the Church who offended with her hand and went out and took a hatchet and cut off her hand. *That didn't stop her anger!* Unfortunately, she learned the lesson minus

one hand. ***The whole point is that we learn to love God!***

Verse 10: "Take heed *that* you do not despise one of these little ones; for I tell you that their angels in heaven continually look upon the face of My Father, Who is in heaven." *We need to be very, very careful about those who are teaching and offending!*

James 3:3: "Remember, we put bits into horses' mouths in order that they may obey us, and we direct their entire bodies."

Since most people don't have horses today, we can say that you put the key in your car and start it so you can drive it. You have the steering wheel there and with it you can make the car go wherever you want.

Verse 4: "Consider also *that* ships, being so large, and being driven by strong winds, are turned about by a very small rudder, wherever the will of the one who is steering may decide." *That is absolutely true!*

Between a faulty compass and rudder, you can be way off course when you set across the ocean. I don't know what it would be if you were to be one-half degree off and you went 10,000 miles across the Pacific. How far would you miss the mark?

We have the same thing here concerning the tongue. The tongue is the most dangerous and evil thing that there is, and the hardest to control.

Verse 5: "In the same way also, the tongue is a little member, but it boasts great things. See how large a forest is set ablaze by a little fire; **and the tongue is a fire, a world of unrighteousness....**" (vs 5-6).

Example: I was sitting in a restaurant and waiting for my food to come and in comes this man who had an accident on a job. I don't know if he hit it with a sledge hammer or something, but his thumb so messed up that all he could do is just sit there with his thumb hanging in pain after going to a doctor a couple days before.

I asked him what happened, and he told me and I said, 'How long is going to be that way?' He said, 'Well, about two weeks' and he began explaining about the pain and everything.

Right away he started taking Christ's name in vain! Just what they consider natural conversation. Of course, I didn't say that I was a preacher and 'you ought to not do that.' After all they're in the world.

But nevertheless, it shows that **the tongue is a**

fire, a world of unrighteousness....”

“...So has the tongue been set among our members, ***the one member that defiles the whole body***, and sets on fire the course of life, and is set on fire by Gehenna. Now then, every species of animals and birds, of reptiles and creatures of the sea, is tamed and has been tamed by mankind. **But the tongue no human being is able to tame...**” (vs 6-8).

That’s the hardest, hardest thing, which means that the mind is even harder to tame! ***Because out of the abundance of the heart, they mouth speaks!***

“...*it is* an unrestrainable evil, full of death-dealing poison. With it we bless God *the* Father, and with it we ourselves curse people who are made in *the* likeness of God. From the same mouth comes out blessing and cursing. My brethren, these things ought not to be so! Does a fountain pour out of the same opening sweet *water* and bitter *water*?.... [No!] ...My brethren, can a fig tree produce olives, or a vine *produce* figs? In the same way, no fountain *can* produce salt water and fresh *water*. Who *is* wise and understanding among you? Let him demonstrate his works through good conduct in *the* meekness of wisdom” (vs 8-13).

Now let’s focus on the tongue and plug in Matthew to these various verses. Another thing that is very interesting about the human mind is that—and this is why you need the Spirit of God and you need God to cleanse your mind and heart—everything you see makes an impression upon your mind. Everything that you hear makes an impression upon your mind. That’s why they have been able in certain experiments to stimulate certain sections of the brain and people will remember something in the past, even to the point of visualizing and seeing people who were involved in whatever part of this memory recorded it. And even to the point of the sensations of the smell.

That’s why it’s so important that we guard the door of our mind. But also it tells us that we need the Spirit of God to cleanse our mind from the things of sin that we have done in the past. Only God can cleanse our mind from that so we can forget them! God says that He will forgive our sins and not remember them anymore. We also ought to do the same thing by having the Spirit of God cleanse us.

That’s why it talks about the ***washing of the water by the Word***, which means that the Word of God coming into your mind—since everything makes an impression upon our mind—cleanses us from those things, washes us from those things and replaces it through the Spirit of God with the things that are right. ***That is all the process of coming to***

have the mind of Christ!

Matthew 12:33: “Either make the tree good and the fruit good, or make the tree corrupt and its fruit corrupt; for a tree is known by its fruit. Offspring of vipers, **how are you able to speak good things, being evil? For out of the abundance of the heart the mouth speaks**” (vs 33-34).

It also says in the Proverbs, ***as a man thinks in his heart so he is!*** This is why the ultimate judgment is going to be based on that, *not on the exterior*, because people can put on a very good exterior. Most notably our con men who want to bilk you out of your money.

I think in the 1990s they resided in the stockbroker’s houses! And in the accounting houses to sell stock. They all sounded good, but it was all evil!

Verse 35: “The good man out of the good treasure of his heart brings out good things; and the wicked man out of the wicked treasure brings out wicked things. **But I say to you, for every idle word that men may speak, they shall be held accountable in the day of judgment.** For by your words you shall be justified, and by your words you shall be condemned” (vs 35-37).

This tells us an awful lot! This means that at the resurrection we’re going to be judged by our words. Let’s also ask, how are we being judged now? Let’s carry this thing through a little bit further on judgment and our words.

(go to the next track)

Let’s talk about judgment for the Church now. Not only will we be judged for every idol word that we speak. This is why we need to, everyday, repent! Most of the things that we need to repent about is because we said something we shouldn’t have said. Even at this stage today. Why do we do that? ***Because the tongue is untamable evil, a world of fire!***

I think James put it well, ‘setting on fire the course of the world!’ Jesus said that we’re going to be judged by every idol word. ***For us that judgment is now!*** We are being judged now, and that’s why later James says, ‘Be swift to hear and slow to speak.’ So, it might behoove us all, as we’re going through this, to examine how we can control our tongues a little bit more.

Sometimes we say things that are right, but we say them with a tongue that is like a sword; it hacks, cuts and kills.

1-Peter 4:17: “For the time *has come* for judgment to begin with the household of God...”

That’s why we have to pray every day,

repent every day, and ask God to help us. When we repent, and put those sins under the blood of Christ, what does God do? *He removes them as far as the East is from the West!*

So therefore, at the resurrection the judgment is going to be that we receive eternal life, because being judged during living now up to the time of the resurrection, we have been letting God judge us, forgive us, and we have been repenting and living God's way. Therefore, when it comes time for the resurrection, we'll be in the first resurrection. That's important.

"...and if it first *begins* with us, what *will be* the end of those who do not obey the Gospel of God? And if the righteous are saved with much difficulty..." (vs 17-18).

That's why living a Christian life is not easy. ***It is difficult!*** That's why it's called 'the narrow way, the straight way' and so forth. If that be so:

"...what will become of the ungodly and *the sinner?*" (v 18). *So, we have that judgment!*

When it comes time for the second resurrection—which we cover on the Last Great Day—let's understand that God has allowed Satan the devil to blind the mind of those people in the world. But He's also given them over to their hard-heartedness and unbelief. He's closed their minds to understanding. They don't have an opportunity for salvation in this life, hence we have the second resurrection for an opportunity for salvation in a second physical life.

However, God has to make a judgment as to who is going to be in the second resurrection unto physical life, to receive an opportunity for salvation, and who is going to be in the second resurrection to be cast into the Lake of Fire because they've committed the unpardonable sin. Here's how God does it in Rom. 2; judgment is still on the world, although with a different criteria:

Romans 2:14: "For when the Gentiles, which do not have the Law, practice by nature the things contained in the Law, these who do not have the Law are a law unto themselves; who show the work of the Law written in their own hearts, their consciences bearing witness, and their reasonings also as they accuse or defend one another;" (vs 14-15).

This is what we see in the world! They talk about the 'rule of law' and they accuse or excuse. They have some understanding of the Laws of God, and if they didn't they couldn't have a society that would function.

In this society you have a good deal of people out there, though they are carnal and wicked at heart, are still living reasonably decent lives. They're not murderers, adulterers, thieves and all that sort of thing. They're trying to live decent, moral lives. Those people, not having been called, will be resurrected in the second resurrection for an opportunity for salvation. We find that in Rev. 20, but also here:

Verse 16: "In a day when God shall judge the secrets of men by Jesus Christ, according to my Gospel." *This ties in with Matt. 12 about 'every idol word.'*

- since God has cut them off
- since God has not given them an opportunity for salvation

He judges them that they will be worthy of the second resurrection! Then you also have those who have committed *the sin unto death*, the unpardonable sin. They'll be resurrected to the Lake of Fire. This is how we are judged: by our tongue, by all those things and so forth.

