



James Chapter 1 The Brother Of Yahshua (Jesus) Speaks

Before we jump into the first chapter of the book of James I think it's important that we understand that we will soon see that James always kept the law of our Father in Heaven... and James didn't only keep the law himself... but he also taught the law that his brother Yahshua Jesus told us that he did not come to destroy or abolish in Matthew 5:17.

What we'll see through the writings of James as well as the judgments that James made in the book of Acts... that James clearly and unequivocally sets himself apart from most of today's modern day denominational charters of men and their so called early church fathers, Bible commentators, and PHD holding doctors.

The book of James is most often thought to be the first epistle of the New Testament. James... was the half brother of our Messiah, and he was also the head of the Jerusalem Council. And so James had a lot of authority among the Apostles... and we even see Paul bringing his discrepancies to James and the Jerusalem Council in Acts chapter 15 when a sect of the Jews began telling Paul's new uncircumcised converts that being circumcised is what saved them.

Much of today's modern day Christian denominational charters of men still misunderstand the verdict that James clearly gave in Acts chapter 15 and the events that unfolded during that argument between Paul and the circumcision group... and so before we move into the writings of the Apostle James... I think that it's important that we first go back and look at that argument between Paul and the circumcision group so that we can better understand the true judgment that James proclaimed concerning circumcision, because this particular judgment that James gave... will help us to understand the true convictions that James had and what he did and did not stand for.

Many modern day Christians will proudly proclaim that James judgment was against circumcision. And they will carry on trying to proclaim to us that all of Gods laws are all nailed to some tree somewhere because that's what someone else spoon fed them that someone else had spoon fed them by someone else who had spoon fed them. But if we take the time to sit down and ask for the discernment to understand the scripture, and if we read it for ourselves... we find that the judgment of James was not against the practice of circumcision... but for it.

The only reason that today's modern day Christianity preaches and teaches that James judgment

was against circumcision is because they believe that James judgment must fall in line with their idea that all of Gods laws are all nailed to the cross which has no scriptural foundation either if we read the text for ourselves.

So before we jump into the writings of the Apostle James... lets turn back to Acts chapter 15, and lets read about the judgment that James himself proclaimed concerning the Law abiding act of circumcision for the Gentiles, and let's see if we can get a better picture of exactly who James was and what he stood for.

And so before we get started on the book of James and his personal writings... I'd like us to read through Acts chapter 15 and the first four sentences of Acts chapter 16 so that we can get a clear picture concerning the Judgment of James concerning the lawful act of circumcision for the Gentiles. Lets turn to Acts 15:1 through Acts 16:4:

Act 15:1 But some men came down from Judea and were teaching the brothers, "Unless you are circumcised according to the custom of Moses, you cannot be saved."

Act 15:2 And after Paul and Barnabas had no small dissension and debate with them, Paul and Barnabas and some of the others were appointed to go up to Jerusalem to the apostles and the elders about this question.

Act 15:3 So, being sent on their way by the church, they passed through both Phoenicia and Samaria, describing in detail the conversion of the Gentiles, and brought great joy to all the brothers.

Act 15:4 When they came to Jerusalem, they were welcomed by the church and the apostles and the elders, and they declared all that God had done with them.

Act 15:5 But some believers who belonged to the party of the Pharisees rose up and said, "It is necessary to circumcise them and to order them to keep the law of Moses."

Act 15:6 The apostles and the elders were gathered together to consider this matter.

Act 15:7 And after there had been much debate, Peter stood up and said to them, "Brothers, you know that in the early days God made a choice among you, that by my mouth the Gentiles should hear the word of the gospel and believe.

Act 15:8 And God, who knows the heart, bore witness to them, by giving them the Holy Spirit just as he did to us,

Act 15:9 and he made no distinction between us and them, having cleansed their hearts by faith.

Act 15:10 Now, therefore, why are you putting God to the test by placing a yoke on the neck of the disciples that neither our fathers nor we have been able to bear?

Act 15:11 But we believe that we will be saved through the grace of the Lord Jesus, just as they will."

Act 15:12 And all the assembly fell silent, and they listened to Barnabas and Paul as they related what signs and wonders God had done through them among the Gentiles.

Act 15:13 After they finished speaking, James replied, "Brothers, listen to me.

Act 15:14 Simeon has related how God first visited the Gentiles, to take from them a people for

his name.

