

JAMES

FOR THE PRACTICAL MESSIANIC

FOR THE PRACTICAL MESSIANIC COMMENTARY SERIES

by **J.K. McKee**

A Survey of the Tanach for the Practical Messianic

A Survey of the Apostolic Scriptures for the Practical Messianic

The Apostolic Scriptures Practical Messianic Edition

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JAMES
FOR THE PRACTICAL
MESSIANIC

J.K. MCKEE

MESSIANIC APOLOGETICS
messianicapologetics.net

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ABBREVIATION CHART AND SPECIAL TERMS

The following is a chart of abbreviations for reference works and special terms that are used in publications by Outreach Israel Ministries and Messianic Apologetics. Please familiarize yourself with them as the text may reference a Bible version, i.e., RSV for the Revised Standard Version, or a source such as *TWOT* for the *Theological Wordbook of the Old Testament*, solely by its abbreviation. Detailed listings of these sources are provided in the Bibliography.

Special terms that may be used have been provided in this chart:

ABD: <i>Anchor Bible Dictionary</i>	<i>halachah</i> : lit. "the way to walk," how the Torah is lived out in an individual's life or faith community
AMG: <i>Complete Word Study Dictionary: Old Testament, New Testament</i>	HALOT: <i>Hebrew & Aramaic Lexicon of the Old Testament</i> (Koehler and Baumgartner)
ANE: Ancient Near East(ern)	HCSB: Holman Christian Standard Bible (2004)
Apostolic Scriptures/Writings: the New Testament	Heb: Hebrew
Ara: Aramaic	HNV: Hebrew Names Version of the World English Bible
ASV: American Standard Version (1901)	ICC: <i>International Critical Commentary</i>
ATS: ArtScroll Tanach (1996)	IDB: <i>Interpreter's Dictionary of the Bible</i>
b. Babylonian Talmud (<i>Talmud Bavli</i>)	IDBSup: <i>Interpreter's Dictionary of the Bible Supplement</i>
B.C.E.: Before Common Era or B.C.	ISBE: <i>International Standard Bible Encyclopedia</i>
BDAG: <i>A Greek-English Lexicon of the New Testament and Other Early Christian Literature</i> (Bauer, Danker, Arndt, Gingrich)	IVPBBC: <i>IVP Bible Background Commentary (Old & New Testament)</i>
BDB: <i>Brown-Driver-Briggs Hebrew and English Lexicon</i>	Jastrow: <i>Dictionary of the Targumim, Talmud Bavli, Talmud Yerushalmi, and Midrashic Literature</i> (Marcus Jastrow)
BECNT: <i>Baker Exegetical Commentary on the New Testament</i>	JBK: New Jerusalem Bible-Koren (2000)
BKCNT: <i>Bible Knowledge Commentary: New Testament</i>	JETS: <i>Journal of the Evangelical Theological Society</i>
C.E.: Common Era or A.D.	KJV: King James Version
CEV: Contemporary English Version (1995)	Lattimore: <i>The New Testament</i> by Richmond Lattimore (1996)
CGEDNT: <i>Concise Greek-English Dictionary of New Testament Words</i> (Barclay M. Newman)	LITV: <i>Literal Translation of the Holy Bible</i> by Jay P. Green (1986)
CHALOT: <i>Concise Hebrew and Aramaic Lexicon of the Old Testament</i>	LS: <i>A Greek-English Lexicon</i> (Liddell & Scott)
CJB: Complete Jewish Bible (1998)	LXE: <i>Septuagint with Apocrypha</i> by Sir L.C.L. Brenton (1851)
DRA: Douay-Rheims American Edition	LXX: Septuagint
DSS: Dead Sea Scrolls	m. Mishnah
ECB: <i>Eerdmans Commentary on the Bible</i>	MT: Masoretic Text
EDB: <i>Eerdmans Dictionary of the Bible</i>	NASB: New American Standard Bible (1977)
eisegesis: "reading meaning into," or interjecting a preconceived or foreign meaning into a Biblical text	NASU: New American Standard Update (1995)
EJ: <i>Encyclopaedia Judaica</i>	NBCR: <i>New Bible Commentary: Revised</i>
ESV: English Standard Version (2001)	NEB: New English Bible (1970)
exegesis: "drawing meaning out of," or the process of trying to understand what a Biblical text means on its own	Nelson: <i>Nelson's Expository Dictionary of Old Testament Words</i>
EXP: <i>Expositor's Bible Commentary</i>	NETS: New English Translation of the Septuagint (2007)
Ger: German	NIB: <i>New Interpreter's Bible</i>
GNT: Greek New Testament	
Grk: Greek	

