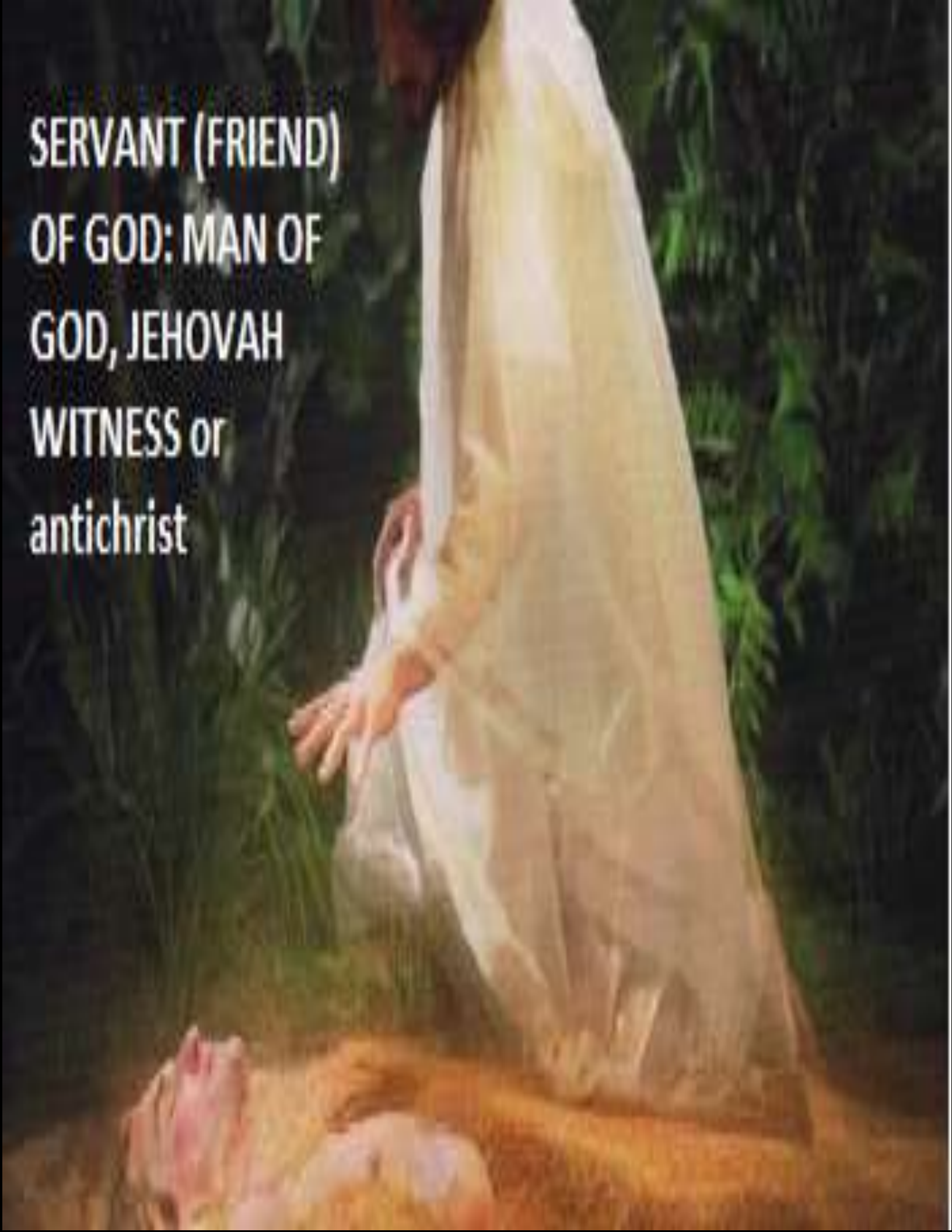


**SERVANT (FRIEND)
OF GOD: MAN OF
GOD, JEHOVAH
WITNESS or
antichrist**



JAMES CHAPTERS

1. THE SERVANT OF GOD: JEHOVAH'S WITNESS, THE MAN OF GOD (FAITH)

- On possessing the fruit of the Spirit- upon the ground again being redeemed being molded, formed and remade in the image of God, bearing in our bodies the dying of the Lord Jesus Christ that His life also may be in our flesh: the process of Redemption, being born again or **GENESIS, THE HEAD OF GOLD, BABYLON AS DEMONSTRATED IN NEBUCHADNEZZAR'S LIFE (THE FIRST OF THE FOUR LAST BABYLONIAN'S KINGS) AND REJECTED BY BELSHAZZAR (THE LAST OF THE FOUR) WHO WAS SLAIN.**

2. THE SPIRIT OF FAITH, THE WISDOM OF THE JUST AND FRIEND OF GOD

- In Redemption being upon the ground as Adam and Eve (on the 6th day) we hear the word, we received the Spirit and are empowered to speak and do the works of righteousness in the Law having the Spirit of Faith we become the Friend of God, we stand up and are alive and redeemed otherwise by faith only without works we are still dead and upon the ground, viz.: Faith comes alive **OR EXODUS, THE BREASTS AND ARMS OF SILVER AS DEMONSTRATED IN DARIUS THE MEDE LIFE (THE FIRST OF FOUR MEDE-PERSIAN KINGS) IN HIS ENCOUNTER WITH DANIEL WHOSE GOD CHANGED THE WORD (LAW WHICH THEY SAID CHANGED NOT) OF THE KING BECAUSE DANIEL KEPT GOD'S WORD AND DID HIS WORK AND CYRUS THE GREAT (THE SECOND OF FOUR MEDE-PERSIAN KING) WHO WHEN HE HEARD THE PROPHECY OF HIM, BEING THE SERVANT OF GOD, HAS READ AND TOLD BY THE JEWS HE OBEYED AND DID WHAT JEHOVAH COMMANDED.**

3. SERVANT MASTER OR gods (ENEMY):

- Servant of God and all mankind and Master of one (self) rising from the ground doing good works (or Master many, offending all including God on becoming God's enemy and the anti-Christ or his follower; defiled body and blasphemer possessed by the devil performing every evil work) becoming one with God made possible

JAMES CHAPTERS

by the atoning sacrifice (and the indwelling Spirit) by **THE LORD'S PASCHAL GOAT AND MINISTRY IN THE BOOK OF LEVITICUS AND DEMONSTRATED BY THE HE GOAT WITH THE NOTABLE HORNS BETWEEN HIS EYES THAT WAS BROKEN OR DIED: ALEXANDER THE GREAT (THE FIRST OF HIS FOUR GENERALS) OUT OF HIS KINGDOM (GOAT) CAME UP FOUR HORNS TO THE FOUR WINDS HEAVEN BUT NOT IN HIS POWER, AND OUT OF ONE CAME A LITTLE HORN (MEMBER AS THE TONGUE), ALSO GOAT LIKE (THE SCAPE-GOAT OR AZAEL) THE LAST OF THE FOUR WHO PLUCKED UP THREE OF THE OTHER HORNS AND TOOK OVER THE WHOLE REALM.**

4. PRA(E)YING: BREATH (DEATH) OF THE SOUL, LIFE (DEATH) OF FAITH: WORD AND WORK

- The manner in which man was made by the Creator stooping to form and then breathed into his nostrils the breath of life that man became a living soul at Eden, was clearly demonstrated at Gethsemane when the Redeemer fall to the ground agonizing in prayer when His three nights and days in the heart of the earth began and his sweat was blood. The stoop spoke not only to his condescension from divinity to become flesh but also is self denial or dying to self to do the will of God by prayer: the oil or winepress to press out the olive fruit of the word of God that He might drink from the cup or perform the will of God. We receive the breath of the soul: the Spirit or life, only when self is crucified and denied when likewise we agonize then we begin to pray and to live the life of faith in word and work. The Chapter thus demonstrates how the whole body: head with heart and mind and arms and hands fitly joined together by the belly and thighs to the two legs of iron and feet part of iron and of clay and begins to live by the breath of prayer after humbling that God now lifts us up and the opposition we face by the man of sin. **THE LITTLE HORN (MEMBER) POWER IS IN OPPOSITION TO THIS AND SEEK TO KEEP US PREYING; AND THIS POWER IS AT WORK IN EVERY MAN'S MEMBERS BY THE WILL AND DESIRE IN THE MIND AND THE LITTLE MEMBER: THE TONGUE AND**

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THE MOUTH. SO THIS EARTHYLY POWER WILL SEEK TO KEEP THE SAINTS FROM BENEFITING FROM THE DAILY MINISTRATION OF THE SANCTUARY AS DEMONSTRATED BY THE LAST KING OF THE FOUR HORNS OF THAT KINGDOM: 'THE LITTLE HORN'. BUT IT IS THE INTENT OF THE LORD BY ALLOWING SUCH A POWER TO REVEAL THE SECRETS OF EVERY MAN'S HEART WHOSE SIDE YOU ARE ON.

5. THE STONE 'CUT OUT WITHOUT HAND' GROWS INTO A MOUNTAIN: THE KING AND HIS KINGDOM:

- The noise and dramatic end of the Great Image being smitten by the Stone cut out without hands on its feet in Daniel 2 that if falls and break into pieces is verbalized by the weeping and howling of the rich men for the ultimate misery that is come upon them in verse 1. While the body of Christ: His Church, brethren are counseled with the word to establish their hearts and be patient for the Coming of the Lord draws nigh; along with the work of the prayer of faith will heal the sick as the Lord will raise him up, forgiven, and hence redeemed. As the Creator and Redeemer prayed in Eden and Gethsemane, even so the Church is required to offer the prayer of faith to heal that the Lord may raise up His Church, His Body, to its feet to stand, while the kingdoms of the world crumbles to the ground and dies.

Each Chapter of the Book or Epistle of James, the Just, speaks on a micro individual level of the principles whose outworking we see on a macro Pentateuch Kingdom level in all the four Kingdoms of the world and the Kingdom of God in Daniel Chapter 2, whose prerogative is worldwide, power, authority and dominion. Behold, the wisdom and power of our God, in making simple the complex matters for all His Children to understand and apply for our soul salvation. Faith without works is dead my brother, just as the body without the Spirit is dead. Every word of the Children of God is accompanied by its work so professed, it is our bond, thus we become fruitful and are not just servants of God but friends of God. Hence the Two Witnesses we will not as the world slay!

THE SERVANT OF GOD: JEHOVAH'S WITNESS, THE MAN OF GOD

INTRODUCTION:

The epistle of James is considered to be written by James, the just, one of the half-brothers of Jesus. It continues with the general theme of being obedient to the word of God that the work of righteousness be evident in the life of the Christian as his brother, Jude, did in his epistle. Hence, it speaks of The Two Witnesses: the word and work, in the Church.

The epistle is addressed to the Twelve Tribes of Israel scattered abroad. Whereas James quantified the addressees with specificity Jude did so qualitatively, but both speak of the same, those of the Twelve Tribes of Israel, who are redeemed from among men and offered as first fruits unto God Revelation 14: 4; and who were sanctified or made holy by God; by the preservation that is in His Son Jesus Christ, who is the 'Eleph,' or 'Aleph' the first of the fruits of a thousand, the ox head that made whole and multiply the nation of Israel a thousand times as Moses prayed in Dueteronomy 1:11 and recorded in an esoteric way in Joshua 18: 28, that each tribe is now twelve times a thousand, or twelve thousands and the nation of first-fruits has become twelve times twelve thousands or 144,000.

The name James has affinity to that of Jacob which means: to catch the heel, to supplant or undermine. His counsels in this epistle are considered in line with this objective as to how as a servant of God and our Lord Jesus Christ we undermine and thwart the enemies plot and scheme.

SERVANT (WITNESS) OF GOD AND JESUS CHRIST:

A servant of God and the Lord Jesus Christ is simply a Witness. He is identified by name: James: the one who supplants or undermines (the enemy), the just, the half-brother of Jesus Christ. The epistle is addressed to the twelve tribes of Israel who were now scattered abroad. It begins with: 'greeting'.

A Witness or Servant must have a singleness of heart and purpose as a double minded man is unstable in all his ways. The mind must be set in the Word of God.

The conception and birth of lust and sin ends in the process and consequence of death, viz.: LSD and CBD. This is the cradle to grave or birth to death of our

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situation and its consequences. But the servants desire must be the word of God thereby we may grow and bear fruits and not die the second death.

So then we must not only be hearers of the word but doers otherwise we become as the enemy deceiving firstly our own selves. Thus, only then will the Two Witnesses, the word and work, become alive in our own experience and are not slain, as they were by others in Revelation. So then the Servants of God and our Lord Jesus Christ are His Witnesses, giving testimony of the efficacy of the word and work of the Two Witnesses in their lives. May God help us that faith becomes alive in our heart that we may by prayer self and sin deny!

THE JOY OF THE SPIRIT:

The perspective, view or mind of servants is very important. Such reckons or counts divers or many temptations as a joy (cheerful not complaining but having contentment) not a distress as it offers the opportunity for their strength to be made perfect in their weakness. Thus Jesus also spoke of such as being 'blessed,' fortunate or happy in the Beatitudes as the focus is on the end result of the process and not the cut and thrust we must go through.

