

# The Epistle of James

by Keith Daniel

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*James' letter is a practical guide to living a Christian life, emphasizing the importance of faith, patience, and wisdom in the face of trials and temptations.*

**Duration:** 1:12:37

**Scripture:** Matthew 6:33, Hebrews 4:12, James 1:2-10, James 4:8

**Topics:** "Bible Reading"

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## Description

In this sermon, the preacher addresses those who have drawn away from God and broken his heart. He emphasizes the immense love and jealousy that God feels towards those who have become unfaithful. The preacher refers to a powerful appeal in chapter four of the Bible, which he describes as the greatest appeal ever made to backsliders. He quotes from the book of James, highlighting the importance of maintaining a good conversation and meekness of wisdom, and warns against bitterness and strife in the heart. The preacher concludes by urging those who have drawn away to draw near to God, assuring them that He will draw near to them in return.

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## Transcript

Hello, this is Brother Denny. Welcome to Charity Ministries. Our desire is that your life would be blessed and changed by this message.

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These messages are offered to all without charge by the free will offerings of God's people. A special thank you to all who support this ministry. There is in the Holy Bible a letter written by a man known to all the church in all generations simply as James.

A profound letter that enriches the Bible to such a degree it is almost mind-boggling. It is beyond comprehension. James.

Of course, this man called James was known in the Bible and referred in the Bible as the brother of the Lord. He was a child of Joseph and Mary. After the amazing, amazing miracle, the miraculous birth of

Christ through Mary, the fulfillment of the Old Testament where God said in Isaiah chapter 7, verse 14, hundreds of years before it took place, Behold a virgin, a virgin shall conceive and bear a son and shall call his name Emmanuel.

This word Emmanuel is a Hebrew word that means literally God with us. God with us. Behold a virgin shall conceive, God says, and bear a son and shall call his name God.

God with us. Great is the mystery of godliness. God was manifested in the flesh.

We read in Timothy. God was manifested in the flesh. John 1, verse 1, in the beginning was the Word.

Speaking of Jesus. In the beginning was the Word. The Word was with God.

The Word was God. And then down to verse 14. In the Word, the Word was made flesh.

And dwelt among us. God dwelt among us. God with us.

Oh, this amazing, amazing, miraculous birth of God. Born of the flesh. Born into this world as a man through Mary.

She was a precious, precious soul. Don't doubt that. She was a precious, precious soul.

But after this amazing birth of Christ. Of God manifested in the flesh. God coming in the flesh.

After this amazing miracle, Mary and Joseph had a normal relationship as any husband and wife. And they had other children. And the Bible refers to these children as the brethren of Christ.

And the sisters of Christ. The brothers and sisters of Jesus. Children of Mary and Joseph.

James was one. Joseph another. James knew what it was to grow up in the home with God.

Manifested in the flesh. He never knew it was his God. He thought it was his brother.

But here was the only sinless life that ever lived. Can you imagine the awe, the reverence, the staggering conception of looking at this life. That never ever revealed anything but perfection.

Never revealed any sin in carnality or pride. Never failed once on any issue or concerning God's laws. Here was a perfectly sinless, spotless man of God who never committed a sin.

And it was lived out in that home. Can you imagine the reverence, the love that that home had to such a life. Can you imagine in your home, sir.

What love you would have for such a life. That you knew you didn't live. You couldn't live.

For no man but Christ was sinless. Sinless from birth to death. All James was privileged and they knew it.

Don't doubt it. Don't even believe to conceive that there is such a thing as they didn't realize there was something amazing in this life. And the reverence shown by those children must have been amazing toward Jesus who they thought was their brother.

But then they reached the moment suddenly that James must have been staggered. I can only try and identify to what must have gone on in his mind and the brethren of Christ. When suddenly this brother

called Jesus.

This brother suddenly started doing things that no man had ever in history done on earth. Suddenly miracles were seen that have never ever been seen on humanity. Great miracles by Elijah, Elisha, yes.

But no man had ever performed such miracles that stirred the crowds that within a short while the whole world was turned upside down. In their staggered unbelief at what was going on in front of their eyes. Thousands.

The whole world almost came to a standstill as he walked. They knew something was here that had never been seen on earth. Never revealed by God to a man.

And James was there. Don't think he was out somewhere oblivious to what was going on. James was staggered with all the brethren of Christ.

That what was being seen and witnessed and the thousands and the thousands and thousands were just thronged. Pushing, pressing to try and see. Trying to reach and trying to find help.

And knowing that everyone that came, he healed. Totally. All the emotion, the stirring, the weeping, the wailing.

As this man suddenly was moving from town to town. But then he began to speak. Doctrines men had never ever understood from the Old Testament.

He began to speak with such authority that God says never spake man like this. No man in history ever spoke with such grace, with such anointing, with such power from God and authority. And enlightening the world through the Scriptures.

Bringing the full revelation of God back to man. The full revelation given in glimpses through the Old Testament. Blasting, revealing light, blazing light.

That a light shone in darkness, God says. And James must have been stunned in wonder as the crowd just listened. But, soon they became conscious that the leaders, the spiritual leaders of the land.

Well, they became envious, the Bible says. And jealous for their ministry, their authority. The respect and the reverence they had never had from the people.

They were not named and singled out with reverence like this. This man shook the crowds. Teaching them the things with such authority of God.

They never knew such anointing, such understanding. And jealousies stirred up amongst the religious leaders. Hatred started coming.

Bitterness. Hatred. Toward this man doing such things and gripping the crowd in their thousands everywhere he went.

The consciousness of that must have put fear into James' heart. Because the religious leaders were feared. They were feared if you stepped out of line doctrinally.

It was a terrible offense in that land. A terrible offense. And they were watching, eagerly waiting, hanging on his words to try and catch him out.