NIGTC: *New International Greek Testament Commentary*
NICNT: *New International Commentary on the New Testament*
NIDB: *New International Dictionary of the Bible*
NIV: New International Version (1984)
NJB: New Jerusalem Bible-Catholic (1985)
NJPS: Tanakh, A New Translation of the Holy Scriptures (1999)
NKJV: New King James Version (1982)
NRSV: New Revised Standard Version (1989)
NLT: New Living Translation (1996)
NT: New Testament
orthopraxy: lit. "the right action," how the Bible or one's theology is lived out in the world
OT: Old Testament
PreachC: *The Preacher's Commentary*
REB: Revised English Bible (1989)
RSV: Revised Standard Version (1952)
t. Tosefta

Tanach (Tanakh): the Old Testament
Thayer: *Thayer's Greek-English Lexicon of the New Testament*
TDNT: *Theological Dictionary of the New Testament*
TEV: Today's English Version (1976)
TLV: Tree of Life Messianic Family Bible—New Covenant (2011)
TNIV: Today's New International Version (2005)
TNTC: *Tyndale New Testament Commentaries*
TWOT: *Theological Wordbook of the Old Testament*
UBSHNT: United Bible Societies' 1991 Hebrew New Testament revised edition
v(s). verse(s)
Vine: *Vine's Complete Expository Dictionary of Old and New Testament Words*
Vul: Latin Vulgate
WBC: *Word Biblical Commentary*
Yid: Yiddish
YLT: Young's Literal Translation (1862/1898)

PROLOGUE

It should go without saying that the Epistle of James is a highly valued and appreciated text for many in our broad Messianic faith community. While there are many active discussions and debates pertaining to statements such as, “faith, if it has no works, is dead” (2:17), “a man is justified by works and not by faith alone” (2:24), and the ever-imperative “Pure and undefiled religion in the sight of *our* God and Father is this: to visit orphans and widows in their distress, *and* to keep oneself unstained by the world” (1:27)—on the whole our engagement with the Epistle of James, at least on a surface level, is one that tends to be generally positive. In all of my family’s experience in the Messianic community, since 1995, we have never really encountered any Messianic person who does not have some favorable disposition toward reading and applying James’ letter to his or her life. We have, however, encountered many of our Christian brothers and sisters, widely ignore or discount the messages of James, or are at least confused in many ways, feeling that James has an irreconcilable message when compared or contrasted to Paul’s letters. Likewise, there are Messianic people, who while favorable to James, have probably not let its words penetrate their hearts and minds enough—as this letter certainly presents many challenging statements to the spirituality and behavior of each of us.

When many think of James the Just, they think of a dedicated, godly man, who was committed to a life of complete service to the Body of Messiah. While James the half-brother of Yeshua was likely too young to have been a noticeable part of His teaching ministry, James’ contemplative, fair-minded, practical, but also direct approach to the issues of the day, is detectable in the Biblical record we have of him—most notably that of the Acts 15 Jerusalem Council and the letter that bears his name. It is quite easy to peruse through the Epistle of James, and then be compelled to flip to the Sermon on the Mount of Matthew chs. 5-7, noticing a wide variety of parallel words and connections between the concepts elucidated. Many a Messiah follower are greatly moved by the historical record regarding James, as seen in Eusebius’ *Ecclesiastical History* (2.1.2, 3; 2.23.4-5), and his fierce dedication to prayer, holiness, and acts of kindness and mercy toward others. When we each reflect upon the example and teachings of James, we all see a figure of faith worthy of emulation, and are significantly reminded of our own mortal limitations.

James for the Practical Messianic was the first real volume issued in the *Practical Messianic* commentary series (when I realized that this would become a series), and the first study conducted for my Wednesday Night Bible Study podcast, which originally started in 2005. James has a timeless moral and ethical message, which we should all cherish deeply, and one which doubtlessly issues many challenges to people in our still-emerging and developing Messianic movement. Over the past year or so (late 2011-2013), as each title released by our ministry has been formatted for paperback and Amazon Kindle eBook, I have

had to evaluate the current content status of each, with some revisions and updates required here and there. In the case of the Epistle of James, the letter itself needed to be revisited, not because of any major changes of interpretation or perspective on my part—but more specifically because of the length of time that has passed since this publication’s initial release, new challenges present in the Messianic world, and most significantly because of new commentaries and resources issued on James since 2005 (as well as new resources on James acquired for my library).