Act 15:15 *And with this the words of the prophets agree, just as it is written,*

Act 15:16 *"After this I will return, and I will rebuild the tent of David that has fallen; I will rebuild its ruins, and I will restore it,*

Act 15:17 *that the remnant of mankind may seek the Lord, and all the Gentiles who are called by my name, says the Lord, who makes these things*

Act 15:18 *known from of old.'*

Act 15:19 *Therefore my judgment is that we should not trouble those of the Gentiles who turn to God,*

Act 15:20 *but should write to them to abstain from the things polluted by idols, and from sexual immorality, and from what has been strangled, and from blood.*

Act 15:21 *For from ancient generations Moses has had in every city those who proclaim him, for he is read every Sabbath in the synagogues."*

Act 15:22 *Then it seemed good to the apostles and the elders, with the whole church, to choose men from among them and send them to Antioch with Paul and Barnabas. They sent Judas called Barsabbas, and Silas, leading men among the brothers,*

Act 15:23 *with the following letter: "The brothers, both the apostles and the elders, to the brothers who are of the Gentiles in Antioch and Syria and Cilicia, greetings.*

Act 15:24 *Since we have heard that some persons have gone out from us and troubled you with words, unsettling your minds, although we gave them no instructions,*

Act 15:25 *it has seemed good to us, having come to one accord, to choose men and send them to you with our beloved Barnabas and Paul,*

Act 15:26 *men who have risked their lives for the name of our Lord Jesus Christ.*

Act 15:27 *We have therefore sent Judas and Silas, who themselves will tell you the same things by word of mouth.*

Act 15:28 *For it has seemed good to the Holy Spirit and to us to lay on you no greater burden than these requirements:*

Act 15:29 *that you abstain from what has been sacrificed to idols, and from blood, and from what has been strangled, and from sexual immorality. If you keep yourselves from these, you will do well. Farewell."*

Act 15:30 *So when they were sent off, they went down to Antioch, and having gathered the congregation together, they delivered the letter.*

Act 15:31 *And when they had read it, they rejoiced because of its encouragement.*

Act 15:32 *And Judas and Silas, who were themselves prophets, encouraged and strengthened the brothers with many words.*

Act 15:33 *And after they had spent some time, they were sent off in peace by the brothers to those who had sent them.*

Act 15:35 *But Paul and Barnabas remained in Antioch, teaching and preaching the word of the Lord, with many others also.*

Act 15:36 *And after some days Paul said to Barnabas, "Let us return and visit the brothers in every city where we proclaimed the word of the Lord, and see how they are."*

Act 15:37 *Now Barnabas wanted to take with them John called Mark.*

Act 15:38 But Paul thought best not to take with them one who had withdrawn from them in Pamphylia and had not gone with them to the work.

Act 15:39 And there arose a sharp disagreement, so that they separated from each other.

Barnabas took Mark with him and sailed away to Cyprus,

Act 15:40 but Paul chose Silas and departed, having been commended by the brothers to the grace of the Lord.

Act 15:41 And he went through Syria and Cilicia, strengthening the churches.

Act 16:1 Paul came also to Derbe and to Lystra. A disciple was there, named Timothy, the son of a Jewish woman who was a believer, but his father was a Greek.

Act 16:2 He was well spoken of by the brothers at Lystra and Iconium.

Act 16:3 Paul wanted Timothy to accompany him, and he took him and circumcised him because of the Jews who were in those places, for they all knew that his father was a Greek.

Act 16:4 As they went on their way through the cities, they delivered to them for observance the decisions that had been reached by the apostles and elders who were in Jerusalem.

Now... there is a lot of information here to sift through if we're going to get the proper understanding of exactly what James decree was concerning the lawful act of circumcision for the Gentiles... so lets start with the fact that there was a group of Jews that were trying to teach Paul's new converts... that they could not be saved unless they were circumcised... in other words... they were teaching that the act of circumcision is what saved them. Lets re-read verses 1 and 2 so that we can get a clear and concise understanding of what the argument was about because this is what Acts chapter 15 is all about Acts 15:1-2:

Act 15:1 But some men came down from Judea and were teaching the brothers, "Unless you are circumcised according to the custom of Moses, you cannot be saved."

Act 15:2 And after Paul and Barnabas had no small dissension and debate with them, Paul and Barnabas and some of the others were appointed to go up to Jerusalem to the apostles and the elders about this question.

So clearly we can see, know, and understand what Acts chapter 15 is all about. These first two verses clearly set up the context for Acts chapter 15. It's all about the lawful act of "Circumcision" for the Gentiles.. it's not about anything else. The question is not whether the act of circumcision is lawful for the Gentiles or not... and I want to make that very very clear. Whether or not the act of circumcision for the Gentiles is lawful or not is not in question. What is in question... is whether or not someone is saved by circumcision or not. The law of our Father in Heaven clearly states that a Gentile man can not even partake of the Passover or Gods feast days with out being circumcised. And yes... I said "A gentile man".

