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DICTIONARY OF THE BIBLE

BY

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WITH MANY NEW AND ORIGINAL MAPS
AND PLANS

AND

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James [a form of the name Jacob].

1. James the son of Zebedee (Mat. iv. 21; x. 2; Mark i. 19; iii. 17), and brother of the apostle John (Mat. xvii. 1; Mark iii. 17; v. 37; Acts xii. 2), one of the earliest disciples (Mat. iv. 21; Mark i. 19, 29; cp. John i. 40, 41) and most trusted apostles (Mat. xvii. 1; Mark v. 37; ix. 2; xiii. 3; xiv. 33; Luke viii. 51; ix. 28) of our Lord. Of his birth-place or early home we are told nothing. His occupation as a fisherman on the sea of Galilee, in partnership with Peter and Andrew (Luke v. 10), might seem to suggest a contiguous locality. But the fishery of the sea of Galilee was expressly kept free for every Israelite, and a social difference between the sons of Zebedee and the sons of Jonas may be implied in the facts that the former kept hired servants (Mark i. 20), and that John at least was known to the high priest (John xviii. 16) and may have had a house in Jerusalem (xix. 27). His father, Zebedee, appears only once in the pages of the gospels (Mat. iv. 21; Mark i. 19), where he raises no obstacle to his sons' following Jesus. From Mat. xxvii. 56, compared with Mark xv. 40; xvi. 1 and with John xix. 25, it seems reasonable to infer that his mother was named Salome and was sister to the mother of Jesus: in which case James would be a near kinsman of Jesus, and like him of Davidic descent. His name occurs only in the synoptic gospels and the book of The Acts, although he is alluded to twice in the Gospel of John (i. 40, 41; xxi. 2). It never occurs apart from that of John, which it ordinarily precedes (Mat. iv. 21; x. 2; xvii. 1; Mark i. 19, 29; iii. 17; v. 37; ix. 2; x. 35, 41; xiii. 3; xiv. 33; Luke v. 10; vi. 14; ix. 54), while John is designated as the brother of James (Mat. iv. 21; x. 2; xvii. 1; Mark i. 19; iii. 17; v. 37). From this it has been inferred that he was the older brother; while the occasional reverse usage in Luke (viii. 51, R. V.; ix. 28) and Acts (i. 13, R. V.; xii. 2 only) is supposed to arise from John's greater prominence in the apostolic circle. Along with John, he received from Christ the surname Boanerges or son of thunder (Mark iii. 17), and along with him earned his Master's rebuke for the fierceness of his anger against the Samaritan village which would not receive Jesus (Luke ix. 55), and the indignation of his fellow apostles for his ambitious self-seeking (Mark x. 41). After the crucifixion we find him with the other apostles in Galilee (John xxi. 2), and in Jerusalem (Acts i. 13), and his record closes with his death by the sword at the hands of Herod Agrippa I., probably A. D. 44 (xii. 2). He was the first of the apostolic band to seal his testimony with his blood.

2. James the son of Alphæus and one of the apostles of our Lord (Mat. x. 3; Mark iii. 18; Luke vi. 15; Acts i. 13). Nothing further is certainly known of him. It is natural, however, as it has been usual, to assume that the James of Mat. xxvii. 56;

Mark xv. 40; xvi. 1; Luke xxiv. 10 is this James: in which case we may learn that he bore the surname of "the little" (E. V., "the less"), possibly with reference to his stature (Mark xv. 40); that his mother was called Mary, and was one of the women who accompanied Christ; and that he had a brother named Joses, Levi, or Matthew, who, according to Mark ii. 14, was son of Alphæus, may be another brother: and it is possible to fill in the ellipsis of Luke vi. 16; Acts i. 13 so as to make the apostle Judas another brother. It is possible further to identify the Mary of Clopas of John xix. 25 with Mary the mother of James; and it is then possible, though scarcely natural, to read John xix. 25 as declaring that Mary of Clopas was Jesus' mother's sister. By this combination, James, the son of Alphæus, would be made out to be the cousin-german of our Lord. It is common, on this assumption, to take still another step, and, on the ground of the similarity between the names of the Lord's brethren and those of the sons of Alphæus, so obtained, to suppose that this near relative of our Lord's is intended by "James the Lord's brother." The whole construction is, however, very insecure, and does not seem to satisfy the biblical facts.

3. James, the Lord's brother (Mat. xiii. 55; Mark vi. 3; Gal. i. 19), and the head of the church at Jerusalem in the apostolic age (Acts xii. 17; xv. 13; xxi. 18; Gal. i. 19; ii. 9, 12). This James is mentioned by name only twice in the gospels (Mat. xiii. 55; Mark vi. 3), but the outlines of his life may be traced by means of the notices of the "brethren of the Lord," who constituted a distinct class, both during our Lord's life, when they did not believe on him (John vii. 5), and after his resurrection, when they are found among his followers (Acts i. 14). The exact relationship which these "brethren" bore to our Lord has always been a matter of dispute. Some, identifying them with the sons of Alphæus, represent them as his cousins. Others think of them as his half-brothers, children of Joseph by a former marriage. As they always appear with Mary, living and journeying with her and holding just such relations with her as would naturally be borne by her children (Mat. xii. 46, 47; Luke viii. 19; John ii. 12), there is no reason to question the natural implication that they were Jesus' own brothers. As James' name stands first in the lists (Mat. xiii. 55; Mark vi. 3), it is probable that he was the oldest of our Lord's brothers. He doubtless shared their unbelief (John vii. 5), and doubtless also their natural anxieties in his behalf (Mark iii. 31, seq.). When or how the change was wrought in him by which he became a servant of Christ (Acts i. 14; Jas. i. 1) we are not told: possibly, as in the case of Paul, his conversion was due to a special appearance of the risen Lord (1 Cor. xv. 7). From the very first organization of the church in Jerusalem,

