JAMES, THE LORD'S BROTHER

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JAMES, THE LORD'S BROTHER

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PREFA CE

James, the Lord's Brother has been written to show the growth of James' faith in Jesus as the Christ and his leadership in the church at Jerusalem.

The first section deals with the life of Jesus as seen through the eyes of James and closes with His appearance to James as recorded in I Corinthians 15:7. Accounts as given in the scriptures are followed with some use of apocryphal writings, where their use seems justified. "The Divine Liturgy of James, the Holy Apostle and Brother of the Lord", probably written about A.D. 200, but thought by many to be definitely connected with an earlier period within the Jerusalem church, is used as prayers in the opening and closing portions of each section.

The second section deals with the rise of James to prominence within the Jerusalem church after the death of the Apostle of the same name (A.D. 44). It also treats the Epistle ascribed to James and the Jerusalem Council.

The last section deals with the growth of the church following the Council, the last visit of Paul to Jerusalem, and stories told by James to Luke while Paul was under arrest in Caesarea. The poetry closes with the death of Paul and the subsequent martyrdom of James about A.D. 62.

Frank L. Betzer
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JAMES, THE LORD'S BROTHER

James and Jesus were brothers is the thesis of the poetry, "James, the Lord's Brother". James is presented as a son of Mary and Joseph as given in Matthew 13:55, which lists the brothers of Jesus as James, Joseph, Simon and Judas. Matthew 13:56 mentions sisters, but their names are not given. Mark 6:3 also mentions sisters, but does not state their names, while the brothers are listed the same as in Matthew with the exception of Joseph, who is given as Joses. In listings of the brothers' names, James is always given first, which suggests that he was the closest to Jesus in age.

The recognition of Jesus as the Christ was not achieved by any of the brothers until after the resurrection, but Acts 1:14 states that the brothers were present with Mary and the eleven disciples in the upper room. References occurring in I Corinthians, Acts, Galatians, Jude, and in the Epistle attributed to James help to show the development of the faith of James in Jesus as the Christ.

The number of times James' name appears in the New Testament indicates his importance to church history. The New Testament, itself, and the works of Josephus are the most authentic sources we have for the beginning of the church.

The relationship of those called "brethren of the Lord" has
generally been seen in three different ways. The conflicting opinions upon this relationship are stated by J. B. Lightfoot in his *St. Paul's Epistle to the Galatians* and the order of his presentation will be followed:

1. No blood relationship existed--those called brethren were, in fact, sons of Joseph by a former wife. This view was apparently held by a vast number of orthodox believers and is called by Lightfoot the Epiphanian view.¹

2. The obvious meaning of the term "brethren" is the correct term. The brethren of the Lord are truly his brethren as truly as Mary was the Lord's mother. This view was held by Tertullian, and at least some others who were later termed heretics. Helvidius, about A.D. 380, held this view and was condemned along with others who shared his views in A.D. 390-392. This view has since his time been termed the Helvidian view.²

3. The view held by Jerome and brought forward against Helvidius about A.D. 383 was that the Lord's brethren were cousins after the flesh, being sons of Mary, the wife of Alphaeus, and sister of the virgin. This view would maintain the virginity of not only Mary but Joseph as well. This view is known as the


²Ibid., pp. 123-124.
Hieronymian view. Lightfoot, who is regarded as an authority on the subject of
the "brethren" relationship to Jesus, takes the Epiphanian view that
there is no blood relationship, because they are sons of a former
wife of Joseph. Lightfoot prefers this view for several reasons: (1)
Because it holds a middle path between the two other views. (2) Be-
cause it assigns an intelligible sense to the term "brethren" and is
supported by tradition. (3) Because it preserved the perpetual
virginity of the Lord's mother. (4) Because of the telling force
in the statement in John 19:26-27 where Mary is left in the keeping
of John, "Woman, behold thy son." If there were brothers of blood
relationship, would Jesus have done this?

An honest viewing of these reasons seems to me to reveal their
insufficiency to prove the Epiphanian theory held by Lightfoot.

1. To hold the Epiphanian theory, because it takes the
middle path between the other theories, is really no reason at all
but simply shows a personal preference.

2. The Helvidian theory also assigns an intelligible sense
to the term "brethren" and retains the obvious meaning that would
ordinarily be gained by the reading of the New Testament. The
traditional support claimed by Lightfoot ignores this teaching of

\[3\text{Thid., p. 89.}\]
\[4\text{Thid., p. 106.}\]
the New Testament, which is our oldest and most authentic source.

The first three traditional sources quoted by Lightfoot: The Gospel According to the Hebrews, The Gospel According to Peter, and Protevangelium Jacobi are not recognized authorities and in the case of Protevangelium Jacobi is in direct conflict with the New Testament, for the statement is made that Joseph had sons, but no daughters. This, of course, does not agree with the Bible narratives given in Matthew 13:55-56 and Mark 6:3.

A survey of the first fourteen citations used by Lightfoot to establish the prevalence of the Epiphanian theory reveals the following facts:

a. The testimony of Tertullian (160 ? - 230 ?) who had definite Helvidian views before Helvidius was set aside as heretical.

b. The Earliest Versions oppose the Hieronymian theory put forward by Jerome, but do not establish either of the other views.5

c. The Clementine Homilies speak of James as being "called the brother of the Lord." This has been variously interpreted as favoring all three of the hypotheses.6

d. The works of Hegesippus (about A.D. 160) use the term "called his brother according to the flesh", but this time in regard to Judas. This is taken by Lightfoot as favoring the Epiphanian view

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5Ibid., p. 112.
6Ibid., p. 112.
because of his interpretation of "called".

e. Clement of Alexandria (about A.D. 200) also is quoted by Lightfoot in a statement that Jude does not claim to be the brother of Jesus, but does claim to be the brother of Jesus and calls himself "the servant of Jesus Christ". 7

f. Origen, A.D. 253, seems to distinctly favor the Epiphanian view, because of the influence of the tradition in the Gospel According to Peter and the Protevangelium Jacobi, as well as his own desire to preserve the honor of Mary in virginity throughout. 8

g. Of the next four cited by Lightfoot, The Apostolical Constitutions, Victorinus Petavionensis, Eusebius of Caesarea, and Cyril of Jerusalem, only Victorinus Petavionensis is conclusive and is claimed for Helvidius because he repeats the statements of the Gospel writers. Eusebius of Caesarea says that James was called the Lord's brother, 9 because Joseph was his reputed father. 10

Thus, it can be seen that up to A.D. 360 distinct claims for the Epiphanian view are very scant. Clement of Alexandria and Eusebius of Caesarea may possibly be interpreted in this way, but

7Ibid., pp. 115-116.
8Ibid., p. 118.
9Ibid., p. 119.
the use of the word "called" does require interpretation. Origen is explicit, but his use of The Gospel According to Peter and Protevangelium Jacobi does not show the use of recognized authoritative works. Also his desire to preserve the virginity of Mary shows a developing influence which resulted in the views held by Epiphanius (about A.D. 367) and later by Jerome (about 382-383) who sought to preserve the virginity of both Mary and Joseph.

3. It is evident that the strongest reason for Lightfoot's support of the Epiphanean view is his desire to keep the perpetual virginity of Mary, which is nowhere stated in the New Testament. All of the material which stresses the perpetual aspect of her virginity comes from the Apocryphal gospels, which began to circulate without restriction after the great councils of the fourth and fifth centuries.

"From the apocryphal literature comes almost everything that is believed and thought about the Virgin Mary. This same literature makes the figure of Jesus into a little divine despot."¹¹ The virginity of Mary in giving birth and after was declared a dogma of the church by the Lateran Council of A.D. 649, Martin I being bishop of Rome.¹² To show what is implied in this virginity, the following extract from the Catholic Encyclopedia is quoted:


¹²Ibid., p. 47.
There are two elements in virginity: the material element, that is to say, the absence, in the past and in the present of all complete and voluntary debbauction, whether from lust or from the lawful use of marriage; and the formal element, that is the firm resolution to abstain forever from sexual pleasure. 13

The Catholic view of virginity makes the marriage of Joseph and Mary of no meaning. Origen accounts for the marriage in order to conceal the mystery of the virgin birth from the princes of this world. 14 This, however, is not the view of the New Testament, as the reading of Matthew 1:24-25 makes clear: "When Joseph woke from sleep, he did as the angel of the Lord commanded him; he took his wife, but knew her not until she had borne a son; and he called his name Jesus."

Statements on verse 25 might be multiplied indefinitely--I will give only a few:

"The phrase does not support the theory of Mary's perpetual virginity, and it is presupposed in Matthew 13:55-56 and Mark 6:3 that Jesus had brothers and sisters. However, two ancient MSS read only, 'and she bore a son'." 15

"Verse 25 indicated that the semper Virgo or perpetual vir-


ginity of Mary has no foundation in scripture. 16

"That sexual intercourse . . . is here conceived as subsequently
taking place, is so clear of itself to every unprejudiced reader from
the idea of the marriage arrangement, that Matthew must have ex-
pressed the thought 'not only until - but afterwards also he had not',
if such had been his meaning." 17

"In 'he knew her not', the imperfect tense is important. It is
against the tradition of the perpetual virginity of Mary . . . The
meaning of verse 25 seems clear, if only we could approach the
subject without prepossessions." 18

In attempting to establish the perpetual virginity of Mary,
often Joseph is seen as an extremely old man, being married at 80
and dying at the age of 111. None of this can be established as fact,
and we must remember that there are at least fifty Apocryphal Gospels
known to us by title today. 19 All of these must be considered as
secondary materials or less.

16H. D. A. Major, T. W. Manson, C. J. Wright, The Mission and

17Heinrich August Wilhelm Meyer, Critical and Exegetical
Hand-Book of the Gospel of Matthew (New York: Funk and Wagnalls,
1884), p. 56.

18Alfred Plummer, An Exegetical Commentary on the Gospel
According to St. Matthew (New York: Charles Scribner's Sons, 1910),
p. 9.