Most modern day Christians find it shocking when you tell them that a Gentile in the old Testament could keep the Passover if he was circumcised because most of today's modern day Christians think that the Gentiles only started being grafted into the House of Israel after Jesus died on the cross... but this is far from true my friends. What we modern day Christians need to

know and understand is that the Gentiles were always commanded to be circumcised clear back in the book of Exodus. The commandment for a Gentile to be circumcised was handed down long before James had to make this Judgment in Acts chapter 15. So before we hear James judgment on whether or not a Gentile should or should not be circumcised... lets go hear what our Father in Heaven had to say about the matter. Lets turn to Exodus 12:48-49:

Exo 12:48 If a stranger shall sojourn with you and would keep the Passover to the LORD, let all his males be circumcised. Then he may come near and keep it; he shall be as a native of the land. But no uncircumcised person shall eat of it.

Exo 12:49 There shall be one law for the native and for the stranger who sojourns among you."

So we can clearly see that our Fathers law... handed down by our Father in Heaven... commanded that any Gentile... (any stranger)... who was traveling with the Israelite's... had to be circumcised before they could partake of his Passover. Do we understand that Biblical fact so far? And just to re-confirm this Biblical fact... lets turn to Numbers 15:14-16:

Num 15:14 And if a stranger is sojourning with you, or anyone is living permanently among you, and he wishes to offer a food offering, with a pleasing aroma to the LORD, he shall do as you do.

Num 15:15 For the assembly, there shall be one statute for you and for the stranger who sojourns with you, a statute forever throughout your generations. You and the sojourner shall be alike before the LORD.

Num 15:16 One law and one rule shall be for you and for the stranger who sojourns with you."

Now... if you want to argue over whether or not a Gentile is commanded to be circumcised or not according to our Father in Heaven... you need to go argue that biblical fact with our Father in Heaven... not me. Unless we're ready to start tearing pages out of the Bible and throwing them away... we need to come to grips with the biblical fact... that Gentiles were number one... always commanded to be circumcised just like any other Israelite... and number two... that our Father was already grafting the Gentiles of the world into the house of Israel long before James or Paul were ever even born. What are we told in Exodus 12:48?... and I quote... "*He shall be as a native of the land.*" And what are we told in Numbers 15:15 and 16?... and once again I quote... "*For the assembly, there shall be one statute for you and for the stranger who sojourns with you, a statute forever throughout your generations. You and the sojourner shall be alike before the LORD. One law and one rule shall be for you and for the stranger who sojourns with you.*".

Do we have that clear so far? Once again my friends... you can't read the back half of any book with out reading the first half... and I don't care what book it is my friends... we should be smart enough to know that we can not sit down and read the back half of any book and think we know what the book was all about with out reading the first half of the book... and the Bible is no exception to that rule.... no matter what they... might want you to believe.

So now that we know that our Father in Heaven always commanded the Gentiles to be circumcised... and that this was nothing new... lets now turn back to Acts chapter 15 and let's see if we can better understand James judgment concerning circumcision... and lets start with James actual judgment... which starts in Acts 15:19:

Act 15:19 Therefore my judgment is that we should not trouble those of the Gentiles who turn to God,

Act 15:20 but should write to them to abstain from the things polluted by idols, and from sexual immorality, and from what has been strangled, and from blood.

Act 15:21 For from ancient generations Moses has had in every city those who proclaim him, for he is read every Sabbath in the synagogues."

Now... every time I hear a modern day denominational preacher preach from one of today's pulpits all I ever hear is Acts 15:19 and 20... but they somehow almost always love to leave out verse 21. Why do you suppose that is?

James gives the new converts four things that they must do right away... and what are they? They are to abstain from things polluted by idols... and to abstain from sexual immorality... and to abstain from what has been strangled... and to abstain from blood. Now... stop right here for just a moment.

Where did James get these four commandments from? And I want us to think about that for just a moment. Where did James get these four commandments that he just commanded the new converts to obey? He got them from the Law did he not? James got these four commandments about abstaining from things polluted by idols and sexual immorality, and things that have been strangled, and from blood... directly from the Law of God did he not? These are all things that were commanded by our Father in Heaven through his law given to Moses were they not? James did not just make up these four commandments on his own did he?

And so James tells the brothers and the Jerusalem council... who already knew that God had commanded the Gentiles to be circumcised clear back in the book of Exodus... to start by telling the new converts to do these four easier commandments first... and then what does James say in verse 21?... lets read it Acts 15:21:

Act 15:21 For from ancient generations Moses has had in every city those who proclaim him, for he is read every Sabbath in the synagogues."

So what is James telling them? James is telling them instead of giving these new converts the most difficult commandment first... lets give them some easier commandments to do first... then... they will hear the law of Moses being read in the synagogues every Sabbath and they'll be moved to be circumcised as their faith grows and they see how important it is to keep the

Fathers commandments.

James at no point in time... ever tells anyone not to be circumcised, or that they don't have to be circumcised, or that they should not be circumcised anywhere in any scripture ever found anywhere in our Bibles. He simply allows them to be moved to circumcision on their own as their faith grows. James knows that the act of circumcision does not save anyone by itself... but at the same time James also knows that the love of God is that we keep his commandments and that his commandments are not burdensome to those of us who love him... and if you don't already know that I would once again point you to 1st John 5:3.