Divers temptations grant us the opportunity to be lowly, of a low degree (poor in spirit), humbling ourselves (mourning for we shall be comforted as we sorrow not as others with no hope) that we may rejoice when we are exalted. So knowing or understanding that the Lord seeks to exalt us we count it all joy when we fall into temptations and humble ourselves seeking the Lord's help by prayer now our joy is made perfect we rejoice when we are exalted, overcoming the temptations.

Works of righteousness is a joy to our spirit so we do not err (sin) being beloved and brethren. So joy or cheerfulness in or acceptance of temptations results in the birth of the spirit of lowliness which when finished brings forth the fruit of joy and righteousness.

Otherwise we are but hearers of the words and not doers (works of righteousness) just like a man merely beholding his natural face or countenance in a glass as he is. The word is the spiritual glass that reveals our natural face and the

THE SERVANT OF GOD: JEHOVAH'S WITNESS, THE MAN OF GOD

spiritual countenance radiating as that of Moses who came down from the Mount which is what the Lord desires for us as revealed in His word but we must withstand and overcome temptation for His countenance to radiate upon our faces. For beauty is appointed for ashes, the oil of joy for mourning, and the garment of praise for the spirit of heaviness.

THE BORN AGAIN ,GOOD AND PERFECT GIFT:

Faith comes by hearing, and hearing by the word of God. For faith to be unfeigned (sincere and genuine) it must be tested, tried and proven as such, so the trying of faith works patience. The fruit of charity or love is what drives the born again, which has many pegs including faith and patience and these are wrought in us by the Gift of the Spirit. The process is accomplished by the trying of our faith. Faith tested and tried finally results in perfect love which casts out all fear.

The poor of low degree or lowliness of heart viz.: meekness is also a fruit of the Spirit. The 'rich' or proud is contrariwise and shall fall for he is not unlike the flower of the grass which passes away, however, the meek shall inherit the earth.

Every good and perfect gift is from above and comes down from the Father of light in whom there's no variableness or shadow of turning. He is unchanging the same yesterday, today and forever.

We must behold with the singleness of heart from the word that our ways may be changed, for by beholding so are we changed. For only when we seek the Lord with the whole heart then and only then shall we find him. Otherwise, we will behold and go to our own (selfish) ways, straightaway forgetting what manner of man we were. But if any man be in Christ he is a new creature, old things have passed away, behold, all things have become new.

UNFEIGNED (PERFECT) FAITH OR WHOLENESS:

The trial of our faith by divers temptations works patience and patience must be allowed to have her perfect work that we all may be perfect and entire (whole) wanting nothing. The goal of temptations is soundness, perfection, wholeness and

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holiness that our faith shall be without spots. Amen! This is our trial or judgment for the present time to prepare us for ultimate judgment.

Lessons from nature tells us of the judgment of the proud or rich for no sooner that the sun is risen with a burning heat the grass of the field withers, and the flower thereof falls, and the grace of its fashion perishes, so is also the rich or proud whose ways fades away. The rising of the sun from the east speaks of the Second Coming of our Lord and Saviour from the east in flaming fire taking vengeance on those who received not the love of the truth that they may be saved. Unto this end is the proud appointed; how much better to endure the trial of our faith and to overcome than to be destroyed at the Lord's Coming?

Remember, the epistle is addressed to the Twelve Tribes of Israel scattered abroad. Israel is considered as those whom God of His will have begotten of the word of truth to be a kind of First-fruits of His Creatures. The verse is pointing us to those who were first sealed in Revelation 7 of the Twelve Tribes of Israel: 12,000 from each of the Twelve Tribes. And we know that twelve speaks to the whole of Israel, extended to the individual Tribe, multiplied by a thousand. Hence the number indicates the wholeness and increase of Israel as revealed in the study of the Book of Joshua.

Further to pointing out how they were begotten of the word of truth, this verse now clarifies what is that word of truth, stating: whosoever shall therefore look into the perfect law of liberty, and he being not a forgetful hearer (of the word) but a doer of the work, this man shall be blessed in his deeds. The word of truth is the Law (of liberty), which speaks of the word and the work of righteousness or the Two Witnesses of Revelation. Remember, faith comes by hearing and hearing by the word of God so will we be perfected if we are careful to hear and obey the word of God with joy, patience and contentment.

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CHARITY (LOVE OF GOD): PURE RELIGION;

Understanding is key, and to this end prayer: ask of God, if there is any that lack wisdom, but one thing that must not be done is to rail against or defame (upbraid not) God with whom we are in this union. (Jude speaks adequately of those who blaspheme and speak evil of dignities, and are hard with their speeches; as raging waves foam out their shame). Our words must be harmless as doves for we have received the wisdom of serpents from above. Remember, charity speaks no ill. God gives to all men liberally or freely, such is the grace of the love of God who causes the sun to shine on the just and the unjust, and cause the rains to fall upon both and send seed time and the harvest for all.

If so we are blessed as we endure temptations and after such trial we will receive the Crown of Life which the Lord promises to those who love Him. This, our behavior is our first work endurance, longsuffering or patience in trial, for such are those who love God and their fellow man.

Our behavior is also so tempered: we are swift to hear (the word of God), slow to speak (our own words), and slow to wrath (for the wrath of a man work not the righteous works of God). Thus we nourish up our faith and grow.

We understand the wisdom of God that if any man bridle not (curb) his tongue, deceiving his heart, his religion is vain. So in words and in work or deeds we are obedient to the perfect Law of Liberty.

SETTLED AND SEALED IN FAITH: PURE RELIGION AND UNDEFILED:

If we pray (ask) in faith we will be perfect and settled: nothing wavering; for he that wavers is as a wave driven by the wind of many currents: troubles, perplexity, persecution, temptations and cast down. But the prayer of faith moves these mountains, so we are not distressed, not in despair, not forsaken, having joy, and not destroyed. So they are nothing beyond our overcoming. So pray my brethren. James like Jude now uses the analogy of the wave. He speaks of the causative factor or the driver of the wave, the current of the wind, whereas Jude

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speaks of the end result of a raging wave foaming out its shame at its mouth being defiled evidenced by evil speaking, hard speeches and blasphemies.

Let no man say that when he is tempted that he is tempted of God; for God cannot be tempted of evil as He is omnipotent; neither does He tempt any man. The prayer of faith accesses His omnipotence to counter the current of the wind of temptation, firstly by removing its desire from this our mortal body of death and or claiming God's providence of that which we need that we lack nothing.

He who asks in faith have the assurance that he is heard of God and in that he knows this, he is settled in patience and longsuffering, knowing that at the right time he will receive that which he has asked for; so anger is stayed for he also knows the anger of a man works not the righteousness of God and God desires is sons and daughters to perform righteous works.

This is how we keep ourselves unspotted from the world; and as servants of God we minister to the fatherless and widows in their affliction. For this is, pure religion and undefiled before God and our Father.

THE SERVANT OF GOD: JEHOVAH'S WITNESS, THE MAN OF GOD

THE MAN OF GOD (FAITH):

The man molded, formed and made in the image of His Creator is the Man of God, of great faith, thus he receives all: every good and perfect, gift of the Lord, otherwise let not that man who wavers (faithless) thinks that he will receive any thing of the Lord. Believe and you shall be blessed and saved: for as a man thinks in his heart even so is he.

For every man is tempted when he is drawn away of his own lust: longing (especially of that which is forbidden) and desiring, and is enticed or entrapped by his own thoughts. But the man of God endures and overcomes temptations, by prayer and supplication, resisting this body of death; that the Lord works in us to will and to do of His good pleasure by His Spirit.

So this man lays apart all filthiness (morally unclean) and superfluity (abundance) of naughtiness or evil and receive the engrafted or implanted word of God, which is able to save our souls, that his works are that of righteousness. Remember, faith comes by hearing the engrafted word. So this book of the Law shall not depart out of thy mouth but thou shall meditate in it day and night; then shall thou make thy way prosperous and then shall thou have good success!.



WE'RE SO BLESSED

How can I be in trouble, perplexity, persecution, temptation and being cast down and blessed?
For I am not distressed, nor without hope, nor forsaken, for I count it joy, nor am I destroyed
That in my body the dying of the Lord Jesus Christ may be that His life manifest also in my flesh
I am formed of clay, brittle and weak, subject to change; I am from the ground but imbued to live
I am being created and redeemed going through the process even yet while I am alive for I'm not asleep
By hearing His word my faith, then, tested and tried be unfeigned to the glory of my Redeemer and Lord
For my mind must possess the singleness of heart that I be stable in all my ways, deeds and thoughts

It's not only the molding of the process it's the end results why I am highly favored and so blessed
Yet my mind is so skewed too, that I trust the process and find it a joy many consider: deeds unfavorable
I access the comfort and light; power profound and fullness of delight that my strength be renewed
Prayer changes things seen and unseen, so I am wrought and by this I'm taught the Patriarchs fought
In word and by work the Two Witnesses in their lives were really alive and changed the course of history
They knew the great mystery that faith of words without works is dead as the body without the Spirit
Holy made their Temple for the Spirit to dwell by obedience, their words and the Spirit move mountains

At Eden Adam asleep while Eve also upon the ground: Creator stooped and form the Mother of all living
At Gethsemane Disciples slept the Woman the Lamb on the ground prayed blood sweating us to redeem
We consent: give our wills self to deny and baptize the Lamb in death join that like Him we again will rise
Yet now in this life we are very much alive while He molds, shapes and forms us again in His image to be
So I'm in trouble be, perplexity, persecution, temptation, being cast down Yet I am blessed!
For I am not distressed, nor without hope, nor forsaken, for I count it joy, I am being redeemed!
Death and grave has lost sting and victory, sin's price is paid; we receive power by Jesus to obey the law

Dated: January 4 & 6, 2022

<p>Name of the Lord: SERVANT (WITNESS) OF GOD AND JESUS CHRIST:</p>	<p>SERVANT OF GOD AND JESUS CHRIST: 1:1 James (from Jacob: to catch heel, supplant) undermine) , a servant of God and of the Lord Jesus Christ, to the twelve tribes which are scattered abroad, greeting.</p>	<p>DOUBLE (SINGLE) MINDED: UN(STABLE) WAYS: 1:8 A double minded man is unstable in all his ways.</p>	<p>CONCEPTION, BIRTH AND DEATH: 1:15 Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death.</p>	<p>NOT ONLY HEARERS BUT DOERS OF THE WORD: 1:22 But be ye doers of the word, and not hearers only, deceiving your own selves.</p>	<p>Name of the Lord: SERVANT (WITNESS) OF GOD AND JESUS CHRIST:</p>
<p>Spirit: JOY IN THE SPIRIT</p>	<p>THE JOY OF DEIVERS TEMPTATION: 1:2 My brethren, count it all joy⁸ when ye fall into divers temptations;</p>	<p>THE JOY OF THE HUMBLE EXALTATION: 1:9 Let the brother of low degree⁷ rejoice in that he is exalted:</p>	<p>BELOVED DO NOT ERR (SIN): 1:16 Do not err, my beloved brethren.</p>	<p>IF ANY BE A HEARER AND NOT A DOER: 1:23 For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass:</p>	<p>Spirit: JOY IN THE SPIRIT</p>
<p>Genesis: THE BORN AGAIN, THE GOOD AND PERFECT GIFT:</p>	<p>TRYING OF FAITH WORKS PATIENCE: 1:3 Knowing this, that the trying of your faith⁸ worketh patience⁸.</p>	<p>THE RICH AS THE FLOWER OF GRASS PASS AWAY (DIES): 1:10 But the rich, in that he is made low: because as the flower of the grass he shall pass away.</p>	<p>EVERY GOOD AND PERFECT GIFT FROM ABOVE: 1:17 Every good⁸ (goodness) 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.</p>	<p>BEHOLD THE WAYS TO CHANGE: 1:24 For he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was.</p>	<p>Genesis: THE BORN AGAIN, THE GOOD AND PERFECT GIFT:</p>
<p>Exothos: UNFEIGNED (PERFECT) FAITH OR WHOLENESS:</p>	<p>PATIENCE PERFECT WORK: WHOLENESS 1:4 But let patience have her perfect work, that ye may be perfect and entire¹² (complete, perfectly sound, whole), wanting nothing.</p>	<p>THE SUN OF RIGHTEOUSNESS RISEN DESTROYS THE PROUD : 1:11 For the sun is no sooner risen with a burning heat, but it withereth the grass, and the flower thereof falleth, and the grace of the fashion of it perisheth: so also shall the rich man fade away in his ways.</p>	<p>BEGOTTEN OF THE WILL OF GOD AND THE WORD OF TRUTH: 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.</p>	<p>THE PERFECT LAW OF LIBERTY AND THE BLESSED MAN: 1:25 But whose looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed.</p>	<p>Exothos: UNFEIGNED (PERFECT) FAITH OR WHOLENESS:</p>
<p>Levi: CHARITY (LOVE OF GOD): PURE RELIGION:</p>	<p>ANY LACK, ASK OF GOD: 1:5 If any of you lack wisdom⁸, let him ask of God, that giveth to all men liberally, and upbraideth (rail not, defame) not; and it shall be given him.</p>	<p>BLESSED MAN ENDURES TEMPTATION TO RECEIVE THE CROWN OF LIFE PROMISED TO THOSE WHO LOVE GOD: 1:12 Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love⁷ him.</p>	<p>BELOVED UST BE SWIFT TO HEAR, SLOW TO SPEAK AND WRATH (S.S.S.): 1:19 Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath⁸ (temperate)</p>	<p>BRIDLED TONGUE SO AS NOT TO DECEIVE HEART: 1:26 If any man among you seem to be religious, and bridleth (a bit leader, to curb) not his tongue, but deceiveth his own heart, this man's religion is vain.</p>	<p>Levi: CHARITY (LOVE OF GOD): PURE RELIGION:</p>
<p>Numbers: SETTLED AND SEALED IN FAITH: PURE RELIGION AND UNDEFILED:</p>	<p>NOTHING WAVERING-ASK IN FAITH: A WAVE DRIVEN AND TOSSED BY THE WIND 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.</p>	<p>MAN'S TEMPTATION: GOD CANT BE TEMPTED WITH EVIL 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:</p>	<p>WRATH OF MAN: RIGHTEOUSNESS OF GOD: 1:20 For the wrath⁸ (be gentle) of man worketh not the righteousness of God.</p>	<p>PURE RELIGION AND UNDEFILED: 1:27 Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction¹⁰ (be kind) and to keep himself unspotted from the world.</p>	<p>Numbers: SETTLED AND SEALED IN FAITH: PURE RELIGION AND UNDEFILED:</p>
<p>Deuterios: THE MAN OF GOD (FAITH):</p>	<p>THAT MAN THINK NOT TO RECEIVE OF THE LORD: 1:7 For let not that man think that he shall receive anything of the Lord.</p>	<p>A MAN TEMPTED: 1:14 But every man is tempted , when he is drawn away of his own lust (a longing (especially of that which is forbidden), desire), and enticed (delude, entrap)¹¹ (be at peace within and without)</p>	<p>THE MAN THAT RECEIVE WITH MEEKNESS THE ENGRAFTED WORD: 1:21 Wherefore lay apart all filthiness (morally) and superfluity (abundance) of naughtiness (trouble, evil, malice, wickedness), and receive with meekness the engrafted (implanted) word, which is able to save your souls.</p>	<p>Deuterios: THE MAN OF GOD (FAITH):</p>	<p>Deuterios: THE MAN OF GOD (FAITH):</p>

