

THE GENERAL EPISTLES ARE:

- Hebrews
- James
- First Peter
- Second Peter
- First John
- Second John
- Third John
- Jude

The General Epistles Supplement Paul's Teaching

Paul emphasized FAITH
 The writer of Hebrews encouraged GROWTH
 James stressed DEEDS
 Peter taught HOPE
 John focused on LOVE
 Jude's message was PURITY

JAMES	45 AD
<i>"As the body without the spirit is dead, so faith without deeds is dead." 2:26</i>	
Author: James	
Written From: Jerusalem	
Sent To: Jewish people living in gentile lands who had accepted Jesus as their Messiah	
Purpose: Stir believers onto growth and maturity.	
Theme: True faith is an active faith that produces changed lives and good deeds.	
Basic Outline:	
Things true faith should produce:	
<ul style="list-style-type: none"> • 1:2-12, Perseverance in Suffering • 1:13-18, Understanding of the Doctrine of Temptation • 1:19-27, Hearing and Doing the Word • 2:1-13, Application of Love to Others • 2:14-26, Good Deeds that Assist Others • 3:1-12, Speaking in a Godly Way • 3:13-18, Thinking with God's Wisdom and Having God's Attitude • 4:1-12, Living at Peace with Others by Avoiding Worldly Desires and Attitudes, • 4:13-17, Trusting God not Your Own Will or Ability • 5:1-6, Caring for People more than Wealth • 5:7-11, Patience and Perseverance • 5:12, Truthfulness and Trustworthiness • 5:13-18, Prayerfulness • 5:19-20, Helping others produce these same indicators of an true and active faith 	

Memorable Verses:

- “Consider it pure joy, my brothers, whenever you face trials of many kinds.” 1:2
- “When tempted, no one should say, ‘God is tempting me.’ ” 1:13
- “Every good and perfect gift is from above, coming down from the Father of the heavenly lights.” 1:17
- “Everyone should be quick to listen, slow to speak and slow to become angry.” 1:19
- “Do not merely listen to the word, and so deceive yourselves. Do what it says.” 1:22
- “Has not God chosen those who are poor in the eyes of the world to be rich in faith and to inherit the kingdom he promised those who love him?” 2:5
- “If you really keep the royal law found in Scripture, ‘Love your neighbor as yourself,’ you are doing right.” 2:8
- “What good is it, my brothers, if a man claims to have faith but has no deeds?” 2:14
- “You believe that there is one God. Good! Even the demons believe that – and shudder.” 2:19
- “You see that a person is justified by what he does and not by faith alone.” 2:24
- “We who teach will be judged more strictly.” 3:1
- “If anyone is never at fault in what he says, he is a perfect man, able to keep his whole body in check.” 3:2
- “For where you have envy and selfish ambition, there you find disorder and every evil practice.” 3:16
- “You adulterous people, don’t you know that friendship with the world is hatred toward God?” 4:4
- “Resist the devil, and he will flee from you.” 4:7
- “Come near to God and he will come near to you.” 4:8
- “Instead, you ought to say, ‘If it is the Lord’s will, we will live and do this or that.’ ” 4:15
- “You have lived on earth in luxury and self-indulgence. You have fattened yourselves in the day of slaughter.” 5:5
- “You too, be patient and stand firm, because the Lord’s coming is near.” 5:8
- “Is any one of you sick? He should call the elders of the church to pray over him and anoint him with oil in the name of the Lord.” 5:14
- “The prayer of a righteous man is powerful and effective.” 5:16

Greek Words:

- πειρασμος – *peirasmos* – trial, temptation, 1:2, 12.
- ὑπομονη – *hupomone* – patience, enduring, faithful endurance, 1:3, 4; 5:11.
- ὑπομενω – *hupomeno* – abide, endure, patient, suffer. It means to bear with victorious endurance, not passively but with blazing hope of future triumph, 1:12; 5:11.
- δοκιμος – *dokimos* – tried, tested, approved, approved after having been tested, 1:12.
- διψυχος – *dipsuchos* – double-minded or double-souled from δις *dis* meaning “twice, again” and ψυχη *psyche* meaning “heart, life, mind, soul.” 1:8; 4:8

Healthy Doctrine:

