

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

Jas 1:2 My brethren, count it all joy when you fall into different temptations;

Jas 1:3 Knowing this, that the trying of your faith works patience.

Jas 1:4 But let patience have her perfect work, that you may be perfect and entire, wanting nothing.

Jas 1:5 If any of you lack wisdom, let him ask of God, that gives to all men liberally, and upbraideth not; and it shall be given him.

Jas 1:6 But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed.

Jas 1:7 For let not that man think that he shall receive any thing of the Lord.

Jas 1:8 A double minded man is unstable in all his ways.

Jas 1:9 Let the brother of low degree rejoice in that he is exalted:

Jas 1:10 But the rich, in that he is made low: because as the flower of the grass he shall pass away.

Jas 1:11 For the sun is no sooner risen with a burning heat, but it withereth the grass, and the flower thereof falls, and the grace of the fashion of it perisheth: so also shall the rich man fade away in his ways.

Jas 1:12 Blessed is the man that endures temptation: for when he is tried, he shall receive the crown of life, which the Lord has promised to them that love him.

Jas 1:13 Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man:

Jas 1:14 But every man is tempted, when he is drawn away of his own lust, and enticed.

Jas 1:15 Then when lust has conceived, it brings forth sin: and sin, when it is finished, brings forth death.

Jas 1:16 Do not err, my beloved brethren.

Jas 1:17 Every good gift and every perfect gift is from above, and comes down from the Father of lights, with whom is no variableness, neither shadow of turning.

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

Dennis - Going through James verse by verse, so we will go over the first chapter today, and you all can add to it.

James 1:1-18 (HCV)

The first thing we were doing was looking at it as the old man and the new man.

Dennis's notes follow in the bracketed area and in italics:

[First thing that I have seen is that in James when it is speaking of a rich man and a poor man that it is speaking of the same man, the new man is the poor man, and the rich man represents the old man. Or as Paul points out in Romans 9:7-13...

Rom 9:13 As it is written, Jacob have I loved, but Esau have I hated.

The flesh is Esau, and Jacob is the new man, rich man, poor man.

So with this thought I am going to Luke 16:19- 31 and the parable of Lazarus and the Rich man to show that these two men are one and to lay the foundation for the explanation of James 2 and then James chapter 1.

Luk 16:19 There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day:

This is the flesh and all that it has been given from fleshly birth by God to have what it needs in this world and exalts itself in religious apparel, made by the flesh.

Luk 16:20 And there was a certain beggar named Lazarus, which was laid at his gate, full of sores,

Luk 16:21 And desiring to be fed with the crumbs which fell from the rich man's table: moreover the dogs came and licked his sores.

This is the new man who has sores all over him because he SEES his sins as sores. He see's himself as nothing and deserving of nothing. The gates representing the knowledge of his sins. To see yourself as having sins IS THE GATE to the kingdom of God, or Abraham's bosom. To see yourself as totally corrupt and full of sin IS THE GATE TO THE KINGDOM OF GOD. And the world even tries to comfort us in the symbolism of the dogs licking our sores.

Mat 15:26 But he answered and said, It is not meet to take the children's bread, and to cast it to dogs.

Mat 15:27 And she said, Truth, Lord: yet the dogs eat of the crumbs which fall from their masters' table.

When I have tried to explain the total absolute worthlessness of the flesh to others, the world, they try to comfort me by telling me all the good gifts I possess. They are symbolically licking my wounds. It is also worth noting that the word used for beggar in this parable is the same word used for "poor" in Mat 5:3; H4434.

Mat 5:3 Blessed are the POOR in spirit: for theirs is the kingdom of heaven.

Luk 16:22 And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died, and was buried;

They both die at the same time, because they both are the same man. When the poor man inside me dies to all that he is, his mind is cleared, he is at peace in the Faith of Christ, Abraham's bosom, a place of rest by faith. But the rich man is buried in his flesh, and all that he is burns him and torments him, making him thirsty for all that he use to be and have in the flesh.

Luk 16:23 And in hades he lift up his eyes, being in torments, and sees Abraham afar off, and Lazarus in his bosom.

That great gulf between what is really good in the eyes of God and what is really evil in the eyes of God.

Luk 16:24 And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame.

(The flame is the word of God)

Luk 16:25 But Abraham said, Son, remember that you in your lifetime receivedst your good things, and likewise Lazarus evil things: but now he is comforted, and you art tormented.

(There it isthe "good" and the "evil". The flesh was covered with purple and fine linen, and fared sumptuously, and it was called "GOOD". Our new man, Christ, is covered with sores, the dirt, the filth, the dogs licking him, the humility of begging every day for food, and this is called "EVIL". Yet it was the "EVIL" that brought him to rest. God's ways are not our ways, and His thoughts are not our thoughts, Isa 55:8,9. We all, ALL, have had thoughts of grandeur of how God would be impressed with our good acts in the flesh, our covering of purple and fine linen. We saw this as "good" and it was....It was a very good thing that God used to bring me down to be Lazarus and experience "EVIL". He showed me my sores that covered me. He showed me that all my coverings were as filthy rags, that I was a begger and had need of death.)