19Miegge, op. cit., p. 50.
It is also to be noted that Mary's virginity in partu has no real Christological value. The conception by the action of the Holy Spirit suffices for the idea of the incarnation and the problem of the physical integrity of Mary has no interest except in the ideas about Mary herself.\textsuperscript{20}

It is a deep loss to the church that a false sense of modesty and asceticism have refused Mary the right to be a real wife and mother as the New Testament directly implies she was.

4. The use of John 19:26-27 does not in reality strengthen Lightfoot's case, for John stresses more strongly than any of the Gospel writers the unbelief of the brothers in Jesus and this is brought out in John 7:5.

There is no indication that any of the brothers, by the time of the crucifixion had gained a faith in Jesus or were present at the cross to aid him in any way. On the other hand, both Mary and John were present\textsuperscript{21}. John, alone of the Gospel writers, records the fact of Mary's presence at the cross. Mark 15:40 mentions many women, but Mary, the mother of Jesus, is not mentioned. If John, alone, of all the disciples, was present and he was near enough to comfort Mary in her grief, how natural that Jesus would turn to him. To whom else could He turn? When not another disciple was

\textsuperscript{20}\textit{Ibid.}, p. 44.

there, to whom could he speak? Did He not Himself say that the ties of brotherhood were not simply ties of blood? Being one in their faith, John and Mary would be most happy in a common home.

The Hieronymian theory that the "brothers" are really cousins and the virginity of both Mary and Joseph is ably refuted by Lightfoot:

A. Jerome, who advanced the theory, can claim no traditional support from earlier sources for it.

B. Jerome does not hold his own theory consistently.

C. The Bible does not support his theory:

   (1) The way Jerome uses the term "brethren" is not supported by biblical usage.

   (2) The theory supposes either two or three of the Lord's brethren were among the Twelve, but the Bible says they were unbelievers.

   (3) The Lord's brethren are always mentioned in connection with Mary and Joseph in the Gospels, not with Mary of Cleopas (or Alphæus).

   (4) James the Less, seen as James the minor, but the meaning of the term is James the little, which can refer to stature or position. There can well be more than two Jameses.

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22Matthew 12:50.

23John 7:5.
The manner in which Jude is mentioned in lists of the Twelve include:

Matthew 10:3, Thaddaeus. c.f. footnote (Some ancient authorities read Lebbaeus or Lebbæus called Thaddæus.)

Mark 3:18, Thaddæus.

Luke 6:16, Jude of James. The King James version supplies, "the brother of James", and most newer translations supply, "the son of James". Which James and the direct relationship is not known, but in no place where Jude, who is numbered among the Twelve, is mentioned is it definitely stated that he is a brother of James who is called the Lord's brother. We have no reason to think he was a brother.

John 14:22, Judas, not Iscariot.

(6) It is very improbable that there would have been two Marys that were sisters within the same family, yet this seems to have been easily accepted by Jerome in presenting the "brethren" as cousins.

Jerome, seeking to establish that which he already believed, sought to build a foundation even where he found none. He wrote:

I extol virginity to the skies, not because I possess it, but because not professing it, I admire it all the more . . . . Therefore, as I was going to say, the Virgin Christ and the Virgin Mary have dedicated in themselves the first fruits of virginity for both sexes. The Apostles have either been virgins

or, though married, have lived celibate lives. Those persons who are chosen to be bishops, priests, and deacons are either virgins or widowers; or at the least, when once they receive the priesthood, are vowed to perpetual chastity. 23

This statement, however, is not in agreement with the statement of Paul from I Corinthians 9:5, "Do we not have the right to be accompanied by a wife as the other apostles and the brothers of the Lord and Cephas?" This does not necessarily mean James was married, but the implications and possibility are strong. At least, Paul saw no reason why an apostle could not marry, and claimed the right for himself, although he apparently did not practice it.

Early in my research for this narrative of the life of James, I was faced with the problem of fleshly relationships, and having been dependent mainly upon New Testament scriptures, I have been led by their clear implications. I feel it no dishonor to see Jesus and James in a common brotherhood and Mary as a beautiful and devoted example of a pious mother. It is my hope that the poetry may fittingly portray this fact and enhance the wonder of James' life and labor. For at least eighteen years and probably longer, James was the leader at Jerusalem, the mother church of the Christian faith.

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JAMES, THE LORD'S BROTHER

Section I

The Bud of Faith Forms
THE BUD OF FAITH FORMS

Dark is the night where olived hills
Stand softly grey against the sky.
Above the small side-street there falls
The glow of faint-returning stars;
The cool of evening gently fills
The darkened streets; with twilight nigh
The voice of home insistent calls,
"Come, James, time now for prayers!"

Mine was an honorable name, common 'tis true;
Too common, perhaps to set me apart from the multitude
Of those of the nation who would answer
To that ancient and honorable name, borne by our ancestor Jacob.¹
O what a change has come; gone are the great men--
Men like Moses or David, Joshua, Amos, Isaiah;
The days of prophets have passed, and even the warriors are severed
Apart from the promised Land, since the time of the brave Maccabaeans.
Heavy the yoke of our bondage under the rule of the Romans;
Slaves before, we have been, but now hope will soon vanish,
Crushed by the strong and the crosses which cover the hillside.
Pray for the answer of God! Pray for the coming Messiah!

¹"James" is the English equivalent of the Greek word for Jacob.
Madeleine S. Miller and J. Lane Miller, Harper's Bible Dictionary
Blessed art Thou; O Lord, we beseech Thee,

Visit with darkness our foes, give tribulation

To all who dishonor Thy name,

Who are not a part of Thy nation!

Exalt the horn of Thy people,

Thou God of our Fathers victorious,

Look now on the land of Thy love,

Deliver from death and distresses!

She had not taught me thus to pray, but I

Was filled with bitterness and often far removed

From gentle ways like hers, or even his, who toiled

With stubborn wood n'er losing patience with the grain.

My boyhood God in battles bloody joined;

I voiced the ancient creed not knowing that He loved--

I journeyed long before my heart would know

That love for God and neighbor was the same.

I never drew swift lessons easily

From either book or field, although I walked

The self-same hills with Him and nightly knelt

Beside a common pallet, Shema taught.

---

Enough of bitterness—we never felt
A barrier then, but freely talked
And laughed across the Nazareth hills
Accepting all that nature brought.

We loved the white knolls stretching far,
The flowers that bloomed, the birds that sang;
We saw the spring-fed rivulet run,
And climbed the highest trees to hang
In breathless wonder; gazing westwardly.  

We knew where early wind flowers sprang;
We felt the joy of rain and sun
And watched the white clouds climbing lazily.

Oh, God was good to us; yea, once I thrust
My hand into a cleft to free a wounded bird,
A serpent struck and stung my reaching hand,
Venomous or not, I never learned, but horrified
I fainted white with fright; He by my side.
Little I knew except His voice I heard
Urging me on and when that failed He took
My frail form on His back; without Him I'd have died.

---


The synagogue stood tall upon the highest hill;\(^5\)

Hither we went and \textit{here} we learned

The lessons of the school, but more than this--

The wonder of a Rabbi's life, well lived.

Ours was the sacrifice of prayer, the lips could praise

Most fittingly through knowledge of the word,

Heart-known they were, their living cadence came

\textit{Like} muted music chanting forth the chosen's creed.\(^6\)

Nearer to home the shop, dusty with wonder,

Filled with the clean, fresh scent of the shavings collected

Under the push of the plane or cut of the chisel;

The adze and the saw we knew--ever we handled

Each of them tenderly, for thus he instructed

Each of his sons--the worth of tools or of timber

Suited for proper station; olive or oad or the cedar,

Each with a different grain, and each for a place most fitted.

Shop and the synagogue, home and the hills were our world.

Hardly the narrow streets knew us except in our passing;

Except for our joyous shout bound for the cliffs of our choosing,

Except for our homeward tread as the day ended.


\(^6\)Deut. 6:4 f.
Light of our home was the mother; we were a family
Devoted to her and each other—working, eating and playing
Ever in conscious thought: God the loving creator;
Signs of His covenant we bore and over our doorway were posted. 7

Just cause we had for praise, God's goodness proved
Ever beside us; no illness would befall
Those who truly trust; rejoiced the aged man.
As with delight the noble Joseph saw
The wonder of these fair sons growing tall—
The glory as the heart and mind expand.
He heard the well-loved scriptures fall
And planned Bar-Mitzvah now, a son of Law. 8

Of course, the reasons multiplied why we should go
Up to Jerusalem: the Law required presentation thrice a year 9
This sometimes could not conveniently be done,
But now this grand occasion—the synagogue would do—

7Deut. 6:9.


But then the taxes must be paid, and Mary would
Enjoy the trip. The land is beautiful this year,
And men must worship, too, as well as work,
And other folk were going, quite a few.

With shouts of joy we ready made.\textsuperscript{10} Two weeks
Were needed for the journey and the feast,
But who could sleep, or even think of coming back
When all roads wound toward the Temple's site?
The campfire glowed, the children played and cried--
We traveled with a holy joy, both great and least;
The very dust seemed to us hallowed ground,
The stars watched close above us, golden bright.

And then beneath the heat of sun, past midday
We arrived; there from the hilltop could be seen\textsuperscript{11}
The city stretching white as in a dream
As though a hand divine had drawn every line.

\textsuperscript{10}The feast was for seven days. Travel would take the most of another week. Gilmour, \textit{op. cit.}, p. 67.

There were no shouts; my heart within me knelt,
My soul all unprepared for such a scene--
There, long we stood, without a spoken word,
My faith was born that day before that shrine.

Yet, I was glad to leave. Boy-like I longed
For old familiar things--the miles between
The holy city and the narrow streets of home
Were not as pleasant now; we journeyed silently.
Perhaps I missed Him first, but others thought
He's journeyed on and was with other kin.
When nightfall came we'd camp together; then
He'd find His place among the family.