Matt. 7 ties in with the judging and doing; ties in with the tree, the fruit and the tongue. Remember how James talked about the fig tree, the olive tree, here Jesus talked much the same way:

Matthew 7:15: "But beware of false prophets... [the ones bringing the wrong words] ...who come to you in sheep's clothing, for within *they* are ravening wolves. You shall know them by their fruits...." (vs 15-16).

I've often thought about "...ravening wolves...." as sanctimonious and such 'do-gooders' that they don't know that they're "...ravening wolves...." themselves.

- How can you tell that they're ravening wolves when they appear so nice?
- What violence do they do to the Word and the Laws of God?
 - ✓ they may *appear* good
 - ✓ they may be very sanctimonious
 - ✓ they may even appear to be very kind

Such as some of the *unholy* fathers in the *unholy* Catholic Church who are really homosexuals and pedophiles. They *appear* good, ***but their works are evil!***

So you have the same thing if a false prophet comes and says that you don't have to obey God, *he's a ravening wolf* because he is doing violence to the Word of God! Though looking at him and listening to him, he might have a kind disposition, he might speak in a gentle voice and so forth.

They're obviously not like the cartoon of Little Red Riding Hood. She comes to her grandmother's house and the wolf has eaten her up and the grandmother's clothing now are adorning the wolf, and he tries to be as smiling and as nice as he can. Little Red Riding Hood says, 'Grandma, what sharp teeth you have...' See how everything affects you? I don't know when the last time I ever saw that was, but...

They don't appear that way. They appear righteous and sanctimonious and have ceremonies and dress and the robes and things are set to dazzle the mind. They speak such kind words. You watch the biography of John Paul II and you will see how Satan is able to take a cloak of righteousness and how such a man appears so good, wonderful and righteous. Yet, he sits in an office that is 'God on earth' and **does violence to the Word of God! He is a ravaging wolf!** But men can't discern it.

Verse 16: "You shall know them by their fruits. They do not gather grapes from thorns, or figs from thistles, do they? In the same way, every good tree produces good fruit, but a corrupt tree produces evil fruit. A good tree cannot produce evil fruit, nor can a corrupt tree produce good fruit. Every tree *that is* not producing good fruit is cut down and is cast into the fire. Therefore, you shall assuredly know them by their fruits" (vs 16-20).

In today's world of genetic engineering they can make plants do almost anything. I don't know if they've tried to combine grapes and thorns, or figs and thistles, yet. But they have combined into potatoes a gene from a moth that makes them so that they will not spoil as quickly. They also are working on a gene that comes from a plant that survives in the desert with little rain, and they're putting it into plants that normally will not survive in the desert so that these plants can survive in dry conditions.

It will be a thing to behold, indeed, to see a tomato plant growing in desert sand and producing tomatoes.

I bring this up as good example, because this shows you—by this physical example of what they're doing with genetics in plants—what also has happened in religion. It is so crazy and it is so mixed up, and is so hybrid that many different brands of many different churches and religions are producing many different kinds of goofy fruit!

The churches in the world are one story, but all you have to do is get a listing of the Churches of God of which there are probably 500 or more—from the Bible Sabbath Association—and their beliefs are so hybrid that it's almost crazy.

Likewise today, it is much harder to tell the tree by its fruit, because of spiritual genetic engineering to produce something that looks more like the Truth.

James 3:13: "Who *is* wise and understanding among you? Let him demonstrate his works through good conduct in *the* meekness of wisdom. But if you have bitter envy and selfish ambition in your heart, do not boast and lie against the Truth. This wisdom does not come down from above, but is earthly, sensual *and* demonic" (vs 13-15).

- What does this mean?
- How many things are we told that are wise, good and will have a good outcome and effect? *Many things!*

Only to find out that that is not so! Likewise, a lot of movements!

Matthew 16:21: "From that time Jesus began to explain to His disciples that it was necessary for Him to go to Jerusalem, and to suffer many things from the elders and chief priests and scribes, and to be killed, and to be raised the third day."

Verse 22 shows the kind of demonic dogoodism that comes from Satan, which on the surface appears good.

Verse 22: "But after taking *Him* aside, Peter personally began to rebuke Him, saying, '*God will be favorable to you, Lord. In no way shall this happen to You.*'" *In other words, we're not going to let it happen to you! We're going to fight for You! We'll fight against the priests and the soldiers!*

Who was the one who took the sword to hack off the head of the servant of the high priest and missed and only got his ear? *Peter!* You know that he wasn't aiming for the ear! Likewise here, 'Hey, Lord, this isn't going to happen. You're are champion and hero, but You count on us, we'll save You.'

How many times have people been led down the garden path to go right for a cause that was really not a fight that they should have been fighting for? It sounded good and looked good, but it didn't work out, because it didn't come from God.

I'll bet that Peter felt really sincere in his heart when he said this, but notice Jesus' answer. I'll bet that when Peter rose up, in the moment, 'Look at this, Lord, we're not going to let this happen.' Inside I don't know what he was thinking, but generally things like this are a chance to show 'how much I care for the Lord; I'm not going to let this happen to Him.'

But if Jesus didn't die the way that He was supposed to, then who would have won? *Satan the*

devil!

Verse 23: “Then He turned and said to Peter, ‘**Get behind Me, Satan**....’” *That was demonic; that was not coming from God!* Later in this chapter Jesus said, ‘Who do men say that I am?’

Verse 15: “He [Jesus] said to them, ‘But you, whom do you declare Me to be?’ Then Simon Peter answered *and* said, ‘You are the Christ, the Son of the living God.’ And Jesus answered *and* said to him, ‘Blessed are you, Simon Bar-Jona, for flesh and blood did not reveal *it* to you, but My Father, Who *is* in heaven’” (vs 15-17).

So, this was a Godly statement! Then just a little ways up the road, here comes a demonic, satanic idea, coming from Satan, so Jesus had to say: “...**Get behind Me, Satan**....” *That’s why we need to understand that:*

- all thoughts are not good thoughts
- all thoughts are not inspired thoughts
- all good thoughts may not come from God *if* they lead to a carnal end

Verse 23: “...You are an offense to Me, because your thoughts are not *in accord* with the things of God, but the things of men.”

- it’s human wisdom
- it’s human thoughts
- Who inspires those?
- How many good causes do we have in the world today?
- What does it do? *It gets people into do-goodism!*

Take the issue of the homeless. It goes clear back to when they were children growing up. It goes clear back to the thing that they have to be taught what is right.

The solution to give them money, the solution to do things just perpetuates a ‘do-goodism’ and creates a bureaucracy that manifests itself in our welfare state beyond the homeless today. All good causes. Those are the things of men.

God would do it a different way! That’s why when the Millennium comes, there’s not going to be any divorce, women’s libbers or milk-toast men. There’s not going to be any rebellious kids. They’ll be taught the things of God rather than the things of man.

James 3:16: “Because where bitter envying and selfish ambition *are*, there *is* dissension and every evil thing.”

Now we’re going to see a little ambition and some bitter envying and strife, and what it created;

all for a good cause.

Matthew 20:20: “Then the mother of the sons of Zebedee came to Him with her sons... [mama’s going to take care of her boys] ...worshiping Him and asking a certain thing from Him.” *This is kind of a family political move!*

Verse 21: “And He [Jesus] said to her, ‘What do you desire?’ She said to Him, ‘Grant that these my two sons...’”

‘They’re the sons of thunder and they’re going to be the greatest preachers around’; you can fill in other thoughts with it.

“...may sit one at Your right hand and one at Your left hand in Your Kingdom” (v 21). **Is that ambitious or no?** *Yes, it is!* You can’t get any higher than that.

Verse 22: “But Jesus answered *and* said, ‘You do not know what you are asking.... [this is not motivated from God] ...Are you able to drink the cup that I am about to drink, and to be baptized *with* the baptism that I am baptized *with*?’ They said to Him, ‘We are able.’”

They didn’t even know what they were saying! James sure enough did; he was beheaded by Herod Antipas I. John lived the longest, but I suppose in a way he had to go through more agony than any because he saw the whole church come apart!

Verse 23: “And He said to them, ‘You shall indeed drink of My cup, and shall be baptized *with* the baptism that I am baptized *with*; but to sit at My right hand and at My left hand is not Mine to give, but *shall be given to those* for whom it has been prepared by My Father.’ And after hearing *this*, the ten were indignant against the two brothers” (vs 23-24).

Did that create envy and strife? *Yes, and also when they were sitting there at the Passover, they had the same discussion again!* It doesn’t tell us how many times they may have had the same discussion privately among themselves. So, they had their Gerald Waterhouse there, didn’t they?

Did it make the Church carnal? *Yes! It wasn’t of God!* Then Jesus had to go through and explain how their attitude was, that they would have to humble themselves and so forth in order to serve properly.