THE SPIRIT OF FAITH: THE WISDOM OF THE JUST

THE FAITH OF THE LORD OF GLORY: THE SPIRIT OF FAITH AND THE LAW

I have believed, therefore, have I spoken, says Paul, evidencing that he had the Spirit of faith. The same premise holds true for James who now speaks on the doctrine of the faith of our Lord Jesus Christ, who did not just die, but was resurrected and glorified, evidencing the validity of the doctrine of His Faith: the resurrection and glorification of the Two Witnesses (The Word and Work).

So we are considering the faith of the Lord of Glory! Clearly, Jesus had no respect of persons, He died for all, that whosoever (will may come) believes may have eternal life. So we are our only limitation whether or not we exercise the choice to believe or not to believe. I choose to believe! Brethren clearly cannot have respect with persons and so James speaks: have not respect with persons, as brethren are to be without partiality and just, abounding in the love. This is the word, work and spirit of the faith.

The word of the royal law speaks to this also to love our neighbor as ourselves, which we of the faith are obliged to do, if so we do well. How we should love our neighbours: the word and work is covered in the last six commandments of the Decalogue, which James referred to collectively in Chapter 1 as the Law of Liberty. So the doctrine of the faith or word of the Lord of Glory and that of the Law agrees and are of the same Spirit. The Spirit of Faith and of the Law is one! So for the Twelve Tribes of Israel, those of Judaism, scattered abroad, there is no conflict!

The scenario is enumerated: if there is a brother or sister, that is naked and destitute of daily food, it goes without question as to what we of the household of faith must do, as servant of God and of our Lord Jesus Christ, who obey in word and works or deeds.

The doctrine of faith is further explained as not only manifesting in words, but faith wrought with works, and by works faith is made perfect! For if we truly have the Spirit of faith, then works will also manifest. So we serve (work for) those who are in need.

Do not get caught in what is akin to the Old Covenant, whereas the emphasis, was

THE SPIRIT OF FAITH: THE WISDOM OF THE JUST

on the works, works of the Law, which proved all to be sinners falling short of the glory of God; which principle many has now embraced under the New Covenant, speaking, speaking: words, words (or faith, faith), and still not obeying doing the works. We have now been imbued and baptized with the Spirit since the atonement was made, if so we have the Spirit of Faith, to both speak the words and the do the works of the faith of our Lord Jesus Christ, the Lord of Glory!

So therefore Spirit of Faith and the Law is one: they both speak the word and do the work or obey! For faith of words wrought with works, and by works faith is made perfect.

THE LAW IS SPIRITUAL: SERVANT AND FRIEND OF GOD

For if there come to your assembly (Church) a man with a gold ring and goodly apparel and there came in also a poor man in vile raiment. This provides the test of the rich and poor, whether there is respect to persons, for those who have the oversight of the affairs of the Church.

Anyone who have respect of person commits sin and is convinced of the royal law as a transgressor for the spirit of the law will not be fulfilled as its word requires the work of love. This is the sin of commission.

And if anyone of you should then say to the poor: 'depart in peace, be you warmed and filled,' exercising the spirit of faith: as I believe so have I spoken, without providing or giving the things that are needful to the body, what does it profit? Peter on the other hand provided that which was needful to the man at the gate: saying, silver and gold have I none but such as I have I give to you: 'in the name of Jesus, rise up and walk.' The spirit of faith results in giving or serving that which is needed, so then by faith we establish the law. Otherwise, we omit to do the things that are needed which results in the sin of omission. So faith wrought with works and by works faith is made perfect and establishes or fulfills the law.

So then the Servant of God is also the friend of God for by faith they are in a trusting relationship with God even as it is said the Scripture or the word was

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fulfilled or manifested in the work which said: Abraham, father of many nations, believed God and it was imputed to him for righteousness, and Abraham called the Friend of God. So those who believe the word of God will do the work of righteousness or fulfill the Law which is spiritual.

THE WHOLE MAN AND THE LAW: THE TWO WITNESSES

The whole (complete) generation of mankind proceeded from the union of man (work) and woman (faith), the indivisible union of one flesh. Man was the first work of the Creator's hand He formed of the ground; and he desired a help mate who he received as, a physical embodiment of the faith which he had being formed in the image of God. Therefore, every person: the whole human race, irrespective, of gender, race or colour, financial or other standings have equal standing and value and should be treated equally in the assembly or Church of God.

None must have respect of persons because of gay clothing and be given preferred standing or seating of 'here' while the poor man is told to stand over 'there' or belittled even further to sit 'here' under any leader's footstool as his personal and subjugated servant. All have equal standing under God's law of liberty which includes His royal law: to love our neighbour as ourselves or to do unto others as we would have done to us.

Every point of the Law makes up an indivisible link of the chain of the whole Law; therefore, if any offend (break) in one point (link) or word he is guilty of all. The Law describes by word the work of righteousness outlining the Two Witnesses, by word and work or deed. There is not one without the other, they are an indivisible whole. Likewise, man and woman were made one flesh to bear fruits. So is the Law with its work and word. Therefore, the faith of words without works is dead, being alone (remember it wasn't good for man to be alone), like the body without the Spirit is dead. The evidence of the Spirit of faith of words is the works which manifest not just the audio. Just imagine, if God spoke and it was not done, even so is faith without works dead as the body without the Spirit.

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So you see how by works a man is justified and not only by faith of words. So then the indivisible link of the points of word and work comprises the whole (complete) perfect chain of the Law for the whole man (kind) and none is to be treated differently.

The man and woman are one flesh, so is the work and word of the Law, of One Spirit. They are whole and complete together and are an inseparable whole. The work (second Adam) made the word of faith (woman) perfect (whole).

LIVING (DEAD) FAITH:

The work (s) that manifest (s) mirror (s) or reflect (s) the words or thoughts of the heart. Remember they are an indivisible whole. Those who treat others with partiality are the yes answer to the rhetoric: 'are you not partial in yourselves and have become judges of evil thoughts?'

God the Lawgiver whose word describes the work of the heart that is whole says: do not commit adultery and also do not kill. Now if any does not commit adultery and yet do kill, offending in that one point, he has become a transgressor of the whole law, for there is but one Lawgiver who spoke the whole law. And the soul that sins shall die. So such receives the reward of the 'faith' which is dead.

Those who argue I have faith and you have works, needs to demonstrate their faith of words without works but those who are alive and living will demonstrate their faith of words by their works.

Consider, Rahab, yes the harlot, whose former life speaks volume of her fornicating and adulteress ways for money. Was she not justified by works when she received the Messengers (The Two Witnesses or Spies) and sent them out another way? If you are careful and read her testimony of words, you should also see that her work flowed from that belief and she fulfilled and met the criteria of justification and was saved from the destruction and peril of Jericho. So then a faith that is alive and living is not only in word but in work and deed, demonstrating as Rahab did such will save the lives of the Two Witnesses, both performing the work and speaking the word of the Law.

LIFE, THE UNION (ONENESS) OF GOD AND MAN, FAITH AND WORKS:

Didn't God spoke the word, and the work was done: this is life. The doctrine of life is demonstrated now: 'hear my beloved brethren' for faith comes by hearing, the intelligent hearing that results in obedience as suggested by the meaning of the name: "Simeon". The word of God or the message: 'has not God chosen the poor of this world rich in faith,' and of course 'hearing' by the word of God. The poor of this world is rich in such faith which comes by the word of God that they become elect and 'heirs of the kingdom' or everlasting life as their faith is of such that it works by love, they obey the first four points of the law of liberty, loving God: doing the work that pleases Him, so they receive the promise of the elect or heirs of eternal life; and if they love God whom they have not seen with their eyes so do they their brothers, obeying or doing the work of righteousness also of the other six points of the royal precepts of the law of liberty. So their faith of words results in works of love to both God and man. So the law binds us together as one, God's and brethren or brothers. Amen! Faith work by love of God and of man: words and works; for God's words are Spirit and they are life. In redemption, whosoever is rich in faith has begun to breathe and rises from the ground of death or this sleep even as Adam when he was first made.

If you hear as it was said even so now you will now speak the word and do the work of the law as you begin to have life, as those who are judged by the law of liberty, so all the work of the Decalogue or Ten Commandments we are empowered not only to speak but to perform or do, so its word and work manifests for we are now alive, for we are made alive by the indwelling Spirit of God, so to speak and to do. For God formed man of the ground and breathed into his nostrils the breath of life and man became a living soul. So we hear, we speak and we do the words and works of faith, this life and union with God by His indwelling Spirit.

The doctrine of faith includes the belief of the unseen, that there is one God, but the devils do see and know Him also this believe and tremble. So the belief in one God is the limit of devils faith. The oneness or union of God they deny that the Father, Son and the Holy Ghost are one, even as man (work) and woman (faith), are one flesh; and that we become one by the indwelling Spirit of God. That has

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the oneness of God we become one with the Father, Son and the Holy Ghost. Because the devils faith does not honour God by obedience to do the works of righteousness, they lost the privilege of being a holy habitation of the Spirit of God. For God gives His Holy Spirit only to those who obey Him so they are left only with the faith or belief of His existence and a certain fear of judgment. They cannot even if they wanted at this late stage obey and do the works of righteousness as they have no longer the Spirit of God, as they are apostate or fallen and their probation has already closed.

For as the body without the Spirit is dead; even so faith if it has not works is dead also. So the oneness of God, union of Father, Son and the Holy Ghost makes there be but one God, and the oneness of man (kind) and woman makes them of one flesh, and the oneness of God and Man, speaks of the oneness and indivisibility of faith and work, the Two Witnesses of the Law: word and work. So we hear, speak and do my brethren as those that shall be judged by the Law of Liberty. God's Law not only liberates but binds us to be one with one another, for we are brethren, and one with Him, thus we arise from sleep, slumber, and death from the ground and stand now redeemed and alive in Him with the hope of eternal life, which begins now and throughout the ceaseless ages of eternity.

THE WISE (FOOLISH) SERVANT:

Whose servants are we who attend the assembly or Church? If we judge ourselves then will we not be judged! Those who despise the poor, do not the rich man oppress you and drag you before the judgement seats? If the poor are rich in faith and are chosen of God to be heirs of His Kingdom, whose servants are you who despise the poor, God's servants? And for who are you despising them; to treat well those who oppress you and drag you before the judgement seats? What wisdom is in this behavior?

