

The Book Of James (Part 1) – Introduction November 8, 2025

The following text is a message from Corner Fringe Ministries that was presented by Daniel Joseph. The original presentation can be viewed at <https://cornerfringe.com/media/zdvj7jk/the-book-of-james-part-1>

*Portions of this document have been edited from the video message to better present a comprehensive, written document. Special attention was given to preserve the original context, but this document is not verbatim. Scripture verses are in the red text with other quotes in blue. Therefore, it is recommended that this document is printed in color. The Hebrew words are generally accompanied by the transliteration into the English alphabet. In most cases, the Hebrew is to be read from right to left.

James, Antichrist, and the Great Apostasy

This message by **Pastor Daniel Joseph of Corner Fringe Ministries** introduces a teaching series on the **Book of James**, focusing first on authorship, historical context, and the spiritual significance of the epistle. Daniel argues that **James the Just**—the brother of Jesus and leader of the Jerusalem Council—is **the only plausible author**, citing early church history and linguistic parallels. He then places the writing of James within the turbulent era of **Nero**, emphasizing the rise of persecution and the early church's expectation of the Antichrist's activity. Drawing from Paul, Ezekiel, Isaiah, and Revelation, the message warns that the "**spirit of lawlessness**" operates by **infiltrating the church** itself, producing deception, moral compromise, and a falling away from truth. Through modern examples of doctrinal distortion and cultural accommodation, Daniel contends that this **apostasy is unfolding today** with **an intensity unprecedented** in Christian history, making the Epistle of James **especially urgent** for grounding believers in righteousness, perseverance, and authentic faith.

[Daniel Joseph]

We're going to be starting a new series today on the *Book of James*, and a little transparency on the front end: this was not on my radar. If you were to ask me just a couple of weeks ago, "Daniel, would you ever be interested in actually thinking about doing a series on the Book of James?" I would have told you, "Probably not." But the Lord works in mysterious ways. I think of Proverbs 16:9, where it says, "**A man's heart plans his way, But the LORD directs his steps.**" However, the Lord is going to take us to a specific place at a specific time for His specific purpose.

I know as we go through this epistle, He's going to speak to you in a mighty way. There are going to be moments when you are encouraged, moments when you're inspired, moments when you're challenged, moments when you're convicted, and moments when, may I say, you are protected. So, this is going to be a really, really profound study.

Today is going to be introductory in nature. In fact, this is going to carry over into next week as well. We won't even delve into the epistle. I think we'll probably get there in the third week. So, be patient, but there are things which need to be set up; we must set the stage. There are certain aspects and elements I want you to appreciate regarding the Epistle of James. There's some context, some of which we're

going to look at today, that I want you to appreciate. So just be patient; we'll get there. Before we delve into this, let me just say this; don't ask me how long this is going to take. I have no idea, and what I've learned is that you are more accurate than I am. So, what I think doesn't matter.

With that said, let's ask one of the most basic of all questions. Who is the author? Well, we don't have to wait very long. The very first word in the epistle is the author introducing himself. —James 1:1— **James, a bondservant of God and of the Lord Jesus Christ ...** It is James, simple enough. In Greek, "*Iakóbos* (Ἰάκωβος)." That's the transliteration from the Hebrew, "*Yaakov* (יעקב)," which, if you were to take that straight from the Hebrew into the English today, the natural rendering would be "Jacob." The question becomes, why don't we call him Jacob? Why are we calling him James? One word: etymology.

It is natural to take it from the Hebrew or from the Greek and bring it into English today. It is natural to render that as Jacob; it's appropriate. James comes to us through a different etymology. You went from the Hebrew to the Greek, from the Greek to the Latin. Keep in mind, saying Latin, I mean the Vulgate. The Latin Vulgate; that was the reigning Bible for over a thousand years in the Western Church. Then you go from the Latin to Old French and from the Old French into Middle English. That's how we arrive at James.

WHO IS THE AUTHOR ?

Ἰάκωβος = יעקב = Jacob

James, a bondservant of God and of the Lord Jesus Christ,
JAMES 1:1A

Bibles featuring the name James

- Wycliffe Bible 1382
- Tyndale 1526
- Coverdale 1535
- Matthew Bible 1537
- Geneva Bible 1560

In fact, I can tell you all about these Bibles, the earliest English Bibles we have: the Wycliffe Bible going back to the 1300s, and then you have Tyndale and Coverdale in the 1500s, the Matthew Bible, and the reigning champion Bible, if you will, of the day, the Geneva Bible. Every one of these Bibles is portrayed in English—James. And so, for almost 700 years, this is how it's been in the English language, based upon the etymological line it comes from.

And so, for the sake of ease, we are going to be utilizing that name while recognizing the natural way to take it from the Hebrew directly into the English or the Greek; Jacobus into the English is Jacob. But there's no need to get caught up in all of that.

All right, that said, we look at this; it's very simple. We get the author, at least the name of the author, but it begs the question, which James are we talking about? There are a lot of Jameses in the Bible. Do we have any indication as to which one? We have James, the son of Alphaeus, mentioned four times, every time with the relational genitive with that affixed phrase, "son of Alphaeus." He's always mentioned explicitly in the apostolic listing of the apostles, Peter, Andrew, James, John, etc. But that's the only time we see it. And every time we see his name, it has that relational genitive affixed to it, "Son of Alphaeus." So that's a potential, maybe? Well, it is a curious thing that the relational genitive is not included here.

Even if we were to look at another James, who's called James the Less, who is thought to be the same person as James, the son of Alphaeus, that's a much longer debate. But even if we were to look at that, we always have something affixed to that James. Here we don't have that. We also have James, the brother of John, the son of Zebedee. And we can remove him from the list quite easily because that James dies very early on. Acts 12:2 records it.