- Active Faith
- Good Deeds
- Christian Character

James' Checklist for Active/Living Faith		
<input type="checkbox"/>	Trials – your faith will be tested. Seek and trust God.	1:2-12
<input type="checkbox"/>	Sin – dealing with temptation from sin nature	1:13-18
<input type="checkbox"/>	Doing the Word – hear and do the word.	1:19-27
<input type="checkbox"/>	Love – treat others fairly and not in judgment.	2:1-13
<input type="checkbox"/>	Good Deeds – do good to assist others.	2:14-26
<input type="checkbox"/>	Speaking – speak in a godly way.	3:1-12
<input type="checkbox"/>	Thinking – think with God's Wisdom and attitude.	3:13-18
<input type="checkbox"/>	Live at Peace – avoid worldly desires	4:1-12
<input type="checkbox"/>	Trust God – not your own will or ability	4:13-17
<input type="checkbox"/>	Wealth – care for people more than your wealth.	5:1-6
<input type="checkbox"/>	Patience – wait for the Lord in life and in suffering.	5:7-11
<input type="checkbox"/>	Truthfulness – always be truthful and trustworthy.	5:12
<input type="checkbox"/>	Prayerfulness – pray when in trouble, happy or sick.	5:13-18
<input type="checkbox"/>	Multiply – help others produce these same indicators.	5:19-20

James, the author

- A. "James, a servant of God and of the Lord Jesus Christ" (1:1)
- English name *James* comes from the Latin *Jacomus* which is a translation of the Greek name *Jakobos*.
 - Jakobos* occurs 42 times in the NT to refer to four men. Three of the four are mentioned in the same verse in Acts 1:13 in the names of the apostles –
 "And when they had entered, they went up to the upper room, where they were staying,
 Peter and John and James and Andrew, Philip and Thomas, Bartholomew and Matthew, James the son of Alphaeus and Simon the Zealot and Judas the son of James."
 - James the father of Judas** is mentioned only here and Luke 6:16 in order to distinguish him from Judas the betrayer
 - James the son of Alphaeus** is mentioned in the Gospels in the list of apostles and is identified as such to distinguish him from James, the son of Zebedee and brother of John
 - James, the brother of John**, one of the "sons of thunder", is one of the prominent apostles (along with Peter and John). He was executed in 44 AD by Herod Agrippa I in Acts 12:2 - The fourth **James is the brother of Jesus** mentioned several times in the Gospels and is a prominent leader in the church in Jerusalem in the book of Acts and historically recorded by Josephus and church history.
 - James was not a believer in the Gospels:
 - John 7:1-5 -
"After this Jesus went about in Galilee. He would not go about in Judea, because the Jews were seeking to kill him. Now the Jews' Feast of Booths was at hand. So his brothers said to him, "Leave here and go to Judea, that your disciples also may

see the works you are doing. For no one works in secret if he seeks to be known openly. If you do these things, show yourself to the world.” For not even his brothers believed in him.

- e. James became a believer after the resurrection:

1 Corinthians 15:7 (15:3-8)

“For I delivered to you as of first importance what I also received: that Christ died for our sins in accordance with the Scriptures, that he was buried, that he was raised on the third day in accordance with the Scriptures, and that

- he appeared to Cephas,

- then to the twelve.

- Then he appeared to more than five hundred brothers at one time, most of whom are still alive, though some have fallen asleep.

*- **Then he appeared to James,***

- then to all the apostles.

- Last of all, as to one untimely born, he appeared also to me.”

- f. James was a leader in the Jerusalem church:

- Acts 12:17 (12:13-17)

“And when he knocked at the door of the gateway, a servant girl named Rhoda came to answer. Recognizing Peter’s voice, in her joy she did not open the gate but ran in and reported that Peter was standing at the gate. They said to her, “You are out of your mind.” But she kept insisting that it was so, and they kept saying, “It is his angel!” But Peter continued knocking, and when they opened, they saw him and were amazed. But motioning to them with his hand to be silent, he described to them how the Lord had brought him out of the prison. And he said, “Tell these things to James and to the brothers.” Then he departed and went to another place.”