Doctrinally to try and accuse him of something that would be blasphemy. And old James began to hear, clearly as everybody else. In no uncertain way, Christ began to teach that he was the Messiah.

The Savior. And saying things about the work of the Messiah that had never been grasped or understood to save men of sin. He began to make statements that implied that he was not only a Savior, a Messiah, but he was God.

In no uncertain way, it was coming through, it was God. The Son of God. He made statements to a close circle, but soon those statements were going broader and broader.

Especially as he was addressing the hypocrisy of the Pharisees who challenged and undermined him. And wanted to know where he gets his authority from. He made statements that became more and more clear that he that has seen me has seen the Father.

I am the Father in one. I can do nothing without my Father. I and he, we are one.

These statements began to spread and have effect. And eventually when he began to make them in the presence of the thousands and the Pharisees hanging on. Looking in hatred, looking in envy, knowing the laws.

He knew. Something terrible is coming. The crowds knew.

Something terrible is coming here. Suddenly it wasn't the miracles they were gripped at. It was the boldness of this man making statements that no man would get away with.

And they began to look. Uneasily at the Pharisees. At the religious leaders.

As they heard Christ making these statements. Of him being the Messiah. And we read, his brethren believed not on him.

James didn't believe it now. No. No, this is not true.

This is my brother. What is compelling him to make such statements. The fear that must have gripped him.

But his brethren believed not on him from that point. His brethren believed not on him when these statements came out. They withdrew in fear.

What was he doing? What now was he saying? Well, it was moments. Suddenly these Pharisees were stirring up things. And Christ was taken.

As he stood there in Jerusalem it was obvious he was to be taken. He was taken by these men. Thrown before Herod.

Accused. Taken by Herod. Fearful of what was happening.

And thrown to Pilate. Pilate standing fearful of what was happening. Looking at what was going on at the religious leaders.

Crying out, he must die. He must die. Let his blood be bad around our children.

But he dies. And this man, fearful of what was going on. Because he had never seen anything in his life.

But he sensed something was happening here. That was beyond his control. He washed his hands and said, his blood is off my hands.

You. It will be on you and your children. You are the ones that make it.

Not me. Old James must have feared he was there. He wasn't hidden in the hills.

When suddenly to the crowds appeared his brother. Lashed. Whipped.

Scourging. Robbed with lashes interwoven. Little metal hooks that ripped the body apart.

Do you know most people died at scourging? They never made the cross. Did you know that? Scourging you never recovered from. Your body was ripped to the bones.

Most died. He was unable to lift a cross. He was in such a state.

Ripped apart. The blood pouring down him as these bones crushed into his head. Unable to carry a cross that another man had to take.

And carry for him as he was just unable to even stand properly. Staggering. Dragging himself behind.

Suddenly these amazing big pegs smashed through his hands. Crushed through his feet. Hanging in agony.

Crying out in pain. James was there. Don't believe he was hidden.

Now he was there. Mary was there. The brethren of Christ were there.

There was tears. Oh, he must have been weeping. He must have been agonizing.

Tormented. What was happening? How could this be happening? The darkness suddenly covering the sky as the grief of God who couldn't behold. Who turned his face and let him die.

Darkness covered the world in God's grief. It so cost God that payment for men's sins. And suddenly the death.

The body taken down. The crowds gone. The numbness in his mind.

The confusion. As he walked. He must have been weeping and weeping and weeping and weeping and weeping.

But suddenly the news comes. Mary. These two women have seen the Lord.

I don't know what could have gone on in his heart. What are they saying? What are they saying? Suddenly others seeing him. Suddenly we read that hundreds saw him.

He appears to them. And the next thing we find. There was nothing written at the moment that James was saved.

Mightily believed and accepted that this was not his brother. This was what who everybody says he is now. Who always says he was.

The God of mankind. The Savior of all mankind. Who was taste death for every man.

He suddenly points into the scripture of Isaiah 53. He listens. In wonder the risen Christ who he thought was dead.

Now he realizes that he looks as he beholds him. As he weeps now not with fear and torment but with joy overwhelmed. Oh.

The brethren of Christ came to Jesus now. They suddenly realized this is not their brother. This was God.

The memories of his life. The haunting memories of the perfection that never sinned. Never a word that was unjust.

Unkind. Never anything that wasn't utterly godly or perfect. Through this life.

Oh. Suddenly James never ever was to refer to him again as his brother. The only reference he ever made concerning Jesus again to the day he died.

Was he was my Lord. And my God. And he died for him a martyr's death.

A terrible death. Refusing to deny that Jesus was the Christ. He was thrown to his death.

In the temple. Stoned. But now saved.

Jesus ascends to heaven. And we find something staggering in the early church. We find that James becomes the authority.

What Peter? The final word. Again and again. As it comes to controversies.

To doctrinal issues that had to be sorted out. To decisions. Again and again.

On every controversy of any importance. It was to James that they looked. The disciples.

The apostles. Even Paul. The final word.

James stands and addresses. It's the final word. Somehow written across him was this amazing reverence.

Above Peter. Above the apostles who walked with him. We hear the brother of Christ say.

There was something so godly about him. So holy. That everyone just lived in reverence of him.

In his brokenness. In his faith. In his zeal.

Nothing would cost too much for this God. Now that he knew he was his God. But then.

Persecution came. Unbelievable persecution. Through men like Saul of Tarsus.

Who was later to be born of God. As he was kicking against the pricks. Fighting these people.

People who believe with the authority of the Pharisees. Of the religious leaders. Of the priests.

Even of the high priests. That they should stomp the sack. That had risen amongst their beloved Judaistic belief.

To stomp it out. Before it spreads any further. They are turning the world upside down.

It has got to be stopped. And religious zealots. Men who were zealots for God.

In their hearts. Believed they were doing God's service. They tried to stomp it.

Destroying. Stoning them. Standing by.