James 3:17: “But the wisdom from above is first pure... [that with the Spirit of God] ...then peaceful...” –peace of mind, not the hostility and envy.

Example: There’s a very gutsy Seventh Day

Adventist who lives in Oregon and he and those with him have rented a billboard along Hwy 5: The Pope Is the Antichrist

The Catholics have done everything they could to try and get it down, but in this land of free speech, they want theirs but not anybody else.

So Donahue, the president of the Catholic League in New York said—because they won't take it down—'This is war!'

Good example of carnal reasoning! He said that 'You may have trouble with your income taxes and things like this. There's more than one way to fight this battle.'

Hello! What does that tell you? Who do they use? Rather than saying that's 'an outrageous statement I'm going to prove you wrong,' he says that 'this is war and we're going to destroy you.'

If this Seventh Day Adventist's home burns up or something like that, you can know that it was the work of one of the Knights of Columbus, without a doubt. ***That's not God's way!***

"...gentle, reasonable, full of mercy and good fruits, impartial and without hypocrisy. Now, *the* fruit of righteousness is sown in peace for those who make peace" (vs 17-18).

All of this comes from the mind of Christ. Let's tie peace and righteousness in with Matthew and see how this comes right out of the Sermon on the Mount.

Matthew 5:6: "Blessed *are* those who hunger and thirst after righteousness, for they shall be filled. Blessed *are* the merciful, for they shall find mercy" (vs 6-7).

Every time you get mad and don't want to forgive, remember that you want God to forgive you. Remember that the next time you're unwilling to forgive. You want God to forgive you, but think 'I won't forgive you, but, God, forgive me.' ***NO!*** The way that you obtain mercy is that you're merciful.

Verse 8: "Blessed *are* the pure in heart... [because it's the wisdom that is pure] ...for they shall see God. Blessed *are* the peacemakers... [peaceable] ...for they shall be called *the* sons of God" (vs 8-9). *The solution to all of this is the mind of Christ* (Philip. 2:5).

James demonstrates the whole thing; brings it all together in their behavior; James 4:1: "What is the cause of quarrels and fighting among you? *Is it* not mainly from your own lusts *that are* warring within your members? You lust, and have not; you kill, and are jealous, and are not able to obtain; you fight and quarrel, but still you do not have, because

you do not ask" (vs 1-2).

I remember when things were starting to go wrong down in Pasadena, and this was when the state came in and took over. There were some of the leading ministers—evangelists—who were for the takeover, because they knew the corruption that was going on. There were some who were against the takeover because they didn't want the state going over the books.

In any case, if they would have run it correctly that shouldn't have ever happened in the first place. But there were fighting and quarreling, and even brawling and hitting of each other right down in the auditorium, which was supposed to be the Temple of God.

I was there when this was occurring. I didn't see it, I was outside, but I tell you, you talk about strife, fighting, quarrelling and a complete fulfillment of this. We can also apply this to many different situations in the world. People fight and quarrel because they don't have. They want to get without working. They want to take without qualifying. They have movements and marches and parades and:

It's the same way with us; v 3: "*Then* you ask... [they don't ask God, and it's the same way with us] ...and you do not receive, **because you ask with evil motives, that you may consume it on your own lusts**" (v 3). *You can apply this to government and carnal people, but let's apply it to the Church!*

We kept asking for money and we relied on it and consumed it on our lust. So, God took it away, the whole shebang, every bit of it! One man said that Tkach Jr. was a \$2-billion disaster! Since he took over the income—if it would have continued the way that it was—has a loss of \$2-billion, plus the loss of everything!

You can see God's judgment in it when you ask and ask amiss and ***"Then you ask, and you do not receive, because you ask with evil motives, that you may consume it on your own lusts."***

Verse 4: "*You* adulterers and adulteresses, don't you know that the **friendship of the world is enmity with God? Therefore, whoever desires to be a friend of the world makes himself an enemy of God.**"

- Didn't that happen, also? *We went out and made friends with the world!*
- What did that result in? *Disaster!*

That's all tied in. **"...friendship of the world is enmity with God? Therefore, whoever desires to be a friend of the world makes himself an enemy**

of God.”

You can take those first four verses and you can apply it to the demise of the Worldwide Church of God step-by-step all the way through.

- Were there envyings?
- Were there quarrels?
- Were their political things?
- **YES!**

So much so that now removed this far back and looking at it, we have a clearer perspective! James tells us not to let this happen our lives!

Let’s show somewhat of a parallel. This is an indirect parallel to James 4:

Matthew 6:19: “Do not store up treasures for yourselves on earth, where moth and rust spoil, and where thieves break through and steal...”

They can do that electronically now. It just makes you wonder how long it’s going to go and where it’s going to lead to with all of these things. Just hang on and watch, I think we’re all going to be surprised.

Verse 20: “But store up treasures for yourselves in heaven... [that means right conduct of love, faith, hope and all the fruits of the Spirit] ...where neither moth nor rust spoils, and where thieves do not break through nor steal. For where your treasure is, there will your heart be also” (vs 20-21).

This does apply obliquely to the things physical in the way of tithes and offerings, but not mainly. It gets down to this:

- ***if*** it is so good
 - ***if*** it is worth so much
 - ***if*** it is eternal life
- and there’s nothing better***
- ***then*** God does expect you to give of that which the world and all people hold most dear, *that is their money!*

Verse 22: “The light of the body is the eye. Therefore, if your eye be sound, your whole body shall be *full of* light. But if your eye be evil, your whole body shall be *full of* darkness. Therefore, if the light that *is* in you be darkness, how great *is* that darkness!” (vs 22-23).

That’s what James is talking about in James 4:1-4 and Matt. 6:24 sums it up:

Verse 24: “**No one is able to serve two masters...**”

That’s what they were doing back there and didn’t James talk about being double-minded? *Yes!*

We’ll see that again.

“...for either he will hate the one and love the other, or he will hold to *the* one and despise the other. You cannot serve God and mammon” (v 24)

Scriptures from *The Holy Bible in Its Original Order, A Faithful Version* (except where noted)

Scriptural References:

- 1) James 2:14
- 2) James 1:22-24
- 3) Matthew 7:21-23
- 4) 1 John 2:3-4
- 5) James 2:15-17
- 6) Matthew 21:20-22
- 7) James 2:18-20
- 8) Matthew 23:15, 3
- 9) James 2:18
- 10) Matthew 23:4
- 11) Matthew 8:28-32
- 12) James 2:21-23, 25-26
- 13) James 3:1-2
- 14) Matthew 18:1-3
- 15) Matthew 10:16-21
- 16) Matthew 18:6-10
- 17) James 3:3-13
- 18) Matthew 12:33-37
- 19) 1 Peter 4:17-28
- 20) Romans 2:14-16
- 21) Matthew 7:15-20
- 22) James 3:13-15
- 23) Matthew 16:21-23, 15-17, 23
- 24) James 3:16
- 25) Matthew 20:20-24
- 26) James 3:17-18
- 27) Matthew 5:6-9
- 28) James 4:1-4
- 29) Matthew 6:19-24

Scriptures referenced, not quoted:

- Romans 4
- Genesis 15, 22
- Philippians 2:5

FRC:bo
Transcribed: 6/2/20

Matthew and James IV

James 4-5 with Comparisons in Matthew

Fred R. Coulter

James was so filled with things from the book of Matthew, that Matthew had to be pretty well completed by the time that James wrote his epistle, which was written in 40-41_{A.D.}

Referring to a chronology that we have been working on based upon the book of Acts, the Hebrew calendar and certain historical things that we note. {note Appendix E: When Was Jesus Christ Born? (*The Holy Bible in Its Original Order*)}

Acts 6 is a real clue where it talks about the ministry of the Word, and it has to do with the compiling and beginning of the compiling of the Gospel of Matthew and perhaps some of the Gospel of John.

What is so interesting is that the beginning of the New Testament with Matthew is very, very important. It is the first book in the New Testament and is the one that comes from the end of the Old Testament and carries into the N.T. with the same kind of procedure that God used in the O.T.

In the O.T. He had the Levites—beginning with Moses—write and preserve the O.T. You also have another thing that is important, and that is God first gives a verbal or preaching of the Word; then He has it written down. That's what He did with Israel when then came out of Egypt.