This commentary on James has gone through a few noticeable updates, which include expansion of previous points, more examination into the Greek source text of the letter, but most especially engagement with some more commentators on the epistle, either released since 2005 or acquired by me (i.e., the volumes by Peter Davids, Luke T. Johnson, Ben Witherington III, Dan G. McCartney, Scot McKnight). More detail has been specifically expelled in investigating various Jamean passages that appear to be in conflict with Pauline passages over the issue of “justification.” Is the “justification” in view a remission of sins and a declaration of innocence before the Holy One, *or* might it pertain more to a demonstration of membership of a man or woman as a part of God’s people? Too many are not aware of the wide meanings that justification has for both Hebrew and Greek, which English tends to lack.

Given the almost eight years which have transpired since *James for the Practical Messianic* was first released, while I have given more attention to some new and useful proposals regarding this letter—my primary attention is, as always, to the text, and how James should be considered and applied by individuals within the Messianic movement. There is no question, now in 2013, that the broad Messianic movement really needs to hear what James the Just has to say. Over the past several years, as we have entered into the 2010s, there have been a variety of less-than-useful spiritual and theological perspectives witnessed, which have been deterring us from accomplishing the goals of the Kingdom of God. We need to decisively return to the words and messages of those early Messianic leaders like James, so that we might be useful for the Kingdom. James poignantly says, “you do not know what your life will be like tomorrow. You are *just* a vapor that appears for a little while and then vanishes away” (4:14). Many of us need to be humbled, committing ourselves back to God and His purposes, so that we do not waste any unnecessary time, energy, and resources on those things which do not only take people away from Messiah Yeshua—but do not contribute to the human wholeness that James’ letter speaks so prolifically of!

J.K. McKee
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INTRODUCTION

The Epistle of James¹ has been one of the most debated books of the Bible among theologians, examiners, and many laypeople, for centuries. At the same time, the Epistle of James has also been highly valued by many people seeking instruction on practical matters of faith and obedience, good works, and in making a difference in the world for God. Outside of the Gospels, the letter of James is regarded as probably having the most substantial Jewish character of any of the writings in the Apostolic Scriptures, as it is traditionally the product of James the Just, half-brother of the Lord Yeshua. The letter of James has a very direct message for people who are stagnant in their faith, and are not living up to the essential matters of holiness and piety. It is for these, and many other reasons, why having an appropriate understanding of the Epistle of James—and the role it plays not only for spirituality, but among the other books of the Apostolic canon—is so important for Messiah followers.

That James demonstrated a strong fidelity, to God’s Torah and a Jewish way of life (Acts 15:13-21; 21:18-24), is something which bears strongly on this letter, as a great deal of difficulty is present for Christian readers who tend to discount or devalue the importance of God’s Law. However, even among those who tend to have a negative disposition, for the Law of Moses in the post-resurrection era, have to admit that James 1:22—“But prove yourselves doers of the word, and not merely hearers who delude themselves”—can surely be regarded as **“the most famous command in the NT”** (Douglas J. Moo),² which born again Believers certainly need to obey. Those, who choose to delve into the Epistle of James, see a heavy emphasis upon both faith *and* works, as James intended to address a genuine faith for Believers, manifested in good works of mercy and grace toward others, with a definite concern for the marginalized in society.

A cursory review, of how the Epistle of James has been approached in history, does reveal how this letter has not always been appreciated. James was not immediately accepted as canonical by a wide range of authorities within the emerging Christian Church of the Second and Third Centuries. By the Third Century, Clement of Alexandria recognized James as being part of “the other general epistles” (Eusebius *Ecclesiastical History* 6.14.1), but it was not universally accepted for instruction among all in early Christianity. Factors, contributing to people tending to ignore James, may have come from the lack of “heavy theology” in James, what appears to be James’ emphasis on works contrasted to grace, and perhaps even the fact

¹ Please note that in spite of the common reference to James as “the Book of James,” I am going to purposefully refer to the text as either the Epistle of James or a letter of James, and not use this reference. By failing to forget that this text is a letter written to a specific audience in a specific setting, we can make the common error of thinking that this was a text written *directly to us*. Our goal as responsible interpreters is to try to reconstruct what this letter meant to *its original audience first*, before applying its message in a modern-day setting.