So contrary to popular belief... James never tells anyone not to be circumcised... and in fact if we read acts chapter 21 we can find even more evidence of the fact that James knew full well the importance of circumcision when he instructs Paul to take four men to the Temple and to pay for their expenses so that they can shave their heads and keep the law concerning the Nazirite vow that they took. Lets turn to Acts chapter 21:18-24:

Act 21:18 On the following day Paul went in with us to James, and all the elders were present.

Act 21:19 After greeting them, he related one by one the things that God had done among the Gentiles through his ministry.

Act 21:20 And when they heard it, they glorified God. And they said to him, "You see, brother, how many thousands there are among the Jews of those who have believed. They are all zealous for the law,

Act 21:21 and they have been told about you that you teach all the Jews who are among the Gentiles to forsake Moses, telling them not to circumcise their children or walk according to our customs.

Act 21:22 What then is to be done? They will certainly hear that you have come.

Act 21:23 Do therefore what we tell you. We have four men who are under a vow;

Act 21:24 take these men and purify yourself along with them and pay their expenses, so that they may shave their heads. Thus all will know that there is nothing in what they have been told about you, but that you yourself also live in observance of the law.

James once again is concerned about how the people are receiving Paul's message, and James is concerned with the fact that some of the Jews think that Paul is telling them to forsake Moses and not to circumcise their children or walk according to their customs... so James says "What then is to be done?" And so James tells Paul to take these four men to the Temple and pay their expenses so that they may shave their heads, and listen to what James says in verse 24... "Thus all will know that there is nothing in what they have been told about you, but that you yourself also live in observance of the law." So once again we have clear and concise confirmation that even Paul himself always lived in observance of the law... and this was after the death, burial, and resurrection of our Messiah my friends... not before. So once again we have confirmation that James knew full well how important circumcision was not just for the Gentile as we saw back in Exodus 12:48 and 49 and Numbers 15:14 through 16... but also for the Christian Jew as

well.

Once again we must remember that our own Messiah told us that he did not come to abolish the law of his Father or the Prophets in Matthew 5:17-20:

Mat 5:17 "Do not think that I have come to abolish the Law or the Prophets; I have not come to abolish them but to fulfill them.

Mat 5:18 For truly, I say to you, until heaven and earth pass away, not an iota, not a dot, will pass from the Law until all is accomplished.

Mat 5:19 Therefore whoever relaxes one of the least of these commandments and teaches others to do the same will be called least in the kingdom of heaven, but whoever does them and teaches them will be called great in the kingdom of heaven.

Mat 5:20 For I tell you, unless your righteousness exceeds that of the scribes and Pharisees, you will never enter the kingdom of heaven.

Once again my friends it all hinges on the teachings of our Messiah's red letter words. The Apostles never taught anything different than what their Messiah had already taught. Our Messiah tells us very clearly with out stutter... that he did not come to abolish the law or the Prophets... he came to do them and to be an example to us... how to also fulfill them, and he tells us very clearly that not the crossing of a "T" or the dotting of an "i" is going to pass from his Fathers law until Heaven and Earth Pass away and all things are accomplished. When does Heaven and earth pass away... and when are all things accomplished my friends? Revelation 21:1-4:

Rev 21:1 Then I saw a new heaven and a new earth, for the first heaven and the first earth had passed away, and the sea was no more.

Rev 21:2 And I saw the holy city, new Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband.

Rev 21:3 And I heard a loud voice from the throne saying, "Behold, the dwelling place of God is with man. He will dwell with them, and they will be his people, and God himself will be with them as their God.

Rev 21:4 He will wipe away every tear from their eyes, and death shall be no more, neither shall there be mourning, nor crying, nor pain anymore, for the former things have passed away."

So according to our Messiah... not the crossing of a "t" or the dotting of an "i" is going to pass from his fathers law until this happens in Revelation chapter 21... and I can assure you my friends... this has not happened and all things have not been accomplished as of yet... and James was well aware of this when he made his judgment about circumcision in Acts chapter 15.

So getting back to Acts chapter 15 what happens next? What happens next is that Paul and the Apostles are now tasked with going out to all of the churches and delivering this letter

concerning James judgment about circumcision... lets read Acts 15:22-23:

Act 15:22 Then it seemed good to the apostles and the elders, with the whole church, to choose men from among them and send them to Antioch with Paul and Barnabas. They sent Judas called Barsabbas, and Silas, leading men among the brothers,

Act 15:23 with the following letter:

So what are they doing now? They're going out the the churches to deliver this letter concerning James judgment on circumcision... and what does the letter say? Lets re-read Acts 15:23-29:

Act 15:23 with the following letter: "The brothers, both the apostles and the elders, to the brothers who are of the Gentiles in Antioch and Syria and Cilicia, greetings.