They came to Mt. Sinai and what did God do? *He spoke to the Ten Commandments from Mt. Sinai!* Then He had Moses go up and get the rest of the Book of the Law. Moses came down (Exo. 24) and he read all the words in the ears of the people, *verbal preaching first!*

Then Moses took animal sacrifices and he sprinkled upon the Book of the Covenant—after reading it—and upon the people and all the people said, 'We will hear and obey; we will do all th the Lord has said,' *and that was the ratification of the testament with Israel—the Old Testament!*

In preserving the text down through history, we have the various writers, and the most important were:

- Joshua—he was not a Levite, but probably had a Levite write it
- Judges—we don't know who wrote Judges, but various ones contributed
- 1st-2nd Samuel—Samuel was a Levite; he wrote that and he also wrote parts of:
- 1st-2nd Kings

then we have a canonization a little later on by:

- Isaiah and Hezekiah
then we have the finishing of it by:
- Ezra—a Levite, priest and ready scribe

Since the covenant to Israel always came through the Levitical line for its official authority, God continued the same thing with the Gospel of Matthew, a Levite.

When you go through the book of Matthew, I want you to look at how many times he interprets the prophecies of the Old Testament, especially those in the book of Isaiah.

When we come to Acts 6:4, which remember was within the first year after the crucifixion of Christ. We will just review it:

Acts 6:1: "Now, in those days, when the number of the disciples was multiplied, there arose a complaint by the Greeks against the Hebrews, because their widows were neglected in the daily ministration. And after calling the multitude of disciples to *them*, the twelve said, 'It is not proper *for us* to leave the Word of God in order to wait on tables. Therefore, brethren, search out from among yourselves seven men of good repute, full of the Holy Spirit and wisdom, whom we may appoint over this business; but we will give ourselves continually to prayer **and the ministry of the Word**'" (vs 1-4).

The ministry of the Word is also clarified in Luke 1. Remember that Luke wrote the book of Acts. Another thing that is important, too, is when God began the Church on Pentecost in 30_{A.D.} He began it at the temple, which is where He placed His name.

He was now saying that instead of at the temple, He's placing His name with His Church beginning with the 12 apostles and all of those who were converted on that day. Luke's introduction helps interpret Acts 6:4 that shows "**...ministry of the Word...**" means *writing and compiling the teachings of Jesus!*

So, we find that we have the same pattern in the Old Testament: *preaching and then writing!* So, they started out on Pentecost and they preached. Through the first year they had thousands of new converts. They needed to know the words of Christ, so they have to be written down. All the apostles were there in Jerusalem, so I'm sure that Matthew, Peter and John—as well as the other disciples—were there to go ahead and begin the basis for what later became the Gospel of Matthew and then the Gospel

of John and perhaps part of Mark; Luke comes on later.

Luke 1:1: “Since many have taken in hand to compile a *written* narration of the matters, which have been fully believed among us, as they delivered *them* to us, those who from *the* beginning had been **eyewitnesses and ministers** of the Word” (vs 1-2).

Notice that “...**ministers of the Word**” and “...**written narration...**” are equated, because of the eyewitness ministry of the apostles.

Verse 3: “It seemed good to me also, having accurately understood everything from the very first, to write *these things* in an orderly sequence to you, most excellent Theophilus, so that you might know the *absolute* certainty of *the* things in which you have been instructed” (vs 3-4).

We have in Luke 1 a review of what they were doing in Acts 6.

I want to point out something very important in the chronology concerning the Gospel of Mark, and then we will finish up Matthew and James. (referring to the chronology):

32 A.D.

- martyrdom of Stephen
- persecution against the Church
- Saul’s activities
- because of persecution brethren scattered
- Philip to Simon Magus, Ethiopian

33 A.D.

- Saul breathing out threats and slaughtering against the disciples, went to Damascus
That’s when Saul was converted on the road to Damascus

34 A.D. in the spring

- ends the first year of Saul in Arabia

35 A.D in the spring

- ends Saul second year in Arabia
- the Gospel of Matthew completed

We will show when we come to the section on canonization of it, that there were some concluding/finalizing clauses and sentences written into the Gospel of Matthew.

36 A.D.

- end of Saul’s third year in Arabia
- he returns and goes down to Tarsus

37-38 A.D.

- Peter evangelizes in Lydia and Joppa (Acts 6:9-32, 41)
- Peter stayed with Simon the tanner many days (Acts 9:42-43)

- Cornelius had a vision and angels instructed him to send for Peter in Joppa (Acts 10)
- Peter comes to Cornelius’ house
- many Gentiles converted
- Peter reports conversion of Gentiles to elders in Jerusalem
- Peter remains in Jerusalem from 38-44_{A.D.}
- Gospel of Mark written 38-44_{A.D.}

Why? *He comes back to Jerusalem and we do not have Peter leaving until we come to 44_{A.D.}!*

44 A.D.

- Saul and Barnabas bring up the goods for the famine relief
- food and relief sent to Jerusalem by the hands of Barnabas and Saul
- Herod Agrippa persecutes the Church and beheads the Apostle James, brother of John, about Passover time
- during the Feast of Unleavened Bread Herod Agrippa has Peter arrested and put in prison
- angels release Peter from prison and he goes to Mary’s house, the mother of Mark

This Mary was related somehow to Barnabas, because Barnabas apparently was Mark’s uncle.

- then Peter escapes to another place (Acts 12)

Where did Peter go? Since he was an apostle to the Gentiles—remember that we’re in 44_{A.D.}—it merely says this:

Acts 12:17: “Then, motioning to them with his hands to be silent, he related to them how the Lord had brought him out of the prison. And he said, ‘Report these things to James and the brethren.’ Then he departed and went to another place.” *This is virtually the last that we hear of the Apostle Peter in the book of Acts!*

So, we have from 38_{A.D.}-44_{A.D.} If Mark was related to Barnabas, means that he was also a Levite. This is important because Mark wrote his gospel under Peter’s supervision. We have six years in Jerusalem where they were together. That’s probably when Mark was written.

I’m going to read you an astounding thing here, which I found in a book that I’ve had for years: *The Search for the 12 Apostles!* It includes Mark, Barnabas, John the Baptist and Judas Iscariot. Here’s something most people don’t know about the book of Mark:

The Search for the 12 Apostles by William Steuart McBirnie

The book of Mark is the shortest of the four Gospels, and of all the books of the New Testament it is written in the most

elementary Greek. Because of this, when the United Bible Society translates the New Testament into various languages, it generally begins with the Gospel of Mark.

As of Dec. 31, 2001 Harold P. Scanland of the United Bible Societies reported, "At least one book of the Bible has been translated into 2,287 languages."

Since the Gospel of Mark is usually the first book of the New Testament translated, it is evident that it has been translated into more than 2,000 languages. Thus the prophecy of Jesus is fulfilled in Mark 13:10.

I thought that this was very profound and very meaningful:

Mark 13:10: "And the Gospel must first be **published** among all nations."

- How about over 2,000 languages?
- Do you think that's fulfilling that?

To say nothing of what has happened with all the websites and Internet. People now, with computers, can have access to Bibles anywhere in the world. You can even have a satellite Internet link. You can log on and you can go to any website in the world—there are thousands and thousands of them

{current events on CBCG website left out of transcript}

In determining when the Gospel of Mark was written we have a timetable of six years that Mark and Peter were together. The reason that this is important is because it is well-known that Mark wrote Peter's Epistle.

An archeological discovery from the Dead Sea Scrolls pinpoints and early date for Mark. In his book *A Search for the 12 Apostles*, McBirnie writes:

"Professor Jose O'Callahan, a Spanish scholar at the Pontifical Biblical Institute in Rome has identified 19 scraps of papyrus found in 1947 among the Dead Sea Scrolls as fragments of a copy of St. Mark's Gospel written around 50_{A.D.}

The date is what matters. The Biblical scholars have long assumed that Mark's Gospel, based on recollections of the Apostle Peter was set down in writing shortly before Peter's death in Rome, which date would be around 68_{A.D.}

Since Jesus was crucified about 33_{A.D.}...

Actually 30_{A.D.}

...the previous dating of Mark's Gospel generally regarded to have been the first one written left a hiatus of 35 years of which the historical details of Jesus either were transmitted by word of mouth or by the now lost records such as the famous Q document that scholars have long postulated but never found.

O'Callahan's papyrus fragments established by scientific methods as having been in a Palestinian library in 50_{A.D.}

This indicates that Mark's Gospel may have been in circulation within a dozen years after Jesus' death. This is very important because it means Mark's record had to survive the acid test of any journalist or historical writing being published at a time when it could be read, criticized and if unauthentic, denounced by thousands of Jews, Christians, Romans and Greeks who were living in Palestine at the time of Jesus' ministry."