- Acts 15:13-21 – James is the one who summarized the Jerusalem Council of 48 AD:

“All the assembly fell silent, and they listened to Barnabas and Paul as they related what signs and wonders God had done through them among the Gentiles. After they finished speaking, James replied, “Brothers, listen to me. Simeon has related how God first visited the Gentiles, to take from them a

people for his name. And with this the words of the prophets agree, just as it is written,

“After this I will return, and I will rebuild the tent of David that has fallen; I will rebuild its ruins, and I will restore it, that the remnant of mankind may seek the Lord, and all the Gentiles who are called by my name, says the Lord, who makes these things known from of old.” (James quoting Amos 9:11)

Therefore my judgment is that we should not trouble those of the Gentiles who turn to God, but should write to them to abstain from the things polluted by idols, and from sexual immorality, and from what has been strangled, and from blood. For from ancient generations Moses has had in every city those who proclaim him, for he is read every Sabbath in the synagogues.”

- James suggests a letter be written to send to the Gentiles meeting with the believing Jews in the synagogues and penned the letter. Several parts of this short letter match the book of James:
 1. The “greeting” – *chairein* – in Acts 15:23 and James 1:1 (This word occurs only one other time in the NT)
 2. The use of “name” – *onoma* – in connection with “call” – *kaleo* – in Acts 15:17 and James 2:7
 3. (Similar) - The encouragement to the believers to honor the “name” in Acts 15:17 and James 2:7
 4. The use of the phrase “listen, my brothers” in an appeal to James’s audience in Acts 15:13 and James 2:5
 5. Both letters speak of the need to “keep” oneself from sins in Acts 15:29 and James 1:27
 6. “Care for” in Acts 15:14 and James 1:27 7. “turning” in Acts 15:19 and James 5:19-20
- g. James was called the first bishop of Jerusalem and title “James the righteous” and “James the Just”
 - James is known for being pious and his commitment to the Torah. But, understanding the Torah is presented as lifestyle, character, an understanding of God more than legalistic ritual observances.
 - The view that James was legalistic is an exaggeration and likely developed and exploited by the Ebionites, a Torah-observant form of Christianity around 140 AD
 - A legalistic James is not consistent with:
 1. His work in the early church in Acts
 2. His dialogues with Paul

3. His letter
4. His brother's teaching which James was immersed in while writing the letter of James
- James worked mainly with the Jews in Jerusalem and in the letter he wrote. This is true because of:
 1. Where he lived
 2. The people he wrote to would have been familiar with the land, culture and religion of Israel:
 - a. "His reference to the early and late rains of 5:7 was only understood in the Eastern half of the empire and eastern coast of Mediterranean. This would not have been understood by Roman, Greek, Egypt. But, would have been understood by people in Syria and the city of Antioch.
 3. In Galatians 2:12 the Jews who came from Jerusalem claimed to be speaking for James, but that issue was rejected.
James met with Paul and help navigate the early church through theological issues:
 - a. Acts 21:18
 - b. Galatians 1:19 – “
 - c. Galatians 2:9 – “
 - d. Galatians 2:12 – “
 - e. Acts 15:13 and 15:23-24
- h. Eusebius records Hegesippus's account of James's death. Hegesippus records in the fragments from his five books of "Commentaries on the Acts of the Church":
 - i. Hegesippus the Nazarene
 1. Was born in Israel in 110 AD and died in Jerusalem on April 7, 180
 2. He was a Christian writer of the early Church who may, in spite of his Greek name, have been a Jewish convert
 3. He wrote against heresies of the Gnostics and of Marcion.

“James, the Lord's brother, succeeds to the government of the Church, in conjunction with the apostles. He has been universally called the Just, from the days of the Lord down to the present time. For many bore the name of James; but this one was holy from his mother's womb. He drank no wine or other intoxicating liquor, nor did he eat flesh; no razor came upon his head; he did not anoint himself with oil, nor make use of the bath. He alone was permitted to enter the holy place: for he did not wear any woollen garment, but fine linen only. He alone, I say, was wont to go into the temple: and he used to be found kneeling on his knees, begging forgiveness for the people-so that the skin of his knees became horny like that of a camel's, by reason of his constantly bending the knee in adoration to God, and begging forgiveness for the people. Therefore, in consequence of his pre-eminent justice, he was called the Just, and Oblias, which signifies in Greek Defence of the People, and Justice, in accordance with what the prophets declare concerning him.