James appears as its head (Acts xii. 17; xv. 13; xxi. 18; Gal. i. 19; ii. 9, 12). As early as A. D. 40, when Paul first visited Jerusalem after his conversion, James' position was such that Paul felt it necessary to name him along with Peter as having been seen by him (Gal. i. 19). The reference of Acts xii. 17 (A. D. 44), where James is clearly the official head of "the brethren," as well as that of xxi. 18 (A. D. 58), where he seems to stand at the head of the elders of the church (cp. xv. 6), enable us to estimate wherein his preëminence consisted. As he was not an apostle (the R. V. margin gives the correct translation of Gal. i. 19), we cannot be far wrong in assuming that he was the head of the board of elders of the church at Jerusalem; that is, what we should call the "pastor" of that church. See ELDER. As such, his name stands for the church of Jerusalem (Gal. ii. 12), of which he was the natural representative (Acts xii. 17; xv. 13; xxi. 18); and visitors to the church made themselves known in the first instance to him and laid their errand before him (xii. 17; xxi. 18; Gal. i. 19; ii. 9). In his position, James' life-work was naturally to smooth the passage of Jews over to Christianity. That he stood on the same platform of faith with Paul is apparent not only from Paul's assertion in Gal. ii. 9, but also from James' remarks recorded in Acts xv. 13; xxi. 20. But on both occasions he speaks also in behalf of the Jewish-Christian conscience, and it is equally apparent that, as Paul became as all men to all men because he was sent to all, James became as a Jew to Jews because he was sent to Jews. The use of his name by intense Judaizers (Gal. ii. 12, and the later Clementine literature) is thus explicable, as also the admiration which is said to have been conceived for him by the Jews themselves, who are reported to have given him the surname of "the just" (Eusebius, H. E. ii. 23). After Acts xxi. 18 (A. D. 58) we meet no further reference to James in the N. T. Secular history tells us, however, that he was martyred in a popular outbreak of the Jews in the interregnum between the death of the procurator Festus and the appointment of his successor, i. e., A. D. 62 (Antiq. xx. 9, 1; Eusebius, H. E. ii. 23).

4. James, the father or brother of the apostle Judas (Luke vi. 16; Acts i. 13). Nothing further is known of him. B. B. W.

James, E-pis'tle of.

This letter does not announce itself as the production of an apostle, but describes its author simply as James, a bond-servant of God and of the Lord Jesus Christ (i. 1, R. V. margin). It is most natural to think of James, the Lord's brother, as meant, and all the characteristics of the letter agree with this attribution. The letter bears a distinct flavor of primitiveness: the Christian place of worship is still spoken of as a syna-

gogue (ii. 2); Christians are not sharply discriminated from Jews (i. 1); the sins rebuked and errors corrected are such as would naturally spring up in a Jewish soil; while there is not a trace of the controversies which already in the sixth decade of the first Christian century were distracting the whole church. It is, therefore, usually dated about A. D. 45, and considered the earliest of the N. T. writings. It is addressed to the twelve tribes which are of the Dispersion (i. 1, R. V.), that is, not to the dispersed Jews, nor yet to the whole Christian church, considered as the spiritual Israel, but, probably, to the Christians (ii. 1, 5, 7; v. 7) among the Jewish Dispersion, as the Jews dwelling outside the Holy Land were technically called (John vii. 35; cp. 2 Mac. i. 27). The object of its writing was to reform and correct those sins and errors to which its lately Christianized Jewish readers continued to be liable, and to encourage them in the sore trials to which they were exposed.

After the address (i. 1), James first consoles his readers in their trials and exhorts them to steadfastness, pointing out at the same time the source of the temptation to apostasy (i. 2-21). He proceeds then to warn them against mere word-service, explaining what is meant by true faith (i. 22-27), what will be the effect of true faith on the prevalent sin of respect of persons (ii. 1-13), and how a true faith evinces itself (ii. 14-26). Exhortations against hasty assumption and misuse of the functions of religious teachers and exposure of their root in a jealous heart follow (iii. 1-18); and then reproofs of contentiousness (iv. 1-12) and self-sufficiency (iv. 13-v. 6). The epistle closes with exhortations to patience in suffering (v. 7-12) and to prayer as the sufficient resource of the Christian in every need (13-18), along with a final declaration of the joy of Christian propaganda (19-20).

The linguistic and rhetorical character of the epistle is very high. It is written in Greek which is surpassed in purity by that of no N. T. writings except those of Luke, and in a strikingly elevated and picturesque style resembling that of the Hebrew prophets. It contains more imagery drawn from nature than all the epistles of Paul, in this recalling the manner of our Lord's synoptic speeches, to which it presents numerous parallels. The tone and matter of its teaching are appropriate to its early date and the recent emergence of its readers from Judaism. The section on faith and works (ii. 14-26) has often been misapprehended as a polemic against Paul's doctrine of justification by faith, or at least as a corrective of perversions of that doctrine. It is really a rebuke of a prevalent Jewish notion—that mere intellectual assent to divine teaching is all that is necessary for salvation. James as pointedly as Paul makes faith the instrument of salvation (ii. 22, 23), and Paul as