- The rejection of authority and the slander of angels.
- They don’t understand the role of angels as ministers of God who is law giver and judge.
- They are their own judge and not bound by authority outside themselves.
- This corresponds to the earlier clause in v.8.
- They “pollute their own bodies” or “defile the flesh”.
- They share a level of understanding on par with animals.
- Side note: this sickness isn’t some fatal sexual disease like aids or something, but it is because of judgement.
- The false teachers will be judged <inset period here!>
- Since the false teachers resemble the types in their sins, they will also resemble the types in their destruction.

**Jude: verse 11**

- Jude presents three more types in v.11, which he will apply to the false teachers in vv.12-13 by way of six metaphors.
  - In vv.5-7, judgement was decreed for communities of sinners.
  - In v. 11, the types display judgement decreed for individual, archetypal sinners.
- The “woe oracle.”
  - An authoritative pronouncement of judgement on sinners.
- Again, this is what the false teachers understand: the way of Cain; Balaam’s error; and Korah’s rebellion.
- The way of Cain.
  - Genesis 4:3-8: We need to understand what Jude’s audience understood.
  - The way of Cain is Cain’s unrighteousness.
  - It is the righteousness and unrighteousness of those presenting the offerings that is to be contrasted rather than the offerings.
  - In Jewish tradition Cain instructed others in sin. – Josephus (Ant. 1:52-66)
- Balaam’s error.
  - Numbers 22-25.
  - Balaam was a prophet for hire who cursed Israel out of his greed.
  - Balaam led Israel to worship fake gods (Numbers 31:16)
  - Judgement comes
  - Balaam himself was killed (Numbers 31:8).
  - Balaam’s motivation, profit, is now to be applied to these godless men (cf. vv.12 and 16)
- Destroyed in Korah’s rebellion.
  - Numbers 16
  - Korah was a younger contemporary of Moses (Ex. 6:16ff; Nu. 16:1; 1Ch. 6:18, 31-38).
  - Korah rebelled against the authority of Moses and Aaron, and so the Lord.
  - Korah was the prime example of the antinomian heretic.
- The brother of Jesus (Mark 6:3; Galatians)
  ▪ As Jesus’ brother James has the status/authority to be the author of the epistle bearing his name.
  - But this James didn’t believe in Jesus (John 7:5; cf. Mark 3:21)
  - Jesus’ resurrection appearance turned James’ unbelief into belief (cf. 1 Corinthians 15).
- The date:
  - One of the earliest NT documents.
  - Written prior to James’ martyrdom AD62.
- The destination:
  - Jewish Christian scattered throughout the empire
  - Or Christians… missed it….
- This is a pastoral epistle. James writes:
  - To teach the duties of discipleship
  - To urge his readers to fulfill them.
- Cf. the sermon on the mount in Matthew.
- “but prove yourselves doers of the word, and not merely hearers who delude themselves” (James 1:22; cf. 2:12; 3:13)

**James: Outline**

- 1:1: the prescript.
- 2:2-18: testing
  - 1:19-27: hearing and doing.
- 2:14-26: faith and hospitality.
- 3:1-5:6: wisdom as speech or action.
- 5:7-12: patience and endurance.
- 5:13-18: patience in prayer
- 5:19-20: concluding exhortation

**Answer this question for bonus marks on the EXAM! How are Abednego and those other two (Shadrak?) dudes mentioned in Hebrews?**

**James 1:2-4**

- “My brothers”
- First, cause and effect:
  - Testing>endurance>maturity>lacking nothing.
- Second, a statement of what is:
  - “you consider it joy because of this… but perseverance must finish its work.”
  - “Gain maturity! Lack nothing!”
- The Greek form reads both ways.
  - The stronger case: “consider it joy!”
• In ch 2:5 the crown of life becomes the kingdom inherited by the poor…
  - Who are rich in faith,
  - Who love God.

James 1:13-21

• Some believe it is God who subjects Christians to temptation.
  - Reflects a type of trial/test through which one must persevere.
• James offers a proper definition.
• What is true:
  - Christian face trials and by them faith is tested.
  - What proceeds from testing is maturity/completeness.
• What is not true:
  - God presents these trials/temptations.
  - God is responsible for the choices one makes while enduring temptation.
• Don’t be deceived!
  - The responsibility is upon the person being tempted.
  - It is according to their own evil desire.
• Vv 2:12: an exhortation to seek wisdom in the face of trials identifies the issue.
• V13 begins the response to that issue.
• Where in vv2-12 trials are external and general, in v13 testing becomes more particular and speaks of an inner struggle.
  - Cf. vv6-8 concerning doubt in prayer and doublemindedness.
• V13: peirazo
• Vv 2 & 12: peirasmos.
• V14 demands the more psychological nuance.
• What is temptation?
  - Compare OT instances where God tested, e.g., Abraham (Genesis 22:1), the people in the wilderness (Deuteronomy 8:2; 13:4).
  - According to James is not God who tests, who tempts one to evil.
  - Rather, God proves faith (James 2:21-23)

James 1:13-15

• The process whereby one moves from desire to ‘death for dummies’
  - 3 stages according to James:
  - Desire has conceived; sin is born; full-grown sin gives birth to death.
  - According to Paul (Romans 6:12): it is sin living in your body that gives way to evil desires.
  - Who is right?
  - James is not presenting a rule, but an aphorism.
• God is not the problem; You are!!
• Strong sexual imagery:
  - Desire, enticement, conception, birth, etc.
3 stages:
- Desire conceiving – moving away from what is righteous.
- Sin is born – the unrighteous act.