So, as we step back, I'm going to tell you there's one James mentioned in scripture that the spotlight just comes down on. It is James the Just, the brother of Yeshua. If you want to get technical, they are half-brothers; they had different fathers. Yeshua, biologically, is from His Father in Heaven. But James is His brother, which, interestingly enough, would also be the brother of that other epistle we have already covered in the past, which is Jude.

James the Just—and this is important—he was the *Nasi* (נָשִׂיא) of the court, the highest court in the faith, the Jerusalem Council. He was the prince of that court. It's interesting when you go back into early Christian history; I think it was Clement of Alexandria who talks about how he got that position. It was Peter, James, and John, after the resurrection of the Lord, who appointed them; they didn't take the honor to themselves, but they appointed James the Just to step up as the *Nasi*.

I want you to understand what it looks like to be the prince of the Apostolic Court, the highest court in the world. When you go to Acts chapter 15, the most controversial issue ever to be laid out in the first century was whether Gentiles needed to be circumcised to be saved and this was a hot debate amongst the believing Jews. So, they gather at the Jerusalem Council, and Peter gives his testimony of what God's doing to the Gentiles. Then Paul and Barnabas follow with their testimony. Last of all, James the Just steps up, the brother of the Lord, and he renders the final verdict. He's the *Nasi*, the prince of the court. In fact, his final verdict would be penned, his words were written, and it was spread throughout the world. It was to go to all the churches, according to the decision that was made.

This is James the Just, and understand something: when we read the Epistle of James, by whom the epistle was written, the tone, and the authority that is exercised in that epistle, there's only one candidate we have in scripture who would match the same tone and authority as to what we see being expressed in the Epistle of James, and that is James the Just.

Furthermore, when you get into the forensic aspect of analyzing James the Just, scholars have noted when they looked at the writing pattern and the speech patterns of James the Just, which we have a very comprehensive expression of in Acts Chapter 15, and then they looked at the Epistle of James, they saw the connection.

I'll give you a little insight into this; this is some scholarly commentary. We read the following: — The Letter of James Commentary, by Moo, D.J. — [The epistolary "greeting" \(Gk. *Χαίρειν*\)](#), meaning "greeting" in Greek, *chairein*, [occurs in Jas. 1:1 and Acts 15:23](#), the Jerusalem Council. This is where James the Just stood up to speak, [but in only one other place in the NT; the use of "name" \(Gk. *ὄνομα*\)](#), *onoma* in Greek, [as the subject of the passive form of the verb *kaleō* or "call" \(*καλέω*\) is peculiar, yet is found in both Jas. 2:7 and Acts 15:17; the appeal "listen, my brothers" occurs in both Jas. 2:5 and Acts 15:13](#). I could bring other scholars; I could bring other examples. The point being, when you come at this from a forensic standpoint and you look at the speech patterns of how James spoke and the writing style of James, it matches that of the Epistle of James.

Furthermore, it should be noted that historically, Christianity early on, understood James the Just to actually be the author of the epistle. And we see this in this commentary, which is worth reading. — The Letter of James Commentary, by Davids, P.H.— [The traditional position on the authorship and date of James definitely appeared by AD 253 \(the death of Origen\)](#); this is the time period of Origen [and established itself firmly by the end of the fourth century](#). We're talking the days of [\(Jerome, Augustine, and the Council of Carthage\)](#), etc. [From then until the sixteenth century, James was generally accepted](#)

as coming from the hand of **James the Just** while he presided over the church in Jerusalem... (Emphasis added).

So, you look at this commentary; basically, what this scholar is assessing, and it's accurate, is that virtually throughout the history of Christianity, James went unchallenged as being, "Yes, this is the author." It's not until you get to the 16th century that things begin to get interesting and, may I say, weird. What I mean by that statement is—I'm going to have you take that and put that on a shelf; we'll get to some of that next week; I'll expound on that. But what you have to understand is that virtually throughout the whole course of the history of Christianity, this is what has been understood. Just to show you the legitimacy of this, I'm going to take you back to church history, back to Eusebius' writings.

This is early church history. —Eusebius, Church History— **These things are recorded in regard to James (the Just), who is said to be the author of the first of the so-called catholic epistles.** (Emphasis added). Now, I want you to understand Eusebius didn't use the term "Catholic" like we would think of it today, as in Roman Catholicism. That would be one sect of Christendom, very different from Protestantism. That's not what's being said. There is a collection of books in the New Testament that they identified as catholic, as in ecclesiastical or universal; this is how they identified. They weren't pinned to a specific church. You know these epistles; they're James, 1 Peter, 2 Peter, 1, 2, and 3 John, and Jude. These are the seven catholic epistles, and James is the first one on that list.

So here, very early on, in early Christianity, we see it was understood James the Just was the author. Let me tell you why, for me, it is significant for us to establish it. Going back to what I mentioned before, as we begin to navigate this epistle, the only one who could write the things this guy is writing, to the audience he's writing to, is going to be the man of the utmost reverence. An audience who revere and have deep respect for this individual. He's got authority; he has power, and James the Just is such a guy.

With that said, let's get into our next question, and that is this: When was this epistle written? And for me, this question is much more important than what we just covered. Scholars are pretty much across the board in agreement on when this was written—AD 60 to AD 62. Now, we know 62 is definitely the safe cutoff, and why is that? Because that's when James the Just died. I'm going to tell you: the event of James the Just's death is well documented. It is incredibly attested to historically.