Wanting them to be stoned. Encouraging the people. With authority to give right to stone them.

Who embraced this doctrine that Jesus was the Messiah. And so with this. All these first fruits.

That stood when Peter. Stood and preached. And thousands were added to the church.

Thousands seeking God. All the Jews. Jews the first fruits of the church.

Not the Gentiles. The Gentiles were being reached here and there with Paul. Only when all these men were.

Just escalating in numbers. From all over. They were turning the whole world upside down.

By that time. Staggering. There was no way.

But they were trying to stomp them out. But because of this terrible persecution. This terrible hatred.

And determination to get rid of them. To kill them. To destroy them.

To wipe them out. They began to flee. And they fled.

Taking with them the gospel. To all parts of the Roman Empire. And there they were in groups.

All over the then known world. Trying to start a new life. Having left home and possessions.

Just fled. Taking their children. Run.

Escape. In the nights. Before we are killed.

Before we are stoned. But now they lost the protection. Of the apostles in Jerusalem.

These Jews. And their thousands upon thousands upon thousands upon thousands upon thousands. Who were saved by the blood of Jesus.

Now they are all over. But they have no protection. Doctrinally.

Decisions. They have no protection of the lives. And the prayers.

And the guidance. And the nurturing. And the teachings.

Of the men who walked with Jesus. Who were taught by Christ. Who listened.

Who wrote as the Holy Ghost. Remember. Reminded them of the words of Christ.

They have no teachings now to embrace. By the very apostles themselves. They have lost the protection.

And there the apostles still remained in Jerusalem. But God takes hold of James. God takes hold of James.

By the Holy Ghost. This man of God was moved by the Holy Ghost. To take up a pen.

To write what is known. What is considered amongst most theologians of the world. As the very first of all the epistles written.

To the church that should be contained in the scriptures. By God. As the Holy Writ of God.

Suddenly James is moved by God with such brokenness. That you seldom will see on the pages of anywhere else in the scriptures. A brokenness.

A compassion. You almost see the tears flowing as he writes. With the depth of what he is saying.

The compassion. The care. The nurturing.

The compassion to keep them pure. The ruthlessness with his statements. Ruthless to keep them from being perverted doctrinally.

From compromise in any way. From diverting from the purity of the gospel. The purity of what God would have them doctrinally.

In every issue of the faith. And from ever giving up. Oh James now takes the pen.

And in agony almost you could say. With such compassion and care. Having been the one they all looked to.

The father figures it were the Holy Ghost moves him. And he writes this letter. Which he knew would be circulated throughout the Roman Empire.

To where all the churches were gathering. All these people of God. The Jews.

The Jewish converts. The first fruits of the church. Were all settled.

He knew this letter would be read. And he had the longing and the guidance of the Holy Ghost. That this would be used to keep them.

To keep them. To keep them. To keep them from the devil hurting them.

Or any compromise coming. And he addresses. His letter.

From James. A servant of God. And of the Lord Jesus Christ.

To the twelve tribes which are scattered abroad. Greeting. My brethren.

My brethren. Count it all joy. When ye fall into diverse temptations.

That word means trials. Sufferings. Count it all joy.

When ye fall into diverse temptations. Knowing this. That the trying of your faith.

The trying of your faith. Worketh patience. But let patience have her perfect work.

That ye may be perfect. And entire. Wanting nothing.

If any of you lack wisdom. Let him ask of God. That giveth to all men liberally.

And abradeth not. And it shall be given him. But let him ask in faith.

Nothing wavering. For he that wavers is like a waveless sea. Driven with the wind and tossed.

For let not that man think that he shall receive anything of the Lord. A double-minded man is unstable in all his ways. Let the brother of law degree rejoice in that he is exalted.

But the rich in that he is made low. Because as the flower of the grass he shall pass away. For the sun is no sooner risen than a burning heat.

But it withereth the grass and the flower thereof falleth. And the grace of the fastened of it perisheth. So also shall the rich man fade away.

In his ways. Blessed is the man that endureth temptation. For when he is tried.

He shall receive the crown of life. Which the Lord hath promised to them that love him. Let no man say when he is tempted.

I am tempted of God. For God cannot be tempted with evil. Neither tempteth he any man.

But every man is tempted when he is drawn away. Of his own lust and enticed. Then when lust hath conceived.

It bringeth forth sin. And sin when it is finished bringeth forth death. Do not err my beloved brethren.

Do not err my beloved brethren. Every good gift and every perfect gift is from above. And cometh down from the Father of lights.

With whom is no variableness. Neither shadow of turning. Of his own will begat he us with the word of truth.

Of his own will gave he us birth. With the word. Being born again by the word of God Peter says.

Of his own will begat he us. Gave he us life. Spiritual birth.

Of his own will begat he us with the word of truth. That we should be a kind of first fruits of his creatures. Wherefore my beloved brethren.

Let every man be swift to hear. Swift to hear. Slow to speak.

Slow to wrath. For the wrath of man worketh not the righteousness of God. Wherefore lay apart.

All filthiness. And superfluity of naughtiness. And receive with meekness the engrafted word.

Which is able to save your souls. But be ye doers of the word. Not hearers only.

Deceiving your own selves. But if any be a hearer of the word and not a doer. He is likened to a man beholding his natural face in a glass.

For he beholdeth himself. And goeth his way. And straightway forgetteth what manner of man he was.

But whoso looketh into the perfect law of liberty. And continueth therein. He being not a forgetful hearer.

But a doer of the word. This man shall be blessed in his deed. If any man among you.

Seem to be religious. And bridleth not his tongue. He can't control his tongue.

But deceiveth his own heart. This man's religion is vain. Pure religion.

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

To keep himself unspotted from the world. My brethren have not the faith of our Lord Jesus Christ. The Lord of glory with respect of persons.

For if there cometh to your assembly a man with a gold ring. In goodly apparel. And there cometh also a poor man in vile raiment.