Now some persons belonging to the seven sects existing among the people, which have been before described by me in the Notes, asked him:

"What is the door of Jesus? "

And he replied that He was the Savior.

In Consequence of this answer, some believed that Jesus is the Christ.

But the sects before mentioned did not believe, either in a resurrection or in the coming of One to requite every man according to his works; but those who did believe, believed because of James.

So, when many even of the ruling class believed, there was a commotion among the Jews, and scribes, and Pharisees, who said: "A little more, and we shall have all the people looking for Jesus as the Christ.

They came, therefore, in a body to James, and said: "We beg you, restrain the people: for they are gone astray in their opinions about Jesus, as if he were the Christ. We beg you to persuade all who have come here for the day of the Passover, concerning Jesus. For we all listen to your persuasion; since we, as well as all the people, bear you testimony that you are just, and show partiality to none. Do you, therefore, persuade the people not to entertain heretical opinions concerning Jesus: for all the people, and we also, listen to your persuasion. Take your stand, then, upon the summit of the temple, that from that elevated spot you may be clearly seen, and thy words may be plainly audible to all the people. For, in order to attend the Passover, all the tribes have congregated here, and some of the Gentiles also."

The previously mentioned scribes and Pharisees then set James on the summit of the temple, and cried aloud to him, and said:

"O just one, whom we are all bound to obey, since the people are in error, and follow Jesus the crucified, tell us what is the door of Jesus, the crucified."

And he answered with a loud voice:

"Why ask me concerning Jesus the Son of man?

He Himself sits in heaven, at the right hand of the Great Power, and shall come on the clouds of heaven."

And, when many were fully convinced by these words, and offered praise for the testimony of James, and said,

"Hosanna to the son of David."

Then the said Pharisees and scribes said to one another,

"We have not done well in procuring this testimony to Jesus.

But let us go up and throw him down, that they may be afraid, and not believe him."

And they cried aloud, and said:

"Oh! oh! the just man himself is in error."

Thus they fulfilled the Scripture written in Isaiah:

"Let us away with the just man, because he is troublesome to us: therefore shall they eat the fruit of their doings." (From a Jewish book "Book of Wisdom" which are writings credited to Solomon and recorded around 50 BC)

So they went up and **threw down** the just man, and said to one another:

"Let us **stone** James the Just."

And they began to stone him: for he was not killed by the fall; but he turned, and kneeled down, and said:

"I ask You, Lord God our Father, forgive them; for they know not what they do."

And, while they were thus stoning him to death, one of the priests, the sons of Rechab, the son of Rechabim, to whom testimony is borne by Jeremiah the prophet, began to cry aloud, saying:

"Cease, what do ye? The just man is praying for us."

But one among them, one of the fullers, took the **staff** with which he was accustomed to wring out the garments he dyed, and hurled it **at the head** of the just man.

And so he suffered martyrdom; and they buried him on the spot, and the pillar erected to his memory still remains, close by the temple. This man was a true witness to both Jews and Greeks that Jesus is the Christ.

And shortly after Vespasian besieged Judaea, taking them captive."

Containing the interval of 22 Years.
From FADUS the procurator, to FLORUS.

Albinus was governor
of Judea 62-64 AD

CHAPTER 9.