Full grown sin equals:
- A lifetime of sinful acts.
- The relationship between sin and death.
- Parallel to that of sin being born, i.e., the act is what bears death.

The relationship between sin and death…
- John 8:21. Spiritual death?
- Romans 5:12; 5:21; 1 Corinthians 15:56.
- Is this death spiritual or physical? Spiritual death.

The relationship between vv13-15 and vv2-12:
  o Blessed is the man who perseveres under trial (12a) // when tempted, no one should say “God is tempting me” (v13).
  o When he has stood the test… (v12b) // but each one is tempted when, by his own evil desire… (v14-15a).
  o He will receive the crown of life… (v12c) // sin, when it is full-grown, gives birth to death… (v15c).
- A contrast of semantically parallel ideas between:
  o He that is blessed and for what reason //
  o He that is cursed and for what reason.

James 1:16
- V16 is a transitional sentence.
  - Don’t think that way; think this way (cf. v13)
- God is the source of good.
- God is the Father of lights and is unchanging (cf. 1 John 1:5… and in him there is no darkness).
- God’s people are the “first fruits” of salvation.
  - An eschatological theme not inconsistent with the crown of life (v12) and the notion that sin leads to spiritual death (v15).
- The gift of wisdom reveals the path to the crown on life, and the denial of that wisdom or the reliance upon human effort that ends in death.
- Actions as a result of the word of truth.

James 1:19-21
- Practical instruction:
  - How one out to be in response to the word of truth, which can save you (v21).
- Be quick to listen.
  - A command to obedience (v23): be quick to do!
- Looking into the mirror is the listening/obeying.
- Looking away represents the lack of obedience.
- Continuing to look intently one doesn’t forget what one looks like, i.e., one continues to obey.

▪ Cf:
  - The parable of the sower (Matthew 13:3ff).
  - Missed it…
▪ The one who obeys is blessed.
▪ The one who does not obey is not blessed.
  - They will die a spiritual death (v15).
  - They will live an unrighteous life and not please God (v20).
  - They will be destroyed (v11).
  - They will not receive anything from the Lord (v7).

James 1:26-27

▪ The tongue without control.
  - In Jas 3:3: a bit in the mouth of a horse causing obedience.
▪ The tongue represents speech.
  - This metaphor has also been associated with the passions or emotions, especially anger.
▪ Worthless religion is characterized by this uncontrolled tongue.
▪ A deceived heart.
  - Self-deception: 1:6-7, 14, 16, 22
  - Satisfied with vanity.
  - Indulges in false/useless actions.
  - Chooses what seems the proper path, but is mislead.
▪ This is the double-mindedness of v8.

James: 2.14-26

o Here is the crux of James’ argument.
  o Faith without deeds is dead/useless (v.20).
  o James provides evidence via two examples:
    ▪ Faith of Abraham (Ge 22.1-19) and
    ▪ The righteousness of Rahab (jos 2).
  o Reflects the same structure as vv1-13
    o V 14: opposition
    o VV 15-16:hypothetical example
    o V 16: rhetorical question
    o VV 18-19: proof by contradiction, logical inconsistency
    o VV 20-25: Torah examples argument based in the law
    o V26: an aphorism
  o V 14: What if a man has faith and no deeds?
The judgment.
- Basis is their unbelief (vv10-11).
- Hardening of the heart = heart going astray.
- Hearts gone astray and the rebellion = sin.
- Disobedience vs righteous living.

Vv12-19: practical application introduced by two exhortations.
- Negative: do not have a sinful heart leading to a hard heart (v13).
- Positive: do encourage each other (v14). To have an active faith in the Gospel (1:2)

Sharing in Christ =
- Relationship with him (3:1)
- Being part of his house (3:6)

“today” explains v15 quoting Psalms 95:7-8

Vv16-19: exposition of Psalms 95.
- Questions refer to the quotation.
- Answers allude to other OT passages re the wilderness generation.
  - V8 // v16 (cf. Deuteronomy 9; Numbers 14; or Psalms 106).
  - V9 // v17 (Numbers 14 or Psalms 106).
- Summary of the exodus events.
- Promise denied due to:
  - Unbelief (v19) // a heart gone astray // a hardened heart // rebellion.

God’s rest.
- In Psalms 95, the land of Canaan as a rest from their enemies (Deuteronomy 12:10; cf. Exodus 33:14).
- Cf. chapter 4: God’s heavenly kingdom (12:22-24)

---

Hebrews 4:1-13

- The promise of rest still standing.
- Exhortation in response to the unbelievers being denied into God’s rest.
- Rest is still available to those who:
  - Believe;
  - Do not rebel;
  - Are faithful;
  - And do not harden their hearts.
- The Gospel that was preached.
- A definition for faith.
- What rest actually refers to.
- The living word of God as a warning.

---

Hebrews 4:1-2

- The Gospel was preached not only to the author’s audience, but to the wilderness generation.