If it is in a library dated 50_{A.D.} what does this tell us? *It tells us that it was widely circulated before 50_{A.D.}*, so therefore, it's not unreasonable to conclude that during that six-year period that Mark and Peter were together that the book of Mark was written, which puts it at 42_{A.D.} So, we have:

- the Gospel of Matthew in 35_{A.D.}
- the Gospel of Mark in 42_{A.D.}
- the Epistle of James in 42_{A.D.}

This is important because all of this follows the pattern of preaching and writing. That's the pattern that Paul did: *he preached and he wrote*. That's what Matthew did, Peter did, John did, and so forth.

Now we're read to come to the comparison between James and Matthew.

James 4:1: "*What is the cause of quarrels and fighting among you? Is it not mainly from your own lusts that are warring within your members? You lust, and have not; you kill, and are jealous, and are not able to obtain; you fight and quarrel, but still you do not have, because you do not ask*" (vs 1-2).

Then when people are told that, they say, 'Okay, I'll ask.' But if it's still based upon your lust, guess what?

Verse 3: "*Then you ask, and you do not receive, **because you ask with evil motives**, that you may consume it on your own lusts. You adulterers and adulteresses, **don't you know that the friendship of the world is enmity with God?**...."*" (vs 3-4).

That's an interesting word—enmity—

because that root word in Greek is *enemy*. James makes the connection:

“...Therefore, whoever desires to be a friend of the world makes himself an enemy of God” (v 4).

We are to preach the Gospel to the world, but the Kingdom of God is not of this world, ‘therefore My servants shall not fight,’ as Christ said. We are not to become friends of the world. That doesn’t mean that we become hostile to them; it just means that you cannot serve two masters.

Matthew 6:19: “Do not store up treasures for yourselves on earth, where moth and rust spoil, and where thieves break through and steal.”

They lay it up for themselves. Remember the farmer that had all these crops and said:

What am I going to do with this? I know what I’m going to do, I’m going to build bigger barns, store it and will have things for many years, and I’ll tell my soul, ‘soul, have pleasure, rest, retire, be good.’

{current event left out of transcript}

So, you know what happened, Christ said to the man who stored it up, ‘You fool, this night your soul is required.’ When you ask according to your lust ***you are not asking*** ‘Your [God’s] will be done.’

Example: You desperately need a car so you pray and say, ‘God, I need a car and brand new Cadillac would do just fine.’ So, you come across a ten-year-old Pontiac and you turn it down. Then you complain to God, ‘You didn’t provide the car I prayed for, therefore, You didn’t hear me.’

If God would answer him, the answer would probably be, ‘You asked in your lust for a Cadillac, and I sent you a Pontiac; therefore, you still don’t have a car because you didn’t take what I provided.’

Same thing with employment: ‘God, provide me with a job.’ So, God provides one, but it’s not one that suits what you want. Maybe it’s the only one that can be provided. At least it is a job.

That’s how that ties in with this; v 20: “But **store up treasures for yourselves in heaven...**” *That’s:*

- loving God with all your heart, mind, soul and being doing the will of God rather than your own lust
- understanding the circumstances that you are in

And maybe the circumstances are a trial and you’re never going to get out of the circumstances until you

accept it as that and realize that God has provided it for your benefit.

As William Tyndale wrote: ‘If God bid you to go on a trip across the sea, He will send a tempest to test whether you love Him or no.’

Look at all the trials that Moses had to go through, that Joseph had to go through, and we come to the New Testament and what Christ had to go through. That all the apostles went through, that Paul went through and so forth. That’s why we are not friends of the world! That’s why we don’t store up treasures for ourselves on the earth.

If you love God, “...where neither moth nor rust spoils, and where thieves do not break through nor steal” (v 20).

If you have hope and faith in God, do the will of God—whether easy or hard—then you have *treasure in heaven!*

Verse 21: “For where your treasure is, there will your heart be also.” *That can also be applied to the thing concerning tithes and offerings!*

I’ve gotten some letters from people who have said, ‘I can’t afford to tithe.’ I’ve read the letter and looked at their attitude, and guess what, they complain because they’re not blessed. How can you be blessed if you complain?

Besides, in the Old Testament the cheapest offering that you can give if you were poor was to give a ‘flour offering.’ So, if you’re truly poor, God does not expect you to tithe—of course not—but when we come to the New Testament remember the widow who put in the two mites. Jesus saw their put it in, and:

- What were those two mites? *Those were equivalent to her living for however long!*
- What did Jesus do?

Most people would like to say that Jesus said, ‘Widow, reach back in there and pick out your two mites, because you have to live on that.’

But He didn’t! He commended her for doing it and because she did it, she gave more than those who gave generously, and God would bless her above and beyond those who gave of her abundance.

Lest anyone get upset over that, let me just ask you a simple, but profound question. Compared to what God says and His Word and His will, **does any of our opinions contrary to the will of God have any standing before God?** *Of course not!* That’s why these things take place. That’s why James is so hard on him (James 4). He knows what the scoop is.

Verse 22: “The light of the body is the eye.

Therefore, if your eye be sound... [single purposed, single-minded toward God] ...your whole body shall be *full of light*. But if your eye be evil, your whole body shall be *full of darkness*. Therefore, if the light that *is* in you be darkness, how great *is* that darkness! **No one is able to serve two masters**... [that's exactly what James is talking about in the beginning part of James 4] ...for either he will hate the one and love the other, or he will hold to *the* one and despise the other. **You cannot serve God and mammon**" (vs 22-24). *It's an impossibility!*

Neither can you be a friend of the world because you will make yourself an enemy of God, and if you're an enemy of God because you're a friend of the world, how can you expect to be in the Kingdom of God?

The problem is with too much mush-headed thinking today! People don't think it through! They don't know how to reason from the Scriptures, which we need to learn to do, rather than be led about by our own lusts, our own beliefs, thoughts and opinions. Before God they don't have any standing anyway. *The Word of God is not like CNN poll!*

- the Word of God is Truth
- the Word of God is right
- the Word of God is going to judge us

Opinions about it by human beings has no standing one way or the other.

A way that you can be a friend of the world and not think you're a friend of the world is to think like the world, to act like the world, and to claim that you're in the Church.

James 4:5: "Or do you think that the Scripture says in vain, 'The spirit that dwells in us lusts with envy'?" *You can put in there all the Scriptures you've memorized:*

Proverbs 14:12: "There is a way, which seems right to a man, but the end thereof *is* the way of death."

Psalms 39:5: "...man at his best state is altogether vanity...."

Jeremiah 17:9: "The heart *is* deceitful above all things, and desperately wicked; who can know it?"

Those three Scriptures apply right here to James 4:5!

James 4:6: "But He gives greater grace. This is the reason it says, 'God sets Himself against the proud, but He gives grace to *the* humble.'"

Go back and look at all of those who have

exalted themselves, and the greatest one who has done that has been Pharaoh. You know the story of what happened to Pharaoh.

Matthew 23:4: "For they... [the scribes and Pharisees] ...bind heavy burdens and hard to bear, and lay *them* on the shoulders of men; but they will not move them with *one of* their own fingers. And they do all their works to be seen by men...." (vs 4-5).

That's why when you come back to what Matt. wrote in chapter 5^[transcriber's correction] that when you do your righteousness, don't let your right hand know what your left hand is, and don't do it before men, because if men see you have had your reward.

"...They make broad their phylacteries..." (v 5)—*which is much like the Boy Scout merit badge banner*, and making them broad is the equivalent of putting on merit badges to show what a good job you have done.

"...and enlarge the borders of their garments; and they love the first place at the suppers, and the chief seats in the synagogues, and the salutations in the marketplaces, and to be called by men 'Rabbi, Rabbi.' But you are not to be called Rabbi; for one is your Master, the Christ, and all of you are brethren. Also, do not call *anyone* on the earth your Father... [in a religious sense; obviously you have a father or dad] ...for one is your Father, Who *is* in heaven" (vs 5-9). *Jesus is speaking spiritually!*

Verse 10: "Neither be called Master... [an Indian word for that is guru] ...for one is your Master, the Christ. But the greatest among you shall be your servant. And whoever will exalt himself shall be humbled; and whoever will humble himself shall be exalted" (vs 10-12).

There you have exactly what James says here, *humble yourselves!* God sets Himself against proud!

James 4:7: "Therefore, submit yourselves to God. Resist the devil, and he will flee from you. Draw near to God, and He will draw near to you. Cleanse *your* hands, you sinners, and purify *your* hearts, you double-minded!:" (vs 7-8).

If you are a friend of the world you are double-minded. You can't serve two masters. See how all this ties in with what Matthew wrote. Let's show you some double-mindedness of Peter.