And ye have respect to him that weareth the gay clothing. And say unto him. Sit thou here in a good place.

And say to the poor. Stand thou there. Sit here under my footstool.

Are ye not impartial in yourselves. And have become judges of evil thoughts. Hearken my beloved brethren.

Hath not God chosen the poor of this world. Rich in faith. And heirs of the kingdom which he hath promised to them that love him.

But ye have despised the poor. Ye have despised the poor. Do not rich men oppress you and draw you before the judgment seats.

Do not they blaspheme that worthy name by which ye are called. If ye fulfil the royal law according to the scriptures. Thou shalt love thy neighbour as thyself.

Ye do well. But if ye have respect to persons ye commit sin. And are convinced of the law's transgressions.

For whoso shall keep the whole law. And yet offend in one point. He is guilty of all.

For he that said do not commit adultery. Said oh so do not kill. Now if thou commit no adultery.

Yet if thou kill thou become a transgressor of the law. So speak ye. And so do as they that shall be judged by the law of liberty.

For he shall have no mercy. He shall have judgment without mercy. That is so no mercy.

And mercy rejoices against judgment. What of the prophet my brethren. Though a man say he hath faith.

And have not works. Can faith save him. If a brother or sister be naked and destitute of daily food.

And one of you say unto them depart in peace. Be warmed and filled not with standing. Ye give them not those things that are evil to the body.

What of the prophet. Even so faith if it hath not works is dead. Being alone.

Yea a man may say thou hast faith. And I have works. Show me thy faith.

Without thy works. And I will show thee my faith. Find my works.

Thou believest that there is one God. Thou doest well the devils also believe. And tremble.

But wilt thou no obey man that faith without works is dead. Was not Abraham our father justified by works. When he had offered Isaac his son upon the altar.

Seest thou how faith wrought with his works. And by works was faith made perfect. And the scripture was fulfilled.

Which saith Abraham believed God. And it was imputed unto him for righteousness. And he was called the friend of God.

Ye see then how that by faith a man is justified. Not by works only. By works a man is justified.

Not by faith only. Likewise also was not Rahab the harlot justified by works. When she had received the messengers.

And had sent them out another way. For as the body without the spirit is dead. So faith without works is dead also.

As the body without the spirit is dead. So faith without works is dead also. My brethren.

Be not many masters. The margin says teachers of the oracles of God. Teachers of the word of God.

John Calvin says self appointed preachers. Self constituted preachers. Never ordained by God.

Never separated by God. Never anointed by God. Be not many masters.

Knowing that we shall receive the greater condemnation. For in many things we offend all. If any man.

Offend not in word. The same is a perfect man. If any man.

Offend not in word. The same is a perfect man. And able also to bridle.

To control the whole body. Behold we put bits. In the horses mouths.

That they may obey us. And we turn about their whole body. Behold also the ships.

Which though they be so great. And are driven of fierce winds. Yet are they turned about.

With a very small helm. With a suit of the governor listed. Even so the tongue is a literal member.

And boasts of great things. Behold our greater matter. A little fire kindleth.

And the tongue is a fire. A world of iniquity. So is the tongue among our members.

That it defileth the whole body. And seteth on fire the course of nature. And it is set on fire of hell.

For every kind of beast. And of birds. And of serpents.

And of things in the sea. Is tamed. And has been tamed of mankind.

But the tongue can no man tame. It is an unruly evil. Full of deadly poison.

Therewith bless we God. Even the Father. And therewith curse we men.

Which are made up of the similitude of God. Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be.

Are the fountains sent forth of the same place sweet water and bitter? Can the fig tree, my brethren, bear olive berries? Are there vine figs? So can no fountain. Both yield salt water and fresh. Who is a wise man and endued with knowledge among you? Who is a wise man and endued with knowledge among you? You let him so out of a good conversation.

His works with meekness of wisdom. But if ye have but to envy and strife in your hearts, glory not. And lie not against the truth.

This wisdom descendeth not from above. But is earthly, sensual, devilish. Devilish.

For where envying and strife is. There is confusion and every evil work. But the wisdom that is from above is first pure.

Then peaceable. Gentle and easy to be entreated. Full of mercy and good fruits.

Without partiality. And without hypocrisy. And the fruit of righteousness is sown in peace of them that make peace.

The fruit of righteousness. The fruit of righteousness is sown in peace. Of them that make peace.

From whence come wars and fightings among you? Come they not hence even of your lusts at war in your members? Ye lust and have not. Ye kill and desire to have and cannot obtain. Ye fight and war yet ye have not.

Because ye ask not. Ye ask and receive not. Because ye ask amiss that ye may consume it upon your lusts.

Ye adulterers and adulteresses. Know ye not that the friendship of the world is enmity with God? And whosoever therefore will be a friend of the world is the enemy of God. Do ye think that the scripture saith in vain the spirit that dwelleth in us lusteth to envy? But, but he giveth more grace.

He giveth more grace. Wherefore he saith God resisteth the proud. But giveth grace unto the humble.

Submit yourselves therefore to God. Resist the devil and he will flee from you. Draw nigh to God and he will draw nigh to you.

Cleanse your hands ye sinners. And purify your hearts ye double minded. Be afflicted and mourn and weep.

Let your laughter be turned to mourning. And your joy to heaviness. Humble yourselves.

Humble yourselves in the sight of the Lord. And he, he shall lift you up. Speak not evil one of another brethren.

He that speaketh evil of his brother and judgeth his brother. Speaketh evil of the law and judgeth the law. But if thou judge the Lord, art not a doer of the law.

But a judge is one lawgiver who is able to save and to destroy. Who art thou that judgest another? Go to now ye that say today or tomorrow we will go into such a city and continue there a year. And buy and sell and get gain.