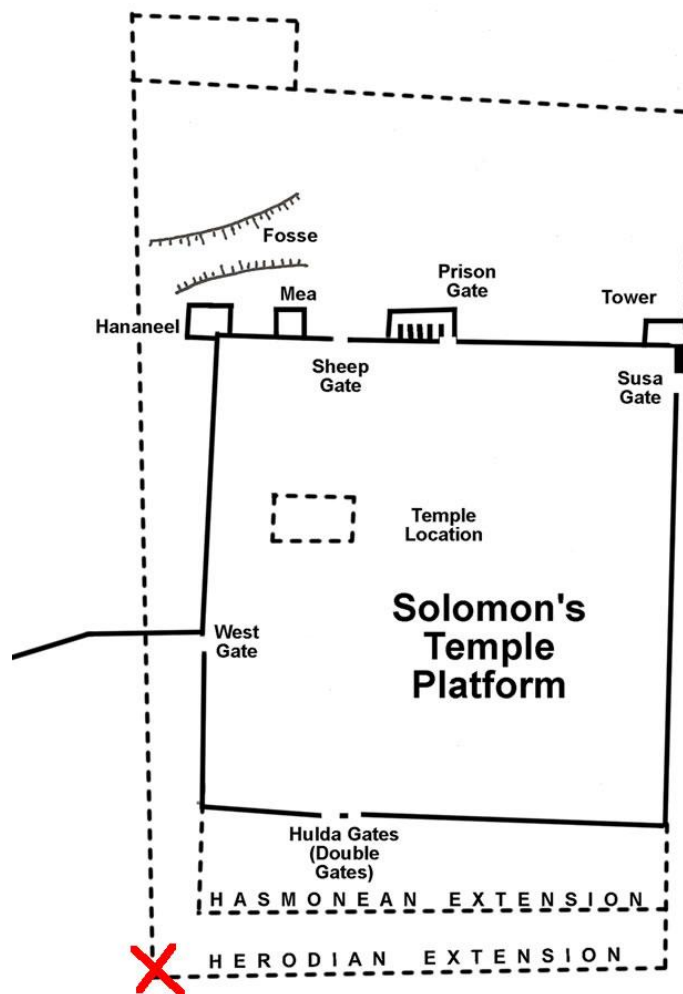
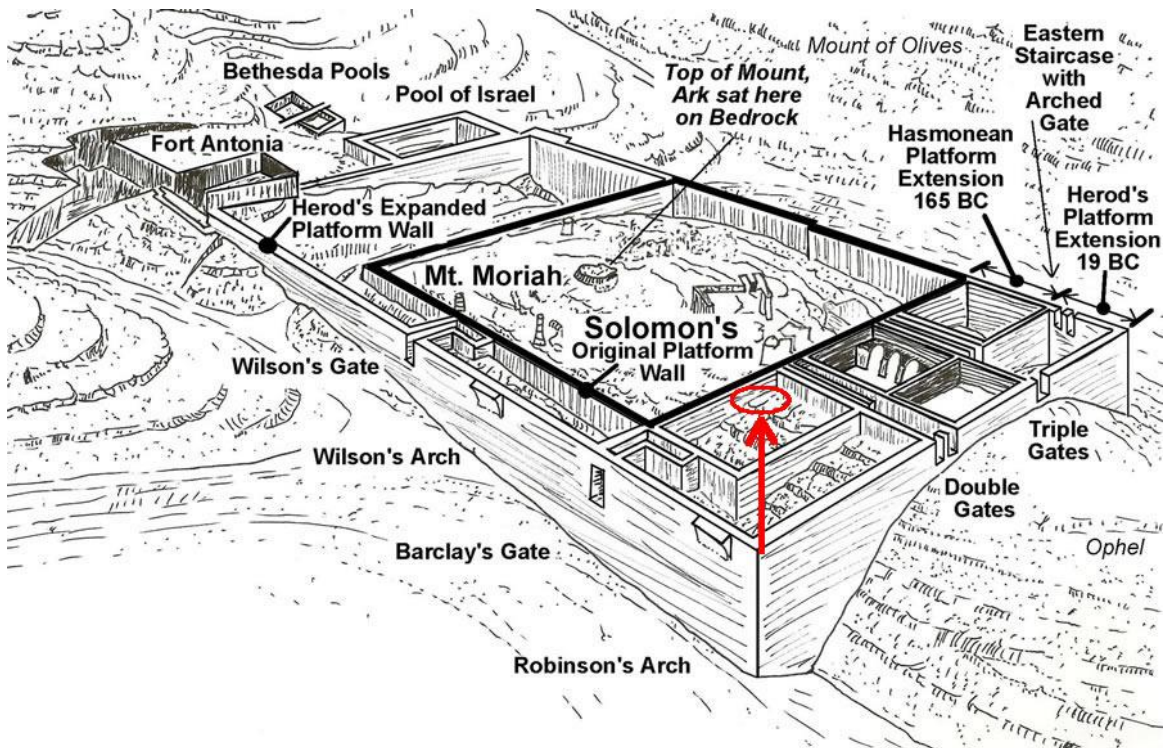
Concerning Albinus, under whose procuratorship James was slain. As also what edifices were built by Agrippa.