For you shall have judgement without mercy, that have shown no mercy and mercy does rejoice against judgement. It is wise to be merciful, for blessed are the merciful for they shall obtain mercy.

Who is wise and not a vain (foolish) man or servant will know that faith without works is dead; for he has been made alive by the word of God and do His works;

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and knows that he must not only hear and speak the word but given he is alive he will do the works of righteousness. For the mind and body is now an indivisible whole being empowered by the Spirit even as the faith (of words) and works.

SHEHBAH OR SEVEN: (SACRED FULL) HOLY ONE IN NAME, WORD AND WORK:

Those who draw nigh unto God with their mouth (word) and their hearts are far from him denying Him in works; do take His Name in vain. Do not the rich blaspheme the worthy (Holy) Name by which we are called? For worthy, worthy, is the Lamb that was slain to receive glory, honour and praise.

If they blaspheme the worthy and holy Name by which we are called, will they not also blaspheme the Spirit of God? Is not the word of God spoken Spirit and they are life? And have not God set His Word above His Name, so if they blaspheme the worthy Name will they then not also blaspheme His Spirit. The word of God describes the work of righteousness which is required of a man that is saved. So what doth it profit my brethren that a man says he hath faith and have not works, can faith (alone) save him? Isn't this also blasphemous? God is not only holy in Name; but His words are most Holy; hence they are placed in the Most Holy Place where He abides.

Now consider the example as given by Abraham, our father, who typified the Father of many Nations, not only in Name but also in Work and deed. Was he not justified by work, when he offered up his only son, Isaac, depicting how God our Heavenly Father derides and laugh at the blasphemers when He wrought the holy work of salvation and our redemption, offering up Jesus, His only begotten Son, whom He had spoken of by word by His Holy Prophets, and even in this act of Abraham and He did the work in our day? And Abraham rejoiced when he saw and understood what this meant for Christ day.

Therefore, we conclude He who is holy in Name, is also in Word and Work and deed even as our Heavenly Father, the Most Holy One and His Son the Holy One of Israel and the Lord of Glory!



GOD AND MAN ONE, (WO)MAN: FAITH AND WORKS

Behold faith, the woman of wonder, beauty so rare: words as shape, form as works of righteousness
Man, Adam, work of God's hand, molded in His image and likeness, she manifest as word of his thought
So two, man and woman: work and word, becomes one flesh, perfect with power to procreate
Man and Woman one as the Father, Son and the Spirit; man and God one, His Spirit within to dwell

Two Tables of the Stones speaks of the Two Witnesses, the undying character or image of God
Its words describe the works of righteousness that God requires upon every heart its precepts written
Every point must be kept the word describes the work, the link that makes the law a chain
He that says one point also the other nine; he that breaks one becomes its transgressor

Who is that wise servant; that ministers to both mind and body, that speaks the word, and do the work?
That if a brother or sister be naked and destitute of daily food He not only speaks a blessing by faith
Saying depart in peace be ye warmed and filled but also gives the things that are needed for the body
Faith wrought with his work and his faith made perfect: he clothes and feed the body made whole

Faith of word and work in the Law given to make and mold man again in the image of God recreate
He that hear and the Spirit receive not only speaks but his will do and stand from the ground redeemed
God's word and work are ordained unto life; his faith and works testifies that man has risen, made alive
Faith without works is just as the body without the spirit dead; therefore that man is still on the ground

Behold a harlot as Rahab who heard the word and testify in work, saving the life of the Two Spies
Those who do likewise preserve the life of the Two Witnesses; hearing the word they speak, the work do
Those who do otherwise slay them both as the scarlet beast that ascended out of the burning pit
But the Just and the Wise who arise speak the word and do the work others the Spirit imbue to stand

The Law: word and work binds us all as one; and recreate us by the Spirit in the image of God our Father
His great compassion for us we see; and behold His beauty in every line, we trace His Holy character
His Name we revere as His word above exalted we extol and obey; our faith made perfect by work
He long ago by word proclaim and did work; our souls redeemed even so we believe and do His work

Dated January 15 2022

James::2: THE SPIRIT OF FAITH, THE WISDOM OF THE JUST AND FRIEND OF GOD

<p>Name of the Lord: THE FAITH OF THE LORD OF GLORY (JESUS CHRIST): THE SPIRIT OF FAITH AND THE LAW</p>	<p>BETHREN BE JUST (NO PARTIALITY): 2:1 My brethren, have not the faith of our Lord Jesus Christ, the Lord of glory, with respect of persons.</p>	<p>ROYAL LAW: LOVE THY NEIGHBOUR AS THYSELF: 2:8 If ye fulfil the royal law according to the scripture, Thou shalt love thy neighbour as thyself, ye do well:</p>	<p>IF...NAKED AND DESTITUTE OF DAILY FOOD: 2:15 If a brother or sister be naked, and destitute of daily food,</p>	<p>FAITH WROUGHT WITH WORKS: BY WRKS FAITH IS MADE PERFECT 2:22 Seest thou how faith wrought with his works, and by works was faith made perfect?</p>	<p>Name of the Lord: THE FAITH OF THE LORD OF GLORY (JESUS CHRIST): THE SPIRIT OF FAITH AND THE LAW</p>
<p>Spirit: THE LAW IS SPIRITUAL, SERVANT AND FRIEND OF GOD:</p>	<p>THE RICH AND POOR MAN IN THE ASSEMBLY: 2:2 For if there come unto your assembly a man with a gold ring, in goodly apparel, and there come in also a poor man in vile raiment;</p>	<p>RESPECT OF PERSONS COMMIT SIN AND ARE TRANSGRESSORS: 2:9 But if ye have respect to persons, ye commit sin, and are convicted of the law as transgressors.</p>	<p>SAYING THE WORD WITHOUT DOING THE WORKS: 2:16 And one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit?</p>	<p>THE SCRIPTURE (WORD) FULFILLED IN WORK: BELIEVE AND BECOME THE FRIEND OF GOD: 2:23 And the scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness: and he was called the Friend of God.</p>	<p>Spirit: THE LAW IS SPIRITUAL, SERVANT AND FRIEND OF GOD:</p>
<p>Genesis: THE WHOLE MAN AND LAW: THE TWO WITNESSES</p>	<p>THE WHOLE (EVERY) PERSON: 2:3 And ye have respect to him that weareth the gay clothing, and say unto him, Sit thou here in a good place; and say to the poor, Stand thou there, or sit here under my footstool:</p>	<p>THE WHOLE (PERFECT) LAW WITHOUT OFFENCE: 2:10 For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all.</p>	<p>THE WHOLE (LIVING) FAITH: WORDS AND WORKS : 2:17 Even so faith, if it hath not works, is dead, being alone.</p>	<p>A MAN IS JUSTIFIED BY BOTH WORKS AND FAITH: 2:24 Ye see then how that by works a man is justified, and not by faith only.</p>	<p>Genesis: THE WHOLE MAN AND LAW: THE TWO WITNESSES</p>
<p>Exothes: LIVING (DEAD) FAITH:</p>	<p>UNJUST JUDGES OF EVIL THOUGHTS: 2:4 Are ye not then partial in yourselves, and are become judges of evil thoughts?</p>	<p>A TRANSGRESSOR OF THE(WHOLE) LAW: 2:11 For he that said, Do not commit adultery (figuratively: apostate, adulterer) , said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law.</p>	<p>MY FAITH BY MY WORKS: 2:18 Yea, a man may say, Thou hast faith, and I have works: shew me thy faith without thy works, and I will shew thee my faith by my works.</p>	<p>RAHAB, THE HARLOT JUSTIFIED BY WORKS: 2:25 Likewise also was not Rahab the harlot justified by works, when she had received the messengers, and had sent them out another way?</p>	<p>Exothes: LIVING (DEAD) FAITH:</p>
<p>Levi: THE DOCTRINE OF LIFE: UNION (ONENESS) OF GOD AND MAN: FAITH AND WORKS:</p>	<p>HEAR BELOVED BRETHERN: FAITH WORKETH BY LOVE 2:5 Hearken, my beloved brethren, Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him?</p>	<p>SO SPEAK AND DO AS THEY THAT ARE JUDGED BY THE LAW OF LIBERTY: 2:12 So speak ye, and so do, as they that shall be judged by the law of liberty.</p>	<p>THE BELIEF IN THE UNSEEN IS ALSO THAT OF DEVILS 2:19 Thou believest that there is one God; thou doest well: the devils also believe, and tremble.</p>	<p>BODY (FAITH) WITHOUT THE SPIRIT (WORKS) IS DEAD: 2:26 For as the body without the spirit is dead, so faith without works is dead also.</p>	<p>Levi: THE DOCTRINE OF LIFE: UNION (ONENESS) OF GOD AND MAN: FAITH AND WORKS:</p>
<p>Numbers: THE WISE (FOOLISH) SERVANT:</p>	<p>DESPISE, OPPRESS AND JUDGE: 2:6 But ye have despised the poor. Do not rich men oppress you, and draw you before the judgment seats?</p>	<p>JUDGMENT WITHOUT MERCY: 2:13 For he shall have judgment without mercy, that hath shewed no mercy; and mercy rejoiceth against judgment.</p>	<p>IGNORANCE OF VAIN MAN: 2:20 But wilt thou know, O vain man, that faith without works is dead?</p>		<p>Numbers: THE WISE (FOOLISH) SERVANT:</p>
<p>Deuterios: SHEHBAH OR SEVEN (7): SACRED FULL OR HOLY ONE, IN NAME, WORD AND WORK (DEED):</p>	<p>THE WORTHY (HOLY) NAME: 2:7 Do not they blaspheme that worthy (good morally) name by the which ye are called?</p>	<p>CAN FAITH ALONE SAVE? 2:14 What doth it profit, my brethren, though a man say he hath faith, and have not works? can faith save him?</p>	<p>2:21 Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar?</p>		<p>Deuterios: SHEHBAH OR SEVEN (7): SACRED FULL OR HOLY ONE, IN NAME, WORD AND WORK (DEED):</p>

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SERVANT AND MASTER:

Everyone has chosen his master by default or otherwise. But there's but one Master of all, the Sovereign who decides and allows or causes all to happen or occur. God our Father, and our Lord Jesus Christ, His Son, rules over all. Jesus' example is that of a servant, for says He: he that will be chief among you shall be your servant, and He led by this example.

James counsel exemplifies this, my brothers he says, be not masters of many, knowing that we shall receive the greater condemnation. He that is master of many clearly will have the greater responsibility, culpability and accountability. Therefore, mastership of others should be limited to few he suggests by this counsel.

His counsel changes focus to mastership of self rather than of others as he speaks of one of the smaller members of the body, stating that the tongue is an unruly evil which no man can tame and full of deadly poison. Each man must therefore seek to rule his tongue which lies more in his control. The rule and mastery of the tongue also has to do with being temperate in the spiritual sense, abstaining from evil and using judiciously that which is good. By beholding so are we changed or will bear rule over our tongue. No man can tame the tongue but our God can by His Spirit and word remold us in His image.

The wisdom from above dictates this, but that which is otherwise, is earthly, sensual and devilish. This approach allows each man to decide whom he will submit himself to by the exercise of the freewill of choice. As whom you yield yourselves to obey, his servants you are. Choose well!

THE POWER OF THE WORD (TONGUE):

There is no greater wisdom than being a servant, rather than a master of many; being humble than proud, mastering self over others. For he that humbles himself is exalted by the Spirit of God. And any man that is great is first a man of humility and a servant of God. Master of many offends or errs and does sin against all.

In the mastership of self he recognizes his own spiritual poverty and need for help which he can only get from the Almighty, so he sorrows unto repentance which

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works in him great humility for he is in total reliance on God by which only he stands.

He speaks to others as if in prayers only, he asks, pleads, beseeches and petitions, urging that they consider his requests. He offends no man in word so he is a perfect man. He gives every man the fair opportunity of exercising his freewill of choice and he imposes not his will on any. Behold, the man who offends not in word and mark him. He errs not nor sins not against any choosing instead to serve others and master self. Thus Moses was reckoned as humble above all others upon the earth during his time.

He recognizes that the tongue may be used to bless God, the Father; and curse man, who is also made in the similitude of God. How can blessings and curses proceed from the mouth that is pure and undefiled? The word spoken must be a blessing to all both man and God. And the word of truth is that every man is his own master and must exercise his freewill to decide, therefore, a perfect man gives every man the opportunity to choose by simply asking for what he desires. So we speak this word of truth to both God and man, blessing God and man; and allowing every man to choose a blessing or a curse if he so desires. This is the work we perform by adopting this position.