Where is he? Know not what shall be in the morrow. For what is your life? It is even a vapour that appeareth for a little time and then banishes it away. For that ye ought to say if the Lord will.

We shall live and do this or that. But now ye rejoice in your boastings. All such rejoicing is evil.

Therefore to him that knoweth to do good and doeth it not. To him it is sin. To him that knoweth to do good and doeth it not.

To him it is sin. Go to now ye rich men. Weep and howl for your miseries that shall come upon you.

Your riches are corrupted and your garments are moth-eaten. Your gold and silver is cankered. And the rust of them shall be a witness against you and shall eat your flesh as it were fire.

Ye have heaped treasure together for the last days. Behold the hire of the labourers who have reaped on your fields which is of you kept back by fraud. Cry it.

And the cries of them which have reaped are entered into the ears of the Lord of Saboreth. Ye have lived in pleasure on the earth and been wanton. Ye have nourished your hearts as in a day of slaughter.

Ye have condemned and killed the just. And he does not resist you. Be patient therefore, brethren, unto the coming of the Lord.

Behold the husband-man waiteth for the precious fruit of the earth and has long patience for it until he receive the early and the latter rain. Be also patient. Establish your hearts.

Establish your hearts for the coming of the Lord draweth nigh. Grudge not one against another, brethren, lest ye be condemned. Behold the judge standeth before the door.

Take, my brethren, the prophets who have spoken in the name of the Lord for an example of suffering, affliction and of patience. Behold we count them happy which endure. Ye have heard of the patience of Job and have seen the end of the Lord.

But the Lord is very pitiful and of tender mercy. But above all things, my brethren, swear not, neither by heaven, neither by the earth, neither by any other oath, but let your yea be yea and your nay nay, lest ye fall into condemnation. Is any among you afflicted? Is any among you afflicted? Let him pray.

Let him pray. Is any merry? Let him sing a song. Is any sick among you? Is any sick among you? Let him call for the elders of the church and let them pray over him, anointing him with oil in the name of the Lord.

And the prayer of faith shall save the sick and the Lord shall raise him up. And if ye have committed sins, they shall be forgiven him. Confess your faults one to another.

Pray one for another that ye may be healed. The effectual fervent prayer of a righteous man availeth much. Elias was a man subject to like passions as we are, and he prayed earnestly that it might not rain, and it rained not on the earth by the space of three years and six months.

And he prayed again, and the heaven gave rain, and the earth brought forth her fruit. Brethren, if any of you do err from the truth and one convert him, let him know that he which converteth the sinner from the error of his way shall save a soul from death and shall hide a multitude of sins. Brethren, if any of you do err from the truth and one convert him, let him know that he which converteth the sinner from the error of his way shall save a soul from death and shall hide a multitude of sins.

This book of James, the epistle of James, caused such controversy through the church's history as seldom a book has ever done. It started to be such a controversy where blood flowed through this book, where Luther stood having believed we're saved by works, not by faith. And the church of that time, the theology and the doctrine was works to make money, and Rome grew in wealth and wealth of people paid to get souls out of purgatory who died insane, paying wealth with the papacy's signature that that soul would be taken out of purgatory.

Luther looked at all these doctrines and men paying for their sins by works, by monies, by lashing themselves, by crawling up stairs until blood flowed down their legs, women, children, in hope that some works the church inflicted on them had said, God will receive this, the works will justify you. Men were in agony trying to pay for justification through works, for forgiveness, for mercy from God, for dead even, through works, by payment. And Luther lashed himself in his ignorance, in his zeal for God.

He stood hours lashing his back, lashing and lashing and weeping, believing that this doctrine would be true, but he found no peace for his heart. And then Luther began to do something that staggered the powers of hell, and Satan trembled. Luther took this book and began to search, why is there no peace through the way the church teaches me? I get in more torment as I try all their methods.

There's no peace with God, just more shame and hopelessness. He began to search in his learning, in the right to take over the scriptures, being a priest, he suddenly began to come across scriptures that he marked and wrote, and compared scripts, and eventually he came to realize it's by grace, you're saved through faith, not of works. It's the gift of God.

Luther went on and at some amazing point suddenly, as he compared scripture with scripture, to him that worketh not but believeth on him that justifieth the ungodly, his faith is counted to him for righteousness, not only mine own righteousness which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith, being justified freely by faith in his blood. Suddenly this man put his faith and found what Christ said to be true, what God said through his servants concerning Christ, he that believeth on the Son of God hath the witness in himself. He that believeth not, God hath made him a liar, because he believeth on the record that God gave of his Son, and this is the record that God hath given to us eternal life, and this life is in his Son.

He that hath the Son hath life, and he that hath not the Son of God hath not life. These things have I written unto you that believe in the name of the Son of God, that ye may know that ye have eternal life, that ye may believe in the name of the Son of God. Oh, the Spirit bore witness with his spirit that he was saved.

We know we have passed from death unto life, John says. He knew. Suddenly it was not works, it was faith in the death of Christ, not of works, the gift of God.

He received the gift of God by grace through faith in God, bore witness with his spirit. Oh, Satan trembled. The demons fled screaming and howling as history suddenly was about to turn, and God would not let them hurt him.

Oh, the papacy said, Destroy this wild boar! But they hid him in a castle just at that moment. Believe it or not, God knew. The printing press was developed.

And hidden, he could not be quietened. He translated the Bible and wrote sermons on how to be justified, linking up how to be saved through the verses in this book into the common language of the people. Oh, the spreading suddenly.

Rome trembled as nation upon nation turned against Rome in vengeance and fury at what they had done, pouring all their wealth to find forgiveness of sins when it was not that that could give them. They suddenly found salvation by grace through faith, through the writings of Luther. The Holy Ghost swept from nation to nation.

Rome trembled. The powers of hell trembled. They trembled at truth that must prevail when it's found.