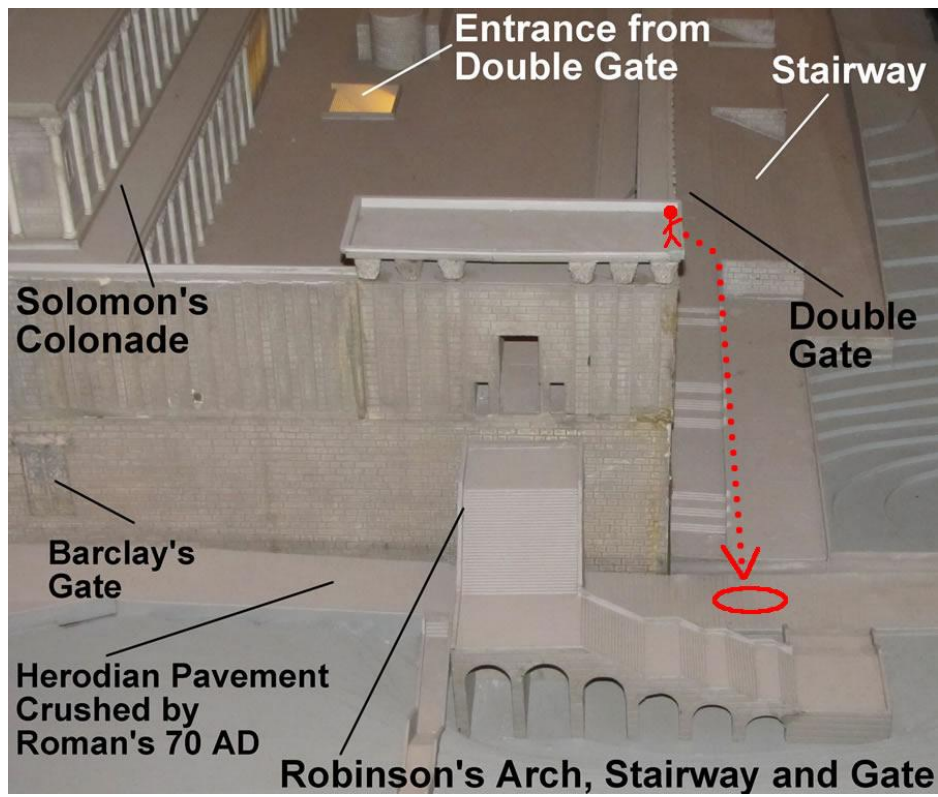
1. [A.D. 61.] AND NOW CESAR, upon hearing the death of Festus, sent Albinus into Judea, as procurator. But the King deprived Joseph of the High Priesthood; and bestowed the succession to that dignity on the son of Ananus, who was also himself called Ananus. Now the report goes, that this eldest Ananus proved a most fortunate man. For he had five sons, who had all performed the office of an High Priest to God; and who had himself enjoyed that dignity a long time formerly; which had never happened to any other of our High Priests. But this younger Ananus, who, as we have told you already, took the High Priesthood, was a bold man in his temper, and very insolent. He was also of the sect of the Sadducees: (26) who are very rigid in judging offenders above all the rest of the Jews: as we have already observed.⁹ When therefore Ananus was of this disposition, he thought he had now a proper opportunity [to exercise his authority]. Festus was now dead; and Albinus was but upon the road. So he assembled the sanhedrim of judges, and brought before them the brother of Jesus who was called Christ, whose name was James: and some others; [or, some of his companions.] And when he had formed an accusation against them as breakers of the law, he delivered them to be stoned. (27) But as for those who seemed the most equitable of the citizens, and such as were the most uneasy at the breach of the laws, they disliked what was done. They also sent to the King [Agrippa,] desiring him to send to Ananus that he should act so no more: for that what he had already done was not to be justified. Nay some of them went also to meet Albinus, as he was upon his journey from Alexandria; and informed him, that it was not lawful for Ananus to assemble a sanhedrim without his consent. Whereupon Albinus complied with what they said; and wrote in anger to Ananus; and threatened that he would bring him to punishment for what he had done. On which account King Agrippa took the High Priesthood from him, when he had ruled but three months; and made Jesus, the son of Damneus High Priest.