We talk about guys like Clement of Alexandria. You could talk about Hegesippus and Eusebius, who draw from them in detail, talking about what happened to James the Just in his death and how the Jews led him up to the pinnacle of the temple. They threw him off; he fell down but didn't die, and then they beat him with a club. It was horrific; it was a horrifying death, absolutely cruel. But to show you how much notoriety James the Just had amongst believing and unbelieving Jews, in the day when the temple was destroyed, in 70 AD, there were Jews running around saying the temple was destroyed because of what we did to James the Just. I mean, you want to talk about a powerful legacy, so much so that this is how some Jews looked at it in that capacity. That's incredible. Josephus documents his death, and so this is very, very well attested to.

But here's what's important to me. I want to know the time period in which this epistle was written. I want to know the backdrop. What was going on in the world at the time James wrote this? It matters. Just think about your life, how your conversations and your communications are directly impacted by your surroundings, by things that are going on. And so, for me, this matters; this is critical.

What do we know about this time period? Well, we know there was a guy who lived in infamy, who was reigning in Rome, and his name was Nero. I'm going to tell you right now: the early Christian church, make no bones about it, saw him as the Antichrist. Oh, and they should, because he walked in the steps of the Antichrist, doing all the things you would imagine, even to that framework of being worshipped; Nero received worship. It's not uncommon amongst the Roman emperors, but this is one factor that is pretty interesting. He was worshiped. He also hated the Christian faith. He hated Christianity; he hated the faith, and it was under his reign that the greatest of the greats were slaughtered. The Apostles Paul and Peter both died during his reign.

You heard about the Great Fire of Rome. According to Roman historians, there were rumors going around that Nero was the one who was responsible for burning Rome to the ground, and what did he do? He blamed it on the Christians and then begin to burn them at the stake. And it doesn't help that when you look at his title, *Neron Kaisar* (נרון קיסר), Nero Caesar, and when you add up his name, this is, you know, the gematria thing that we read about in the Book of Revelation, his name adds up to 666. This



doesn't help the matter. And so, when you look at this timetable, this backdrop of Nero reigning, understand the backdrop of this epistle, the Epistle of James, is the spirit of Antichrist going out.

To further put this into perspective, I want to bring you back to the early church father, Augustine, one of the most respected early church fathers ever. In fact, the Catholic Church calls him “the Doctor of the Church,” the theologian of the church. The Protestants, the reformers, favored him so heavily that they said he is the most influential and most important teacher, second only to the apostles.

If you want to talk about a guy in all of Christendom who is appreciated, it's Augustine. Look at what he says: —Augustine of Hippo, *The City of God*—[in second Thessalonians] some think that the Apostle Paul referred to the Roman empire, and that he was unwilling to use language more explicit, lest he should incur the calumnious, which is just slanderous, charge of wishing ill to the empire which it was hoped would be eternal ... Even today, it's interesting; they call Rome the what? “The Eternal City.” And what Augustine is saying is there were believers who read his epistle, Second Thessalonians, and they understood, “Well, Paul is talking about Rome,” but Paul, in a clever way, shielded the direct attack so as not to incur any judgment or to be taken out too early.

And you think about communism and the literary device of a *roman à clef*. When you want to criticize elements like communism, well, they don't tolerate that, so you must get clever. They have something where they have this *roman à clef*, this literary device where you create fictional characters and a fictional story, but the undercurrent of it is that the figures are dealing with political figures, the situations are dealing with political ideologies, and you're able to convey a message hidden within this supposedly fictional story. This is how they looked at Paul—that he's shielding, he's covering this, but there's no question he's talking about Rome.

Then we continue and read this: ... so that in saying, “For the mystery of iniquity doth already work,” he alluded to Nero, whose deeds already seemed to be as the deeds of Antichrist. Now, I just show you

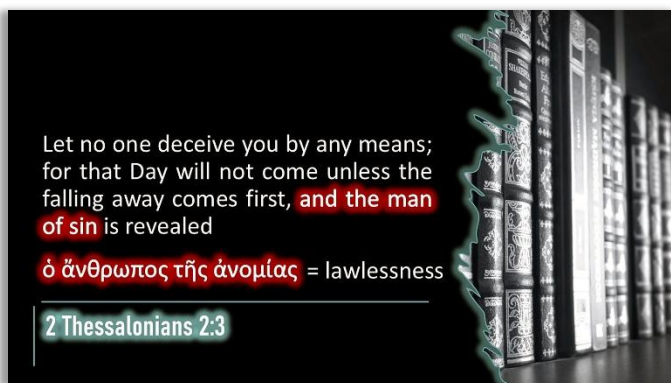
this, so you understand the early Christian church looked at what was going on, and they were toe-to-toe, face-to-face with the spirit of Antichrist, and all hell was breaking loose on Christianity. It was one of the most pivotal moments in the history of all Christianity.

I want to pull this Augustine thread further, and this is where things get interesting. He says this: "The Apostle Paul says, in writing to the Thessalonians, 'We beseech you, brethren, by the coming of our Lord Jesus Christ (2 Thessalonians 2:2-3), ² not to be soon shaken in mind or troubled, either by spirit or by word or by letter, as if from us, as though the day of Christ had come. ³ Let no one deceive you by any means; for that Day will not come unless the falling away comes first'" (emphasis added).

See, there were some trying to convince the early church that they missed it. Christ already came, and they totally missed it. Paul comes on the scene to refute that. He gets into eschatology; this is Bible prophecy. He says, "Don't worry, because something has to happen first." In fact, one of the greatest heralds that Yeshua is at the door, ready to return, is right here; the falling away must come first. In Greek, the term "falling away" is "*apostasia*" (ἀποστασία). *Apostasia*, what does it mean? It means "defection from truth."