But darkness came and still no welcome voice,
And Mary missed His help, and I could tell
The deep concern with which they hurried back--
Bespoke the fear of Zealots, or much worse.
The rest continued on and I with other folk
Went homeward with a worried tread--all was not well.
Almost to Nazareth we had come when they appeared
With Him beside them, found in the Temple courts, of course.\(^{12}\)

\(^{12}\)Luke 2:41-51
And so we lived; our lessons slowly drawn
From work, and fields, and from the ancient Book.
Day after day must dawn and daily bring
Small gladness in the measured march of years.
Joseph, now weak and sick, relinquished place
To those he'd trained; the eldest son now took
The place of honor, ably bore the craftsman's name,
And in the hour of death dried tenderly a mother's tears.\(^{13}\)

His was the strength of home, as one by one
Our other interests called,\(^{14}\) we left to Him
The care of her and of the well-known shop.
He whistled as He worked, content with men,
Only remembering now when strife grew loud
And angry voices claimed God's kingdom would come in
Only through force, He gently spoke
Or quiet sought the silent shadows dim.

\(^{13}\) The death of Joseph cannot be dated, but the visit to Jerusalem marks the last mention of his presence in the family.

\(^{14}\) Cf. I Cor. 9:5. Paul evidently knew James was married. A Jewish boy was usually married by the time he was 18 years of age. Morton Scott Enslin, The Ethics of Paul (New York and London: Harper and Brothers Publishers, 1930), p. 8.
There came a rumor stirring to us all—
Our cousin John, always enthused and queer,
Was preaching near the Jordan; strong words he used
And challenged even Jews, "Repent and turn to God!"
Great crowds collected so even Nazareth woke,
And some reported what they chanced to hear,
While Jesus silent stood, then closed the shop
And started for the Jordan, as though through fire He trod.

Crazy, we thought He was. Succeeding days
Did not improve our thoughts, strange stories came
Of desert fastings, and the crowds He brought
From out far towns to listen, and we learned
Some talk of miracles there was. But mostly this,
The Kingdom's coming was His constant theme;
While from the rabble lot He picked, it seems,
Some close disciples; we were much concerned.

\[15\]Luke 1:36. Elizabeth is called the kinswoman of Mary. John may not have been an actual cousin, although to say so might well have been a usual expression.


\[18\]John 1:35-51. I have followed John's order of the calling of the first disciples.
They were a motley mass, this group He chose,
Except perhaps for cousins\(^\text{19}\)--these could be
Some value to their trade; why did they leave
Their nets and parents to follow His wild dreams?
Of course, He's thirty now\(^\text{20}\) and ought to choose
The way He wants, but He should see
Our deep embarrassment, and Mary needs
His skillful hands and all that sonship means.

Concerned, we sought to help, once with Him meeting
There in Capernaum;\(^\text{21}\) trying to settle His mind,
Promised a shop and a home here, if He desired.
Only we felt He should turn from such preaching
As stirred the hearts of His hearers, proclaiming this madness.
But He was unsettled, to every suggestion was blind--
Talked in the strangest way, walked, silent and sorrowful
Obsessed by the Kingdom of God--present, but coming!

\(^{19}\text{James Vernon Bartlet, The Apostolic Age (New York: Charles Scribner's Sons, 1901), Intro. p. xlviii.}\)

\(^{20}\text{Luke 3:23.}\)

\(^{21}\text{John 2:12.}\)
We left Him thus, our tasks were too important
To waste more time upon such schemes
As crowded through His brain. Up to Jerusalem
He went to meet with any who might learn
The calling of God's Spirit. Strange birth pangs
He proclaimed, even to nobly born.²² He leans
Toward the mystical; sometimes now He seems
Almost to think God's self within Him burns.

What might have happened, we can hardly guess,
Except at last the taunting tongue of John
Out-reached its length and from stone Machareus
Word came The Baptist kept in bonds,
Might gather crowds no more; only Herod comes
Ofttimes to listen;²³ then Jesus pondering long
The tragic loss, believed on Him had fallen
The prophet's mantle, to drape His shoulders round.

It was in such a mood that He returned,
Back to our lowly streets,²⁴ the shop, the synagogue;

²²John 2:13 - 3:21. This reference refers to the early Judean ministry of Jesus recorded only in the Gospel according to John.

²³Mark 6:16, 20; Luke 3:17-20; Matt. 14:3-5. These references tell of the imprisonment of John the Baptist.

Hardly we knew how to receive this One
Who'd grown beside us, but now so far removed.
Of course, He'd speak and we would trembling go
To our accustomed place, wondering whether He
Would so conduct Himself to leave us proud or shamed,
Blessed by God's presence, or perfectly dismayed.

The first was fine, the scripture read
As only He could read; the Prophet spoke
Of joyous things for all of Israel's sons,
And promised peace to poor and lonely men.
But as He preached we would not look, for He
Would all traditions of the past revoke;
So pointedly portrayed the fact that Israel erred
While God must use the Gentiles, time and time again.

We blushed with shame, while all the synagogue
'Rose in confusion, and the leaders filed
In deep resentment from its sacred walls,
Scarce able to restrain the angry thoughts which piled
In great contention, bursting wild and shrill
With clamorous tongue when to the street they spilled
Perturbed and bitter that He, a native son,
Should treat them so; they'd cast Him from their hill!
He left, but how we do not claim to know.
Perhaps a secret path, or friends, we did not care
to talk to others, and gossip strangely stilled
Whenever we approached. There is an air
About small towns that somehow lets you know
What is the main concern that moment there,
Though not a word is heard, both sense and sight
Speak then a message, silently but clear.

Only twice more I saw Him down those years,
Although news travels far and every road
At some time seemed beneath His feet to throb.
He chose His twelve and talked in every town,
On almost every hill. The multitudes increased
Eager to learn the latest news of God--
Strange fire He has, and force; the common came
Following Him like sheep from all the country round.

We met Him thus, although we could not push
Through that humanity to send Him word
That we had come. One of the disciples learned
That we were there, thinking that surely He
Would want His kinsfolk close, we waited eagerly
Seeking some sign--some clear assurance He had heard--

And we could scarce believe our listening ears,
He called that incongruous crowd His closer family.

That was enough; denying even those
Who'd known His youth; why, Mary felt
Helpless and alone, as though a sword
Of twisting pain had just begun to turn
Within her heart. Who knows the hours,
Endless, spent in prayer, she must have knelt
For this her first-born son? We all agreed
That nothing could be done when even she, He spurned.

And yet, we tried again. Though I admit
There was a touch of irony, encouraging Him to go
Again to Jerusalem, that He might show
A prophet's works. At first He seemed to say
His time was not yet come, but when we went
He followed after; the holy city flowed
With talk about His deeds, we listened sadly shamed,
And when He came we silent slipped away.

So came that last long week. I leaned
In spite of all He said, toward the Pharisees; 27

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26 John 7:1-12.

27 Milfred L. Knox, St. Paul and the Church of Jerusalem
(Cambridge: At the University Press, 1925), p. 93.
Yet not as strict as some, and hoping, too,
The Zealots might prevail, Rome's bondage break.
But meantime I would keep the law, enforce
The common code: the country could be free
If we but live the lessons given diligently
And not expect a holy God allowances to make.

The city stirred that week; I only sought
To worship undisturbed, but everywhere
The under-current of a strange revolt
Seemed carried on the incense-scented air,
As though the very temple walls had caught
The clash of alien sword and spear,
While down the holy streets rough sandals scuffed,
And at each twisting turn, tough soldiery appeared.

You sensed it thus, though not a word was said—
The holy week came on, crept on a pace;
I knew that He was there, but secret hoped
I might be spared the sight on that one face.
I knew the spots where He would likely be
And planned my journeys wisely, widely traced
A path apart from common temple courts
And meeting places of the holy race.
Yet oft I heard soft whispers; He had come,
Had captured crowds, enraptured men had taught
Within the temple courts, Had answered well
The leaders of all groups, and there had sought
Agreement on God's greatest laws by all--
With wisdom joined the love of God and neighbor. He had caught
From out the ancient Torah its two important rules,
And in encircling love both God and man had brought.

He talked of love, and well I knew He meant
Just what He said, but did He not forget
That hatred, too, was rife, and force can bow
The strongest knee? Love ever suffers loss
When flesh meets steel, and prayers are weak,
When on a lonely hill a stake is set.

Love, too, must have its bounds; but He still mumbled on
About agape love, which bears a cross.

Strange circumstances entwined to bring me where
His little group would meet: 23 I saw them first,
Peter and John, while seeking out a room.

I followed from afar; just sensing why

23 There is a tradition that James was present at the Passover feast. I have used this tradition, but with James as an unseen visitor. Montague R. James, The Apocryphal New Testament (Oxford: At the Clarendon Press, 1924), pp. 3-4.
They talked so silently, but knowing He would keep,
Even in these strained times, the holy feast.
I saw the owner nod assent, and knew that, too,
Arrangements had been made for wine, and for a lamb to die.

Later that night I came; the clouds obscured the moon,
Though it was full. I thought at first to stand
Outside the door, perhaps hearing what they planned
And learn if He was sane or madder grown.
I heard the splash of water poured, the blessing said;
Then silence deep and dark, as though the very land
Stood waiting, while down the steep stairs came
A figure, sinister as night, to melt in darkness as winds moan.

I felt the chill of evil press, but strangely drawn
Returned e'en closer now. His own voice clear,
Solemn, stirring, strong: "This is my body given."
And later still, as though the world must hear,
"This cup a token of my blood, behold, I give;
Drink all of it." The cold Judean air
Pierced to my bones; I, weeping, turned to run
While rose the great Hallel, "Praise God, All Servants Here!" 29

29Mark 14:26; Matt. 26:30. The hymn used to close the meeting
according to Jewish practice would be Psalms 113-119. Sometimes only the
latter half, Psalms 115-119, was used, but I have preferred starting
with the "Praise God" section of Psalm 113. Gilmour, op. cit., p. 576.
Dread sorrow draped those days, I was not there
For either cross or trial. Mary kept, as mothers will,
As close as heart can tread, enduring that last hill
And helping in sad hours to house the dead.
I failed. You blame disciples for their senseless fear
But I, a brother born, how can I still
This ache, this agony, this conscience-driven chill
Which doubts, until the death, all words He said?