Luk 16:26 And beside all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us, that would come from thence.

These verses show how that the flesh can never obtain what the new man does There is a great gulf fixed by God that the flesh cannot take credit for anything it has done, hence the death of the rich man and the life of the poor man. We receive all the good things in our flesh, the praises of men, the exalting of the flesh, and the worshipping of the flesh. Now the flesh is in torments, and the spirit is at rest.

The gulf between the two is wide and cannot be bridged because "flesh and blood cannot inherit the kingdom of God", nor "does corruption inherit incorruption", 1Co 15:50.]

Kenny - Was Lazarus like us desiring to go back to sin by wanting to eat at the rich man's table? It reminded me of Mat 24:43. If we had just known and watched, we would have seen the thief (Jesus) and would not have our house broken up.

Wendy - I heard as you were speaking of Jesus in Gethsemane and asked that the cup be taken from him. The flesh does cry out. Mat 26:39

Dennis - Christ is the poor man desiring to be fed.

Kenny - Mat 26:39 would be as Lazarus at the gate.

Dennis - And he did that three times showing the judgment.

Mary - So many things I could say but can't say it, so it's nice to have you doing it.

Kenny - James 1:1 Talking to us the spiritual Jews.

Dennis - And the twelve tribes being the foundation. And the reason we are scattered is that verse that says he shall smite the shepherd and the sheep will be scattered. When Israel was conquered by Babylon they were scattered. Looking at physical Israel would be a sign like us being brought together spiritually. We were taught in Babylon we were waiting and watching until the temple would be built, but spiritually speaking God is building his temple in us.

Sue - The verse Wendy brought out below there it talked about Jesus asking the disciples why they could not watch one hour, and later their eyes were heavy and asleep again. Like the thief breaking in the house.

Dennis - Like Kenny said, we see our sores as our sins. We get so caught up in our good deeds and what we were supposed to do, that we didn't realize God uses our sins to bring us to Him. Listening to the Job studies about how God brought Job to Satan's attention, for the first time I saw how that was Satan in me. Job 1:6, and it goes back to that poor man. The sons of God - that was me. Satan is always here with me, God uses him as a trial so I can learn. Job 1:7 that's my earth, walking up and down in me. In verse 8 you could put any of our names in there. We think we are all that. It all takes place in us. God has total control over Satan. It makes it more peaceful for me as nothing happens to us God does not ordain. He tells Satan what he can and cannot do.

Mary - I used to be in the Holiness (church) and go to the Holiness and all that and [think that] that was me doing that, but God had a plan for me. I see now why but it's the Lord doing it, what can we say?

James C - Ernesto had posted something about the natural man and as natural brute beasts made to be taken and destroyed...and will utterly perish. The sores you are talking about are what brings us to our Creator.

Dennis - Like Mary was saying, if it was based on what we thought we were doing, we wouldn't 'need' God.

James C - Mark 2:17 and Mat 9:12

Dennis - Starting in Mat 9:10... vs 13 is saying he is calling us as sinners not as a rich man.

Kenny - I had always looked at that verse outwardly, but it's when you take the word of God into your house and Jesus is eating with you. It's inward. There were many publicans and sinners in my house when Jesus came in. When we take the word of God in us, there is Jesus sitting and eating in the house with publicans and sinners.

Dennis - Check this out! Going back to Job reading it inwardly like you just said, in verse 6-7 Satan was representing the pharisees, but it was my sins that brought me to God. Inwardly it was Satan (whom) He used to bring me to Him.

Wendy - We know Satan is in us or we wouldn't have war in heaven all the time. I wanted to bring out as you were talking about our own good works - Mat 7:22. The dream is so one, and we must be rooted and grounded so nothing can creep in.

Dennis - I had never seen what James brought out that way before. Mike said something in that Job study when he repeated that was the elect. Job was the elect. We come as the elect before God and need our high-mindedness burned out. He burns it out through Satan. That beggar - once you see your sins, that's what you become. We come begging before God, and there is no more of that high-mindedness. He breaks you down.

[back to notes]

[Now to James 2:1-13 to explain that these verses can be taken as almost the same verses we read in the parable of Lazarus and the rich man when you see that the poor and rich are the same man. I think of the words that I have heard when I have "fallen into temptation". I hear the shameful words, the damnation, the judgement, the pointing the finger at the poor man who had "fallen into temptation". I hear them in the words of those around me talking of others or I hear them coming out of my own mouth about others. Have these thoughts in mind when reading the following verses. Read them as ONE MAN and remember Lazarus as your poor man and The Rich man as your religious flesh. And remember that the Apostle James knew of these truths and wrote them in like manner. Of course they

apply outwardly, but the real lesson is inwardly, and written for the spiritual person. If all we see is the literal poor and literal rich, we have been blinded by The LORD and we think we are covered in purple and fare sumptuously.

Jas 2:1 My brethren, have not the faith of our Lord Jesus Christ, the Lord of glory, with respect of persons.