I want you to take this in because this is relevant. Before the coming of Messiah Yeshua, something monumental is going to happen. There will be a defection of truth from where? The church. The church is going to be compromised. It's one of the most notable prophecies declaring the return of the Lord.

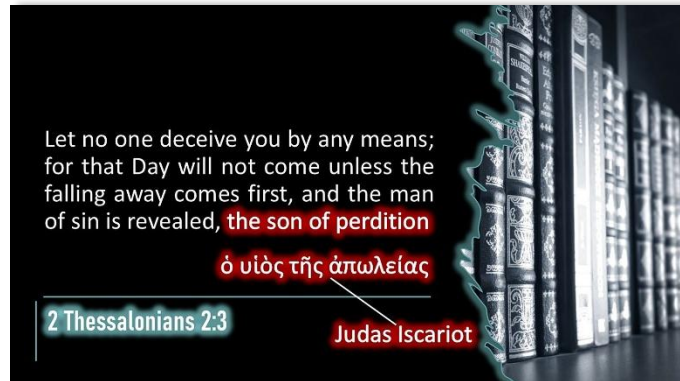
Paul tells Timothy the same thing. He says in 2 Timothy 4:3-4—³ For the time will come when they will not endure sound doctrine, but according to their own desires ... Who's he talking to? He's talking about the believing church and that a time would come when they would no longer endure this. They'll no longer endure the truth. They'll no longer endure sound doctrine. They're going to be compromised. And then he says this, "... because they have itching ears, they will heap up for themselves teachers; ⁴ and they will turn their ears away from the truth, and be turned aside to fables. This has to happen first. There has to be a great apostasy where the church is totally compromised.



Continuing on, he says in 2 Thessalonians 2:3—**Let no one deceive you by any means; for that Day will not come unless the falling away comes first, and look at this, and the man of sin is revealed ...** (Emphasis added). Now, I want you to understand this translation is more of a dynamic equivalence. I think it's important to bring the formal equivalence, the hyper-literal way to translate the text. The text in Greek is "*ho anthrōpos tēs anomias*" (ὁ ἄνθρωπος τῆς ἀνομίας). It's the *anomias* that I want

you to see, because that's the Greek behind sin. The term technically refers to lawlessness. This is the man of lawlessness. The Antichrist is identified as the lawless one. Well, that's the exact opposite of the real Christ, who is the lawful one. We're told that He (Hebrews 1:9) loves righteousness and hates lawlessness. The one being described here as the Antichrist is the archenemy of the Lord. This one promotes lawlessness. Yeshua promotes holiness and righteousness.

And so, he says **the man of sin is revealed**, and he affixes a title to this man; he's called the **son of perdition** (emphasis added). Again, putting the Greek up, this is *ho huios tēs apōleias* (ὁ υἱὸς τῆς ἀπωλείας). *Ho huios tēs apōleias* is only found one other time in scripture, and do you know who it's applied to? Judas Iscariot.



If you want some insight into what we're talking about in regard to the *apostasy*, you'd better look at the life of Judas

Iscariot, who, in betrayal, went into the garden and cried out, "Rabbi, Rabbi!" Meaning, "My teacher, I follow you," walked up to Him and kissed Him. He betrayed Him with a kiss. I want you to understand how diabolical Satan is, how slippery, how disgusting, and how vile, betraying the Lord of Glory with a kiss. Listen to me. Don't think for one moment he will not do that to you. And at the same time, proclaiming, "I follow Jesus." When we start talking about the *apostasía*, the great apostasy, this is the context. It's an unimaginable deception. Things you just can't believe. Well, you said you love Jesus, so therefore you kiss Jesus; you must follow Him. (Matthew 7:20) **"By their fruits, you will know them."**

Continuing on to 2 Thessalonians 2:4—**who opposes and exalts himself above all that is called God or that is worshiped, so that he sits as God in the temple of God, showing himself that he is God.** And Augustine responds to this passage. —Augustine of Hippo, *The City of God*— **No one can doubt that he,** meaning Paul, **wrote this of Antichrist and of the day of judgment.** You know, it's one thing all throughout history, and I've studied church fathers, and who knows how many commentaries I've read over 20 years. One thing that all Christians, I mean Catholics and Protestants, agree on is that Paul is talking about the Antichrist.

If Augustine were to stop here, it would be enough to chew on. But he doesn't stop here; instead, he goes on, and this is where the wheels come off the eschatological bus. You're going to see what I mean. He goes on to say this: **"But it is uncertain in what temple he shall sit, whether in that ruin of the temple which was built by Solomon..."** He's talking about a physical construction, a physical temple. The first option he brings to the table is that I can't tell if he's supposed to sit in a physical temple in Jerusalem **"or in the Church."**

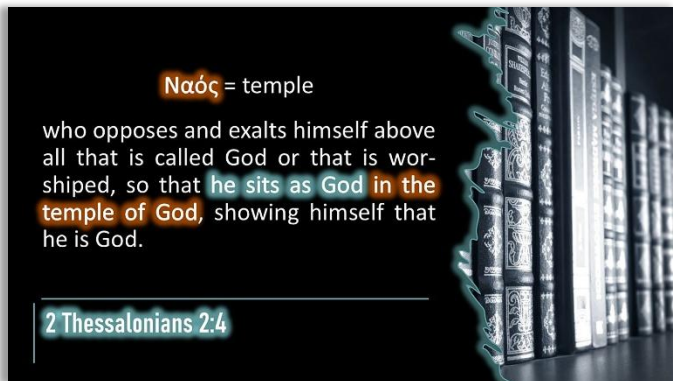
Now, I have to tell you right now, for me, just a quick analysis of looking at these two options: For the sake of the church, you want option number one. You know, it's one thing for the Antichrist to go into a physical temple to sit as God, flapping his lips that he is God and that all should worship him. That's one thing because the church can stand outside and say, "We're not having it. You can sit wherever you want; it doesn't matter, we don't care. You go ahead and be pompous; the Lord will deal with you; vengeance is the Lord's (Hebrews 10:30)."