Bright shone the sun that morn. But lonely and forlorn
I wandered, seeking that which could not be.
Death stabs us sharp awake, decisively;
The tomb enfolded all dreams, the dead are gone.
But who walks thus abroad, and gently calls
In words well known and old familiar tone?
"Come brother eat, and break with me the bread
Rejoicing with the Son of Man, raised from the dead!"

O God, I fell beneath that sunlit sky--
Too bright the day! Those words! That voice
Had pierced my soul. To think that He was nigh!
I faltered, but my faith rejoiced.

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30John 19:25.
31James, op. cit., pp. 3-4.
Then to my lips He pressed the broken bread--
I bowed the knee. How strange!
The peace within my heart that flowed
As He said, "James!"

Ah yes! I see it now. We lived
Together, yet so far apart.
But He was right and truly claimed
The closer kinship of the heart;
For none are chosen lest they choose
The way of love. Men oft depart
To selfish goals, the path to brotherhood
May take a cross to start!

O Lord, let us say: Be merciful unto thy children--
All the vast world of them, seeking salvation.
O Lord, let us pray, for the unity of all souls,
For all who wait Thy mercy, love and compassion.
O Lord, let us pray Thy forgiveness for all our forgetting--
The sins of our hatred and strife; the prayers that beseech Thee
To visit with darkness or death the homes of our enemies.
Forgive, Lord, we pray, our nationalized vision of Thee.
O Lord; let the cross lead us, us of all nations
Into the world of peace, where people are brothers.32

32Roberts, op. cit., p. 539.
JAMES, THE LORD'S BROTHER

Section II

The Flowers of Faith Unfold
Blest were the prayers that ascended;
Blest was each meeting attended;
Bound in a common faith, waiting His certain returning,
Gathered we often in praise, hearts inward burning.
Drawn from far fields we were; yet, were we blended
Into a family of love, assured that in loving
The whole of life was conceived. No one contended
As loyal Matthias was given the vote of our confident choosing.¹

Here was the depth of love, sweet with forgiveness;
Never a word to condemn our lack of faith or believing.
Accepted as brothers of Him, but with no hallowed position.
Accorded to any of us, because of our fleshly relation.
The ones who attended were those who, through following,
Achieved the marks of His love, His character showing.
Stood we apart from the world, its sin and confusion
Seeking in quiet ways the path of perfection.

Caloused my knees by prayer—oh but 'twas living
To know this peace of heart, His presence in mercy forgiving;
Yet beat in the breast of us all a sense of commission
To carry to all abroad, the joy of this joined congregation.

O Lord, we beseech Thee, have mercy upon us!
Look in Thy loving kindness, pity the stranger,
Those who are sick and in suffering,
Orphans and widows, remember.
Grant us that labor of life, worthy and holy;
Give us the peace from above, strengthened, sustaining;
Gird us with love for each other, all others as brothers,
Work through the prayer of Thy church to the kingdom's fulfilling. 3

This was the prayer that arose, and all of thy heart responded;
This was the way of life, the way of service reflected,
Not in the lonely caves, but where the crowds are collected;
Not in the desert sands, but where the cities are teeming
With homeless and helpless hordes, humanity waiting;
Not for a hermit to show with pride his body dejected.

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But for a soul to care and bind up the wounds in its caring;
Trimming the flickering lamp, straight'ning the reed that is bending. 4

These were such glorious years. Ever His spirit
Enfolding, enfaming the whole, in home or the temple;
Breaking the bread with prayer, or listening in rapt attention
To those who know the Way, plainly persuaded;
The wonder of love had come, not waiting on wisdom or merit,
But bringing the gift to all, the great and the simple;
Setting aside such rules as those the legalists followed,
Seeking the throne of the heart, as always the scriptures have stated.

Even before Stephen, there came disputes and beginning of anger;
Some for the ancient way, and other condemned for forsaking
The laws of the written word, even the lessons of Moses.
Forgetful of sacred sites and social traditions and customs,
While there in the midst of the strife, brave leaders were dwelling—
Peter and John and the rest, resigned and quietly taking
Neither of the sides completely, trusted that love and compassion
Would winnow those wayward ways and kindle the truer affection.

Harder it was by far to stand in the midst of the factions
Condemned as too liberal by some, and classed by others half-hearted.

Yet, this was the course I took, regretting the evil prevailing.
But feeling that either extreme embraced an opposite failing.
Tragic the troubles that poured: Rome as our captor
Watched us with furtive glance, this was expected,
But sadder and darker fate fell, when often the faithful
Rejected our message of love, with hate and reviling.

Simple it seemed at first, the pattern and path to follow;
Yet pressing the problems arose—the question of faith and the fathers.
How strict the observance required? What the condition
Of Gentiles outside the fold? The oldest of answers
Would bid them become as Jews, but some now are teaching
That God has rejected us all; truly, the nation still falters
And only a remnant is left—the Israel of those who have chosen
To carry the cross of His Way, the church as the breaker of barriers!

Some, like the scholar Saul, the stoner and slayer of Stephen,
Rejected, refused the new, no changes allowing;
Classed us as worse than dogs, pursuing in sullen anger
All who embraced the Way or showed even casual contending.
Sharp was the strife within—fearful the foes without;

5The speech in Acts 15 by James reveals him to be, essentially, a man who attempts to maintain harmony.

6Acts 7:58.
Strangely our growth went on, strong currents flowing;
Seeking His will in prayer, even as He commanded,
Blessing our enemies known, with love as our only defending.

Slowly their confidence came, slowly they sought my leading;
Not as above the rest, but only as one whom they trusted.
Honest, they knew me to be, bulwark of all the people,
Accepting the higher place, but close to the poorest pleading.
Plainly I saw where it led, this path with one possible ending.
Even, as He once knew, the hands of the fearful who plaited
Thorns for His brow, and fashioned a cross for His bearing;
Scorning ecclesiastical power and might of the swords enforcing.

Strong was the rule of Rome; fearful, fanatic those followers
Who cherished, as Abraham's children, letters of persecution.\(^7\)
Dragging before the Sanhedrin women and children,
Scattering like sparks abroad, the flame of His starting.
Yet we in secret spots, forced to the temples forsaking,
Driven from city to city by the zeal of Saul's commission.\(^8\)
Half believed, half rejected, the news of his strange conversion,
Confessing the storm had stilled, but sure of thunderheads spreading.

\(^7\) Acts 8:1-3
\(^8\) Acts 9.
Crest by the months in fear. Once in the night there came
Wid thoughts as knuckles rapped. Was this the hour
To bring the tread of weaponed men who'd claimed
Some new revolt had blown the spark to flame?
Too many slanderous tongues had tagged us with the name
Of those who kept the Way.\(^9\) The might of Roman power
Would break down any door; faintly, soft light poured
Upon the form of Peter, with a stranger hunched and plain.

Could this be Saul of Tarsus?\(^10\) Short months ago
He sought us out far differently than this!
His was the fire of hate, but here he stands
 Quite quietly; could it be that those hands
Once cast their lot against us? He, the Pharisee,
So sure of God's true path. Why, now there is
A glow about him, and yet he seems to be
Disrupted and disturbed, uncertain of God's plans.

We talked together thus, yet silence hung
Heavy between us all. Peter did not say
What had transpired before he brought him there;

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\(^10\) Paul saw James, the Lord's brother, according to Goodspeed,
Perhaps he thought I'd talk of by-gone days
Or voice the wonder of my own firm faith.
I wish I'd found it easier to speak. You may
Comprehend more clearly if I tell you, constantly
I saw stones falling as a young man knelt to pray.\textsuperscript{11}

We parted thus. The years brought no release;
The marching legions kept a Roman peace,
But not the peace of God. We never really found
True guidance for our land, a headstrong race, and hard to understand.
The governors we knew passed swiftly from the scene--
Antipas and Pontius Pilate, Philip, all banished or deceased--
Only Agrippa stayed, his kingdom's rule increased,
While fearful Christ-ones trembled 'neath his crafty hand.\textsuperscript{12}

He killed the good Apostle James, and shut
The prison gates on Peter,\textsuperscript{13} falling though to hold
The faithful shepherd of that praying fold.

\textsuperscript{11}Paul, in Gal. 2:9, mentions that the pillars of the church, James, Cephas and John, gave to him and to Barnabas the right hand of fellowship. Evidently Paul was not warmly received by the church immediately following his conversion, and in Gal. 2:1 he mentions that it was 14 years later when he went up again to Jerusalem.


\textsuperscript{13}Acts 12. A.D. 44, one of the certain dates in this period.
By common vote,\textsuperscript{14} that night I took my place
As leader of the church; with reverent thought I trace
The wonder of events which slowly mold
The life toward new form, the flowers of faith unfold
Despite the storm of sword or bloody mace.

Ofttimes, in looking back, we plainly see
The path of providence, God's hand discern.
Agrippa's rule was favorable for some; he kept,
To please the leading priests, the outward rite.
Some saw him in his royal robes, proclaimed him deity,
And he would not demur, accepting words that God alone deserved,
Relying on Rome's power in shining silver sat,
While from the awning hung his harbinger of fate.\textsuperscript{15}

How closely bound we Christians were, was often shown
By gifts received in famines' stress; from Antioch were sent.
Our fellowship rejoiced in tokens of their thoughtfulness,
And in reports of Barnabas. There were problems, to be sure.

\textsuperscript{14}James Vernon Bartlet, \textit{The Apostolic Age} (New York: Charles Scribner's Sons, 1901), p. 218. James had perhaps been in a position of authority for at least five years before this. From A.D. 44, he was regarded as the head of the Jerusalem community.

But great work had been done, the church had grown,
And with a vision of new fields, we lent
A fine example of Jerusalem faith to bear abroad the Word--
John Mark. Of him the churches should know more. 16

So grew our courage, kindled and assured
Though all the world turn traitor, we were sure
The brightness of His light would spread; one never knows
The depth of faith until the red blood flows.
Blessed indeed is he, who, when temptation-tried 17
Stands still within the faith, set firmly to endure;
Not as the wavering waves beat to some shore,
And then retreat again, as broken froth before fierce foes.