Act 15:24 Since we have heard that some persons have gone out from us and troubled you with words, unsettling your minds, although we gave them no instructions,

Act 15:25 it has seemed good to us, having come to one accord, to choose men and send them to you with our beloved Barnabas and Paul,

Act 15:26 men who have risked their lives for the name of our Lord Jesus Christ.

Act 15:27 We have therefore sent Judas and Silas, who themselves will tell you the same things by word of mouth.

Act 15:28 For it has seemed good to the Holy Spirit and to us to lay on you no greater burden than these requirements:

Act 15:29 that you abstain from what has been sacrificed to idols, and from blood, and from what has been strangled, and from sexual immorality. If you keep yourselves from these, you will do well. Farewell."

So we see Paul and the brothers going out to deliver this letter concerning James judgment about circumcision... instructing the new converts to begin by keeping these four easier commandments which come directly from the Law so that they can come into the synagogues and worship with them because just as James stated earlier in verse 21 he knows that "from ancient generations Moses has had in every city those who proclaim him, for he is read every Sabbath in the synagogues." So James knows that they'll hear the law of Moses being read in the Synagogues every Sabbath and he knows that these new converts will then understand the importance of circumcision and that they will be moved to do it by the Ruach Hakodesh of God when the Spirit moves them.

There's nothing different between baptism and circumcision my friends. People don't always get baptized the first day they hear the Gospel Message. Some take days, weeks, months or even years before they ever actually come to the water to be baptized. And circumcision doesn't save us any more than baptism saves us... but we are commanded to be both circumcised and baptized by our Messiah who always lived in accordance with this Fathers law.

Now to get even more confirmation on this understanding all we have to do is turn to the first

few sentences of Acts 16:1-4:

Act 16:1 Paul came also to Derbe and to Lystra. A disciple was there, named Timothy, the son of a Jewish woman who was a believer, but his father was a Greek.

Act 16:2 He was well spoken of by the brothers at Lystra and Iconium.

Act 16:3 Paul wanted Timothy to accompany him, and he took him and circumcised him because of the Jews who were in those places, for they all knew that his father was a Greek.

Act 16:4 As they went on their way through the cities, they delivered to them for observance the decisions that had been reached by the apostles and elders who were in Jerusalem.

So Paul takes Timothy and circumcises him himself... why? Why would Paul circumcise Timothy while delivering a letter that says that you don't have to be circumcised? That makes absolutely no sense at all does it... but you see that's what they'll teach and preach my friends. And they will try to tell you that the only reason that Paul circumcised Timothy was because they were trying to trick those nasty Jews... but where is it written to trick the Jews into believing in the Messiah? Where is it written that we are to trick anyone into believing in the Messiah? Where does Yahshua Jesus teach us to trick people into accepting his Gospel Message? My friends if you have to trick someone into believing in the Gospel of God's only begotten Son... then you don't have the Gospel of Gods only begotten Son, and those who you have tricked into believing... don't have it either!

And some will preach the lie that only the Jews had to keep the law but the Gentiles don't... but again I ask you where is that written in your Bible? Because that's not what my Bible says in any way, shape or form! Numbers 15:14-16:

Num 15:14 And if a stranger is sojourning with you, or anyone is living permanently among you, and he wishes to offer a food offering, with a pleasing aroma to the LORD, he shall do as you do.

Num 15:15 For the assembly, there shall be one statute for you and for the stranger who sojourns with you, a statute forever throughout your generations. You and the sojourner shall be alike before the LORD.

Num 15:16 One law and one rule shall be for you and for the stranger who sojourns with you."

Is God a liar? Is God not to be trusted? Was God having a little too much wine that day? Because my Father in Heaven says and I quote: "*For the assembly, there shall be one statute for the Israelite and for the Gentile who travels with you, a statute forever throughout your generations.*" So when God says and I quote "forever throughout your generations" he was only kidding? When God said "forever throughout your generations" he had no idea that he was going to send his Son to erase all of his laws? Now we've got to remember we're talking about the same God who prophesied about his Son in Genesis 3:15 and 2nd Samuel 7:14, Psalm 2:7, Isaiah 7:14, and again in Isaiah 9:6 through 7, and Micha 5:1-3... we're talking about a God who had the Israelite's put the blood of the lamb above their doorposts signifying the blood of the Passover lamb who would be his only begotten Son who is our Passover lamb according to 1st

Corinthians 5:7. These blasphemous wolves in sheep's clothing are going to try and tell us that when God said "A Statute forever throughout your generations" he had no idea that he was going to send his son to erase his law and nail it to a cross? Really? My friends I say... let God be true... and every man a liar!