We seek peace and salvation of all not envying (jealousy and zeal) and strife (contention); as we seek not confusion (disorder) but to avoid every evil work. But the man of sin (the imperfect man) will rile up the people with his tongue: evil speaking, hard speeches and blasphemies, and angry wave foaming out his shame, his temple being defiled. This is his power of the lies that he spreads. But we preach the gospel of peace and truth for the salvation of all by the baptism of the Holy Ghost!

The power in the tongue and the word spoken can wound, hurt, offend and even kill or heal, comfort and cheer; the perfect man is the minister and servant of the latter. The wavering and unstable: a man of duplicity and hypocrisy; both blesses and curses God and man with his tongue and mouth. The man of sin stirs up jealousy and strife, confusion and every evil work with his words. Therefore, the

detail from "Boy Samuel Called by the Lord", by Harry Anderson

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power of life and death is in the tongue, mouth and the word that proceed therefrom. Choose wisely.

THE WORK OF OBEDIENCE BY UNDERSTANDING:

If any man understands he will obey God's Law; and the fear of the Lord is the beginning of wisdom; and the knowledge of the holy is: understanding. For a horse to understand and obey what is being commanded bits are placed in the horse's mouth. And by this we are able to turn their whole bodies. This is a good object lesson for us to understand how to master self; we must control our mouths and the words which proceed therefrom.

For out of the same (one) mouth proceed blessings and cursing, my brethren these things are not to be so. We were made intelligent beings after the similitude of God with the power to conceive and understand.

The mind like the mouth mutters and its thoughts are verbalized therefrom. This is how they cross path. The Law of the knowledge of the wisdom from above is the bits in the mouth of the mind. Understanding is the reign in the hand of each man to control his whole body, knowing that the wisdom from God is first pure, then peaceable, gentle, full of mercy and good fruits (works); easily entreated; and without partiality and hypocrisy he informs his actions, deeds and works accordingly, by the power of God's Spirit, and the submission of his will to God. He constantly meditates upon the law of God from which he gains such knowledge and understanding. For the Book of God's Law departs not out of his mouth (vertical or mind) day and night.

KINGDOM BOUND BY THE GOVERNOR'S (CAPTAIN) WILL:

The 'gospel-ship' like the Ark is a great ship, for this gospel of the kingdom must be preached in (all) the world and then shall the end come. It consists of our relationship with God and our fellowman, as servants of God we do service to all; we are bounded by His Law to love God and to love our fellow man; it's a special relationship that of a friendship as we believe and trust God; therefore we exercise our faith and fulfill our stewardship sincerely as He will in us His will.

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Though this great ship is driven of fierce winds of envy and strife; each man therefore possesses his own body and control his vessel by yet a very small helm, the bit in our mouth, even as the great gospel ship is turned thereby wherever the Captain and our Governor wills or lists.

And each body temple on this vessel has a fountain and from this place only sweet and joyous water proceeds to refresh and comfort the weary souls. Like any fountain it doesn't send forth sweet and bitter water at the same place.

For the kingdom of God is not meat and drink but righteousness, peace and joy in the Holy Ghost. So the fruit of righteousness is only sown in the soil of peace by those who make peace.

THE LITTLE (MEMBER) HORN POWER:

We have seen in recent times how a President of the United States of America by his words is able to set the whole world on fire. This of course is an object lesson for what is yet to come.

For when Alexander who was depicted as the horn between the eyes of the goat in the book of Daniel was broken or died; for him stood up four horns to the four winds out of his kingdom but not in his power and in the latter day of their reign there came up a little horn or member which was more stout than his fellows and he plucked up three of the first horns by their roots to take the whole realm.

He spoke great words against the Most High and wear out the saints of the Most High and shall think to change times and laws; he magnified himself to the Prince of the Host.

James demonstrate adequately how this little horn or member operates as the tongue, a little member that boasts great things. Behold, how great a matter a little fire kindles; as the whole world will be set on fire by the work of this little horn member.

We are able to identify a tree by the fruits it bears; be not fooled, even so a man is known by his fruits or works. These great words (blasphemies) spoken against the Most High and the works of evil will identify who this unstable, wavering and

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man of sin is. For a fig tree doesn't bears olive berries; neither does a vine figs? So can no fountain bring forth salt water and fresh? Brothers know the fruit of the Spirit and any man who is devoid of them clearly has not the Spirit of God. Do not confuse the supposedly gifts: healing and miracles, with the fruits!

THE (UN) HOLY IDENTIFIED OR SEALED:

You have heard of God's vision of the body of the four kingdoms of the world in Daniel chapter two: Babylon is the head of gold; Media-Persia is the two breasts and arms of silver; Grecia is the belly and thighs of brass; and Rome is the two legs of iron and feet with its ten toes (dominions or sub-kingdoms), part of iron and part of clay. Well this vision is now made complete by the Epistle of James so you may understand heaven's view.

The little horn of Daniel 7 and 8 is the tongue of that body or kingdom(s) of the world, which is a fire, a world of iniquity (or the man of sin), so is the little horn among the members of the kingdom. And as the tongue defiles the whole body; even so will the man of sin the whole kingdom and will set the course of nature on fire, which is set on fire of hell! The body of the kingdom defiled becomes unholy and habitation of devils, the iron, among the clay of humans, and is fit for destruction of hell fire. So will the man of sin and iniquity rule in Babylon or confusion!

But the fear of the Lord is the beginning of wisdom and the knowledge of the holy is: understanding. The fear of the Lord is to eschew or hate evil and he that has it abides satisfied. The man that is wise among the assembly or Church will live by example, being master of self, bringing his whole body in subjection. He is endued with knowledge as he has the bit of the law in his mouth or heart and with the reins of understanding by the Spirit turns the whole body as the rider the horse, so he shows out of a good conversation or behavior, the works of meekness of wisdom. Thus his whole body is holy, the two witnesses, God's word and good works are alive and well in his life.

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MANKIND, A MATTER OF THE MIND (HEART):

Clearly as a man thinks in his heart even so is he. What are you thinking? This is whom you serve: your master but we are counsel only to master our selves; it finds expression in your words; your rider, holding the reins connected to the bits in your mouth; the very small helm that the Governor turns your great vessel to where He wills; for the mouth of the mind and its will is similar to and finds expression by the mouth and tongue. The tongue is a small member or power that boast great things, a fire, world of iniquity that sets the course of nature and the realm on fire that is set on fire of hell.

And of all beasts, birds, serpents and things in the sea is tamed or has been tamed of mankind yet not the tongue can any man tame.

The matter is clearly deeper and of greater substance than the tongue it goes straight to the heart of the man. For if any have bitter envy (jealousy) and strife in their heart, glory not, lie not against the truth. This is not of God nor the wisdom from heaven. This deceit must be gotten rid of and replaced with the truth. The Law of the Lord is perfect converting the soul and thy Law O God is truth! If we confess our sins He is faithful and just to forgive and to cleanse us from all unrighteousness! My prayer and supplication we submit our wills to the Captain of souls that He might will in us His glorious will to do.

If we don't then we will become the enemy of God and followers of the man of sin, antichrist, who is anti-god, and we will remain on the ground dead and not redeemed.



SERVANT (MASTER) OF ALL (ONE)

I'm a servant of God and therefore of all, for He has made me a master of one, even my self
I slay my judgment and condemnation; I bring under subjection my tongue: the will I surrender
The word that proceeds by the tongue of my mouth was first muttered as I will in the mind
I understand the will and mind is similar to the tongue and mouth
As a man thinks in his heart even so, proceeds the words of his mouth, and so is he
As I will, I desire, I contend, I understand there from comes every good fruit and work

Who is he that offends never with a word mark him a man perfect?
A man unstable, by his mouth blesses God, the Father, and curses man made after His similitude
While a man of sin rules in Babylon by envy and strife he brings forth every evil work
But he that has the Law as a bit in his mouth as the horse obeys, so is he able to turn his whole body
From his mouth proceeds blessings he never curses nor yet does he swears only utters a word fitly
His wisdom is pure, of peace, gentle, mercy, of good works, entreatable, without partiality and hypocrisy

The Governor of souls wills His great ship driven of fierce winds by this small helm bound to his kingdom
His fountain of water sweetens with joy, never from this source comes, every bitterness is from without
Fruits or works of righteousness are sown in the soil of peace by the child of God who is a peacemaker
Small helm as the tongue is the will when surrendered to Him he turns the whole vessel as the ship
Fierce the wind and amidst the raging waves: envy and strife, blasphemies they foam out their shame
Yet, no angry wave, can our bark over flow, He in our midst says: peace, peace, be still!

Behold the man of sin, the antichrist and anti-god, even as the tongue, a little horn boasts great things
Behold how great a matter a little fire kindles: he sets the whole world ablaze with envy and strife
As he think to change times and law he creates Babylon and every evil work to slay the spies two
You have heard of the giant's head of gold, two arms and breasts of silver, belly and thighs of brass
Yes his two legs of iron and feet, part of iron, and part of clay, now behold its tongue, the man of sin
That is a fire, a world of iniquity that defiles its body and realm and sets nature on fire that of hell

First only and or the second: last, of four kings in each kingdom four, by design the Master reveal His will
He writes the precepts of His Law: Genesis, Exodus, Leviticus and Numbers as the Author and Finisher
He clearly is the Alpha and Omega; these beasts, birds, serpents and things of the sea is tamed by Him
But never the tongue of the will and heart that is filled with bitter envy and strife in which is no glory
And lastly in Deuterios: God's Kingdom five he will let every man give an account in the Judgment
Read His precepts in the life of Nebuchadnezzar, Belshazzar, Darius, Cyrus, Alexander and the north king

Dated: January 19-22, 2022

<p>Name of the Lord: SERVANT AND MASTER:</p>	<p>MASTERS RECEIVE THE GREATER CONDEMNATION: 3:1 My brethren, be not many masters, knowing that we shall receive the greater condemnation.</p>	<p>THE UNTAMEABLE TONGUE: 3:8 But the tongue can no man tame; it is an unruly evil, full of deadly poison.</p>	<p>DEVILISH WISDOM: 3:15 This wisdom descendeth not from above, but is earthly, sensual, devilish.</p>	<p>Name of the Lord: SERVANT AND MASTER:</p>
<p>Spirit: THE POWER OF THE (TONGUE) WORD:</p>	<p>PERFECT MAN: 3:2 For in many things we offend (trip, err or sin) all. If any man offend not in word, the same is a perfect man, and able also to bridle the whole body.</p>	<p>BLESS AND CURSE GOD AND MAN: 3:9 Therewith bless we God, even the Father; and therewith curse we men, which are made after the similitude of God.</p>	<p>THE MAN OF CON FUSION AND EVIL: 3:16 For where envying (jealousy, indignation, zeal) and strife (to anger, contention) is, there is confusion (instability, disorder, commotion) and every evil work.</p>	<p>Spirit: THE POWER OF THE (TONGUE) WORD:</p>
<p>Genesis: THE WORK OF OBEDIENCE BY UNDERSTANDING:</p>	<p>BITS IN HORSES MOUTHS: 3:3 Behold, we put bits in the horses' mouths, that they may obey us; and we turn about their whole body.</p>	<p>THE SAME MOUTH BLESSES AND CURSES: 3:10 Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be.</p>	<p>THE WISDOM FROM ABOVE: 3:17 But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be intreated, full of mercy and good fruits, without partiality, and without hypocrisy.</p>	<p>Genesis: THE WORK OF OBEDIENCE BY UNDERSTANDING:</p>
<p>Exothos: KINGDOM BOUND BY THE GOVERNORS WILL:</p>	<p>THE GOVERNOR TURNS GREAT SHIPS BY A VERY SMALL HELM: 3:4 Behold also the ships, which though they be so great, and are driven of fierce winds, yet are they turned about with a very small helm, whithersoever the governor listeth.</p>	<p>FOUNTAIN OF SWEET AND BITTER WATER? 3:11 Doth a fountain send forth at the same place sweet water and bitter?</p>	<p>FRUIT OF RIGHTEOUSNESS SOWN IN PEACE: 3:18 And the fruit of righteousness is sown in peace of them that make peace.</p>	<p>Exothos: KINGDOM BOUND BY THE GOVERNORS WILL:</p>
<p>Levi: THE LITTLE (MEMBER) HORN POWER:</p>	<p>THE TONGUE, A LITTLE MEMBER BOAST GREAT THNGS: 3:5 Even so the tongue is a little member, and boasteth great things. Behold, how great a matter a little fire kindleth!</p>	<p>THE TREE IS KNOWN BY ITS FRUITS SO IS EVERY MAN: 3:12 Can the fig tree, my brethren, bear olive berries? either a vine, figs? so can no fountain both yield salt water and fresh.</p>		<p>Levi: THE LITTLE (MEMBER) HORN POWER:</p>
<p>Numbers:(UN)HOLY IDENTIFIED (SEALED):</p>	<p>THE TONGUE IS A FIRE (WORLD OF INIQUITY): 3:6 And the tongue is a fire, a world of iniquity: so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell.</p>	<p>A WISE MAN: 3:13 Who is a wise man and endued with knowledge (intelligent; put the mind upon, understand, comprehen) among you? let him shew out of a good conversation (behaviour) his works with meekness of wisdom.</p>		<p>Numbers:(UN)HOLY IDENTIFIED (SEALED):</p>
<p>Deuterios: MANKIND: MATTER OF THE MIND (HEART):</p>	<p>THE TAMEABLE IN EARTH, SKY AND SEA: 3:7 For every kind of beasts, and of birds, and of serpents, and of things in the sea, is tamed, and hath been tamed of mankind:</p>	<p>THE UNTAMEABLE HEART OR MIND: 3:14 But if ye have bitter envying and strife in your hearts, glory not, and lie not against the truth.</p>		<p>Deuterios: MANKIND: MATTER OF THE MIND (HEART):</p>

THE BREATH (DEATH) OF THE SOUL: PRA(E)YING, THE LIFE OF FAITH:WORD AND WORK

HOW TO PRA(E)Y: CALLING UPON 'THE NAME OF THE LORD' (SELF)

The setting of the heart is critical to this conversation and communion. An aid to setting the heart in heaven is the laying up of one's treasure THERE for where your treasure is there also will be your heart.