Option one, I can see it's not so bad. But if you're telling me there's a potential for option two, understand that it is a hellish nightmare I do not want to believe. Because what you're talking about is that once he gets into the church, the believers are now affected. Souls are now being bought, and they're going to hell.

I want to take you back to 2 Thessalonians 2:4. I want to show you something here. We read this: **“Who opposes and exalts himself above all that is called God or that is worshiped, so that he sits as God in the temple of God, showing himself that he is God.”** (Emphasis added). The word “temple” in Greek is *naos* (ναός).” Here's what I want to share with you. This term is used by the Apostle Paul in a span of over four different epistles. Written, by the way, if you take all four epistles, over a time span of almost a decade, and he quotes it almost 10 times. We have a very good idea of how the Apostle Paul uses the term *“naos.”* Listen to me carefully: the Apostle Paul—just set 2 Thessalonians aside, but this passage right here, every single time Paul utilizes this word, it's only in one context, without exception—it's the church. This is crazy.

I'm going to show you what this looks like in 1 Corinthians 3:16-17—¹⁶ **Do you not know that *you are the temple*, the *naos*, of God and that the Spirit of God dwells in you?** ¹⁷ **If anyone defiles the *naos*, the temple of God, God will destroy him. For the temple, *naos*, of God is holy, which temple *you are*** (emphasis added).

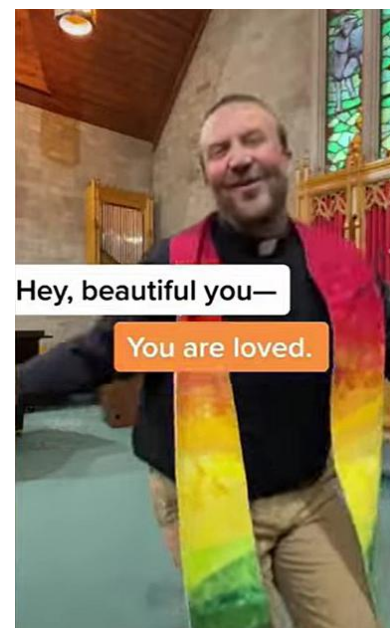
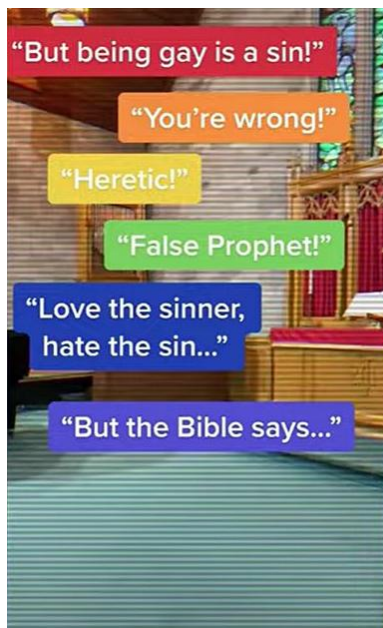
2 Corinthians 6:16—**And what agreement has the temple of God, *naos*, with idols? For *you*, again, *naos*, are the temple** of the living God (emphasis added). — Ephesians 2:20-21—²⁰ **having been built on the foundation of the apostles and prophets, Jesus Christ Himself being the chief cornerstone,** ²¹ **in whom the whole building, being fitted together, grows into a holy temple in the Lord** (emphasis added). It's talking about the *ekklesia* (ἐκκλησία), the church, the Christian church—believers in Yeshua.



So, when we look at 2 Thessalonians Chapter 2 and understand there's only one way the Apostle Paul, without exception, utilizes this term. There's a specific context. How are we supposed to understand this? That he sits as God in the temple of God.

And let me ask the most horrifying question. What would that look like? It might look like this:

[Video Montage]



Andy Stanley: [Here's what the Jerusalem Council was saying to the Gentiles. You are not accountable to the Ten Commandments. You're not accountable to the Jewish law. We're done with that. God has done something new.](#)

Rashan Ali podcast with guest Dr. Jamal Bryant of New Birth Missionary Baptist Church in Stonecrest, Georgia—"Holy Smoke" with Pastor Jamal Bryant, December 07, 2022—

Dr. Jamal Bryant: [I'm looking for people that smell like weed. New Birth is the largest land-owning Black church in America.](#)

Rashan Ali: [Wow](#)

Dr. Jamal Bryant: [And so, my position to my deacons is, why are we not raising cannabis? I'll be able to bring in Black males. They're able to do it legally. I'm teaching them farming.](#)

Rashan Ali: [Oh my god.](#)

Dr. Jamal Bryant: [I'm helping them to enhance the ecosystem. This is the kind of conversation. So, if the Black boy in bank said, "They growing weed at the church; where do I join?"](#)

Rashan Ali: [Yes.](#)

Dr. Jamal Bryant: [I don't need no pamphlet for him.](#)

Rashan Ali: [Yeah. Right. Right.](#)

Dr. Jamal Bryant: [He coming in.](#)

Rashan Ali: [He coming in.](#)

Dr. Jamal Bryant: [And that's the group that I'm going after.](#)

Rashan Ali: [That's different.](#)

Dr. Jamal Bryant: [Yeah.](#)

@revbrandanrobertson: [When we try to approach reading the Bible, we do so through the lens of culture and context, through the lens of genre and history, through the lens of science and reason, through the lens of our experience.](#)

Unknown Speaker: [God is gay. God is a lesbian. God is trans. God is gender non-binary.](#)

@revbrandanrobertson: Bible doesn't say sex before marriage is sinful.