If my Father in Heaven says that "*For the assembly, there shall be one statute for the Israelite and for the Gentile who travels with you, a statute forever throughout your generations.*"... then I'm going with him... and you wolves in sheep's clothing can keep your man made, man created, man fabricated "Early church fathers" doctrine to yourselves. Because your man made, man created, man fabricated early church fathers doctrine isn't going to save you from yourselves.

Paul circumcised Timothy because they were delivering a letter that was for circumcision not against it. The Judgment of James simply allowed the new converts to come to the knowledge of the truth through the reading of Moses who was read every Sabbath in the synagogues in their own time, and through the reading of the scripture and the discernment of the Holy Spirit the way all mens hearts are changed. James and Paul both knew that if you went around telling all the Gentiles that they had to be circumcised in order to be saved right off the bat, no one would want to be saved. Once again circumcision does not save us any more than baptism saves us... but this does not negate our obligation to love our Father and his only begotten Son the way that the scriptures tell us to in 1st John 5:3. And the idea that Timothy would have allowed Paul to circumcise him just to trick the Jews is preposterous and laughable on it's face. No man in his right mind is going to go through all that pain and suffering just to trick somebody my friends... lets be real... and once again... lets re-read Numbers 15:15 and 16:

Num 15:15 For the assembly, there shall be one statute for you and for the stranger who sojourns with you, a statute forever throughout your generations. You and the sojourner shall be alike before the LORD.

Num 15:16 One law and one rule shall be for you and for the stranger who sojourns with you."

James... who was the brother of Yahshua Hamashiach, Jesus the Messiah would have never taught against what his brother taught my friends... and as we read his letter to the lost sheep of the house of Israel.. we'll clearly see just how deeply James loved the perfect law of his Father in heaven... and so with that now firmly under our belts... lets read James chapter 1:

Jas 1:1 James, a servant of God and of the Lord Jesus Christ, To the twelve tribes in the Dispersion: Greetings.

Jas 1:2 Count it all joy, my brothers, when you meet trials of various kinds,

Jas 1:3 for you know that the testing of your faith produces steadfastness.

Jas 1:4 And let steadfastness have its full effect, that you may be perfect and complete, lacking in nothing.

Jas 1:5 If any of you lacks wisdom, let him ask God, who gives generously to all without

reproach, and it will be given him.

Jas 1:6 But let him ask in faith, with no doubting, for the one who doubts is like a wave of the sea that is driven and tossed by the wind.

Jas 1:7 For that person must not suppose that he will receive anything from the Lord;

Jas 1:8 he is a double-minded man, unstable in all his ways.

Jas 1:9 Let the lowly brother boast in his exaltation,

Jas 1:10 and the rich in his humiliation, because like a flower of the grass he will pass away.

Jas 1:11 For the sun rises with its scorching heat and withers the grass; its flower falls, and its beauty perishes. So also will the rich man fade away in the midst of his pursuits.

Jas 1:12 Blessed is the man who remains steadfast under trial, for when he has stood the test he will receive the crown of life, which God has promised to those who love him.

Jas 1:13 Let no one say when he is tempted, "I am being tempted by God," for God cannot be tempted with evil, and he himself tempts no one.

Jas 1:14 But each person is tempted when he is lured and enticed by his own desire.

Jas 1:15 Then desire when it has conceived gives birth to sin, and sin when it is fully grown brings forth death.

Jas 1:16 Do not be deceived, my beloved brothers.

Jas 1:17 Every good gift and every perfect gift is from above, coming down from the Father of lights with whom there is no variation or shadow due to change.

Jas 1:18 Of his own will he brought us forth by the word of truth, that we should be a kind of firstfruits of his creatures.

Jas 1:19 Know this, my beloved brothers: let every person be quick to hear, slow to speak, slow to anger;

Jas 1:20 for the anger of man does not produce the righteousness of God.

Jas 1:21 Therefore put away all filthiness and rampant wickedness and receive with meekness the implanted word, which is able to save your souls.

Jas 1:22 But be doers of the word, and not hearers only, deceiving yourselves.

Jas 1:23 For if anyone is a hearer of the word and not a doer, he is like a man who looks intently at his natural face in a mirror.

Jas 1:24 For he looks at himself and goes away and at once forgets what he was like.

Jas 1:25 But the one who looks into the perfect law, the law of liberty, and perseveres, being no hearer who forgets but a doer who acts, he will be blessed in his doing.

Jas 1:26 If anyone thinks he is religious and does not bridle his tongue but deceives his heart, this person's religion is worthless.

Jas 1:27 Religion that is pure and undefiled before God, the Father, is this: to visit orphans and widows in their affliction, and to keep oneself unstained from the world.

James says that if anyone lacks wisdom let him go ask his Pastor... is that what it says? If anyone lacks wisdom let him go ask his Bishop... is that what it says?... if anyone lacks wisdom let him go ask his Pope... is that what it says?... no James says if anyone lacks wisdom let him go ask God! How many times do we want to go ask someone else for wisdom other than our Father in Heaven? When we want answers where do we turn? Now not that it's bad to turn to a

brother who is well studied... but when we do turn to someone who is supposed to be well studied do we then test what that brother has given us?... or do we just take it for granted that he knows what he's talking about?

