

James

I. Brother of Jesus

A. Mary– Parenting 101

1. Favored, Servant, Blessed (Lk 1.28, 38, 42)
2. Taught her sons everything she knew (Lk 1.49–55) (reversal theology)

B. James– “why can’t you be more like Jesus?”

1. From zero to hero (Mk 3.21; Jn 7.3–5)
2. To Hero: Acts 15.13; Gal 2.9

C. Brothers– Comparing James to the sermon on the mount.

Jesus	James
Do not take oaths at all– not by heaven . . . nor by earth . . . Let your word be ‘yes, yes’ or ‘no, no’(Mt 5.34–35; 37)	Do not swear, either by heaven or by earth or by any other oath. . . Let your ‘yes’ be yes and your ‘no’ be no (5.12) (5.12)
Everyone who hears these words of mine and does not do them is like a foolish man (Mt 7.26)	Be sure you live out the message and do not merely listen to it and so deceive yourselves. (Jas 1.22)
Blessed are those who are persecuted... (Mt 5.10)	Happy is he who endures testing (Jas 1.12)
You will recognize them by their fruit. Grapes are not gathered from thorns or figs from thistles (Mt 7.16)	Can a fig tree produce olives . . . or a vine produce figs? (Jas 3.12)

II. The book

A. Background

1. Date: early (30–60)
2. Audience: Jewish believers, esp poor and exploited laborers (1.1; 2.13; 5.1–6)
3. Factoid: James is made of 108 verses with 50 direct commands.
4. Primary Message: Do what it says, true religion, dead faith, (Jas 1.22–1.27; 2.14–20)
 - a) Paul: Jewish works without Christian faith is dead
 - b) James: Jewish/Christian faith (monotheism) without Christian works is dead.

B. Organization (chiasm with an expansion [**bold**])

1. (a) Trials/temptations (b) Wisdom/speech (c) Riches/poverty (1.1–11; again 12–27)
2. (c) **Riches (ch 2)**; (b) **Wisdom (chs 3–4)** (a) **Trials (ch 5)**
 - a) Riches (2.13; 5.1–6): “synagogue”, not “meeting”– legal forum
 - b) Wisdom: demonstrated in speech (3.4–7); ask rightly; befriend God (4.2–7)
 - c) Trials: Be patient, but seek justice. (5.7–8)

III. In four words or less: Love God, Love others

The Book of Jude

Jude who? Calls himself the brother of James, leader of church at Jerusalem (Acts 15, 21, Gal 1, 2), who was likely the brother of Jesus, making Jude also a sibling (see Mark 6:3, as Judas) of our Lord. Jude plays that down and does not refer to himself that way due to his humility in being a brother of our Savior. Talk about a tough act to follow! Yikes.....

Audience who? Unusual from the respect that we aren't sure who, or where, the audience was. Is closely connected to 2nd Peter, and may have been drawn from it, or vice-versa. Date? 65–80 AD.

Purpose? Identifying false teaching—how to sniff it out
What OT examples illustrate those dangers?

Relevance for today? Identifies 3 spirits that bring destruction into a church, using 3 O.T. men to illustrate the snares of the wicked one and expose his plan for the church.

See vs 10, 11—the gauntlet churches run to stay 'legit'.....

1) **The Way of Cain** (Gen 4:8, Jn 3:11,12)

“**Love of the Brethren**”—protecting our unity

2) **The Error of Balaam** (Numbers ch 22–24)

“**Love of the truth**” – protecting the truth revealed to us, regardless of personal cost

3) **The Rebellion of Korah** (Numbers 16)

“**Love of Authority**”—Even Michael the Archangel.....

This one separates the men from the boys in the Kingdom

It is possible some of the more unusual verses were based on personal conversations with Jesus, pretty good source for understanding spiritual things, don't you think?