But Rome didn't sit back, you know. They took hold of the book of James, the letter of James, the champions of theology. Their Jesuits would stand there and they challenged Luther wherever he was hidden.

James says, What doth it profit my brethren, though men say he hath faith and have not works? Can faith save him? You're not saved by faith, by works, by faith only, but by works. And they quoted James 3 and they brought this to Luther. Do you know what Luther did in shock? He made a terrible mistake.

He said it's an epistle of straw. That was his answer. It's not divinely inspired, he implied.

It shouldn't be canonized. It shouldn't have been part of the scriptures. And so we have to forgive Luther.

Why? Because he didn't have great people to look to or commentaries to go to or books of justification by faith. He had nothing. He came out of such darkness, and God doesn't just blaze light that you've got all the light in one moment.

None of us. When we're saved, we don't understand words like predestination. We look confused and horrified.

Almost ten years later, you've through the Bible many times, you love the word. We predestine not to heaven or hell. We predestine to be conformed to the image of His Son.

That's what God wants us to preach. Nothing else, dear brethren. In case you think you're defending the faith, what about the souls God died for? For He tasted death for every man.

If you're not preaching with a soul and compassion, then you're doing damage. You're not here to defend doctrine only. It's souls that were to be saved.

Old Luther made this terrible mistake because he wasn't given full revelation, as you and I are not given full revelation. And we're still not. And we're going to search and find answers we don't have at first that seem contradictions.

Nothing's a contradiction in the Bible. It's our limited mind, our darkness that we've come out of. Luther came with no help.

But the Holy Ghost took hold of me. The nations were turning to God. The Reformation had started.

And nothing could stop it until a generation that didn't want to fear God could all hold the book faithful in its purpose again, right about where we're at. But Luther, this godly Luther, decided to go further, and eventually he stood up, and he was great enough to say, I made a terrible mistake. This book is divinely inspired.

It's not an epistle of straw. It was in the heart of God. There was no mistake here.

You see, God gave him more light. He saw that James wasn't contradicting Paul, who said it's by grace through faith, not of works. James wasn't.

James was teaching exactly what Paul said. He saw that in Romans 6, what Paul said has to happen. James wasn't contradicting Peter.

Right through the book. John, 1 John 3, exactly in line. Jesus' teachings, Matthew 5, 6, 7, especially 5. 6. Sorry, 7. It's exactly what Christ said, by your fruits.

You know them by their fruits, and Christ taught exactly the evidence of saving faith, that James was teaching. The devils believe that didn't save them. There has to be an evidence.

James didn't say, and Luther was the first to acknowledge it, and to cry out this amazing revelation. James never said, and he wasn't preaching that you're saved by works. No.

You're saved by faith. But you're not saved unless your faith works. 1 John 2, verse 3, Hereby we do know that we know him if we keep his commandments.

He did say, if I know him and keep not his commandments, he is a liar. The truth is not in him. God said, saving faith works.

You're not saved by works. You're saved by faith, but you're not saved unless your faith works. Now, this book has other controversies.

You could go on and on and on with the amazing statements that seem to contradict so much, and even bring confusion into so much of the doctrines of the Bible. But there is no such. I'm going to leave just showing you the major contradiction that men saw there, even Luther, when Rome took up.

I'm going to leave all the contradictions, all the controversies that men have written volumes about of this book. I doubt there's been a more controversial book in the Bible than the history of the church, apart from Revelation perhaps. That's only more recent.

But when the blood flowed, it was the book of James. I'm going to leave all that, and I'm going to bypass all the controversies that raged through the ages. And I want to get to the heart of the whole book.

For there's always a heart in every single letter, in every book, of what exactly was the meaning behind every statement, what was driving the man, what was in his heart. And I do not know a more awful cry to those who've become unfaithful to God as this cry from this epistle. I do not know a more awful cry to those who've become unfaithful to God as this cry from this epistle.

In his last statement, in his closing thought, in chapter 5, verse 19, he says, Brethren, if any of you do err from the truth, if any of you do err from the truth, the most accurate interpretation of this verse would come down to this, according to the greatest theologians in the history of the church. If any of you do err from the truth, they say would come to this, if any of you stray from God, is what it's saying. If any of you has drawn back and wandered from God, I wonder how many of us sitting here tonight have erred from the truth.

I wonder how many of us sitting here tonight have erred from the truth. In chapter 4, verse 5, James asks, Do you think that the Scripture saith in vain, the Spirit that dwelleth in us lusteth to envy? Do you think that the Scripture tells us for no reason that the Holy Spirit that God has put in you is jealous? Is jealous of you? Do you think God said that in vain if it's not true? He says in chapter 1, verse 27, Pure religion and undefiled before God. And the Father is this, to visit the fatherless and widows in their affliction, and to keep Himself unspotted from the world.

Oh, God is jealous of us. And to those of us who have not kept ourselves unspotted from the world, James cries out in chapter 4, verse 4, Ye adulterers! Adulteresses! You have become unfaithful to God! Tell me, beloved, have you kept yourself unspotted from the world? Will you answer God, every one of you, in your hearts, right now. Have you kept yourself unspotted from the world? Have you kept yourself pure? Or do you sit here tonight and your testimonies become spotted, ruined, marred, destroyed by the world? Your peace with God is destroyed, marred, blotted, spotted by the world! You have done what James says in chapter 1. He speaks in chapter 1, in verse 14, of those who have drawn away from vital reality with God.

You have drawn away from a vital walk you once knew that made you thrill heaven. Oh, it wasn't God's fault, James says. It wasn't God's fault, he says in verse 13, and it's amazing how men blame God, you know, when they backslide, when they draw away, when they go back and ruin their testimony and take everything away, and it's all just in ruins in the end.

It wasn't God's fault, James says. Let no man say, when he is tempted, I am tempted of God. For God cannot be tempted with evil, neither tempted be any man, but every man is tempted when he is drawn away of his own lust and enticed.