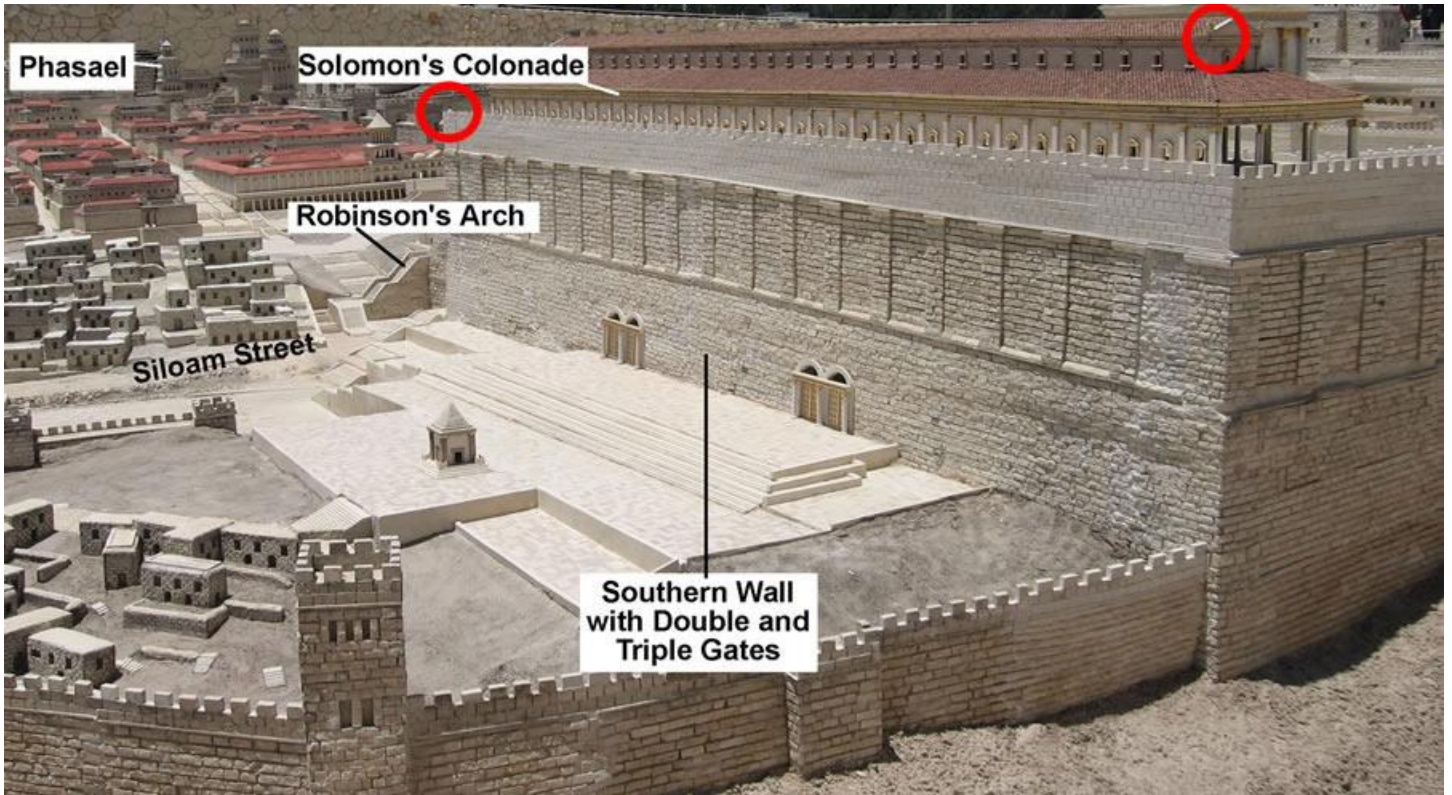
Lucceius Albinus

Appointed procurator by the Emperor Nero following the death of his predecessor, Porcius Festus, Albinus faced his first challenge while traveling from Alexandria to his new position in Judea. The Jewish High Priest Ananus ben Ananus used the opportunity created by Festus' death to convene the Sanhedrin and have James the Just (a relative of Jesus Christ) and other people sentenced to death by stoning. A delegation sent by citizens upset over the perceived breach of justice met Albinus before he reached Judea, and Albinus responded with a letter informing Ananus that it was illegal to convene the Sanhedrin without Albinus' permission and threatening to punish the priest. Ananus was therefore deposed by King Herod Agrippa II before Albinus's arrival and replaced with Jesus ben Damneus.^[1]