@revtimoth: I'm a queer Christian pastor.

@progressivechristians - Rev. Dr. Caleb J. Lines: Is God queer? Yes.

@skeptic.pastor: God tells priests to perform abortion in the Bible.

@hopehollywood: Homos spirit activate.

United Methodist Communications—Speaker 1: The Harry Potter books and films have attracted millions of fans. Church members and volunteers bringing the books to life at Quincy Community United Methodist Church believes the stories about wizards and magic and ghosts have spiritual themes.

Rev. Susan Jarek-Glidden: Harry Potter is the gospel told in a different way. It's about supporting those nobody else cares about. It's about dying for your friends if it comes to that. Sound familiar?

United Methodist Communications—Speaker 1: The pastor plays a witch, but she feels the church's annual Hogwarts event is a perfect tie-in with Halloween and its religious roots.

Rev. Susan Jarek-Glidden: It's All Hallows. It's the night before All Saints Day.

Inside Edition, 2019:

In 2019, Inside Edition's investigative team looked into how televangelists travel. One of them was Kenneth Copeland, who founded Texas-based Kenneth Copeland Ministries.

Correspondent Lisa Guerrero: You said that you don't like to fly commercial because you don't want to get into a tube with a bunch of demons. Do you really believe that human beings are demons?

Kenneth Copeland: No, I do not. And don't you ever say I did.

Clip from *Believer's Voice of Victory*, 2015:

Kenneth Copeland: That's why we're on that airplane.

Jesse Duplantis: Right.

Kenneth Copeland: This dope-filled world.

Jesse Duplantis: Right.

Kenneth Copeland: Get in there, get in a long tube with a bunch of demons.

Jesse Duplantis: Right. That's exactly ...

Kenneth Copeland: And it's deadly.

Jesse Duplantis: And it works on your heart. It really does.

Jubilee Media:

Question: Does it really say in the Bible that being gay is a sin?

Gay Pastor: Biblical text doesn't introduce the word "homosexuality" until the 1900s. So, then you have to go back, and you have to look at the original manuscript, which frames it from a different perspective. So, it talks about giving the natural affection of a man to a woman or a woman to a man. Well, what is your natural affection? Is your natural affection to a man or is your natural affection to a woman? We are divinely everything that God wants us to be.

Andy Stanley: The Old Covenant, the Old Covenant law of Moses, was not the go-to source regarding sexual behavior in the church. More importantly, and perhaps more disturbingly, if that's a word, or offensively, the Old Testament, or the Law and the Prophets, as they called it, was not going to be the

go-to source for any behavior in the church. In other words, that means thou shalt not obey the Ten Commandments.

Rashan Ali podcast:

Dr. Jamal Bryant: I got up, Rashawn, after the Supreme Court ruling about that New Birth, and we, are pro-choice because Jesus is.

Rashan Ali: Right.

Dr. Jamal Bryant: He said, "Behold, I stand at the door and knock. If you decide to let me in." That's pro-choice.

Rashan Ali: Huh.

Dr. Jamal Bryant: God in the Garden of Eden said to Adam and Eve, "All of these trees are available to you." I want you to pick those. I'm not putting this other tree behind barbed wire with an ADT alarm. Don't eat it, but that's your choice. Christianity in and unto itself is pro-choice. But we don't say anything because a lot of Black churches are white evangelicals in drag, and they don't know who it is that they are because their politics are thrown off and don't really speak to what's happening in the culture.

@progressivechristians: Is Jesus God? No.

@revjo.uu: Jesus is God. You guys ignore fundamental interpretations of the Bible. Jesus, the Father, and the Holy Spirit—they are all the one God. We don't ignore them, but we have found them... unconvincing. Everything that has been written about God has been written by humans. And I think all of us agree that humans are imperfect. And then of those things that were written, everything that has been interpreted has been interpreted by humans. And again, humans are fallible.

@skeptick.pastor: I'm a pastor who regularly doubts whether or not God exists.

Andy Stanley: The church leaders who are closest to the action, who understood better than we ever will. Church leaders unhitch the church from the worldview, the value system, and the regulations of the Jewish Scripture, not just how a person became a Christian. They unhitched the church from the entire thing. Peter, James, John, and Barnabas, they detached the church from Judaism. Not because there was something wrong with Judaism. Jesus in the Sermon on the Mount said, "I've fulfilled it. I've landed that plane. I've completed that assignment." And Peter, who was on both sides, James, who was on both sides, the Apostle Paul—oh my gosh, he was killing Christians before he became one. These men are right at the epicenter. They were on both sides of the equation.

Here's what they say to you and to me as a Christian. Peter, James, Paul elected to unhitch the Christian faith from **their** Jewish Scriptures, and my friends, we must as well. Because we must not make it difficult for those Gentiles who are turning to God. They didn't; we shouldn't either.

[Daniel Joseph]

So, what if in the end times Christians had fixed their gaze, waiting for the fulfillment of Bible prophecy, for the Antichrist to come into the temple, to a physical temple of God? And they're still waiting, and they're waiting, and they're fixing their gaze. What if it had already begun and they didn't even know?