Matthew 16:15: "He said to them, 'But you, whom do you declare Me to be?' Then Simon Peter answered *and* said, 'You are the Christ, the Son of the living God.' And Jesus answered *and* said to him, 'Blessed are you, Simon Bar-Jona, for flesh and

blood did not reveal *it* to you, but My Father, Who is in heaven': (vs 15-17). *So, here Peter said the right thing! This was given by revelation of the Father!*

Now let's see the opposite of that, a little double-mindedness of Peter before his full conversion.

Verse 21: "From that time Jesus began to explain to His disciples that it was necessary for Him to go to Jerusalem, and to suffer many things from the elders and chief priests and scribes, and to be killed, and to be raised the third day. But after taking Him aside, Peter personally began to rebuke Him, saying, 'God will be favorable to you, Lord. In no way shall this happen to You'" (vs 21-22).

In other words, 'Lord, I am here! I will fight for you.' Remember when Peter said that he would go to the death for Jesus if necessary, and Jesus said, 'You're going to deny Me three times before the night is over.'

Verse 23: "Then He turned and said to Peter, '**Get behind Me, Satan!**...' [it came from Satan] ...You are an offense to Me, because your thoughts are not *in accord* with the things of God, but the things of men.'"

- Why? *Even a good intention against the will of God is Satanic!* You need to think on that.
- How many good causes are done that end up in sin, beginning with the Garden of Eden and down through the whole history of mankind?

In every case have they not thought that they were right! Here Peter thought that he was right; he thought this was the thing to do. So, it also tells you how that Satan can get to you if you don't submit to God.

Verse 24: "And Jesus said to His disciples, 'If anyone desires to come after Me, let him deny himself, and let him take up his cross and follow Me. For whoever desires to save his life shall lose it; but whoever will lose his life for My sake shall find it. For what does it profit a man if he gains the whole world, but loses his life? Or what shall a man give in exchange for his life?'" (vs 24-26).

James 4:8: "Draw near to God, and He will draw near to you. Cleanse *your* hands, you sinners, and purify *your* hearts, you double-minded! Be grieved and mourn and weep; let your laughter be turned into grieving, and *your* joy into mourning" (vs 8-9).

This also shows quite a acquaintance with the book of Ecclesiastes, when you consider Ecc. 2 & 3. Now let's see how this ties in with the book of

Matthew.

(go to the next track)

James 4:11: Brethren, do not talk against one another. The one who talks against a brother, and judges his brother... [that's generally what happens] ...is speaking against *the* Law, and is judging the Law...."

{note sermon series: *Epistle of James*}

"...But if you judge *the* Law..." (v 11). *That's what a lot of people do when they pick and choose which commandment they will or will not do!*

"...you are not a doer of *the* Law; rather, *you are* a judge.... [that goes clear back to the Garden of Eden] ...*But* there is *only* one Lawgiver, Who has power to save and to destroy. Who are you that you presume to judge another?" (vs 11-12).

We covered this in Matt. 7 about judging and/or condemning them while you've got a beam in your own eye, and they have a twig in their eye.

Verse 13: "Now listen, those of you who say, 'Today and tomorrow we will go into such a city, and we will spend a year, and we will conduct business and make a profit.' You do not even know what *will happen* tomorrow! For what *is* your life? It is even a vapor that appears for a little while, and then disappears" (vs 13-14).

Example: In Hollister there was a very popular high school teach and his wife who were at a party and they both got drunk. He was driving home and ran off the road, a single car wreck. His wife was thrown out of the car and killed. The whole town was stunned.

Years ago, very close to the same site, just after they put in a new road and there was a cross street. One of the real estate brokers' wife was driving into town and she cross the road, hit a walnut tree and died.

I drove by just after the police got there, and it didn't look like much of a wreck, hardly any damage to the car, but she died. Every time I go past that spot I think about it.

It's the same way with us!

Verse 14: "For what *is* your life? It is even a vapor that appears for a little while, and then disappears. Instead, you *ought to* say, '**If the Lord wills** we will live, and we will do this or that.' But now you boast in your own arrogance. All such boasting is evil. Therefore, ***if anyone knows to do good and does not do it, to him it is sin***" (vs 14-17).

Let's look at *judging!* There are many

examples that you can use. There are also some in the other Gospels. Of course, everyone is self-righteous in his own way. Even people who are evil are self-righteous. *They think that **their** judgment, **their** standards, **their** way of thinking is the best, and they judge everyone according to the way that **they** think!*

The scribes and Pharisees judged the Law of God. They said, 'That's not enough, we need traditions; we need to define it, so we will make more laws' *and they have thousands of them!* When they would view other people, they would view the conduct of other people the way that they viewed the law. They would judge like James says, '**You are judging your brother and you are evil.**'

Matthew 12:1: "At that time Jesus went through the grain fields on the Sabbath Days; and His disciples were hungry, and they began to pluck the heads of grain and to eat *them*. But after seeing *this*, the Pharisees said to Him... [judging] ...'Behold, Your disciples are doing what is not lawful to do on *the Sabbath*'" (vs 1-2).

- By whose standard? God says, in the Bible, that you 'shall not harvest.'
- Is plucking some grain in your hand harvesting?
 - ✓ According the Code of Jewish Law, *yes!*
 - ✓ According to the Law of God, *no!*

So, they set themselves as lawgivers, rather than Law doers, because they judged the Law, made addition laws, had their own traditions and condemned others!

That's exactly what happens. The Jews do it; the Muslims do it! That's why they hate everybody else in the world. 'If you're not a Muslim like me, then you're my enemy.' *So, James is getting at the heart of this!*

Verse 3: "But He [Jesus] said to them... [oh if we could learn to do this and answer with a question]: ...'Have you not read what David did when he himself and those with him were hungry? How he went into the house of God and he ate the loaves of showbread, which it was not lawful for him to eat, nor for those who were with him, but for the priests only?'" (vs 3-4).

In other words, Jesus is saying that 'you don't understand your Bible; you haven't read your Bible.' Isn't that true when you come up with all of these other standards contrary to the Bible and put the name of Christ on it, **you end up doing the same thing!**

Verse 5: "Or have you not read in the law that on the Sabbaths the priests in the temple profane the Sabbath and are guiltless? But I say to you, there

is *one* here Who is greater than the temple" (vs 5-6)—*speaking of Himself!*

What He's saying here is that if you're going to be judging, why can't you judge Who is here? *Because you have the Law and you should know Who is here!* Did they not say that the Christ was to be born in Bethlehem (Matt. 3)? *Yes!* Now here He is grown up as a man and doing His ministry, and they don't comprehend what's happening. That's why He said, 'I say to you that there is in this place One greater than the temple.'

Verse 7: Now, if you had known what this *means*, 'I desire mercy and not sacrifice,' you would not have condemned the guiltless. For the Son of man is Lord even of the Sabbath Day" (vs 7-8).

That is so true! I don't know how many times that all of us—we're all guilty of this—we make a judgment and we think we're right, **though we are wrong!** That's why we need to:

- stay close to God
- love God
- understand how to do all this judging

James 5:1: "Come now, *you* rich men, weep! **Howl over the miseries that are coming upon you!**.... [*a living Scripture today*] ...Your riches have rotted, and your garments have become moth-eaten.... [*This is headline today*] ...Your gold and your silver have been eaten away, and their corrosion will be a testimony against you, and will consume your flesh like fire. You have hoarded wealth for *the* last days. Listen! The wages of the workmen who harvested your fields, which have been withheld by you, are crying out..." (vs 1-4).

Did this not happen with Enron and Worldcom and it's going to happen to many others. What did they do? *They had lying, cheating bookkeeping!*

"...and the cries of those who reaped have entered into the ears of *the* Lord of hosts" (v 4) *In other words:*

- God knows this
- He understands it
- He knows what's happening

Verse 5: "You have lived in luxury upon the earth, and *you* have lived in self-gratification; you have nourished your hearts as in *the* day of slaughter." *Jesus didn't mince any words!*

Tie this in with Matt. 6:19-21 about serving two masters, or wealth and all that sort of thing. We've already covered that.

Verse 6: "You have condemned *and* you

have killed the righteous, *and* he does not resist you.” **Does that not label the Inquisition for what it is?**

Matthew 23:29—Jesus says: “Woe to you, scribes and Pharisees, hypocrites! For you build the sepulchers of the prophets, and adorn the tombs of the righteous; and you say, ‘If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets.’.... [always self-justification] ...So then, you are testifying against yourselves, that you are the sons of those who killed the prophets; and *as for* you, you are filling up the measure of your fathers. *You* serpents, *you* offspring of vipers, how shall you escape the judgment of Gehenna? Because of this, behold, I send to you prophets and wise *men* and scribes; and *some* of them you shall kill and crucify, and *some* of them you shall scourge in your synagogues, and *some of them* you shall persecute from city to city; so that upon you may come all *the* righteous blood poured out upon the earth, from the blood of Abel the righteous, unto the blood of Zacharias son of Barachias, whom you murdered between the temple and the altar” (vs 29-35).