Now I would write this joy, this certainty
To all the tribes far scattered and oppressed,
To bid them trust and know how eagerly
God waits in generous mood to grant their quest.

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16 Bartlet, op. cit., p. 232. The dates of the famine in Palestine were about A.D. 46-47. Mention is made in Acts 11 that Barnabas and Saul took the Antioch offering to Jerusalem. In Acts 12:25 it mentions that they took John Mark back with them. In Galatians, Paul does not mention a trip to Jerusalem at this time.

I doubted once myself, sought foolishly
For worldly wealth as blindly as the rest,
But all such strivings fail as frail flowers fall
Beneath the heat of sun in passing loveliness.

Only the true remains, unchanged the Father sends
The perfect gift, unmarred by shadowed rays.
The double-minded man gains naught,
Unstable, he is tossed twixt variant ways.
Religion true is ever manifest in common things;
Remembers more than form, its charities
Directed to the poor, afflictions eased,
With inward self unstained by evil days.

We are His own first fruits, a harvest spiritual
Of all who hear and hold the planted word;
Controlling all rank growth of filthiness
Both outward and within. Some grow a hundredfold.
The figure changed—take heed you hear and do;
Beholding mirror-like the one you must bestir
And, not deceived, forget the fateful flaws
Which mar the man that artist-time will mold.

O brothers, humbly take the lowest place; I saw
Within one synagogue a bowing down to gold:
A rich man came, and there, how joyously,
They seated him in splendor. Meanwhile, drawing on,
The poor man came, and not a soul arose
To offer place. Embarrassed quite, I heard him told,
"Stand here, or find a seat upon the floor!"
Through sinful pride, they set aside God's royal law.

How great our need for mercy, we all stand
Imperfect keepers of the law's commands.
We cannot single out, or pick and choose
The laws we want to keep; their unity demands
Acceptance of them all. Both speech and action join
To bind our wills about His feet; love's bands
Extend to neighbor and to God, enfolding those
Who seek with faithful heart the Father of all lands.

Why must we shout our faith? We ought to show
By works that faith by which our spirit lives.
Why, even Abraham became God's friend, we're told,
By works; the journey of his dedicated life
Example is; his only son, less dear to him than God;
Obedience marks the path he trod. The scripture gives
A picture how he lived; the call, the climb up Mt. Moriah's slope
With Isaac bearing wood, Abraham with fire and knife!13

We sacrifice so little; words are cheap to speak,
But do we sympathize? The poor about our door
Are neither warmed or fed; we promise peace
But give no clothes or food—their cries beseech
Compassion. And we turn as though our prayers could reach
The Father's heart. We give not from our store
While hungry children cry down dirty streets.
Why talk of faith? Where are the works of each!

Speak slowly brethren, thoughtfully, the tongue afire
Can start a mighty flame; forest fall
To ashes from one spark. We learn control
By bridling the tongue. Do you not know
The instrument with which we fittingly bless God
Is sometimes used to curse? I tell you all
Be careful how you teach. Talk not disdainfully
Of man made in God's similitude, and men are so.

Would you know peace? Then it will surely come
Within the midst of life. We cannot wait for strife
To still its storm about us; well I know
That truth alone brings peace—for years I fought
Within myself, thus found a thousand foes
Pressing upon me, because my heart was rife.
With hate, hypocrisy, controlled by earthly jealousy
Until truth came, see what God's love has wrought!

Perhaps I speak too bold. Forgive a common fault
Which points to self, yet knows it was God's grace
That gave me clearer light than many know.
We war within ourselves, we lust and wrongly pray,
Even as I once prayed; proudly we disdain
The drawing near to God. Can peace e'er trace
Its lines upon the heart when to our shame
We battle God, reject the Spirit's way?

On whom can we depend, except on God?
Tomorrow is not ours; although short hours away.
The mist of life fades like a vapor cast
Beneath the heat of sun; we have but one today.
Boast not of strength, it passes, too; time tries
All riches: your cankered gold, your garments will decay
While cries of fraud will rise on every hand.
The coming of the Lord draws nigh, prepare His way!

Be patient brethren, learn the prophet's secret;
Trust and bear affliction, find your happiness
In calm endurance; know the Lord is just
And filled with tender mercy. Pray fervently as men
For one another, and all who err from truth.
Swear not at all; the test of righteousness
Resides in life. To live waits not on death!
These things you know, then do! All else is sin!

Great things are taking place at Antioch, while farther still
The Word had spread. "Twas carried far by others than He called.19
Of course, we knew that such might be, for who can hold
Such glorious news? Why, even Peter told
Cornelius and the rest; and Philip went
Down to Samaria.20 The world might be enthralled
By just such news, but problems daily came.
I hardly knew how I should deal with all.

This was the fight I fought; how close the old must chain the new,
Who can fulfill the law if not the Gentile as the Jew?
Are meats and days so dear that God's own sun
Cannot embrace all lands? When He began
The world was not all one? If we are true
Unto the ancient truth, can we be satisfied with few?
Which stands the closest to the life I knew?
And what will aid His prayer, "Thy kingdom come"?

19 The record of the first missionary journey of Saul, "who is also called Paul", is given in Acts 13 and 14.

One cannot talk to men like Saul or Barnabas,
Or see the ways of Titus, a Greek uncircumcised. 21
Without rejoicing that in far off lands there is
Acceptance of the light; but some claim these imperfectly
Perform the keeping of the Law. The Pharisees
Are faithful men, but they would circumcise
The smallest detail. I could no longer push aside
Their claims and so the Council came to be.

Long hours I knelt in prayer; the temple courts
Were not estranged from me; 22 I often found
Their solitude conducive to my need. The boyhood shrine
Continued for the man; within was hallowed ground.
Here with my troubles came; my griefs and woes,
Here felt a new-born peace, laid burdens down.
Here fought out many a fight with secret foes,
Here found a new assurance, sure as dawn.

And so it came that night— I think that it might be
Classes for my soul like His Gethsemane—
Long had I walked the middle way between the Jews and Hellenists.

In Gal. 2:3, James, Peter and John stood against the Judaizers who
sought to have Titus circumcised.

22 Zahn, op. cit., p. 103.
On this hard field had tried to hold in hand
Both wayward groups. Now scattered flocks had spread
To other lands, but still my friends were Pharisees,
And I had stood with them, upheld the law's commands,
But on that morn I rose clear-visioned and with different plans.

As leaders of the church we met, besides myself, just four—
Peter and John, with Saul and Barnabas. 23 I told them how assured
I was that each one had a work; agreement was not hard;
Rejoicing gave the hand of fellowship that day,
But warned them other men would fail to see
The guiding power of God. We planned with care the word
That we would speak before the larger group, each in his turn
Would voice his blessing on the new-found way.

Thrilled to the heart, I heard strong Peter's chosen words,
And saw with Saul and Barnabas faith's fields in flower
Yet sensed a strong dissent; the very silence lent
Oppressive voice to those who in that hour
Were not prepared to give right to this faith to live,
And waited for my speech with hateful glower!
Sick to the soul, I stood, faint, yet the rush of blood
Flushed me with holy joy, filled me with power.

23 The order of speaking in Acts 15 seems to indicate previous arrangement and agreement.
"Brethren! Listen now and learn! Symeon has told
How God has visited the Gentiles, sealed them with His name,
Given them of His Spirit; called them just the same
As He has called us. What right have we to claim
That we are His only children? He promised once to build
The fallen ruins of David; what if the stone is lain
And been rejected? These things are known of old.
The Gentiles, too, shall call upon His name. 24

"Yet, we should careful be, block not their way
With laws our fathers failed. This my decree,
That only these things be enjoined on those who turn to God;
Refrain from all unchastity, from idols, and from blood.
As for the rest, the synagogue still reads
The scriptures every Sabbath. It may be
That they seek our laws, but they must choose.
We cannot force them to be Jews--this much is understood. 25

And so the gates are open. New faith flowed
In wider channels, leaping from the old
But leaving running wounds, slow and hard to heal,


By many friends forsaken, rejected, I could feel
Almost the tears of God: I only sought to bind
His children in one flock, one sheltering fold,
But saw them scattered still, wayward and blind,
Dismissing in their doubt love's last appeal.

Yet, deep within, I felt a peace,
No tumult of the world could change
That sense of passionate release
When fear is vanquished and faith reigns.
Then through the silence came a voice
Whose secret strength remains
The triumph of new truth rejoiced,
"Well spoken, brother James!"

Most clearly now, the strong sun burns
The mist of morning clouds away.
There's something in the heart that yearns
And seeks the higher way.
The way of love above the law
That counts not sign or sacrifice,
And knows religion's deathly flaw
Is love removed from life!
Let us beseech the Lord, for Christians sailing and traveling,
For brethren in far off lands, in exile, prison and slavery.
Let us thank the Lord for our common deliverance, forgiveness,
For freedom from wrath and constraint, for peace and remission.
Let us beseech the Lord for favorable showers and seasons
Crowning the close of the year with fruits in abundance.
Let us thank the Lord for brethren whose zeal and whose labor
Responds ever in earnestness, praying in holy places.
Let us beseech the Lord for those in their soul's tribulation,
Yea, let us thank the Lord for mercies rich with compassion!26

26 "The Divine Liturgy of James, the Holy Apostle and Brother of
1886), p. 541.
JAMES, THE LORD'S BROTHER

Section III

Faith's Fruit On a Barren Hillside
FAITH'S FRUIT ON A BARREN HILLSIDE

Sweet is the wind of spring that blows
From Olivet's shadowed slopes;
And one must love these streets who knows
The holy city's hopes!
I walked them slowly, passionately,
Each step a stair of prayer,
For all the good that sought to be,
And all the evil there!