² Douglas J. Moo, *Pillar New Testament Commentary: The Letter of James* (Grand Rapids: Eerdmans, 2000), 1.

that the name of Yeshua (Jesus) only appears twice in the letter (1:1; 2:1). While many in ancient Christianity did value James and its message, there was a tendency to focus far more on the Pauline letters, and what was regarded as their “heavy theology,” rather than the more “primitive” sayings of James. A negative disposition toward James would appear later in the Reformation, as Martin Luther assigned James to an appendix in his German translation of the Bible, not really knowing what to do with it. Yet, other Reformers and significant Protestant leaders have highly valued James, even if being cautious here or there with it.

Luke T. Johnson indicates how “Luther’s view dominated much of the scholarly approach to the letter until very recently. Most readers through the ages...reached a position like that of the patristic interpreters.”³ Throughout much of Christian history, it has been rightly recognized that James and Paul had different vantage points which need to be recognized and appreciated, as they approach the subject of “faith” from different angles, per some of the circumstances of their intended audiences. However, due to the quantity of the Pauline letters, in comparison to the single Epistle of James, even among those who have highly regarded James, there has still not been enough academic engagement on James, perhaps until the past half-century.

Previous negative examination of James, or dismissal or downplaying of James, has been changing in much contemporary Bible scholarship. Some of this has been geared toward various examiners wanting to have a more holistic reading of Scripture, but perhaps more has been geared toward wanting to better understand the Jewish background of the New Testament, and what is likely a very early product of the First Century *ekklēsia*. Given this letter’s emphasis on good works, godliness, and the acts of kindness and mercy required by God’s Torah—not only have piety and holiness movements in evangelical Christianity appreciated the Epistle of James, but James tends to bear special importance for most of today’s Messianic people. With some renewed, and highly important, Christian interest in the Epistle of James detectable over the past few decades, how significant is it that Messianic Believers have a good handle on it?

Today, given the huge bevy of scholastic interest in Second Temple Judaism, emerging Christianity, Biblical history in general—and with it having to navigate conservative, liberal, and other strata—examining the Epistle of James, even with just a passing familiarity with some of the proposals seen, can be a bit daunting. So as we prepare to enter into what James communicates to men and women of faith, this might be the reason why Scot McKnight opens his own commentary on James with the admonition, “read James in light of James!”⁴ He further remarks how “James is a one-of-a-kind document...it is the substance of James, combining as it does Torah observance in a new key with both wisdom and eschatology in a Jewish-Christian milieu, that forms its special character.”⁵ As important as it will be for us to recognize some of the discussions and debates surrounding authorship of this letter, and how

³ Luke T. Johnson, “The Letter of James,” in Leander E. Keck, ed., et. al., *New Interpreter’s Bible* (Nashville: Abingdon, 1998), 12:177.

⁴ Scot McKnight, *New International Commentary on the New Testament: The Letter of James* (Grand Rapids: Eerdmans, 2011), 1.

⁵ *Ibid.*, pp 2, 3.

various people have under- or over-emphasized it, *ultimately it will be how each of us as readers can appreciate and apply the letter to our lives*, which is what matters the most.

It will be important for each of us to see how various Christian voices, some in past history, but some in more modern history, have approached and applied the Epistle of James. *We will see many perspectives with which we can not only agree, but take direction from.* At the same time, as Messianic Believers in a still-maturing and still-emerging Messianic movement, there are going to be some admonitions that James himself may be said to communicate to us, especially given the high emphasis seen on Torah observance in our faith community. James absolutely believed in the relevance of Moses' Teaching for people of faith, but James also emphasized acts of kindness and mercy toward others. James is highly valued by most of today's Messianic people, but this letter might not always be applied in ways that James originally intended. How easy, or difficult, will it be for Messianic people to possibly make some needed course corrections, reading James' letter in its entirety, and appreciating James for the role it plays among all the books of the Bible?

WHO WAS THE AUTHOR OF JAMES?