Then when lust hath conceded, bringeth forth sin, and when sin is finished, bringeth forth death. You wonder whether you were even saved sometimes. Oh, you were drawn away of your own lust as the devil enticed you.

You let him draw you away from vital reality with God. Satan saw you when you were real, you know, and if you ever knew reality when your heart stirred not for face front, not to keep some face in front of religious people, but only for God you stepped step upon step, word upon word, without a spontaneous love for Christ. And it was contagious.

Satan trembled at you far more than a man with degrees behind his name from Oxford University, who has all in up here, but nothing here. The little bits you had here, you were real, did more damage than a man of adoptive theology. And Satan didn't tremble when that man preached, influencing and affecting people because of his oratory demands and abilities.

Satan trembled more. He didn't even look at the man. He trembled at you sitting down there knowing that every step you take is just doing damage to his kingdom and his name and bringing glory to God.

Every step you, with the little you had, you were doing more damage than these men. You were the one Satan trembled at. You were vitally real.

Do you remember when you were real? I'm asking every single one of you sitting here. Do you remember when you threw heaven, when you were on your knees and you knew it? You didn't need a broadcasting system or God to even write, writing in the wall. You knew! You knew as you were on your knees that heaven was thrilled and you were conscious.

Heaven was filled with joy by what you were doing on your knees. You were so real. Do you remember when your quiet times were so real? Heaven was stirred and you knew it? Your prayers stirred God.

Your heart fluttered with warmth at the consciousness of God's pleasing upon you. His joy in you and what you are. Do you remember when you were real? Do you remember this book when you had a pen? You never opened it unless you had a pen because God spoke every time you opened.

And you didn't want to leave. Do you remember when you marked the pages? Do you remember when you marked the verses that God was speaking in the tears and the joy you were gripped? Nothing would draw you away. No one would draw you away.

You were marking those verses and suddenly you look at every single verse and the whole page is marked. The whole Bible is lived! Do you remember when Christianity was vital reality? Not just the soul? When you didn't testify, sir, just because Christians are looking and now is the day we go out to tell the world. No one was looking, but you couldn't keep quiet.

Do you remember when you had to speak? You had to. And your limited people didn't hear the great doctrines, but the little bit they heard they couldn't recover from. You were real.

You caused havoc to the kingdom of the devil. When you are real, you do every step you take. Every time you kneel.

Do you remember? God hasn't forgotten. He's jealous. You've never known jealousy like God's known over you.

Between Him and Satan, this terrible war who goes around like a warring lion seeking who just gives him a chance that he can devour them. And they walk with God. Do you remember what God remembers? He's never forgotten for one moment as He agonizes over you.

If He wept on earth, He weeps up there. Believe me, we can grieve. And the Bible says you're a grief to Him.

You cause grief like you've never known concerning another person betraying you. Do you remember when you were real? God hasn't forgotten. Have you drawn away? Have you done what verse 14 says?

What James suddenly threw out in his longing, in his brokenness, conscious of what the devil could be doing.

Do you remember when you were so real and Satan enticed you? What did he do? He enticed you. It wasn't God's fault. It wasn't that there wasn't enough grace.

He used... What did he use? Who did he use? What did he do? Think back to what God saw as God stood in grief watching you, looking at what the devil was using and you drew away when you allowed lust to conceive what the devil was trying to tempt you. Temptation is not sin. Yielding is.

And God tells us, endure temptation. You are going to be blessed if you do. But now, to let, to stop enduring and resisting the devil.

You let it conceive and bring forth all that has happened in your life now. Look, spotted, marred. We didn't keep ourselves unspotted from the world.

Some are your testimony in Satan's eyes and God's eyes in your own eyes. The wing was taken out of you. The liberty, the joy.

And now you are to put a front on. Do you remember what the devil used? You drew away. Do you know that James speaks in the same book to those who have drawn away? I want to call on all of you who sit here tonight conscious that you have drawn away from vital reality.

And let me tell you, only vital reality in Christianity is real, is worthwhile. Anything less than vital reality in Christianity is agony. You are in agony if you haven't vital reality and you once knew it.

Even if it was for a moment and you tasted and saw the Lord as God. To those who have drawn away, James in the same book, and I have a glorious message to every one of you who are guilty of this. He doesn't leave it at that.

To those of you who have drawn away, James cries out in chapter 4, I will draw nigh to God and He will draw nigh to you. He is speaking in its context to those who once walked with God, who have become defiled, who have become unreal, who have lost vital reality, who are grief to God, who are unfaithful to God, when no one is watching in their thoughts, in their reactions, in their places, in the things that draw them. To those who have drawn away, I have a glorious message to you.

In chapter 4 is the greatest appeal ever made to the backslider in the whole Bible. There are no words so from the heart of God, so staggering as to how much He loves you and how jealous He is of what you are doing. How infuriated and His brokenness of what your life is doing to Him.

Every step you take in unfaithfulness. Listen to this amazing appeal in chapter 4 and you will never find in the pages of the Holy Writs another word in the whole Bible so compassionate to those who have drawn away from God and broken His heart. Listen to this appeal to those of you who don't believe in appeals.

James did. He didn't just leave you there. He starts in verse 4 and says the truth.

You adulterers and adulteresses. Isn't that something for a man to say to the pulpit? He would be a liar calling you anything less. You adulterers and adulteresses.

He is not speaking about a man unfaithful to his wife. He is not speaking about a woman unfaithful to her husband. You are unfaithful to God.

You have become an adulterer. The bride of Christ. You are unfaithful to God.

Know ye not of the principle of the world of enmity with God? Whosoever therefore will be a friend of the world of the enemy of God. You are standing with the enemies of God when you look at these things that only Satan's people want. That Satan disses up and you want to feed off it.