He saw it once as now I saw, the lusts of men clash loud,
And still they walked so sure of self, the senseless and the proud.
Why call this righteousness if it but turn the heart to stone?
Why call it prayer, if none will trust, save in man's strength alone?
Naught but His love could stem the tide and speak of Fatherhood
To save the city from itself, a holocaust of blood!
Here many a prophet's son had died for words he dared to say
Though it is called a place of prayer, the city of His praise.
But Jews hate Jews and Romans stand in fear of all the Zealot band,
While wheeling voiceless, silently, the hungry vultures hang!
Our fate drew on, a certain end, His way of love withstood,
The holy charge still unfulfilled, to win the world for God!¹

Let us lift up our minds and our hearts!\(^2\)

Verily, it is becoming and right, proper to praise Thee, Thou maker of every creature, visible and invisible; Thou treasure of all good things, Thee would we glorify;
Thou as the God of all; heaven Thy praise is telling;
Earth, and the choir of the stars, the moon and the sea,
The church and the prophets join, angels and martyrs singing
All with unstirring lips, praise be to Thee!

Our minds and hearts have not been joined,
For love and hate meet tragically.
Time does not teach where none has grace
To learn life's truth of unity.

Here some would weep for by-gone years,
And some would force new years to be.
The first would plead the power of tears,
The last the strength of weaponry!

But would His kingdom come by these?
I did not think that it could be:
One spot of earth contained the world as whole,
Nor that one chosen race, professedly

Could capture all concern, thought fittingly
They might proclaim His truth. Would God decree
That love from hate conceive love's child;
Or bring hope's lovely world to be?

Far flung, the Gentile churches grew
And from strange ground the new faith leaps,
In cities fair, in Lystra, Troas, Corinth, Rome, 3
Paul's patterned groups prevailed; these hungry lands
Received the holy seed, but this hard soil
Lies dormant still. The city sleeps,
Nor heeds the watchman's cry. The barren hill
Will give no fruit, even though a king commands!

Dismayed, discouraged, doubting, still I sought
To drop the seed, to tend what did survive.
This land, long tilled, demanded constant care
With weak response; can rootless plants revive
To stand the heat of sun? Enough perhaps if we
Have given the world the cross, from us derived
The grain that dying here lifts into life;
Some hands that scatter seed, some fields that thrive.

3George Ernest Wright and Floyd Vivian Filson (eds.), The Westminster Historical Atlas to the Bible (Philadelphia: The Westminster Press, 1946), p. 92. The churches at Lystra, Troas, and Corinth were founded by Paul before A.D. 65, and were well established.
Twelve years had passed since King Agrippa ruled\textsuperscript{4}
And I was chosen for this honored place;
But love and labor, yea, and constant prayer
Have had no great effect. My closest friends disgraced
My name and did not know the truths I held most dear.\textsuperscript{5}
How good to talk to Paul and thus erase
The false impression left, now it was clear--
He held no hatred of the faith or race.

He told such wondrous things, the world
Loomed to his vision, far had he been--
To Antioch and Athens, Philippi and Ephesus,
Even then he dreamed of Rome and west to Spain.\textsuperscript{6}
Small wonder I felt cramped within the brief environs
Of this the sacred city. Sharp the pain
That flaunted all the failure of a faithful trust;
I dared not speak, but felt my work was vain.

\textsuperscript{4}Edgar J. Goodspeed, Paul (New York: Abingdon Press, 1947), p. 222. The close of King Agrippa's rule would have been about A.D. 44.

\textsuperscript{5}Gal. 2:12. The date of the happening mentioned is uncertain, but Paul and James had not met since the Jerusalem Council and it would have been a topic of discussion.

\textsuperscript{6}Rom. 15:24. The trip to Spain would have been upon Paul's heart for it is mentioned in Romans, which was probably written in A.D. 56.
It was not strange that some would stress
The faith of many in the law, imploring Paul.\(^7\)
That he should show his firm acceptance of the old,
The temple and the vows; perform the proper ritual
Within the courts. The faithful would behold
His piety in helping poorer penitents; the good of all
Might be achieved, and bind the wandering fold
Within the harmony of God's inclusive call.

I think this proves Paul's greatness, none averse
To ancient customs if they did not compromise
His principle that Gentiles did not thus become
The subjects of the law; he entered many times
Within the Holy Place. Luke knows the circumstance:
Jerusalem Jews were not to blame, and no advice
That I could give would quell those riotous acts.
I was not there, but well I know their crimes.

Except for Rome, they would have killed him on the spot,
And even then their temper did not cool.
Strange things are done within religion's name.\(^8\)
Weak men will vow to hate, when love is frail.

\(^7\) Acts 21:17 f.
\(^8\) Acts 23:12-35.
Death stalked that night, but there was one
Far braver than we were, God's perfect tool—
A boy who set the soldiers on the march
That brought Paul to a Caesarean jail.

From thence the good physician, Luke, then came, 9
A man of tenderest sympathies, compassionate,
Enthused about the Christian life
And all things which pertain.
Numerous the questions and profound,
His eagerness to record facts I could relate;
Stories from boyhood days, the stream of life
Flows deep—I lived those Nazareth years again.

Strange stories there have grown about His birth, 10
And some are just absurd, but then
Others more truly sound the deeper tones
Quite evident when she would speak of Him.
The night, she said, was dark, the stars, 11

9Goodspeed, op. cit., pp. 178-179. Luke apparently gathered some of the material for his Gospel from James in Jerusalem while Paul was in jail in Caesarea.

10This portion of the poetry begins a paraphrase of some stories from the Gospel of Luke that are not used by any of the other Gospel writers.

Shut off by cold damp mist, were dim.
A shadowed world it stretched as they came down
Into the streets of Bethlehem.

Then came the pain, which only mothers know,
The piercing pain which rends and will not rest.
"O hurry Joseph, for the time has come!"
A mingled joy and gladness, seemed her heart to break.
And so they searched, the inns were full
With fellow pilgrims, none as sore distressed,
But they were late and Joseph, frantic grown,
Asked timidly, uncertain of the way to take.

His very tenderness seemed now misplaced,
For truly he must find right soon some lowly room.
Such things will not delay, by all 'tis known
Heaven orders when we come with certainty;
Almost too late they found, time's pressure ceased,
A kindly keeper beckoned them to come
Within the courtyard where the animals were fed,
And spread the straw's clean bed, quite generously.

And so He came, common as any can.
Often they wished his birth could but have been
Within some place where they could point with pride,
At least, within the confines of an inn.
True, we were always poor, but not that poor--
A child should have fair treatment from the sons of men.
And some were good, the keeper and the shepherd-folk came down
To praise His comeliness about that lowly bin.

Yes, this is all I know, and yet her eyes
Glowed as she talked, and well we knew
How much of self was bound in this first son
As though a voice had spoken secrets deep.
And oft I saw her kneel within a room
While moonlight cuts night's darkness through,
And knew full well the words that winged to God
Bespoke a voiceless faith in Him, now silent and asleep.

His youth? Ah yes, I've told you that.
Not much apart from other boys we learned to live;
The limestone hills, the wild flowers after rain,
And birds and every living thing were His.
But there were stories which He loved to tell
Of humble things. Why, He could always give
The little twist that turned within the heart
And made it unforgettable; I remember this--

Once a father had two sons, and both

\[\text{12Luke 15:11-32.}\]
Were dearly loved, but one, the youngest, he was wild,  
Demanded of his father inheritance to use;
To some far country went and squandered all.  
In poverty among the hateful pigs he found  
How far he'd fallen as his father's child.
Repentance knew and went with stumbling step  
Unto his father's house determined to tell all.
Rough was the road he walked, nursing all the while  
The lonely ache within, which would not still.
Far more than food or rest, he sought  
 Forgiveness and his father's loving will,
Reflecting on his servanthood—unworthy as a son.
He climbed with beating heart the last, long hill,  
As from the house the waiting father ran  
Enfolding to his heart the sinful prodigal!

Then the elder brother, unmoved by love,  
Pouting and angry at the welcome given,  
Complained about his lot, how little he'd received, 
How hard the task of goodness, small reward.
Rejoiced not in the lost one coming home,  
Saw not the father's transport from a hell to heaven, 
Strutted like a Pharisee, righteous-like and mean.
I rather think the father stood for God.
Once He told about a traveler going down\textsuperscript{13} 
From high Jerusalem to lowly Jericho; 
Set on by thieves and hurt, beside the road, 
Bloody and naked, robbed and left for dead. 
Along the way a holy priest came by, 
But fearful of the ones who laid the stranger low 
Passed on; and thus a Levite journeyed, too, 
Saw him, a fellow Jew, but gave no aid. 

At length a wayward son, Samaritan 
Looked on him as he lay, and scarce could know 
Aught but his race, a Jew, but gravely knelt 
To lift the beaten form and to an inn his burdened beast now led. 
I always saw most clearly when He talked 
The ways of men. In pictures He could show 
The common scenes of life, how they portrayed 
The inward heart, discounted often what they said. 

Again He told about a beggar plagued with sores\textsuperscript{14} 
Who lay each day outside a rich man's entry-way; 
Fighting with dogs to gain a few scant crumbs 
To keep the blood of life within his veins. 


How blindly though the rich man never saw
The wasted form of Lazarus; day by day
He made parade as brother man was dealt
A crueler stroke than was the blow of Cain!

And then the beggar died; the angels gently came
Bearing his soul aloft. Death came again that day
To call the rich man's name to burial with a grand display.
Awakening then to torment mid hell's pains,
He saw the one he had despised
Had found a better land, while he had tossed away
Eternal gifts. The selfish ever find
That evil burns to dross and only good remains.

What faith He had in prayer! God would vindicate
His righteous ones, and was not lightly led aside
By prattling phrases or parade of pious pride
Of Pharisees who felt the temple glorified
By their most holy goodness. Standing far from men
They counted up their deeds, all fellowship denied
To tarnished tax collectors—weak souls stained with sin,
But they who felt most clean were filled with filth inside!

---

Ah, He was a story teller, barring none.
Yet, more than this He lived and living showed
Far more than what He told. The heart sinks still
To think our race lives on, rejecting such a One.
But I have little cause to speak; I, who denied
His truth when I, of all the group, should know
How close to heaven He daily trod,
And thought it mad that God's will should be done.