When encountering various study Bibles, encyclopedic entries, or commentaries, one will find that there is an evitable amount of discussion about the authorship of the Epistle of James.⁶ While there has been longstanding acceptance of the canonicity of James in Christianity, even with some doubts in the Second and Third Centuries (Eusebius *Ecclesiastical History* 3.25.3; 2.23.25), James the Just, half-brother of Yeshua, has widely been regarded as the traditional author, with the material of this letter produced anywhere from the 40s-60s C.E. However, in surveying a history of James' interpretation, not all examiners have been convinced that James, half-brother of Yeshua, was the author or originator of the material in this letter. There are various other candidates for the authorship of the Epistle of James, which have been proposed.

The English name "James" actually renders the Greek *Iakōbos* (Ἰάκωβος), which is one of two transliterations for the Hebrew name Jacob or *Ya'akov* (יַעֲקֹב). In the Septuagint, the name *Ya'akov*, in reference to the Patriarch Jacob, is rendered as *Iakōb* (Ἰακώβ), and this usage carries over into the Greek New Testament. However, a second form, *Iakōbos*, appears also in the Greek New Testament, perhaps to distinguish *Iakōb* or the Patriarch Jacob from others. Similarly, the English name James is a derivative of the name "Jacob," and it is likely that for this reason it is rendered as such in our English Bibles. In the environs of Jerusalem and Judea, James would have been known as *Ya'akov*, even though when communicating with

⁶ Donald Guthrie, *New Testament Introduction* (Downers Grove, IL: InterVarsity, 1990), pp 726-746; D.A. Carson and Douglas J. Moo, *An Introduction to the New Testament*, second edition (Grand Rapids: Zondervan, 2005), pp 621-626; Peter Davids, *New International Greek Testament Commentary: The Epistle of James* (Grand Rapids: Eerdmans, 1982), pp 2-22; Ralph P. Martin, *Word Biblical Commentary: James*, Vol. 48 (Nashville: Thomas Nelson, 1988), pp xxxi-xli; Douglas J. Moo, *Pillar New Testament Commentary: The Letter of James* (Grand Rapids: Eerdmans, 2000), pp 9-20; Ben Witherington III, *Letters and Homilies for Jewish Christians: A Socio-Rhetorical Commentary on Hebrews, James and Jude* (Downers Grove, IL: IVP Academic, 2007), pp 395-401; Dan G. McCartney, *Baker Exegetical Commentary on the New Testament: James* (Grand Rapids: Baker Academic, 2009), pp 8-32; McKnight, pp 13-38.

Greek speakers he would have referred to himself as *Iakōbos*. The difference between *Iakōb* and *Iakōbos* is probably not that substantial, like the difference between Jacob and Jake (or even between James and Jim). In much examination, the adjective Jacobean is often used in reference to the Epistle of James,⁷ although Jamesian or Jamean can also be used.

There are at least four specific individuals in the Apostolic Scriptures referred to as “James,” some of whom could have been a legitimate author or originator of the material of the Epistle of James:

1. **James the son of Zebedee** was one of Yeshua’s earliest disciples (Matthew 4:21; Mark 1:19). He was the brother of John, and the two of them together were given the title of “Boanerges” or “B’nei-Regesh” (CJB), meaning “Sons of Thunder” (Mark 3:17). Their mother’s name was Salome (Matthew 27:56; Mark 15:40), and the two of them, along with their father, and Peter and Andrew, were partners in a fishing business along the Sea of Galilee (Luke 5:10; Matthew 4:18-21). This James was in the inner circle of Yeshua’s Disciples along with his brother John and Peter, having witnessed both the Transfiguration (Matthew 17:1; Mark 9:2; Luke 9:28) and Yeshua’s agony in the Garden of Gethsemane (Matthew 26:37; Mark 14:33). It is widely discounted that James the son of Zebedee could have been the author of this epistle, because of how Herod Agrippa “had James the brother of John put to death with a sword” (Acts 12:2) very early on, making him the first apostolic martyr.