The source of that without: the words expressed and the work that manifests: the war and fighting among the Assembly or Church stems from the lusts: the immoral and forbidden desires within as outlined in word and by deed in the Moral Law, these war in the members of the individual body temple and the Church. Such have still not learned how to pray; their hearts have still not been set solely dependent on the Lord. They instead seek to satisfy their own selfish desires preying upon others to accomplish their will. Prayer is the breath of the soul and those who do live constantly with their heart fixed upon the Lord such are in their temple (body) praying and praising the Name of the Lord, viz.: living. Therefore, prayer is and accomplishes the state when all forbidden desires (lusts) are abandoned solely for the will of the Lord, this then is when the soul begins to breathe or live and was demonstrated by the Creator and Redeemer in how man was made at Eden and Gethsemane when He stooped to form and to redeem man.

In prayer we draw nigh unto God and He draws nigh also unto us. But God is a Spirit and they that worship Him must worship in Spirit and in truth. Therefore, every sinner must first confess and repent to cleanse his hands (the arms of silver of Media Persian Exodus Kingdom which speaks of faith) that do the work of evil; and the double minded must purify the thoughts of the heart (the head of gold of Babylonian Genesis Kingdom that speaks of the transformation and conversion needed). So we say forgive us our debts and do the work of forgiving others also. Thus we live daily by the mercies of God and being merciful always to everyone.

All we ask and say in life by word: The Lord's will be done (Thy Kingdom come Thy will be done), if so we live to do this or that, in work. For we seek not our own will we are the Lord's servant, His brother and bona fide friend.

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'THE DAILY' MINISTRATION AND SERVICE:

Give us this day our daily bread clearly outlines our daily needs can only be and are met by the ministry and service of God as He provided for in His Sanctuary so we **a.s.k.** of the Lord for the supplies we have need of to refresh and satisfy our souls both spiritually and physically.

The daily ministration by the Apostles was crucial to this end and this was recognized when there arose a murmuring among the Grecians when it was said the Hebrews were neglecting their widows (hope you see the prophetic irony of the Grecians and Hebrews). It's clear from Acts 6 that this daily ministry included the Apostles giving themselves continually to prayer and study of the word and the Deacons serving at the tables of the widows in need. So the Church of God was fulfilling the role of the servants of God and to man in both word: study of God's word and prayer: their word uttered, asking or talking to God; and work serving those who had need for food and clothes, in other words: faith and work: word and work.

Bear in mind that the 'little horn' that came up out of the four horns in the fourth kingdom, (also described as the one who would be occupying the office of the king of the north, Rome and its Successor, the Numbers Kingdom which speaks of the sealing of both those who are saved and those that are damned) in Daniel 8, magnified himself to the Prince of the host and by him the daily is taken away and the Sanctuary was cast down and truth was cast down to the ground and it practiced and prospered.

James outlines by principle how this 'little horn or member,' tongue: the will and desire of the mind or the heart will seek to work in every man; we would do well to take heed and ensure we give our whole heart to God as that is the only condition to be blessed and receive of and from Him that we abide satisfied and not be as the 'have not'.

You **a.s.k.** and receive not because you ask that you might consume it upon your lust. Jesus outlines this acronym to summarize the whole essence of praying without ceasing (the disciples giving themselves to continually praying). He says

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the 'a' is for ask that you might receive. The 's' is for seek that you might find and the 'k' is for knock that it might be opened unto you, so prayer is: self-engaging or behavioral but only after denying or dying to self; many think of it otherwise as manna falling from heaven. Jesus is clear that once each condition is met then the results outlined follows, a kind of manna like falling effect with everything falling into place. There are no two ways about that. But one view is that if you ask to consume it upon your lust you will not receive anything which James also agrees but put a different spin on it saying that if you do so you haven't even begun to: 'a.s.k' of God.

The three step self-engagement or behavioral aspect of prayer is being employed by the little member to usurp the 'daily' or continual prayer; his replacement is as follows: the 'a' you lust and you have not or received not; the 's' you kill and desire to have and cannot obtain or find not; and the 'k' you fight and war and yet ye have not or it is not opened unto you; and his perspective is: because you have not a.s.k or prayed as this is not the way we pray to receive, find, or for the door of opportunity to be opened for the Church of God. But its rather destructive and this is the way the little horn or member, the will and the desire that is forbidden works.

Let's take it now to a higher spiritual level. On the Day of Atonement all Israel were told to afflict themselves or to have godly sorrow, confessing and repenting of their sins that they might receive forgiveness by the merits of the atoning sacrifice of the Lord's Paschal Goat (as depicted by the belly and thigh of brass in the Levi Kingdom which spoke of the Ministration of Levi to joined and make the body whole as seen by the rough He Goat with the notable horn between his eyes that speaks of Alexander the Great, its first King) and for these sins to be transferred from both themselves and the Sanctuary (God) to the azael or scapegoat (the little horn power which came up last and pluck three of the horns which came out of the he-goats Kingdom but not within his power, the fourth Numbers Kingdom the legs of iron and feet part of iron and clay which as said before spoke of the sealing of all the saved and unsaved) who would bear these.

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However, if anyone did not afflict his soul he would be cut off bearing the sins as the scapegoat.

James advice is the same: afflict your souls, mourn and weep; let your laughter be turned into mourning and your joy into heaviness. Godly sorrow unto repentance is the only way to remedy sins or works of unrighteousness and to purify the heart that it might bear the fruit of such a process: meekness, as outlined in the third beatitude. Once the merit of the atoning sacrifice of Jesus, the Lamb of God is applied the soul is now empowered to stand by His Spirit and to walk in the newness of life. The counterfeit three step approach seek to negate this work: casting down the daily and the truth to the ground that it might practice and prosper.

So if meekness is not found in us brothers and sisters then you will rejoice in your boastings or pride seeking usurp the will of the Lord by yours. James rightly concludes all such rejoicing is evil!

THE KNOWLEDGE OF GOOD AND EVIL: PRA(E)YING

The knowledge of good and evil means there is a praying that tends to life and there is a preying that tends to death, hence a good prayer and an evil prayer. That's the distinction that must be made between knowing how to pray and doing otherwise.

Those who therefore say they **a.s.k.** and receive not it's because they ask amiss or badly to consume it upon their lust or selfish forbidden desires.

But those who humble themselves before the sight or presence of the Lord He lifts up as when He first lifted up Adam when he formed him by His hand from the ground after He breathed into his nostrils the breath of life. He that denies and crucifies self: submitting unto God receives the breath of life and begins to

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pray, for prayer is the breath of the soul; and live solely dependent upon God who lifts him up from death or the ground.

He that knows how to do good: viz. how to pray, and does it not; to him it is sin. We must act upon the knowledge we are taught in God's word and do the work it describes. Thus is the life of prayer and faith: word and work. Therefore behavior and life is described as a 'conversation' for by it is revealed whether or not we do know how to pray (communing both with God and man) which is aptly described as the breath of the soul.

FRIEND (ENEMY) OF GOD:

The Law forbids adultery on all levels: thou shalt have no other gods before me; thou shalt not take the Lord thy God's Name in vain; thou shalt not commit adultery. Jesus says whosoever shall look upon a woman and desire her in his heart has already committed adultery. Thus we clearly see the spirit and intent of the Law. We must know how to possess every word and thought of our hearts and keep it cleansed from every forbidden desire or lust.

To this end we are told this book of the Law shall not depart out of our mouth (vertical or mind) but we shall meditate in it day and night for then shall we make our ways prosperous and then shall we have good success. The Law which is truth or the word of truth is what is used to sanctify and cleanse the heart and mind.

Next point all that is in the world are the lust of the eyes, the lust of the flesh and the pride of life and these are not of God but of the world. Those who lust be it male or female: adulterers or adulteresses are therefore friends of the world and enemies of God. But we who believe the word of truth and its work is found in our life, by this life of faith: word and work, demonstrates we like Abraham are friends of God.

Every constituent part of God's Law (Pentateuch and Decalogue) makes the parts and members whole in one body: thus Babylon's head of gold, being the genesis of heathen kingdoms; Media Persia's breasts and arms of silver the exodus of

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heathen kingdoms; Grecia's belly and thighs of brass the Levi of heathen kingdoms; and the four horns and little horn power, Rome, the legs of iron and feet part of iron and clay, the numbers of heathen kingdoms speak only of the indivisibility of and the ministry of the Law for the whole man. Of course the stone that smote the image upon its feet speaks to the recount or judgment that the precept of Deuteronomy alludes to in the book of Deuteronomy.

The little horn (member) power or tongue will speak evil: slander, backbite and also blaspheme against God and man. That example of speaking evil of one another is what James is warning the brethren against; we must always speak the truth no lies, for God cannot and will never lie and lying lips are an abomination unto the Lord.

He further explains in light of the work, service and ministry that is accomplished by the Law in God's children if we speak evil of one another in essence what is being done is that you are speaking evil of the Law, and therefore judging the Law. We are required to meditate upon the word of truth of the Law and to obey or do every precept, statute and commandment therein. But if we are a judge of the Law we are not a doer or obedient to its dictate but hath become a judge and judge or blasphemer against God. Hence in exercise of this power of being judge the little horn puts to death in the latter day those who have not his mark (of the beast) or seal.

JEALOUS JUDGE:

Righteous jealousy that speaks of God covets (desires greatly) that which is rightfully His. One of His Names is: Jealous, which makes Him vindicate His cause and requite the workers of unrighteousness. Thus, we understand He is a just judge and understands our issues when we are deprived of that which is ours, His Law is an outworking of this principle defending the rights of every man as well as His own prerogatives. We see why carnal and selfish lust and covetousness is

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forbidden because it goes against the very essence of who God is and who we were made to be. God's love is jealous and this constrained Him also to die as He would never part with that which belongs to Him without a great fight! He fought the good fight of faith with all His might laying hold only upon His Father's power by defeating self through praying unceasingly.

Think about it carefully the word in the Scriptures says: the indwelling Spirit lust or desire greatly, to envy or jealousy. We who have the Spirit of God therefore will have that zeal of jealousy for righteousness that overcomes evil for the latter lust is no match for it.

There is One Lawgiver who is able to save and heal, and to kill and destroy. How can the little member (horn) or tongue slander or judge another? Who are you that judge another? Clearly you are friends of the world and the little horn power. Anyone who presumes to take the place of God incurs His jealousy and is certain of swift and decisive judgment. The jealousy or lust of the little member (horn) is covetousness which is no match to the One who is called: JEALOUS!

THE GIFT OF THE SPIRIT: MORE GRACE, THE HUMBLE (PROUD)

The gift of the Spirit: more and greater grace or unmerited favor; melts the soul of the humble and keeps him meek; yet He resists the proud and hardens him in pride. The lust to envy: great jealousy of the God whose name is Jealous is less than the more or greater grace or favor that He gives the humble! Moses did ask who knows the power of thy wrath even as thy fear so is thy wrath so teach us to number our days and apply our hearts unto wisdom. Here he states quite emphatically that only the Fear of the Lord can match the power of His wrath when He exercises His power in judgement against evil. But James is stating also emphatically that as great as the jealousy of God is that causes Him to destroy the wicked; His grace is much more or greater still. Glory, hallelujah! So, God resists his enemies, the proud, who refuse to humble themselves before Him; and gives grace abundantly to those who are humble. The phrase humble calf such more or

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most milk applies, which of course has dual effect for it's a case of chicken and eggs, which is first, grace or humility; they both impact each other.

To what extent He resists the proud will be seen how long he allows their sojourn or life. The greater their pride the greater God's resistance and visa, versa too: he resists them and harden them in pride; so James counsels you should go now: this present moment as none knows what lies beyond the current moment, those who say later today or tomorrow I will go to such 'a city' and 'buy and sell for gain'. Because, though they plan; it is of the Lord's will whether or not such a plan will come to fruition. The proud peaceful sojourn: tranquility hinges only on the will of the Lord.