Men seek for good in evil ways. I recognized
And feared the rising Sicariian power and hate
That voiced itself in cities far and near
Within our land. The acts of anger turn
And fall upon their source. Those who yearn
For freedom still forget Rome's power does not abate
By these guerrilla ways. The sharpened sword may take
A twist within the hand and to the holder's heart return!

All blows are parried. The ruler Felix was not slow
To sense when violence must be crushed.
He sent his strongest troops to quell a town revolt
At Caesarea, many the Jews that bled
By his stern law; the city sacked and burned
While Gentile forces goaded, maddened, rushed
From house to house, leaving helpless dead;
But Rome has seen enough and Festus ruled in Felix's stead. 16

He was a better man, but no one could perform
The miracle required. Both power and prayer
Seemed helpless in the face of hearts unbowed.
To our disgrace the nation would remain
A haughty, but unhappy place. How proud
They were of God, how little room was there
Within the life to heed the humble cross unshared,
As though in dark despair its bearer wept again!

Yet, there were times of gladness, children flocked
About my path and laughed and learned to pray
While aged men relied on what I taught,
And even those who disagreed went on to say
They doubted not my faith, my zeal, just reproof
Of those who knew not love. The ancient way
Was blended with the new; Gentile and Jew now sought
One common goal of worship, one Father to obey.

My locks, now grey, had gained a hoary fame, 17
Long years had passed and sadly none had seen
His quick return. The followers, one by one,


17 James would now be in his 60's.
Dropped silently to death, or carried far afield
The glory of God's act. Time seemed a dream;
Only in prayer I knew that presence, joyous and serene,
Or felt approval voiced; somehow I won
A victory on this hill, though small its yield.

Again disheartening news has come, the noble Paul
Leader and teacher, example for us all,
Has leaned on death. Of such must be
The seed which will His church reveal.
Moves on our restless faith toward maturity,
Our sign betrays us, for the cross is still our seal;
How often one must face a prophet's death
If he but have a prophet's zeal!

There is an interval of wild disorder now—

Festus is gone and who shall rule is hardly known.
Ananus does not like me, and Sadducees are strong

---

18 Goodspeed, op. cit., p. 222. The date of Paul's martyrdom is placed in A.D. 61.


When the court. It may be that the day
Descends far swifter than I see; the stars will come,
The evening stars of darkness. Some have flown,
But can faith run? I've stayed too long, this home
May house but broken bones, I cannot run away!

(Ananus Speaks)
"The charge is this, just James, blasphemy of God!"21

Do you not pray to Jesus as the Christ? I've heard
Within the temple courts your very words;
And urging others so. With but a nod
These stones will snuff your life, and none around
Can lift a hand. You stand there undisturbed?
Too long you've mocked the temple's holy ground,
Let death lead on! The way that Stephen trod!"

James did not die alone; brave souls, but few,22
Knelt in the silent dark as sharp stones flew,
Brought first the martyrs' blood; his prayer arose
For them, and for the city soon to flow
With deeper carmine. The very temple stones
Cried out to God. Jerusalem Jews now knew


22 Ibid, p. 302. There is general agreement that other Christians were killed at the same time with James.
How harsh the hand of hatred; deliberate, slow,
The fuller's club upraised, brought death in one descending blow.\(^23\)

Woe, woe to Jerusalem! Woe to the temple shrine!\(^24\)
Woe, as the wild winds wail, westward and eastward.
Woe to a land forgotten and love unrequited.
Woe o'er the voice of the years, woe through the chambers of time!
Now silent the pilgrims walk, marvel these stones
Have channelled so much of faith; so little received
Within the soil of the self. Scarcely conceived
The wonder of James' life, the need for love that atones.

Let us lift up our minds and our hearts, chanting the story,
The majestic triumph of life, moving in glory
Out of the shadowed streets into the garden of prayer.\(^25\)


\(^{24}\) Bartlet, op. cit., p. 289. After the death of James, Josephus mentions Jesus Ben Ananias with his doleful dirge, "Woe, woe unto Jerusalem."

\(^{25}\) James Hastings, Dictionary of the Apostolic Church, Vol. I (New York: Charles Scribner's Sons, 1915), pp. 635-638. There is a tradition that James was buried in the Garden of Gethsemane. The Grotto of St. James, near the southeast corner of the Temple area on the east side of the Kidron, is supposed to be his tomb. (15th century tradition.)
Fitting it is, my brothers, he should sleep here
Under the trees and the stars; surely he knew
Trees on the Nazareth hills; stars through the twilight blue.
Out of life's fitful strife here will he come
Near to the place where was prayed "Thy will be done!"

Let us lift up our minds and our hearts, all ye people,\(^26\)
Shouting aloud His praise till earth is responding.
Sharing the truth of His way, Blessed is He that cometh,
Cometh in majesty; cometh, with grace abounding,
Hosanna the highest rings! Hosanna, the highest!
Heaven and earth are Thy throne, Ruler Almighty!
Blessed is He that comes, bearing the name of the Savior!
Blest is the song of the people in victory triumphant!
Lowly, O Lord, am I, Lord God of Sabaoth; ever so lowly,
But hark how the angels praise Thee: Holy! Holy! Holy!

\(^{26}\)Roberts and Donaldson, op. cit., p. 543.
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<td>Brothers listed, at least two sisters.</td>
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<td>Matt. 12:46-50</td>
<td>) Places where the family appears as a group with no special mention of James.</td>
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<td>John 7:3-10</td>
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<td>Luke 2:41-52</td>
<td>Mary and Joseph appear with Jesus, but no mention of James is made.</td>
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<td>Luke 4:16</td>
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<td>Jude 1</td>
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SOME REFERENCES FROM EARLY SOURCES OTHER THAN THE NEW TESTAMENT

ABOUT THE LIFE OF JAMES

The following references regarding James, the Lord's brother, is taken from Antiquities of the Jews by Josephus:

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 Sadducees, who are very rigid in judging offenders, above all the rest of the Jews, as we have already observed; 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: 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.

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Joseph Gaer in *The Lore of the New Testament* states:

There are many uncanonical Infancy Gospels, of which the *Protevangelium of James* and the *Gospel of Thomas* are the most ancient, and the Arabic Gospel of the *Infancy of the Savior*, one of the most colorful in incident and presentation. Later Infancy legends were either based on these three sources or influenced by them.  

Montague R. James has compiled *The Apocryphal New Testament* from which the following quotations and statements have been taken:

... and the priests said unto Joseph: Unto thee hath it fallen to take the virgin of the Lord and keep her for thyself. And Joseph refused saying, "I have sons, and I am an old man, but she is a girl."  

And he found a cave there and brought her into it, and set his sons by her; and he went forth and sought for a midwife of the Hebrews in the country of Bethlehem.  

Now I, James which wrote this history in Jerusalem, when there arose a tumult when Herod died, withdrew myself into the wilderness until the tumult ceased in Jerusalem, glorifying the Lord God which gave me the gift, and the wisdom to write this story.  

And grace shall be with those that fear our Lord Jesus Christ: to whom be glory for ever and ever. Amen.

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4. Ibid., p. 46.

5. Ibid., p. 49.
In the Gospel of Thomas mention is made that James was bitten by a viper while gathering wood. In the Latin the text says "straw" instead of wood. It mentions that James evidently died but was brought back to life. The story of the snake is also found in the Arabic gospel.

The History of Joseph the Carpenter, or Death of Joseph, which is an Egyptian book not written before the 4th Century, states that Joseph was married and had four sons and two daughters: Judas, Josetos (Justus), Simon, James (seen as the youngest), Lysia and Lydia. Mention is also made that Mary brought up James and was called Mary of James, and that Joseph dwelt with James until his death at the age of 111.

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6"Gospel of Thomas," Greek Text A, Ibid., pp. 53-54.


8"The Arabic Gospel of the Infancy," Ibid., p. 82.

9"History of Joseph the Carpenter, or Death of Joseph," Ibid., pp. 84-85.
The Gospel According to the Hebrews refers to illustrious men and mentions James, the Lord's brother:

Also the Gospel called According to the Hebrews, lately translated by me into Greek and Latin speech, which Origen often uses, tells after the resurrection of the Saviour: "Now the Lord, when he had given the linen cloth unto the servant of the priest, went unto James and appeared to him (for James had sworn that he would not eat bread from that hour wherein he had drunk the Lord's cup until he should see him, risen again from among them that sleep), and again after a little, 'Bring ye,' saith the Lord, 'a table and bread' and immediately it is added, 'He took bread and blessed and brake and gave it unto James the Just and said unto him: My brother, eat thy bread, for the Son of Man is risen from among them that sleep'." 10

There is mention of James, the Lord's brother, in the writings of Clement:

Wherefore, above all, remember to shun apostle or teacher or prophet who does not first accurately compare his preaching with that of James, who was called the brother of my Lord and to whom was entrusted to administer the church of the Hebrews in Jerusalem... 11

Clement to James, the Lord, and the bishop of bishops, who rules Jerusalem, the holy church of the Hebrews. 12

This last quotation refers to James, the Lord's brother, according to footnote number one in the Epistle of Clement to James.

In the Recognitions of Clement, James the son of Alphaeus is mentioned showing he is not the brother of the Lord. 13

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13"Recognitions of Clement," Ibid., Book 1, Chapter 59, p. 93.
Tertullian wrote against Marcion and spoke of the family relationship of James as given in Mark 3:31-35:

He transferred the names of blood-relationship to others whom He judged to be more closely related to Him by reason of their faith.\footnote{14}

Origen wrote against Celus and spoke of the death of James:

\ldots these disasters happened to the Jews as a punishment for the death of James the Just, who was a brother of Jesus (called Christ) -- the Jews having put him to death, although he was a man most distinguished for his justice.\footnote{15}

The following statement is given in the writings called \textit{The Apostolical Constitutions}:

We deliberated, together with James the Lord's brother, what was to be done; and it seemed good to him and to the elders to speak to the people words of doctrine.\footnote{16}

Also in \textit{The Apostolical Constitutions} there is a list of the Apostles followed by "and James the brother of the Lord and bishop of Jerusalem."\footnote{17}


\footnote{15}Origen Against Celus," \textit{Ibid.}, Vol. VI, Book 1, Chapter 47, p. 416.