That’s interesting in English, from A to Z, the full alphabet! And they did come upon that generation.

James 5:7: “Therefore, brethren, be patient until the coming of the Lord. Consider the husbandman *who* waits for the precious fruit of the earth, being patient for it, until it has received *the* former and latter rains. You also be patient. Strengthen your hearts because the coming of the Lord has drawn near” (vs 7-8).

This also shows us a very important principle, that character, which is the fruit of the Spirit We have a parable here about the fruit of the ground. You plant the seed in spring and you wait until it is grown and then you harvest it and use it. It’s the same way with character.

- You don’t have *patience* unless you have trials to overcome the lack of patience, and then you have to learn to control your temper and have patience.
- You don’t have *love* unless you have obstacles to overcome, because love needs to be applied instead of hatred.
- You don’t have *faith* just because you want to have it right away. You have to exercise it by patiently doing the will of God and trusting Him that God will fulfill His promises.
- ***God will not fulfill our demands!***
- ***A man cannot command God!***
 - ✓ Job couldn’t do it

- ✓ a Catholic priest cannot command God to come into the wafer

That’s what they claim that they do whenever they have the Eucharist! NO MAN is going to tell God what to do! That’s why James draws the analogy here.

It’s like a plant. It’s going to come *in its own time!* It’s going to come *in its own way!* You can’t rush it!

In the front of our house on each side of the steps in the front we have two wonderful lemon trees that Delores rescued from death at a nursery. They were scrawny and scraggly. You can trust anything Delores buys, whether it looks expensive or not she got it cheap, *cheap, cheap!* These two lemon trees have thrived in the soil there. They turned out to be one of the thin-skinned sweet lemons. Marvelous lemons, and every year they’re just loaded with lemons.

Right now we’re at the point that we have hardly any ripe lemons left, but there are a ‘jillion’ green lemons. You have to have patience and wait for them to be ripe. Come Sept.-Dec. it’s going to be loaded down with scrumptious, juicy wonderful lemons.

But if we went out there and pruned the tree back and cut off all the green ones—because we couldn’t wait—there would be no lemons.

This is a good example to wait, be patient until it receives “...the former and latter rains.” Then James draws the analogy:

Verse 8: “You also be patient. Strengthen your hearts because the coming of the Lord has drawn near. Do not complain against one another, brethren, so that you may not be condemned.... [Warning!]: ...Behold, *the* Judge stands at the door” (vs 8-9).

{note sermon: *God’s Judgment Cometh Soon*} *Yea! It cometh!* Sometimes very swiftly!

There was a famous antagonist of the Church—though most people thought he was a protagonist—diagnosed with pancreatic cancer, and his judgment came in two weeks. He’s now becoming part of the dust of the earth.

Verse 10: “My brethren, take the prophets who spoke in the name of *the* Lord *as* an example of endurance *in* afflictions and of steadfastness.”

Go back and read Isaiah, Jeremiah and Ezekiel, and in particularly Jeremiah and Ezekiel. Jeremiah was chosen probably as a 19-year-old lad who was also a Levite, and God said ‘Don’t worry about what people are going to say, I’m going to

make your forehead like flint!’ Go through and read what he went through. He did complain to God down into his ministry.

The princes arrested him and threw him into the dung sump, human excrement! He was down there in it. Talk about filthy, smelly and rotten, and here you are a prophet of God. At that point he was complaining ‘just a little bit’; and he was in there three days. Finally, one of the Cushites—probably one of the black servants from one of the nations of Africa—had mercy on him and took filthy rags and tied them in knots and pulled Jeremiah out.

Can you imagine the stench, the muck, the yuk of all that stuff? Today we’re not acquainted with that because we have polite toilets. Back then they didn’t have that. *So, before you begin complaining, think about that!* Have you ever been into human muck up to your shoulders? *No!*

How about Ezekiel: God said, ‘Ezekiel, I want you to go naked in the camp, and I want you lay 390 days on one side for all the sins of the house of Israel.’ *He didn’t lay there continuously for 390 days*, but he laid there every day for a specific period of time for 390 days. Then when he was done with that, God said, ‘I want you to lay on the other side for 40 days for the sins of the house of Judah.’

Read the message that he had, it was anything but ‘how to make friends and influence people’ by Dale Carnegie.

Matthew 5:11—this is hard to do: “Blessed are you when they shall reproach you...”

When you’re a friend of the world, you can’t take that, because you’ve ‘got go along and get along’; you’ve got to be friends with everybody.

“...and shall persecute you, and shall falsely say every wicked thing against you, for My sake. Rejoice and be filled with joy, for great *is* your reward in heaven; for in this same manner they persecuted the prophets who *were* before you” (vs 11-12).

That also ends up in martyrdom and we covered part of that in Matt. 23, but let’s do a little diversion here, and I want you think on this. I don’t quite have the whole answer for it, but I think it helps answer some of the questions concerning martyrdom and the inquisitions and the killing of people and whether all of those killed in the reformation are going to be in the first resurrection or not—we *don’t know!*

A lot of them just heard that you’re saved through Christ by grace, rejected the Catholic Church and died for the name of Christ. How many times have we read Rev. 17 but haven’t thought it

through.

Revelation 17:6: “And I saw the woman... [Babylon the Great epitomized by the Roman Catholic Church] ...**drunk with the blood of the saints...**”—*those who have the Spirit of God*; NOT the saints around St. Pete’s Basilica. “...the blood of the saints...” *means that the saints were martyred!*

“...**and with the blood of the martyrs of Jesus...**” (v 6). *There are two categories:*

1. the saints
2. the martyrs of Jesus

Could it be that the martyrs of Jesus are like those who just heard about Jesus and had to give up their lives. But they weren’t baptized, never received the Holy Spirit and never had a chance to grow and overcome. Is God going to forget them? *No, of course not!* But could it be that these are going to be in the second resurrection, because they’re the martyrs of Jesus, but never had an opportunity for salvation in this life, though they died for the name of Jesus? *I don’t know, just put it out there for what it’s worth!*

James 5:11: “Remember, we call those blessed who endure.... [tie that in with the Sermon on the Mount] ...You have heard of the endurance of Job, and you have seen the end result of *serving the Lord*: that the Lord is very compassionate and full of tender mercies. But above all things, my brethren, do not swear, neither *by* heaven, nor *by* the earth, nor *by* any other oath; but let your yes be yes, and *let* your no *be* no, so that you do not fall into hypocrisy” (vs 11-12).

Matthew 5:33: “Again, you have heard that it was said to those *in ancient times*, You shall not forswear yourself, but you shall perform your oaths to the Lord.’ But I say to you, do not swear at all, neither by heaven, for it is God’s Throne; nor by the earth, for it is the footstool of His feet; nor by Jerusalem, because it is *the* city of the great King. Neither shall you swear by your head, because you do not have the power to make one hair white or black. But let your word be *good*, your ‘Yes’ *be* yes and your ‘No’ *be* no; for anything that *is* added to these is from the evil one” (vs 33-37).

James 5:13: “Is anyone suffering hardship among you? Let him pray. Is anyone happy? Let him sing praise. Is anyone sick among you? Let him call for the elders of the Church, and let them pray over him after anointing him with oil in the name of the Lord. And the prayer of faith shall save the sick one, and the Lord will raise him up; and if he has committed sins, they shall be forgiven him” (vs 13-15).

Matt. 10—here we have the commission of the 12 sent out to do that very thing: to heal the sick, raise the dead and all that sort of thing.

Matthew 10:1: “And when He had called His twelve disciples, He gave them authority... [Greek: ‘exousia’] ...over unclean spirits...”

Let me add something here very important: ***You never need to worry or fret about demons***, because in the name of Christ all ministers and brethren have full authority to get rid of them! ***Ministers cast them out, and brethren—if bothered by demons—can rebuke them in the name of Christ and they must go!***

That’s very important to understand! Never be worried about demons. You hear all kinds of stories about demons, and some people are petrified of them and worry. If you are Christ’s, and if you have the Holy Spirit, you do not have to worry about them at all. If you come across occasions where they are there, then you can rebuke them and you can get rid of them. If there are cases of demon possession, then they can have hands laid on them and the demons will be cast out.

“...to cast them out, and to heal every disease and every kind of sickness” (v 1)—*and then it lists all the apostles and that’s what they did!* They went out to do that.