You see it's easier to just take it for granted that he just knows what he's talking about because then we don't have to do any studying of our own... and that makes it easier on us doesn't it? But that's not what James says. James says go ask God. If you think you know something... go ask God. Paul tells us in the book of Ephesians chapter 4 that God gives prophets, and evangelists, and shepherds and teachers, to equip the saints for the work of ministry, but he also says that truth comes from Ruach Hakodesh of God... the Holy Spirit... so if that man does not have the Ruach Hakodesh of God... then that man does not have the truth. 1st John 2:4 tells us that if a man says he knows God but does not keep his commandments... then he is a liar and the truth is not in him... so once again my friends... we need to watch... and we need to study to show ourselves approved so that we can rightly divide the word of truth for ourselves through the discernment given to us through the Ruach Hakodesh of our Father... and not just because some man tells it to us.. but because we've read it and understood it for ourselves.

Jas 1:12 says *“Blessed is the man who remains steadfast under trial, for **when he has stood the test** he will receive the crown of life, which God has promised to those who love him.”* So once again according to James it is the one who endures to the end who will be saved just like his brother told us in Matthew chapter 24 verse 13. James says and I quote... *“when he has stood the test... he will then... receive the crown of life, which God has promised to those who love him.”*... not he who says a 60 second prayer down at the front of the church with their favorite Pastor. Once again... a huge difference from what we've been taught in our modern day denominational houses of hopelessness.

And I want us to also notice what James tells us in verse 15... he says and I quote... *“**and sin when it is fully grown brings forth death.**”* So in other words even though we have the hope of salvation... there is no such thing as “once saved always saved” my friends. For if we go on sinning deliberately after receiving the knowledge of the truth, there no longer remains a sacrifice for sins, but a fearful expectation of judgment, and a fury of fire that will consume the adversaries. And if you don't already know that, and you're still trapped in the chains of a once saved always saved doctrine of demons you need to go read the book of Hebrews... and you can find that study at our website at HolyImpactMinistries.com in our “Bible Studies Night Live” section. That teaching on the book of Hebrews along with all of the downloadable PDF files are completely free for the taking... all it costs is the time to sit down and to watch the video teachings and to download the PDF files... it costs you nothing but time.

So once again we see that James not only fully understands the law but also fully preaches the law as well. And what about verses 22 through 25? Speaking of the law of our Father lets go back and re-read James 1:22-25:

Jas 1:22 But be doers of the word, and not hearers only, deceiving yourselves.

Jas 1:23 For if anyone is a hearer of the word and not a doer, he is like a man who looks intently at his natural face in a mirror.

Jas 1:24 For he looks at himself and goes away and at once forgets what he was like.

Jas 1:25 But the one who looks into the perfect law, the law of liberty, and perseveres, being no hearer who forgets but a doer who acts, he will be blessed in his doing.

James says the same thing that Paul says in Romans 2:13:

Rom 2:13 For it is not the hearers of the law who are righteous before God, but the doers of the law who will be justified.

Imagine that... two Apostles who believe in not just hearing the law but doing the law... and what does James call the law of God in James 1:25?... he calls it the perfect law... the law of liberty... now where have we heard that before? What did David call the law of our Father in Heaven? Lets turn to Psalms 19:7-11:

Psa 19:7 The law of the LORD is perfect, reviving the soul; the testimony of the LORD is sure, making wise the simple;

Psa 19:8 the precepts of the LORD are right, rejoicing the heart; the commandment of the LORD is pure, enlightening the eyes;

Psa 19:9 the fear of the LORD is clean, enduring forever; the rules of the LORD are true, and righteous altogether.

Psa 19:10 More to be desired are they than gold, even much fine gold; sweeter also than honey and drippings of the honeycomb.

Psa 19:11 Moreover, by them is your servant warned; in keeping them there is great reward.

So is the law a curse... as so many modern day denominational charters teach... or is the law perfect, sure, right, pure, clean, true, and righteous? Some will teach that the Apostles Paul said that the law is a curse... but is that what Paul said... or did Paul say that the law was holy, righteous, and good? Romans 7:12:

Rom 7:12 So the law is holy, and the commandment is holy and righteous and good.

So what is this nonsense that we hear about our Fathers perfect law being a curse? Well lets investigate that doctrine of demons so that we can throw it to the ground with the rest of today's modern day man made doctrinal dogma. What did Paul say about the law being a curse?... Lets turn to Galatians 3:10-14:

Gal 3:10 For all who rely on works of the law are under a curse; for it is written, "Cursed be everyone who does not abide by all things written in the Book of the Law, and do them."