\footnote{17}Ibid., Book 6, Chapter 14, p. 456.
The following quotation is from the *Church History* of Eusebius:

The manner of James' death has been already indicated by the above-quoted words of Clement, who records that he was thrown from the pinnacle of the temple, and was beaten to death with a club. But Hegesippus, who lived immediately after the apostles, gives the most accurate account in the fifth book of his Memoirs. He writes as follows: James, the brother of the Lord, succeeded to the government of the church in conjunction with the Apostles. He has been called the Just by all from the time of our Saviour to the present day; for there were many that bore the name of James. He was holy from his mother's womb, and he drank no wine nor strong drink, nor did he eat flesh. No razor came upon his head; he did not anoint himself with oil, and he did not use the bath. He alone was permitted to enter into the holy place; for he wore not woolen but linen garments. And he was in the habit of entering alone into the temple, and was frequently found upon his knees begging forgiveness for the people, so that his knees became hard like those of a camel, in consequence of his constantly bending them in his worship of God, and asking forgiveness for the people. Because of his exceeding great justice he was called the Just, and Oblias, which signified in Greek, "Bulwark of the People" and "Justice", in accordance with what the prophets declared concerning him. 18

There follows a legendary account of the death of James, closing with these words: "And one of them who was a fuller, took the club with which he beat out clothes and struck the just man on the head. And thus he suffered martyrdom. And they buried him on the spot, by the temple, and his monument still remains by the temple." 19

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19 Ibid., p. 127.
There is also given in the writing of Eusebius a statement that he attributes to Josephus:

These things happened to the Jews to avenge James the Just, who was a brother of Jesus, that is called the Christ. For the Jews slew him, although he was a just man.

Mention is made in a footnote that this passage is not found in our existing MSS. of Josephus.

Eusebius, who lived from about 260 to 340 quotes from other authorities: Hegesippus, Clement of Alexandria and The Gospel According to Peter. In many cases the quotations he gives cannot be verified.

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20 Eusebius, op. cit., p. 127.
PERSONS NAMED JAMES IN THE NEW TESTAMENT

There are three major opinions held in regard to the people named James in the New Testament:

According to the Catholic view there are two individuals named James in the New Testament:

1. James, the son of Zebedee, was an apostle of the Lord, whose death is mentioned in Acts 12:2.

2. James the Less in Mark 15:40 is identified with James, the son of Alpheus, who is listed among the apostles in Matthew 10:3 and Mark 3:18. The same person is called James the Lord's brother in Galatians 1:19.

Because of the belief that the term, Apostle, can refer only to the "twelve", James, the son of Alpheus, and James, the Lord's brother must be the same person.¹

This view ignores Acts 1:14, where the apostles and brothers are mentioned together, showing that they are distinct groups. It also ignores John 7:5, which states that the brothers did not believe on Jesus. Other apostles are mentioned in the New Testament. Paul often called himself an Apostle as found in Romans 1:1, I Corinthians

1:1, Galatians 1:1, etc., and at least two other men in Romans 16:7 are called Apostles.

The second major view is presented in The New Schaff-Herzog Encyclopedia of Religious Knowledge. Three people by the name of James are mentioned:

1. James, the son of Zebedee, in the Synoptic Gospels appears only in close connection with his brother John. He is executed by order of Herod Agrippa I as recorded in Acts 12:1-2. 2

2. James, the son of Alphaeus, is mentioned in the four lists of the Apostles given in Matthew 10:3, Mark 3:18, Luke 6:15 and Acts 1:13, but no other passage of the New Testament can be brought into connection with him or his family. Some believe James Alphaeus is alluded to in Matthew 27:56, Mark 16:1 and Luke 24:10.

3. James, the Just, was the Lord's brother and head of the community in Jerusalem. He is mentioned as a different person than either of the Apostles in Matthew 13:55, Mark 6:3, Acts 12:17, Acts 21:18, I Corinthians 15:7, Galatians 1:19, Galatians 2:9-12, James 1:1 and Jude 1. He is also mentioned outside of the New Testament by Josephus and by Eusebius quoting Hegesippus. The view of the early church was that Jesus and this James were brothers. 3

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3 Ibid., p. 90.
The third major view is presented in *The Westminster Dictionary of the Bible*, which states there are four people by the name of James mentioned in the New Testament:

1. James, the son of Zebedee, is a brother of the Apostle John.

2. James, the son of Alphaeus, is listed as one of the twelve Apostles.

3. James, the Lord's brother, is the head of the church at Jerusalem in the apostolic age.

4. James, who is the father, or less probably the brother of the Apostle Judas, is mentioned in Luke 6:16, Acts 1:13 and nothing further is known of him.⁴

Other authorities who mention the four persons named James in the New Testament include *A Greek-English Lexicon of the New Testament*,⁵ and *A Commentary on the Holy Bible*.⁶

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QUESTIONS CONCERNING THE EPISTLE OF JAMES

The major question concerning the Epistle of James is its authorship. Was it written by James, the brother of the Lord, the leader of the church in Jerusalem?

That the Epistle was written by James, the Lord's brother, has been the traditional view and the main alternative suggested is that an unknown man by the name of James, who lived at a later date, did the writing.

There are strong arguments to support the traditional view of James, the Lord's brother, as the author:

1. Many of the 230 words used by James in Acts 15:13-30 are in the vocabulary of the Epistle.

2. The silence of James concerning his blood relationship with Jesus is in keeping with the early practice of the church.

3. The similarity in spirit, style and thought of the Epistle to the Sermon on the Mount is noted.

4. There is strong evidence that the book was written at an early date. (a) There are no references to the decision of the Jerusalem Council. (b) There are no allusions to the destruction of Jerusalem in A.D. 70. (c) Believers met in the "synagogue" and "elders" are the officials. (d) Belief in the early Parousai

\[1\text{James 2:2.}\]
The major arguments against James, the brother of the Lord, as the author of the Epistle are:

1. Use of the Greek language is not what would be expected from a leader in the Aramaic-speaking church in Jerusalem.

2. There are no references to the Law of which many would consider James a champion.

3. The need for the denunciation of wealth is not thought to belong to the early days of Christianity and becomes a problem for the church only at a time after the death of James.

4. There is lack of clear evidence of its authorship and Origen speaks of it as "the so-called Epistle of James."  

5. To these four arguments may be added another—that James 2:14-26 is written to refute the references of Paul in Romans 4, and, therefore, must be assigned to a much later date than Romans, at least after A.D. 66. This would make the authorship of the Epistle by James, the brother of the Lord, an impossibility for he died before this date.  

I will present the inadequacy of these last five arguments:

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2 James 5:8.


1. There is every reason to suppose that James would be acquainted with the LXX translation, and that he would make use of it in writing Greek to those who knew Greek. Also there is indication that there are passages in which he had some knowledge of the Hebrew text. As James was brought up in Galilee there is reason to believe that his knowledge of Greek would not be imperfect. 5

2. In showing the development of the faith of James, I have indicated the wider acceptance of people outside of the Jewish fold without a minute conformity to the Law. This is evident in the speech in Acts 15:13-30. Within the Epistle itself there is indication of the more liberal position that was held by the Jewish leaders of his own day. By assigning the Epistle to a later date the attempt is made to have it deal with problems not yet of major importance. 6

3. The early church did have problems about wealth as indicated by the case of Ananias and Sapphira in Acts 5. Barnabas is an illustration of wealth used in the right way as recorded in Acts 4:36-37. The book of Acts has several incidents relating to the wrong use of money. Jesus was also interested in man's use of money and spoke out against social conditions. James, as pointed out in the poetry, held the same faith in a practical religion. "The Gospel


from the first had numbered amongst its adherents a Nicodemus, a
Joseph of Arimathaea, a Joanna, and many others who ministered to our
Lord of their substance."7

4. The reference of Origen and the implied doubt as to
authorship is not as strong as at first suggested, for in another
place he speaks of James as the author without expressing any doubt.8
It seems arbitrary to point out one statement without recognizing the
other and also the use of the Latin phrase of *Scriptura divina* in
regard to the Epistle by Origen. The external evidence against it
being the writing of James is not strong, resting only upon Origen
and Eusebius, who do not maintain a consistent position.9 It is to
be noted that in the Syrian Peshitto version only three of the
Catholic Epistles are included: James, I Peter and John. This is
important because of the close connection between Jerusalem and Syria
where many Jews lived. The Epistle of James was not as well known in
all areas as were Paul's letters and, therefore, was not as easily
accepted within the canon.10

5. The idea that James wrote to refute the influence of Paul
with his stress on "faith vs. works" has for many people been a

7 *Knowling, op. cit., p. xxxvii.*

8 *Ibid., p. liv.*

9 *Ibid., pp. liv-lv.*

10 *Ibid., p. lv.*
deciding factor in the dating of the Epistle as too late to have come from the hand of James. It should be noted that James does not use Paul's favorite phrase "works of the law" but seems to condemn a tendency to rest upon a faith that is mere acquiescence of the lips, while true faith not only hears but does. In this, James is close to Jesus ¹¹ and is not fighting Paul. It is doubtful if James was the first to write on the question of justification by faith or works. It had been discussed before he or Paul, either one, wrote about it and was common to Hebrew literature. ¹² James did not have to be in touch with Paul's letters in order to have a topic on which to write.

The poetry of James, The Lord's Brother takes the following positions:

1. The Epistle of James was written from Jerusalem by James, the brother of the Lord.

2. The Epistle shows the Jewish background of James with only a few distinctive Christian elements.

3. The Epistle was written some time between A.D. 45 and the Jerusalem Council, which I have accepted as having been about A.D. 50.

¹¹Matt. 7:21 ff.

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