You know, there's a reason Yeshua said He's coming back as a thief in the night, and I can hear His words spoken to the Pharisees of His day. And He said (Matthew 16:3), "... **You know how to discern the face of the sky, but you cannot discern the signs of the times.**" I'm going to tell you right now: do you know there are things happening from the pulpits in Christian churches that have never been documented in the history of Christianity? Never. I have studied early church history all the way through. You can go

back to the first century, second century, third century, fourth century, or fifth century. You can look at all of the heresy. Here's one thing I can tell you up front. Heresy is not a foreign concept to the church. Heresy has been a problem throughout the generations. You can go back to Irenaeus, you can go back to Tertullian, you can go back to Hippolytus of Rome, you can look at Origen's writing, you can look at Epiphanius' writing—all they're doing is dealing with heretics.

What blows my mind is the things that are happening in pulpits today have never existed in the history of Christianity. The concept of celebrating from the pulpit and promoting LGBTQ ideology—you can't find it in the history of Christianity. It doesn't exist. You might want to make a special note of that. You can find no time in the history of Christianity where people took to the pulpits, bishops took the stage, and declared, "We have the right to kill these unborn children." I'm telling you right now whether you want to believe it or not, I know you don't want to believe it; it's unimaginable. The Antichrist is in the temple; he's already there. The evidence lies right before you.

I'm going to take this a step further and take you to the very passages Paul is quoting from. Paul is drawing from the Tanakh, and I want to take you there. The first passage is Ezekiel 28:1-2—¹ **The word of the LORD came to me again, saying,** ² **"Son of man, say to the prince of Tyre.** Now, the actual prince of Tyre at that time was Ithobaal, and across the board, scholars agree that Ithobaal II is also called the king of Tyre. And this is a prophecy; listen to this: **'Thus says the Lord GOD: "Because your heart is lifted up, And you say, 'I am a god, I sit in the seat of gods ...'"** (Emphasis added). And I've covered this so many times, but let's put the Hebrew up here. *El ani moshev Elohim yashavti* (אֵל אֲנִי מוֹשֵׁב אֱלֹהִים יֵשֵׁבְתִּי).

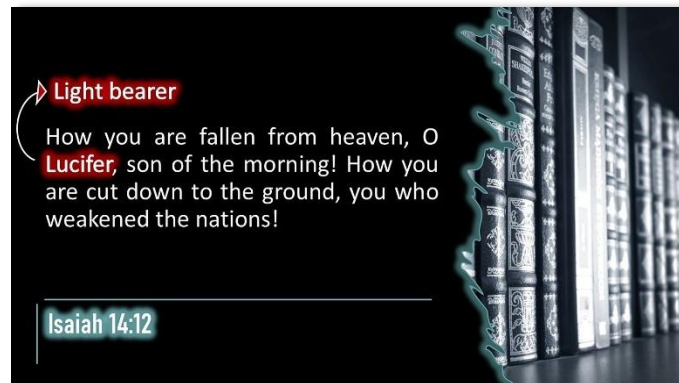
The reason Hebrew is important is it translates differently from what we see here. And you know, even the Jewish Publication Society, in translating the Tanakh, translates it correctly. It should read "I am a god, and I sit in the seat" in the singular "of Elohim," of God. This is a divinity statement. This is one who has the unbelievablechutzpah and arrogance to think he belongs in the seat that only belongs to our Lord. I'm god, I sit in the seat of God. Where is that seat exactly? Check this out: **... In the midst of the seas ...** (Emphasis added).

Here's what's fascinating, and I love this about Bible prophecy. There are a lot of things the Book of Revelation unlocks in an amazing way. In the Book of Revelation, we see seas represent peoples. It represents nations. And where his seat is, it is in the midst of the people. It's in the midst of the nations; this is where he sits. This represents two different levels. Number one, when you go back and you look at the prince of Tyre, the king of Tyre, Ithobaal, he never went in and sat physically in the temple of Jerusalem; that didn't happen. That's not what took place. Yet this is a relevant passage from which Paul is drawing.

Let me add, in the Book of Revelation, I want you to go home, and I want you to find where the Antichrist... Okay, so one of the most comprehensive expressions we have in all of scripture of the Antichrist is embedded in Revelation; that's without debate. Go home and find where the Antichrist comes in and sits in the physical temple, and then come back to me. Do you not find it curious that not even a fragment of a verse details that? It's completely absent. That's interesting.

Well, let's continue because we're going to jump to a prophecy to the King of Babylon, Tiglath-Pileser; this is the King of Babylon. We read in Isaiah 14:12 — **How you are fallen from heaven, O Lucifer;** in

Hebrew, it's "*heylel* (הֵילֵל)." This Lucifer comes to us from the Latin. And what does Lucifer mean? It means "light bearer." Light bearer, how you've fallen from heaven. Light bearer, **son of the morning!** You would look at this as "ben Shachar (בֶּן־שַׁחַר)" in Hebrew. **How you are cut down to the ground, you who weakened the nations!** (Emphasis added).



The one thing that you should be disturbed by is we're told in scripture over and over again, Yeshua is the light of the world. And then to those who follow Him, He says to His disciples, You are the light of the world. We are talking about the church. So, it's very unnerving when you start describing this prophecy made to the king of Babylon, but the lens is prophetic. What's being talked about goes way beyond him. It's talking about *HaSatan*. And yet it's describing *HaSatan* as light.

In that context, let's go to what Paul says in 2 Corinthians 11:3-4—³ But I fear, lest somehow, as the serpent deceived Eve by his craftiness, so your minds may be corrupted from the simplicity that is in Christ. ⁴ For if he who comes preaches **another Jesus** whom we have not preached, or if you receive a **different spirit** which you have not received, or a **different gospel** which you have not accepted-- you may well put up with it! (Emphasis added). In other words, you will reap what you sow. You want to accept a pseudo-Jesus, a false Jesus, an anti-Christ? You will pay, and you will pay dearly, but this is where it gets interesting.