The proud city of merchants that buy and sell in the latter day is amply warned in this, the Lord, the Jealous, greatly resists the proud and yet gives greater, yes, abundant grace to His humble servants, thereby we are sealed either for damnation or salvation! One hour that's all it will take to destroy Babylon the Great when God's judgement shall be poured out upon her in her time, though she was wealthy and lived lavishly.

SEEK FRIST THE KINGDOM OF GOD (DEVIL):

The Kingdom of God is not meat and drink; those things in the daily ministration of the Sanctuary were for an example to teach us of righteousness, peace and the joy in the Holy Ghost for which God's Kingdom is all about. James now counsels that we are to submit or humble ourselves therefore unto God (as He will lift us up as He did Adam on the sixth day) and for all to resist the devil (even as God resists the proud) and he will flee from all. It's clear that the little member (horn) power will work in any and every one who does not submit himself to God and resist the devil that he flees.

Whereas we know not what lies tomorrow; for our life is as a vapour that appears for a little time and then vanishes away its incumbent on all to seek first the Kingdom of God before it is too late or else we seek otherwise.



PRA(E)YING WITHOUT CEASING

I give my heart wholly to the Lord the word I ask in prayer the work He'll permit or do
I draw nigh to commune the Lord draws nigh to me: the work of my hands be cleansed,
The word and the thought of my heart be purified
I only speak the word as the Lord will; I live then this or that the work I'll do

Who knows how to pray without ceasing: of course it's self-engaging after self denial?
The word we speak when we **a.s.k.**, that we might receive
Other times the work we must do so we **seek** that we'll find
And yet sometimes we must work by a **knock** that the door of opportunity may open

Be not alarmed those who prey never cease doing the same as outlined above
They kill, steal to destroy and receive nothing but affliction from our heavenly Father
So they lust and have or receive not: they kill, for they desire, and yet cannot obtain or find
They fight and war, and yet have not as the door remains un-open; they know not how to pray

But we know we must first make amends at Capernaum before we journey as in prayer to Cana
For we are of the royal and Noble man's house so we afflict our souls, and weep and mourn
Our laughter turned to mourning; our rejoicing to heaviness, never joyful in the evil of pride
Forgiveness comes with the oil of joy, beauty for ashes and the garments of praise for heaviness

Who knows the knowledge and wisdom of God that good should overcome evil?
And out of evil should come good and to reward evil with evil that they receive not
So though they pray they ask amiss that they should consume it upon their lust
When all they had to do was good; humble before the Lord that He might lift them up

Enemy or friend: It's of faith or lust we determine what must be the man, woman or beast?
Whosoever believes the word of God's Law is a friend of God and its work does obey
Do not another slander since your brother be true speak no evil of him who keeps the Law
For you aren't a doer but a judge of the Law and yet a disobedient blasphemer

Whose name is: Jealous, search the heavens and the earth: land and sea?
Whose cause the Law pleads and Spirit in man is dwelling and whose words so state?
There's one Lawgiver who saves or destroys, if you presume to be him what will your end be?
Who are you that judge another, O little member of a tongue, slanderer and blasphemer?

O Spirit of jealousy great, pride resist: in the word to the humble you deploy grace's greater gift
Go now not for later or tomorrow, O Babylon City, proud and great, buy and sell, trade for gain
But you who hear my voice humble yourselves and submit to God resist the devil and he will flee
None knows what lies tomorrow: our life is a vapour, appears for a little and then vanishes away

Dated: January 23-29, 2022

James: 4: THE BREATH (DEATH) OF THE SOUL: PRA(E)YING, THE LIFE OF FAITH:WORD AND WORK
 This is accomplished by 'the daily' ministrations of the Sanctuary.

<p>Name of the Lord: HOW TO PRA(E)Y: CALLING UPON THE NAME OF THE LORD (SELF)</p>	<p>LUST IS THE SOURCE OF WAR AND FIGHTINGS: 4:1 From whence come wars and fightings among you? come they not hence, even of your lusts that war in your members?</p>	<p>DRAW NIGH TO GOD: CLEAN HANDS AND PURE HEART: 4:8 Draw nigh to God, and he will draw nigh to you. Cleanse your hands, ye sinners; and purify your hearts, ye double minded.</p>	<p>THE LORD WILL BE DONE: 4:15 For that ye ought to say, If the Lord will, we shall live, and do this, or that.</p>	<p>Name of the Lord: HOW TO PRA(E)Y: CALLING UPON THE NAME OF THE LORD (SELF)</p>
<p>Spirit: THE DAILY MINISTRY AND SERVICE:</p>	<p>THE WAY (HOW) TO A.S.K. (L.K.F): 4:2 Ye lust, and have not: ye kill, and desire to have, and cannot obtain: ye fight and war, yet ye have not, <u>because ye ask not.</u></p>	<p>AFFLICT YOUR SOULS: 4:9 Be afflicted (to realize one's own misery or wretchedness), and mourn, and weep: let your laughter be turned to mourning, and your joy to heaviness.</p>	<p>EVIL REJOICING: 4:16 But now ye rejoice in your boastings: all such rejoicing is evil.</p>	<p>Spirit: THE DAILY MINISTRY AND SERVICE:</p>
<p>Genesis: THE KNOWLEDGE OF GOOD AND EVIL:PRA(E)YING</p>	<p>ASK AMISS: 4:3 Ye ask, and receive not, because ye ask amiss (badly: physically or morally), that ye may consume it upon your lusts.</p>	<p>THE LORD LIFTS UP THE HUMBLE: 4:10 Humble yourselves in the sight of the Lord, and he shall lift you up.</p>	<p>THE KNOWLEDGE OF GOOD: 4:17 Therefore to him that knoweth to do good, and doeth it not, to him it is sin.</p>	<p>Genesis: THE KNOWLEDGE OF GOOD AND EVIL:PRA(E)YING</p>
<p>Exothos: FRIEND (ENEMY) OF GOD:</p>	<p>FRIEND OR ENEMY: GOD OR THE WORLD: 4:4 Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God.</p>	<p>NOT A DOER BUT A JUDGE OF THE LAW: 4:11 Speak not evil (slander or backbite) one of another, brethren. He that speaketh evil of his brother, and judgeth his brother, speaketh evil of the law, and judgeth the law: but if thou judge the law, thou art not a doer of the law, but a judge.</p>		<p>Exothos: FRIEND (ENEMY) OF GOD:</p>
<p>Levi: JEALOUS JUDGE:</p>	<p>THE INDWELLING SPIRIT: 4:5 Do ye think that the scripture saith in vain, The spirit that dwelleth in us lusteth (gretly desire) to envy (jealously)?</p>	<p>ONE LAWGIVER, SAVIOUR AND DESTROYER: 4:12 There is one lawgiver, who is able to save and to destroy: who art thou that judgest another?</p>		<p>Levi: JEALOUS JUDGE:</p>
<p>Numbers: THE GIFT OF THE SPIRIT: MORE GRACE, THE HUMBLE AND PROUD</p>	<p>GREATER GRACE FOR THE HUMBLE THAN THE GREAT JEALOUSY THAT RESISTS THE PROUD: 4:6 But he giveth <u>more grace.</u> Wherefore he saith, God resisteth the proud, but giveth grace unto the humble.</p>	<p>GO NOW TO THE CITY TO BUY AND SELL FOR GAIN: 4:13 Go to now, ye that say, To day or to morrow we will go into such a city, and continue there a year, and buy and sell, and get gain:</p>		<p>Numbers: THE GIFT OF THE SPIRIT: MORE GRACE, THE HUMBLE AND PROUD</p>
<p>Deuterios: SEEK FIRST THE KINGDOM OF GOD (DEVIL):</p>	<p>SUBMIT AND RESIST: GOD AND THE DEVIL: 4:7 Submit yourselves therefore to God. Resist the devil, and he will flee from you.</p>	<p>4:14 Whereas ye know not what shall be on the morrow. For what is your life? It is even a vapour, that appeareth for a little time, and then vanisheth away.</p>		<p>Deuterios: SEEK FIRST THE KINGDOM OF GOD (DEVIL):</p>

THE IMMINENT RETURN (SECOND COMING) OF THE LORD:

Urgent preparation is needed for the imminent return or the Second Coming of The Lord of Glory. 'The rich' both individuals and group: 'that city' which have an abundance of this world's goods but lack qualifying faith in word and deed or work are counseled to urgently: 'go to now' to lament: 'weep and howl' as judgment is imminent and certain at the Second Coming of the Lord at which time 'misery shall come upon you'. That lamentation is realized in Revelation 18. The rich are therefore counseled to commence from now their lamentation since they refuse to repent.

But the Assembly and Church of God is counseled to prepare being 'patient and establish our hearts (like the head of gold which is first) for the coming of the Lord draws nigh.' That preparation of heart and mind (and hands) is what we have been dealing with in the earlier Chapters It's a perfecting of faith: word and work, the will and desire of the mind, by prayer without ceasing, our way of life, the mastery of self being servant (and friend) of God and all, that the two witnesses are alive in our experiences.

For the prayer of faith will save the sick and even now in our Assembly and Church, and the Lord will raise (yes as in the resurrection at His Coming) him up and if he have committed any sins it will be forgiven him. Remember, it was when we began to pray (surrendering our will and desire unto the Lord, denying and slaying self) that we received power: the breath of the soul (as our prayer became our conversation, behavior and way of life), as we were lifted up by the Lord as when Adam and Eve were first lifted up on Day 6. So are we jointly involved in the redemption of our own souls and that of our brethren by learning to and continue to pray, for the prayer of faith will save the sick. Hallelujah!

THE JUDGE (BEFORE THE DOOR) COMING:

We do know that when Christ returns he shall judge all nations: recounting the history of each upon the earth. The riches of the 'rich men' and their City are

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portrayed as being corrupted for they acquired them by corrupt means and their garments likewise has begun to decay being moth eaten. In this, judgment has already begun for such. Hence they were instructed before to begin from now to lament: howl and weep.

For the Assembly, the Church of God, a part of our preparation, involves living peaceable one with another, none is to have a grudge: to cause to be in strait: murmur, sigh or pray; one another. Brethren must seek the good of each other lest the brother put in straits prays and it leads to the condemnation of the offender. Behold our Judge is before the door just about to open and to come.

As it was in the upper room even so now our preparation for our Coming Lord and Judge should be: confess our faults one to another, praying one for another that we might be healed, for the fervent (active) effectual prayer of a righteous man avails much. For by obedience to the commandments the body is formed unto Christ glorious body and by prayer the breath returns to the soul for the Church to be healed and be able to stand, born again. Such is the word and the work of God's servants in His House.

THE WITNESSES FOR THE LATTER (LAST) DAYS:

Those who have heaped up treasures and wealth for the latter days of earth should consider the natural corroding or cankering of their gold and silver (by extension the destruction of their assets and property by current natural phenomena), their rusting, as a witness against them, that of fire consuming their flesh as it will be when the Lord and Judge returns from heaven in flaming fire taking vengeance on them that received not the love of the truth that they might be saved.

Since they treasure these above the Law which David states are to be desired more than gold and silver; they should be able to receive that witness of their rusting treasures. But for us who consider it as such and that they are sweeter

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than honey and the honeycomb; and moreover by them are we warned and in the keeping of them is great reward, we take, as brethren, the Prophets who spoke (their word) in the Name of the Lord for an example and witness of suffering fiery afflictions and patience (their work); who remained faithful to the God and His Law even in the face of death. Their words and work spoke aptly of the Two Witnesses. Yea, here are the patience of the saints, here are those who keep the commandments (work of obedience) of God and have the faith (word) of Jesus Christ.

The witness for our time of the prayer of faith: fervent effectual prayer of a righteous man which avails much even to the withholding and the falling of rain is that of Elias (Elijah: God of Jehovah) who is a man like any of us: subject to like passion. And he prayed earnestly (fervently) that it would not rain and it rained not for the space of three years and six months on the earth. And afterwards he prayed again and it rained. The Two Witnesses: faith and work or word and work, God's Law was written upon his heart and he was obedient to its precepts; therefore, he had the power by prayer to open and to shut up heaven that it might not rain and to smite the earth as needs be. This witness is effectual (active) for our time in preparation for the second coming of our Lord and Judge.

THE CRIES OR PRAYERS UNTO THE LORD OF HOSTS (SABAOOTH):

The earth is the Lord's and the fullness thereof; the world and they that dwell therein: for He has founded it upon the seas and established it upon the floods.

To what end, goal or prophetic conclusion will be the cries of the hire and the reapers who have been defrauded by the capitalists, the owners of property and assets in the ears of the Lord of Hosts, and armies of heaven? Israel cried out unto the Lord in Egypt because of the hardship of their taskmasters and He sent Moses: one drawn from out of water to bring them up out of Egypt, hence we had the Exodus. We have the stage again set for the Lord of Hosts and the Armies of

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Heaven to lead in the final exodus from this world of sin! Therefore, cry out, all you who have been defrauded by the capitalists!