Books, magazines, televisions, anything you might have seen. When you don't think the Christians are watching. Do you know what they are doing in the grandstands of heaven, beloved? As they watch you singing the praises of God with each other.

Hallelujahs and all that. But, they watch you walk out of that door in the moment you are out of sight. They watch you and they stand in the grandstands of heaven weeping, saying, Adulterer! Adulteress! You are unfaithful to God.

Know ye not of the principle of the world of enmity with God? Whosoever, therefore, will be a friend of the world of the enemy of God. Do you think that the scriptures say it in vain? The spirit that dwelleth in us lusts to envy. Do you think the scripture says so nothing as the Holy Spirit that God has put in you is jealous? Jealous! Doesn't that mean anything to you? But, oh, I love this.

Any man of God longs for this moment. James longed for this moment. He was ruthless.

He was true. He didn't spare them. He called them exactly what they are in God's sight in the spiritual realm.

He tells them the grief they are, the jealousy in God's heart, the hurt in God's heart, the grief you are causing him, the pain you are causing him, and his love for you. And now he cries, But, it's not the end of you. He giveth more grace.

There's more grace for you. Don't give up on yourself if you're guilty. He hasn't given up on you.

He giveth more grace. Wherefore, he saith, God resisteth the proud. Oh, this is very, very, very... It's so stunning.

It's fearful to preach what God says now. Wherefore, he saith, God resisteth the proud in this meeting that won't admit this is their state. Believe me.

Won't admit they are unfaithful. They are adulterers in God's eyes. They become marred by the world and stood with the enemies of God doing the things and looking and being drawn.

Their testimony is not being kept unspotted by the world. It's been marred as they drew away enticed by the devil to defile the purity of their testimony. They didn't keep themselves unspotted from the world.

He giveth more grace. Wherefore, he saith, God resisteth the proud but giveth grace unto the humble. That word is stunning, you know.

To this man will I look, God promises. To him that is a broken spirit, a contrite, a broken heart, a contrite spirit. God's waiting for that.

He giveth grace to the humble. Oh, he giveth more grace. Wherefore, he saith, God resisteth the proud but giveth grace unto the humble.

Submit yourselves, therefore, to God. Resist the devil and he will flee from you. God promises.

I don't care what a hold the devil's got on you. I don't care if the devil says you'll never be able to find that reality again and hold on to it all your life. Call the devil a liar, please.

Call men a liar, but don't call God a liar. He says, resist the devil and he will flee from you. How do you submit yourself to God and humility? That the devil flees from you.

Sir, do you honestly believe that if you and your limited, with all your brokenness and defilement, don't come and humble yourself in the sight of God, that the devil won't flee from you? God will make him flee. He'll take his hands off you if God sees you. Oh, submit yourselves, therefore, to God.

Resist the devil and he will flee from you. Draw nigh to God and he will draw nigh to you. Don't doubt him.

Don't listen to the devil. God's honor is at stake. His holiness is at stake.

If you draw nigh to him tonight as far as you've drawn away, he will draw nigh to you. Cleanse your hands, ye sinners. He's not speaking to unsaved people.

He's speaking to children who name the name of Jesus. He's speaking to Christians. That's in its context.

He hasn't got the unsaved in mind here. Oh, cleanse your hands, ye sinners. How do you do that? If we confess our sins, he's faithful and just to forgive us our sins to cleanse us from all unrighteousness.

You've got to confess it to God. You've got to ask God for forgiveness of the things you've done. Oh, God, when I look at the things I've done, what I've named the name of Jesus, why people thought I was walking with thee.

In truth, God, when I think of what I've done, God, I need cleansing. Cleanse your hands, ye sinners. You know how to? Purify your hearts, ye double-minded.

Let the blood go deeper. Let the blood go through and through and deal with the heart. Create in me a clean heart, oh God.

Renew a right spirit within me, a consistent, steadfast spirit. I don't want to go in this terrible double-mindedness. Purify your hearts, ye double-minded.

You sit on the wall and when it's the right time, you're there with God's people singing onward, Christian soldiers, but when you're not with them, what are you singing in your heart? What are you drawn to? What are you taken up with? What are you doing? What God wants you to think of and look at and do and be with. You double-minded, cleanse your hands, but get to the root of it. Purify your hearts tonight.

Let the blood go through and through that God can create in you a clean heart and renew a right spirit within you. Be afflicted and mourn and weep. God says these words, not me.

Can you imagine anyone standing in the pulpit of the church in these days where it's walking and leaping and praising God? And don't say a word to offend the sinners. Let them sit there in their sin so long as we have the attendances, you know. But don't let anybody get offended so they're all in their sin going to hell

walking and leaping and praising God.

And beloved, God says to you in this book through this godly man called James, if you're guilty of the grief you're causing God in the light of these words that you've heard tonight, you have no right to have joy. Be afflicted and mourn and weep. Now that you know what a grief you are to Him, James says, let your laughter be turned to mourning and your joy to heaviness.

You have no right to have joy when He has such sorrow over you. Humble yourselves in the sight of the Lord and He shall lift you up. He'll take you back to His heart, to the pulse beat of God's heart.

Humble yourselves, but that's going to cost you for God resists the proud sitting here tonight who say, I can't let people see that all my singing was a shame. He giveth grace to the humble. Submit yourselves therefore to God tonight.

Resist the devil tonight. Come, humble yourselves. Ask for cleansing.

Ask for forgiveness. Draw nigh to God. He'll draw nigh to you.

What more can God say to you? The only reason you won't come is pride that will keep you for the rest of your life an adulterer to God, unfaithful. But those of you, those of you that know what God wants, what He's longing for, what He brought you here for, and you know it's no man's voice reaching, no man could. I want all of you, all of you, who know you drew away from vital reality and you need it and God's asking you to come and He won't turn you away because His honor is at stake not to.

He will lift you up. He will lift you up.

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