From Wikipedia



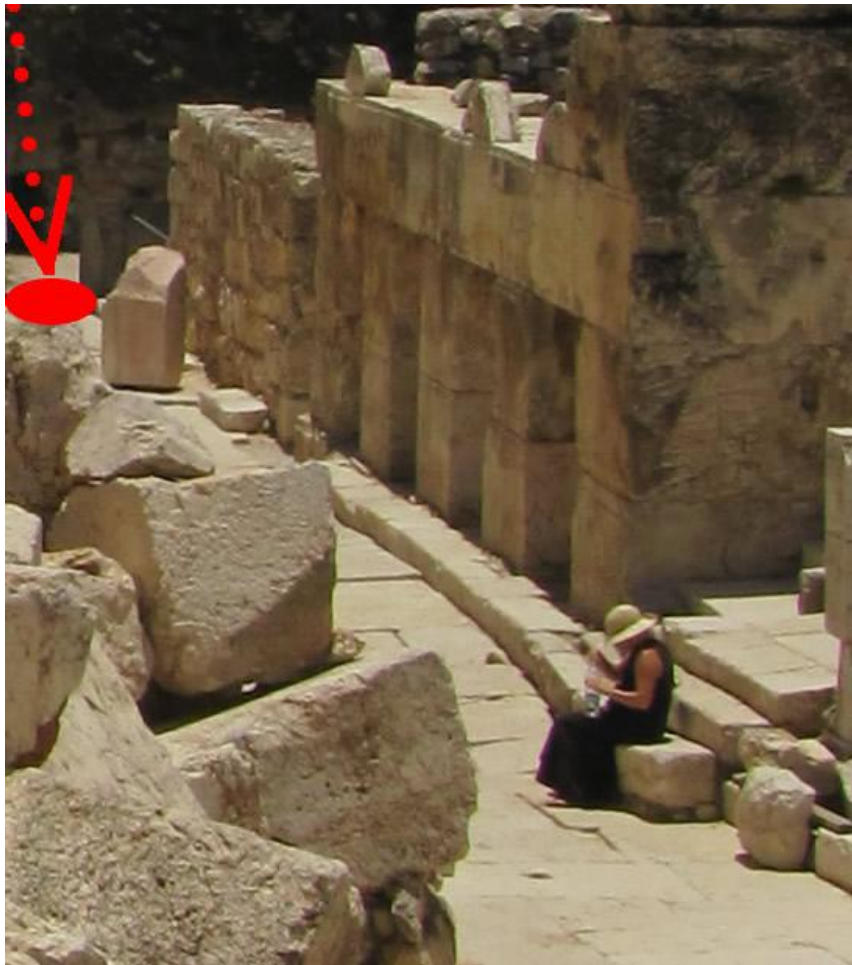






The Trumpeting Stone – “place of the trumpeter” - a stone that fell from the Temple Mount above. It is a piece of the railing from the course of stones at the top of the southwest corner, and is called the Trumpeting Stone. The priestly trumpeter would have stood on this stone to sound the trumpet signaling the beginning and end of Sabbath days and festivals. The sharp corner that has been cut out of this block is where the priest would have stood, and the beveled edge served as a guard railing. In the top left portion of the guard rail is a Hebrew inscription. It is likely that James, the pastor of the Jerusalem church who wrote the book of James, was forced to stand on this stone in 62 AD to proclaim that Jesus was not the Messiah. Instead, James confessed Jesus by announcing to the crowd that Jesus was the Christ, that he sits at God’s right hand, and that he will return in the clouds from heaven. The scribes and Pharisees responded by pushing James, the brother of the Lord, over this railing to his death.







TONI'S SEAT

TRUMPETING
STONE