We reckon and count all who endured, suffering of affliction with patience happy or blessed. We have yet another example where we have heard (word) of the patience of Job, yes, a name which describes many who labour and suffer affliction even though they are very diligent and faithful at their work and 'job' and can't earn enough to pay the bills of the capitalists. They are both underpaid in wages and overcharged by the same capitalists. From the same account we see the end of the Lord (work), how he is very pitiful and of tender mercy. Mercy shall rejoice over judgment for those who suffered unjustly by the wicked.

Again Elijah prayed and the heavens open and gave rain and the earth brought forth fruit. Even so will the Lord answer every cry and prayer of faith that enters His ears and mercy shall rejoice over judgment for the righteous!

THE DAY OF SLAUGHTER:

The truth is that the servants of mammon: wealth or riches live in pleasure on the earth, been wanton, their only interest is selfishness: to nourish up their hearts and mind (of the head of gold), at the expense of others, hence they had no regard for God's Law which protect the interests of all mankind and preserves fidelity to him, therefore, they lived as in a day of slaughter. They prey upon others for pleasure and slaughter them by their selfishness. As they have sown even so shall they also reap!

We who serve God are counseled above all things brethren to swear (or declare on oath) not neither by heaven, neither by earth, neither by any other oath, but we are required to be true, letting or yes be yes, and our no be no. For if we fail to be true or honest we shall fall into condemnation like those who nourished up their hearts as in a day of slaughter. By our sincerity we declare that we are God's.

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As servants and brethren of one another we have a responsibility for the conversion of any who errs from the truth. Our mantra is the truth, and to be true to ourselves, one another and to God. Thy Law is truth! Sanctify us through the truth; thy word is truth! Our obedience to the truth will preserve us in the day of the slaughter when the Lord of Sabaoth: Hosts (armies) and Judge shall come!

THE (UN)JUST JUDGE(MENT):

Every judgement has two phases, firstly for a decision or judgement to be executed the matter or issue must be established or investigated. The investigation can either lead to a clearance (justification) or a condemnation; if it is the latter then we move on to the next phase, the execution of the judgement.

You can see this principle at work from Genesis when Adam and Eve sinned; Cain and Able, and right down to the time of Jesus and the Jews. This verse highlights how the unjust judge works, he simply condemns without a fair or impartial investigation and then kills or executes the just even as it was done to Able, Jesus and Stephen and the myriads who died a martyrs death. There is no concern about establishing the truth that is akin to the Just Judge and judgement; none whatsoever.

The sheep of the Just Judge's flock and fold are counseled to pray if any is so afflicted. The opening of the fifth seal in Revelation did show the souls of those who were slain for the word of God under the altar whose cry is heard from their prayers when they were alive: how long Holy and True Lord until Thou judge and avenge our blood upon them.... The prayers of faith will be rewarded and answered when the time is come. And if any merry then we are to sing psalms or spiritual hymns! A fold that prays and praise will be comforted by the Spirit of God in all situations that we be settled and sealed!

This knowledge we must possess to spur us on as servants of God and of all he that converts a sinner from the error of his ways has saved a soul from death and

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have hidden a multitude of sins. Thus we are servants ministering the manifold blessings of the merits of our Saviours atonement in the judgment to save as many from condemnation in the just and true judgement. Our just Judge does not delight in the death of the sinner but that all should turn from unrighteousness!

THE COMING OF THE EARLY AND LATTER RAIN:

The same way the Creator condescends putting or laying down Divinity to take on the garb and flesh of humanity at his first coming is the same way and means we will be overshadowed by the Holy Ghost and the Power of the Highest shall come upon us that we all will be Children and the Mountain of the Living God.

The early rain occurred at Pentecost or fifty days after Christ resurrection in Acts 2 as the Disciples and Apostles sought thereafter, for the planting and growing of God's Church; and the latter rain is for our time for the maturing and harvesting of the precious souls of the Kingdom of God. In spite of our condemnation and killing though without resistance, all is not lost, we are counseled to have long patience (suffering) even as the Lord, who is the Husbandman, who waits and have long patience until He receives the early and latter rain to harvest the precious fruit or souls of earth.

Long patience or suffering is the counsel or word for our time, but that is not all brethren, the work that we must all be engaged in, and specifically the Elders of the Church, who leads in the healing ministry, which the parishioner, those sin sick in the Church and need healing, they must call the Elders who have the oversight, to pray over the Sick or Church, anointing him with oil in the Name of the Lord.

Those are Elders who know how to pray (without ceasing) which is already outlined in this expose and measuring of James. Let them whom the Spirit has designated as such begin to pray over the Church of God, calling for the Anointing of precious oil of the Holy Spirit of God in the Name of the Lord. These who had

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received 'the breath of the soul' (see Chapter 4) and offer the prayer of faith in behalf of the Church will by the Spirit of God revive the Church, that the Lord will raise up, and if any have committed sins they will be forgiven! Hallelujah for the wisdom and power of God! So by prayer the Creator made and redeemed man and likewise will the Elders of God's Church be so engaged.

So the Stone cut out without hands the Son and Man of God, Christ Jesus, at His First Coming, by His life, death, burial, resurrection and ascension, smote the Great Image of Daniel 2 upon its feet, and now by His Heavenly High Priestly ministry, and by the baptism of His Church with the Holy Ghost, the early and latter rain, break it into pieces; and by His Second Coming and the Judgement will carry all those pieces away; that His Kingdom fills the entire earth forever and forever. Amen!





MERCY REJOICES OVER JUDGEMENT!

I'll sing of mercy rejoicing over judgment: O Babylon, city rich, now lament: weep and howl for your coming misery
My Brethren and Saint be patient with established heart and hand of faith: the Coming of the Lord draws nigh
Who knows the power of prayer: the ministry of healing the sick whom the Lord raises up, if needs be forgiven?
Yea, I will sing of mercy rejoicing over judgment!

And yet the riches of Babylon be corrupt, their garments begins to decay and eaten by moth
Brethren grudge not that you receive not their condemnation; behold the Judge, stands before the door
Instead confess your faults and pray one for another that you may be healed
The effectual prayer of the righteous surely avails much, so, I will sing of mercy rejoicing over judgment

There's no better reason but to live for each other; not for gold not for silver which both rust and do canker
That's a witness of the flesh that shall be consumed by fire; we who believe take the Prophets of the Lord
A witness of suffering fiery affliction and patience to prepare for the fiery rain of this latter day
Not to withhold but to outpour upon every soul consecrate who so desire

And set ablaze: the world on fire and prepare a people for the coming of the Lord
By the power and spirit of the Prophet Elijah; a man of like passion and earnest prayer
Such is the power of the prayer of faith and work to shut and open the heavens that they do rain
Yea I will sing of mercy that rejoices over judgment

Can the hire cry as the reapers which you have defrauded: yea they have entered the ears of the Lord of Hosts?
We count happy all who have endured; for we too have heard of job's patience and have seen the Lord's end
He is very pitiful and of sure and great tender mercy so Elijah prayed again and the heavens did open with rain
And the earth brought forth her fruit and grain: yea, we do declare mercy shall rejoice over judgment!

No truth in a head and heart that lives only for pleasure on the earth, nourished up and fed as in a day of slaughter
Above all things my brethren to this be true: swear not, neither by heaven, nor earth, nor any other oath
But let your yeas be yea and your nays be nay, lest you be condemn as them
Brethren if any err from the truth, be the one to convert that mind and heart

We offer no resistance to their condemnation and slaughter but long patience as the Lord and Husbandman
He waits for the precious fruit of the earth until He receives the early and latter rain power from on high
Call for the Elders to pray over the Church for the anointing oil of the Holy Ghost In the Name of the Lord
That all sin sick and diseased be healed and saved that the Lord raises up and if needs be sins forgiven

January 30 – February 5, 2022

James: 5: THE STONE AND THE GREAT MOUNTAIN: THE KING AND HIS KINGDOM

<p>Name of the Lord: IMMINENT RETURN (COMING) OF THE LORD:</p>	<p>THE RICH IN LAMENTATION: 5:1 Go to now, ye rich men, weep and howl for your miseries that shall come upon you.</p>	<p>PATIENT WITH HEART ESTABLISHED UNTO THE COMING OF THE LORD NIGH: 5:8 Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh.</p>	<p>THE PRAYERS OF FAITH: THE LORD RAISE HIM UP 5:15 And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him.</p>	<p>Name of the Lord: IMMINENT RETURN (COMING) OF THE LORD:</p>
<p>Spirit: THE JUDGE BEFORE THE DOOR:</p>	<p>RICHES CORRUPT & GARMENTS MOTHEATEN: 5:2 Your riches are corrupted, and your garments are moth-eaten.</p>	<p>GRUDGE NOT: THE JUDGE STANDS BEFORE THE DOOR: 5:9 Grudge (to make in straits: murmur, sigh or pray) not one against another, brethren, lest ye be condemned: behold, the judge standeth before the door.</p>	<p>CONFESS, PRAY & HEALED: THE FERVENT EFFECTUAL PRAYER OF A RIGHTEOUS MAN: 5:16 Confess your faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much.</p>	<p>Spirit: THE JUDGE BEFORE THE DOOR:</p>
<p>Genesis: THE WITNESSES AND EXAMPLE FOR THIS TIME:</p>	<p>THE WITNESS OF CANKERED GOLD AND SILVER: 5:3 Your gold and silver is cankered (corrode); 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.</p>	<p>THE PROPHETS' WITNESS OR REXAMPLBE OF SUFFERING AFFLICTION AND PATIENCE: 5:10 Take, my brethren, the prophets, who have spoken in the name of the Lord, for an example of suffering affliction, and of patience.</p>	<p>THE ELIJAH'S WITNESS OF PRAYER FOR IT NOT TO RAIN FOR 31/2 YRS: 5:17 Elias was a man subject to like passions as we are, and he prayed earnestly that it might not rain: and it rained not on the earth by the space of three years and six months.</p>	<p>Genesis: THE WITNESSES AND EXAMPLE FOR THIS TIME:</p>
<p>Exothos: THE CRIES OR PRAYERS UNTO THE LORD OF HOSTS (SABAOth):</p>	<p>THE HIRE AND THE REAPERS CRIES ENTER THE EARS OF THE LORD OF SABAOth: 5:4 Behold, the hire of the labourers who have reaped down your fields, which is of you kept back by fraud, crieth: and the cries of them which have reaped are entered into the ears of the Lord of sabaoth (armies, hosts; a military epithet for God).</p>	<p>THE BLESSED WE HAVE HEARD (WORD) AND HAVE SEEN THE END (WORK) OF THE LORD: 5:11 Behold, we count them happy which endure. Ye have heard of the patience of Job, and have seen the end of the Lord; that the Lord is very pitiful, and of tender mercy.</p>	<p>PRAYED AGAIN AND HEAVEN GAVE RAIN, AND EARTH BROUGHT FORTH FRUIT: 5:18 And he prayed again, and the heaven gave rain, and the earth brought forth her fruit.</p>	<p>Exothos: THE CRIES OR PRAYERS UNTO THE LORD OF HOSTS (SABAOth):</p>
<p>Levi: THE DAY OF SLAUGHTER:</p>	<p>LIVED IN PLEASURE: NOURISHED HEARTS AS THE DAY OF SLAUGHTER: 5:5 Ye have lived in pleasure on the earth, and been wanton; ye have nourished your hearts, as in a day of slaughter.</p>	<p>ABOVE ALL THINGS, SWEAR NOT: 5:12 But above all things, my brethren, swear not, neither by heaven, neither by the earth, neither by any other oath: but let your yea be yea; and your nay, nay; lest ye fall into condemnation.</p>	<p>ANY ERR FROM THE TRUTH AND ONE CONVERT HIM: 5:19 Brethren, if any of you do err from the truth, and one convert him;</p>	<p>Levi: THE DAY OF SLAUGHTER:</p>
<p>Numbers: THE (UN)JUST JUDGE(MENT):</p>	<p>THE JUST SLAIN: 5:6 Ye have condemned and killed the just; and he doth not resist you.</p>	<p>PRAYZE: 5:13 Is any among you afflicted? let him pray. Is any merry? let him sing psalms.</p>	<p>THIS KNOW A SOUL SAVED FROM DEATH AND A MULTITUDE OF SINS CONCEALED: 5:20 Let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins.</p>	<p>Numbers: THE (UN)JUST JUDGE(MENT):</p>
<p>Deuterios: THE COMING OF THE EARLY AND LATTER RAIN:</p>	<p>LONG PATIENCE FOR THE EARLY AND LATTER RAIN: 5:7 Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain.</p>	<p>THE CALL FOR THE ELDERS PRAYERS FOR THE ANOINTING IN THE NAME OF THE LORD: 5:14 Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord:</p>		<p>Deuterios: THE COMING OF THE EARLY AND LATTER RAIN:</p>