Gal 3:11 Now it is evident that no one is justified before God by the law, for "The righteous

shall live by faith."

Gal 3:12 But the law is not of faith, rather "The one who does them shall live by them."

Gal 3:13 Christ redeemed us from the curse of the law by becoming a curse for us—for it is written, "Cursed is everyone who is hanged on a tree"—

Gal 3:14 so that in Christ Jesus the blessing of Abraham might come to the Gentiles, so that we might receive the promised Spirit through faith.

So what exactly is Paul saying here... is he saying that the law is a curse... or is he saying that if you rely on the law with out faith in the Messiah... that you are still under the curse of the law?

Look closely my friends. What Paul is trying to explain to the church at Galatia here is that you can not rely on the law with out faith in your Messiah. The law alone can not and will not save you. James is telling the lost sheep of the house of Israel that you must have faith that our Fathers only begotten Son died to nail the curse of the law to the cross... not the law itself... but rather the curse of the law. What is the curse of the law? Paul tells us in Romans 6:23:

*Rom 6:23 For **the wages of sin is death**, but the free gift of God is eternal life in Christ Jesus our Lord.*

Paul clearly tells us that the wages of sin is death... this my friends... is the curse of the law... and this my friends is what our Messiah came to nail to the cross so that our past sins could be forgiven. He did not come to do away with his Fathers law... he came to move aside the penalty for transgressing his Fathers law. Our Messiah paid that fine for us... he paid the penalty in our place. What is sin my friends? 1st John 3:4:

1Jn 3:4 Everyone who makes a practice of sinning also practices lawlessness; sin is lawlessness.

The King James Version puts it this way:

1Jn 3:4 Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law.

So if sin is the transgression of the law then with out the law you can't have sin... and yet what did James tell us in James 1:15?

*Jas 1:15 Then desire when it has conceived gives birth to sin, and **sin when it is fully grown brings forth death.***

Our Messiah nailed the penalty of the law (also known as the curse of the law) to the cross moving it out of the way so that our past sins could be forgiven... but this does not mean that we can continue to sin. Even the curse of the law was only nailed to the cross in order to forgive us of our past sins... not our future sins... if we return like a dog to our vomit or a pig to its mire...

there no longer remains a sacrifice for sin. Hebrews chapter 10:26-31?

Heb 10:26 For if we go on sinning deliberately after receiving the knowledge of the truth, there no longer remains a sacrifice for sins,

Heb 10:27 but a fearful expectation of judgment, and a fury of fire that will consume the adversaries.

Heb 10:28 Anyone who has set aside the law of Moses dies without mercy on the evidence of two or three witnesses.

Heb 10:29 How much worse punishment, do you think, will be deserved by the one who has trampled underfoot the Son of God, and has profaned the blood of the covenant by which he was sanctified, and has outraged the Spirit of grace?

Heb 10:30 For we know him who said, "Vengeance is mine; I will repay." And again, "The Lord will judge his people."

Heb 10:31 It is a fearful thing to fall into the hands of the living God.

Just as Paul tells us in Galatians 3:11... we're not justified by the law by itself with out faith... but that does not negate the law, or our good works. Lets jump ahead of ourselves and see what else James has to say about our works in keeping the law and our faith in James 2:17-26:

Jas 2:17 So also faith by itself, if it does not have works, is dead.

Jas 2:18 But someone will say, "You have faith and I have works." Show me your faith apart from your works, and I will show you my faith by my works.

Jas 2:19 You believe that God is one; you do well. Even the demons believe—and shudder!

Jas 2:20 Do you want to be shown, you foolish person, that faith apart from works is useless?

Jas 2:21 Was not Abraham our father justified by works when he offered up his son Isaac on the altar?

Jas 2:22 You see that faith was active along with his works, and faith was completed by his works;

Jas 2:23 and the Scripture was fulfilled that says, "Abraham believed God, and it was counted to him as righteousness"—and he was called a friend of God.

Jas 2:24 You see that a person is justified by works and not by faith alone.

Jas 2:25 And in the same way was not also Rahab the prostitute justified by works when she received the messengers and sent them out by another way?

Jas 2:26 For as the body apart from the spirit is dead, so also faith apart from works is dead.

As we progress through the book of James and his writings to the lost sheep of the house of Israel... we'll uncover a multitude of false doctrines and denominational dogma that the scripture completely destroys. And we'll uncover the truth of our Fathers word as it was intended to be heard not because someone told it to us... but because we've read it for ourselves.

I hope and pray this beginning chapter of the book of James has been a blessing to you and I hope and pray that you'll take these things to your prayer closet and bow your head and bend

your knee and face the holy promised land of Jerusalem and ask in the name of Yahshua Hamashiach Jesus the Messiah if these things be true... or not. And if you will ask, seek, and knock... the door will be opened to you.

We pray that you would use this teaching as a springboard into your own investigation... and study to show yourself approved.