(Inwardly of yourself and your supposed good works and evil works).

Jas 2:2 For if there come to your assembly a man with a gold ring, in goodly apparel, and there come in also a poor man in vile raiment;

(Where do we assemble in worship of God? We are the temple and it is in this temple where we assemble to worship God)

Jas 2:3 And you have respect to him that weareth the gay clothing, and say to him, Sit you here in a good place; and say to the poor, Stand you there, or sit here under my footstool:

(The gold ring, and goodly apparel is my clothing of myself as Adam and Eve did. We all love to clothe ourselves to cover who we are. I love to highlight my good deeds, my tithing, my baptisms, my giving literal money to the literal poor, my singing, my poem writing, my doctrinal knowledge, my kindnesses to those in my fellowship. But I NEVER highlight or think that it was sin that brought me to the kingdom of God. It was sin that God humbled me by. It was sin that made me low, not my goodnesses. It was sin that made me poor in spirit, not rich in spirit.)

Jas 2:4 Are you not then partial in yourselves, and are become judges of evil thoughts?

(Now he just comes right out and says it, ARE YOU NOT PARTIAL IN YOURSELVES, AND ARE BECOME JUDGES OF EVIL THOUGHTS. He just tells us that it IS IN YOURSELVES that we have become judges of evil thoughts of what God has found acceptable ABOUT ME, not Christ, but ME. I am partial to highlight my goodnesses, clothing, and cover my sin. But it was sin that God used to bring me low not my goodnesses)

Luk 17:3 Take heed to yourselves (partial in yourselves): If your brother (your old man/Esau) trespass against you (Jacob/Christ), rebuke him; and if he repent, forgive him.

Luk 17:4 And if he trespass against you seven times in a day, and seven times in a day turn again to you, saying, I repent; you shalt forgive him.

This is an internal forgiveness. But take note there is a turning to repentance, an asking for forgiveness. The number seven used in this parable is for the purpose of pointing out that it is a "complete" trespass and a "complete" repentance. The

trespass will be used by God to "completely" destroy us until He creates "complete" repentance. Because even our repentance is from God.

2Ti 2:25 In meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth;

Jas 2:5 Hearken, my beloved brethren, Has not God chosen the poor of this world rich in faith, and heirs of the kingdom which he has promised to them that love him?

(Who is an heir to the kingdom of God? The literal poor? No, the poor in spirit who have been crushed by the weight of seeing that we are beggars with open sores are the heirs of the kingdom;)

Mat 5:3 Blessed are the poor in spirit: for theirs is the kingdom of heaven.

Jas 2:6 But you have despised the poor. Do not rich men oppress you, and draw you before the judgment seats?

Jas 2:7 Do not they blaspheme that worthy name by the which you are called?

Jas 2:8 If you fulfill the royal law according to the scripture, You shalt love your neighbour as thyself, you do well:

The religious person in me, my old fleshly man, the second beast, are the rich man that beats my new man down. It is the rich man that brings my new man down by continuing to point out his sores.

"If you were a real christian, Dennis, you wouldn't do the things you do."

I become a judge and an oppressor of my new man. I despise Christ in me because He represents the fact that ALL THINGS WERE CREATED BY HIM AND FOR HIM. I am nothing without Him and for Him, He created me with SORES. For it is by these sores, that He has ordained, I be humbled by and am thereby killed and taken into "REST". And this takes us to where Paul says the following;

1Co 4:3 But with me it is a very small thing that I should be judged of you, or of man's judgment: yea, I judge not mine own self.

1Co 4:4 For I know nothing by myself; yet am I not hereby justified: but he that judges me is the Lord.

1Co 4:5 Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and then shall every man have praise of God.]

Kenny - A thought on the rich man earlier; it reminded me of the pharisees when they were dragging the woman caught in adultery.

Dennis - And it's all inward and the same thing. Joh 8:1 vs 3 when they set her in the midst - that's inside me.

Kenny - When he stooped down, He was writing on us.

Mike - I just got up and heard what Kenny said awhile ago about not judging anything before the time. We all wanted to change our ways before we could, and nothing changes before the time the Lord comes and destroys us with the brightness of his coming and the man is revealed and Christ comes into our heart, and we can then change. All our efforts before were futile like Kenny was saying.

Dennis - I had never seen when it says the sons of God appeared before God and Satan I had never seen that Satan was actually in me. It's all me inwardly and God points out my sin to Satan and He deals with me [through Satan].

Mike - The struggle is to see my name in every chapter of every book to get the full message.

Mary - Can you go to Luke 17:29? The kingdom - when I was in Babylon, I didn't go back to the church when I saw the kingdom of God was within me. It's amazing. I was praying and that came to me, and I could never go back to church.

Dennis - It takes a lot of pressure off. There's a lot of pressure on a person when you think you have to judge everybody all the time.

Wendy - I was looking at Luke 18: and at the beginning, starting at first 10, it says two men went up to pray. Vs 13 the publican would not even lift up his eyes.

Dennis - Yes, the two men are the old man and the new man.