2. **James the son of Alphaeus** was another of the Twelve Disciples of Yeshua (Matthew 10:3; Mark 3:18; Luke 6:15; Acts 1:13). Other than a reference to him as one of the Disciples, no other information is given about him in the Gospels or the Book of Acts. Some think that since Levi is described as being “the son of Alphaeus” (Mark 2:14), that the two of them were brothers. James the son of Alphaeus is the traditional author of this epistle in Roman Catholicism,⁸ a position also adhered to by the Reformer John Calvin.⁹

There is some discussion in more recent scholarship, identifying a person as **James the son of Mary**, whose parents were likely Mary and Cleopas (Matthew 27:56; Mark 15:40; 16:1; Luke 24:10; John 19:25). Some choose to identify him as being James the son of Alphaeus, but others do not.¹⁰

⁷ It does have to be observed how the adjective “Jacobean” can be easily confused with the Jacobite rebellion period in Eighteenth Century British history.

⁸ Duane F. Watson, “James, Letter of,” in David Noel Freedman, ed., *Eerdmans Dictionary of the Bible* (Grand Rapids: Eerdmans, 2000), 670.

⁹ John Calvin, *Calvin’s New Testament Commentaries: A Harmony of the Gospels Matthew, Mark & Luke and James & Jude*, trans. A.W. Morrison (Grand Rapids: Eerdmans, 1972), 260.

¹⁰ Cf. Donald A. Hagner, “James,” in David Noel Freedman, ed., *Anchor Bible Dictionary*, 6 vols. (New York: Doubleday, 1992), 3:618; Robert E. Van Voorst, “James,” in *EDB*, 669.

3. **James the father of Judas** is listed in Luke 6:16 and Acts 1:13. Whether or not this James was actually the father of an apostle, making there be a father-son combination in the list of Apostles, has been debated. It “depends on the interpretation of the genitive [case indicating possession] (Gk. *Ioudas Iakōbou* [Ἰούδαν Ἰακώβου]),” even though “Nothing of special import is said of this James in the Gospels” (*ISBE*).¹¹ One could expect that if this James were the author of this epistle there would be more said about him.

4. **James the brother of the Lord**, known in early Christian writings as James the Just (*Iakōbos ho dikaios*, Ἰάκωβος ὁ δίκαιος), was presumably the oldest of the half-brothers of Yeshua (Matthew 13:55; Mark 6:3; cf. Jude 1), although it is observed how Yeshua’s own brothers did not believe in Him (John 7:3-5). It was apparently only after Yeshua’s resurrection that He appeared to James, and then the other Apostles, and James believed (1 Corinthians 15:7). James had a definite place of importance, as the main leader of the Jerusalem assembly (Acts 12:17; 21:18; Galatians 2:9; 1 Corinthians 9:5), and was the voice who issued the Apostolic decree regarding the inclusion of the non-Jewish Believers in the Body of Messiah at the Jerusalem Council (Acts 15:13-21). Much Christian tradition throughout history, adhered to by many conservative evangelicals of our time, has regarded James the Just as being the author or originator of the material in the Epistle of James.

Liberal examiners have been those tending to doubt genuine Jamean authorship of this letter,¹² in various degrees. Some liberals do espouse genuine Jamean origin of the sayings which appear in this letter, which would later have been composed into an epistle by either a student or admirer or James, a view which is followed by some conservatives.¹³ A fair number of conservatives, though, continue to espouse genuine Jamean authorship of this epistle, or composition via an amanuensis or secretary, during James’ own lifetime.¹⁴ Various conservatives espouse a two-stage composition of the Epistle of James, involving (1) materials or sermonic messages originating during the lifetime of James the Just, with (2) a composition being written a generation or so later by a redactor, using it for the needs of his own community.¹⁵

¹¹ R.L. Harris, “James,” in Geoffrey Bromiley, ed., *International Standard Bible Encyclopedia*, 4 vols. (Grand Rapids: Eerdmans, 1988), 2:958.

¹² A.E. Barnett, “James, Letter of,” in George Buttrick, ed. et. al., *The Interpreter’s Dictionary of the Bible*, 4 vols. (Nashville: Abingdon, 1962), 2:795; Bo Ivar Reicke, *The Anchor Bible: The Epistles of James, Peter, and Jude* (Garden City, NY: Doubleday, 1964), 4.

¹³ R.W. Wall, “James, Letter of,” in Ralph P. Martin and Peter H. Davids, eds., *Dictionary of the Later New Testament & its Developments* (Downers Grove, IL: InterVarsity, 1997), pp 547-548; Johnson, in *NIB*, 12:183.

¹⁴ W.W. Wessel, “James, Epistle of,” in *ISBE*, 2:965-964.

¹⁵ Davids, pp 12-13, 22.