Matthew 21:22: “And everything that you shall ask in prayer, believing, you shall receive.” *Then you tie the other Scriptures together that add if it be the will of God!*

This is something you grow in. this is like the fruit that we talked about: you plant the seed and it’s got to grow and come to the point where it’s ripe. Part of the fruit of the Holy Spirit is faith, but in order to produce these things, ***faith must be constantly exercised!***

If you have prayers that are not answered, you come to this verse and you claim this promise. ***Not because of what you do, not because of what your righteousness is***, but because of the promise of God! Then also do this: Help God to give you the understanding on how He answers that prayer. ***His will is not your will!*** That’s all tied in together.

James 5:15: “And the prayer of faith shall save the sick one...” *The prayer of faith is given by the elders*, because it says to ‘call for the elders of the Church’ (v 14). Everyone has to have faith in it: the elder and the one who is being prayed for and requesting the anointing. It works together hand-in-hand.

“...and the Lord will raise him up; and if he

has committed sins, they shall be forgiven him” (v 15).

Matt. 7—here is the whole principle of asking, praying, all of this altogether. This is a promise. You can take this on your knees before God and read these verses and claim the promise and say:

God, help me to understand, help me to realize. You have given this promise and it’s not because of my righteousness, not because of my goodness, but because of Your will, Your grace and Your mercy!

That’s how you approach God!

Matthew 7:7: “**Ask**, and it shall be given to you. **Seek**, and you shall find. **Knock**, and it shall be opened to you.”

- ask and keep on asking
- seek and keep on seeking—never giving up
- knock and keep on knocking

You’re persistent and keep at it!

Verse 8: “For everyone who asks receives, and the one who seeks finds, and to the one who knocks it shall be opened.”

To show you how much God is interested in giving these things to you; v 9: “Or what man is there of you who, if his son shall ask *for* bread, will give him a stone? And if he shall ask *for* a fish, will give him a serpent? Therefore, if you, being evil, know *how* to give good gifts to your children, how much more shall your Father Who *is* in heaven give good things to those who ask Him?” (vs 9-11).

This is tied up, and why it’s so important that we understand about James and Matthew. This helps us understand that James had to be written early, because we can show very clearly that it was written by 42^{A.D.} What this also does is show that Matthew had to be written much earlier, because all of these are so integrated into James’ thinking that it just comes out and is saturated with Matthew.

This is also important from this point of view: James did not believe that Jesus was the Messiah until after the resurrection. Then Jesus appeared to him personally, as Paul notes in 1-Cor. 15. After that time it was a well known fact that Jesus appeared to James. That occurred during the 40 days that Jesus appeared to the disciples. Why? *Because on the 40th day, after Jesus ascended and the disciples came back to Jerusalem, Mary and the brothers of Jesus were there with the 120*, meaning that James was there. This all adds so much more understanding and information to the book of Matthew and the timing of James.

James 5:16: “Confess *your* faults to one another...” *That is if you offend one another*; this is **not sensitivity training** where you sit around and you all talk about the worst evil things and your faults to one another, so that you can kind of commiserate with one another.

This means that if you commit a fault toward one of the brethren you confess your fault, repent and go on.

“...and pray for one another, that you may be healed. *The supplication of a righteous man prevails much, being effective. Elijah was a man of emotions like ours, and he prayed earnestly that it would not rain, and it did not rain upon the earth for three years and six months*” (vs 16-17). *You can go back and read how Ahab and Jezebel were after him and so forth.*

Verse 18: “And again he prayed, and the heaven gave rain, and caused the earth to sprout its fruit.”

He prayed seven times and was up on the hill and told his servant, after he prayed the first time, ‘Is rain coming?’ *No!* After the seventh time, he said, ‘Is rain coming?’ *Yes! There’s a little cloud on the horizon, run!*

Notice how much James talks about prayer in here. That really struck me! Here we have Jesus’ instruction for praying.

Matthew 6:7: “And when you pray, do not use vain repetitions...” *You are to ask and keep on asking till you receive. **That is not a vain repetition!***

“...as the heathen do...” (v 7)—*is much like ‘Hail Mary...!’ and go on like that for 15 minutes!* What have you accomplished? **Nothing! Don’t do that!** I don’t know what the Muslim, Hindu or Buddhist equivalent is, but they all do it.

“...for they think that by multiplying their words they shall be heard” (v 7).

The Tibetans, because they get tired of speaking, have prayer wheels, so they just turn them and they have a prayer written on it. It’s supposed to send the prayer up to heaven.

That’s why Tibet is one of the best places in the world to be, it has the most fertile and wonderful land, most even in temperate climate possible—and **I’m being very sarcastic!** It has a terrible climate, the highest place on earth! It’s just the opposite.

Verse 8: “Now then, do not be like them; for your Father knows what things you have need of before you ask Him”—**but He wants you to ask!**

In Eph. 3 it says that He is able to do abundantly, exceedingly above all that we ask or

think! So, you have to put it all together. Of course, the greatest prayer to be answered is at the resurrection. *Think on that!*^

Prayer is not a gimmick to get physical things in this life! God will bless you with sufficient. If He blesses above and beyond that, be thankful and grateful for it.

Verse 9: “Therefore, you are to pray after this manner: “Our Father, Who *is* in heaven, **hallowed** be Your name... [sanctified or Holy] ...Your Kingdom come...” (vs 9-10).

The Kingdom has come into your life today inasmuch as that you have submitted to the rule of God in your life, but the Kingdom of God is coming!

“...Your will be done on earth, as *it is* in heaven” (v 10)—*that’s perfect!*

Regardless of what men do they can do nothing contrary to the Truth of God that is going to change the Truth of God. What do I mean by this? *If you obey God you’re doing the will of God!* If you disobey God and have the penalty of sin, the penalty for your sin is the will of God, so you cannot go against the Truth of God anyway. It’s going to be enacted always:

- whether for good or bad
- whether for blessing or cursing

Always! But God has given free choice for us to choose! His will is being done even though the world is not going God’s way.

- Is it fulfilling prophecy? *Yes!*
- Is that the will of God? *Yes!*
- Is it going to come to an end when Christ returns? *Yes!*

Verse 11: “Give us this day our daily bread.” *He doesn’t provide for us a retirement for a hundred thousand years!*

Verse 12: “And forgive us our debts, as we also forgive our debtors; and lead us not into temptation, but rescue us from the evil one. For Yours is the Kingdom and the power and the glory forever. Amen” (vs 12-13).

There we have all the things that we have concerning the things of James in Matthew.

James 5:19: “Brethren, if anyone among you strays from the Truth, and someone brings him back, let him know that he who brings back a sinner from *the* error of his way shall save a soul from death, and shall cover a multitude of sins” (vs 19-20).

Almost all epistles or books of the New Testament end in ‘Amen’ with the exception of

James, Acts and 3-John. Why? *We don't know!* We can speculate on that, but all the speculation has never been satisfactory.

FRC:bo
Transcribed: 6/2/20

Scriptures from *The Holy Bible in Its Original Order, A Faithful Version*

Scriptural References:

- 1) Acts 6:1-4
- 2) Luke 1:1-4
- 3) Acts 12:17
- 4) Mark 13:10
- 5) James 4:1-4
- 6) Matthew 6:19-24
- 7) James 4:5
- 8) Proverbs 14:12
- 9) Psalm 39:5
- 10) Jeremiah 17:9
- 11) James 4:6
- 12) Matthew 23:4-12
- 13) James 4:7-8
- 14) Matthew 16:15-17, 21-26
- 15) James 4:8-9, 11-17
- 16) Matthew 12:1-8
- 17) James 5:1-6
- 18) Matthew 23:29-35
- 19) James 5:7-10
- 20) Matthew 5:11-12
- 21) Revelation 17:6
- 22) James 5:11-12
- 23) Matthew 5:33-37
- 24) James 5:13-15
- 25) Matthew 10:1
- 26) Matthew 21:22
- 27) James 5:15
- 28) Matthew 7:7-11
- 29) James 5:16-18
- 30) Matthew 6:7-13
- 31) James 5:19-20

Scriptures referenced, not quoted:

- Exodus 24
- Acts 6:9-31, 41
- Acts 9:42-43
- Ecclesiastes 2; 3
- Matthew 3
- 1 Corinthians 15
- Ephesians 3

Also referenced:

- Appendix E: When Was Jesus Christ Born?
(*The Holy Bible in Its Original Order*)
- Book: *The Search for the 12 Apostles* by William Steuart McBirnie
- Sermon Series: *Epistle of James*
- Sermon: *God's Judgment Cometh Soon*

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