Paul says in 2 Corinthians 11:13-14—¹³ For such are false apostles, deceitful workers, transforming themselves into apostles of Christ. "We're believers in Jesus," they come in saying. ¹⁴ And no wonder! **For Satan himself transforms himself into an angel of light** (emphasis added). Lucifer, light bearer. This is how scary demonic it is: in the end days, the prophecy that is going to herald the actual coming of the Messiah, one of the most notable prophecies, is that he comes into the temple of God with light, as an angel of light.

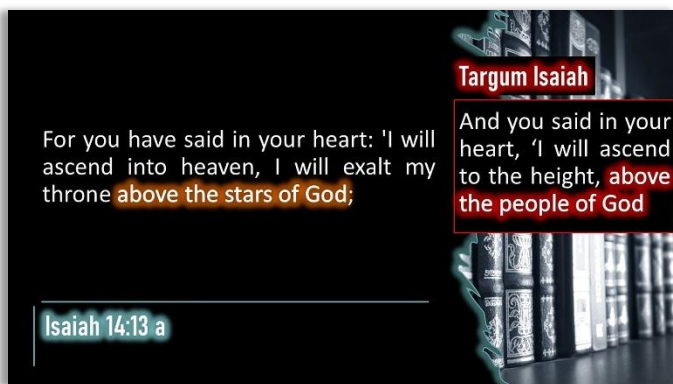
2 Corinthians 11:15—**Therefore it is no great thing if his ministers also transform themselves into ministers of righteousness, whose end will be according to their works** (emphasis added). They come in as ministers of righteousness, but now we have witches taking the pulpit and professing Jesus and amalgamating witchcraft with that which is holy. Calling good evil and evil good. Do you know what we have? We have pastors and priests; they dress up as lambs, but they speak as dragons. They look like sheep, but inwardly, they're ravenous wolves. This is the great apostasy when you see this covering the land.

My wife and I just went out to eat with some friends of ours. We were having a nice little dinner, and one of the things they brought up was they have a friend—it might even have been in their family—who is looking for a church, and they had expressed, "We can't find one without a rainbow flag outside." They were stunned. This is not the first time I've heard this. Do you understand what has happened? Are we seeing what is going on? Do we have any clue what time it is and how insane our days are on a spiritual level?

Going back to Isaiah, this light bearer, Lucifer. — Isaiah 14:12-13—¹² ... **How you are cut down to the ground, you who weakened the nations!** ¹³ **For you have said in your heart: 'I will ascend into heaven, I will exalt my throne above the stars of God ...'** (Emphasis added). Now I'm telling you, Paul is drawing from this passage. This will become clearer as we continue.

But look at what he says. He's going to exalt—he's going to send into heaven. What's in heaven? The Lord, the kingdom of God. He's going to exalt his throne above the stars. Let me tell you why that's important. Do you know from Genesis to Revelation, the church, the *ekklesia* (ἐκκλησία), the *kahal* (קהל), the faithful, the elect—the saints—are called stars? In Genesis 15:5, God brings Abraham out and says, ...**“Look now toward heaven, and count the stars if you are able to number them.” And He said to him, “So shall your descendants be.”** Literally God Himself, likening the stars of heaven to the sons and daughters of Abraham.

Then you move to you see what's written in Daniel 12:3, **“... And those who turn many to righteousness, they're preaching the message, 'Repent, for the kingdom of heaven is at hand. Those who go out, we are told, shall be like the stars of heaven forever and ever.’”** Go to Revelation 1:20, where you see the shepherds of the seven churches are identified as **seven stars** in Yeshua's **right hand**. You cannot make this stuff up. It's ridiculous. Literally, from Genesis to Revelation, the elect, the church, are identified as the stars in heaven. This arrogant one, the spirit of Antichrist, says, “I'm going to be above those stars.” In other words, “I will govern them. They will worship me.”



Furthermore, I want to show you this passage in the Targums; it translates in a very interesting way. In Targum Isaiah, this is the same passage. — Targum Isaiah 4:13— **And you said in your heart, 'I will ascend to the height, above the people of God ...'** (Emphasis added). So as we're looking at this, at what it means to be above the stars, it's going to be above the people of God. The Antichrist wants to come in and tell us what to do. Look at the church today. He's far too successful on a

level I would have never believed 10 years ago. I would have never believed the things I'm actually seeing today.

We read this in Romans 6:16—**Do you not know that to whom you present yourselves slaves to obey, you are that one's slaves whom you obey, whether of sin leading to death, or of obedience leading to righteousness?** See, this is how we are known. —1 John 2:3— **Now by this we know that we know Him, if we keep His commandments.** Everything the Antichrist does has the goal to come into the church and subvert our obedience to God's holy law. It's why he's called the lawless one. Let's destroy the law. Currently we find Christians confessing Jesus but following the devil.

Going back to Isaiah 14:13—**For you have said in your heart: 'I will ascend into heaven, I will exalt my throne above the stars of God,'** and look at this: **I will also sit** Where? **on the mount of the congregation.** The mount of the congregation—a lot of the other translations have the assembly. What assembly do you suppose we're talking about? Well, the congregation of the people of God **on the farthest sides of the north.** (Emphasis added).

Why am I drawing this out? Because this is the backdrop. The spirit of Antichrist in the first century was moving. This is the backdrop to the Epistle of James. What we are going to discover is that James is this righteous and holy bulwark who was raised up to combat seduction, delusion, and total deception of the enemy creeping in.

The Book of James was valuable and relevant in its day to combat this. I'm going to argue it's more relevant today than it has ever been, considering what we are seeing. With that said, welcome to the Book of James.