**James and Jude paternal brothers of Jesus.**

Question, is there any information to help us know; Who the James was that wrote the epistle of James?

Acts 12:2 And he **killed James** the brother of John with the sword.—A.D. 44.

Note: **This is not the James in Acts 15.**

Acts 15:13 And after they had held their peace, **James** answered, saying, Men and brethren, hearken unto me:

Luke. 6:15 Matthew and Thomas, **James the son of Alphaeus,** and Simon called Zelotes,
6:16 **And Judas the brother of James,** and Judas Iscariot, which also was the traitor. Acts 1:13; Luke 8:20; 24:10.

Note: **This James is not the brother of John (Mark 10:35), it is the brother of Judas aka., Jude. Jude 1:1; John 14:22 Judas saith unto him, not Iscariot, Lord, how is it that thou wilt manifest thyself unto us, and not unto the world? John 7:1-4. If thou do these things, shew thyself to the world.**

Strong's Greek for Alphaeus 256; 2501, **Alphaeus=Joseph, the carpenter!**
Judas 2455 see . . Jude . .
Jude 2455 see Judas.

Matt. 13:55 Is not this the carpenter's son? is not his mother called Mary? and **his brethren, James,** and Joses, and Simon, and **Judas?**

Acts. 1:13 And when they were come in, they went up into an upper room, where abode both Peter, and James, and John, and Andrew, Philip, and Thomas, Bartholomew, and Matthew, **James the son of Alphaeus,** and Simon Zelotes, and **Judas the brother of James.**

Jude 1:1 Jude, the servant of Jesus Christ, and **brother of James,** to them that are sanctified by God the Father, and preserved in Jesus Christ, and called: **Jude 1:4; Acts 15:1;14:19**

Matt. 27:56 "Among which was Mary Magdalene, and Mary the mother of **James** and Joses,"

Mark. 15:40 There were also women looking on afar off: among whom was Mary
Magdalene, and *Mary the mother of James* the less and of Joses, and Salome; {Mark16:1}

Gal. 1:19 But other of the apostles saw I none, save James the *Lord's brother.*— A.D. 58.

**Note:** *The expression brother is here sibling; else, would not all James's be the brother (not brethren) of Jesus? And how else would one articulate the difference. See the following:*—

When we think of Paul's great desire to be in harmony with his brethren, his tenderness toward the weak in the faith, his reverence for the apostles who had been with Christ, and for *James, the brother of the Lord,* and his purpose to become all things to all men so far as he could without sacrificing principle—when we think of all this, it is less surprising that he was constrained to deviate from the firm, decided course that he had hitherto followed. But instead of accomplishing the desired object, his efforts for conciliation only precipitated the crisis, hastened his predicted sufferings, and resulted in separating him from his brethren, depriving the church of one of its strongest pillars, and bringing sorrow to Christian hearts in every land. {AA 405.2} {LP 214.2}

**Note:** At this point James the brother of John was dead. But the language is specific, would not the Apostles be brothers also of the Lord if that was the sense? And no need for this specific designation.

*James bore his testimony with decision*—that God designed to bring in the Gentiles to enjoy all the privileges of the Jews. The Holy Ghost saw good not to impose the ceremonial law on the Gentile converts; and the apostles and elders, after careful investigation of the subject, saw the matter in the same light, and their mind was as the mind of the Spirit of God. *James presided* at the council, and his final decision was, "Wherefore my sentence is, that we trouble not them which from among the Gentiles are turned to God." {LP 68.2}

This ended the discussion. In this instance we have a refutation of the doctrine held by the Roman Catholic Church—that Peter was the head of the church. Those who, as popes, have claimed to be his successors, have no foundation for their pretensions. Nothing in the life of Peter gives sanction to those pretended claims. If the professed successors of Peter had imitated his example, they would have taken no authoritative position, but one on an equality with that of their brethren. {LP 69.1}

*James,* in this instance, seems to have been *chosen* to decide the matter which was brought before the council. It was his sentence that the ceremonial law, and especially the ordinance of circumcision, be not in any wise urged upon the
Gentiles, or even recommended to them. *James sought to impress* the fact upon his brethren that the Gentiles, in turning to God from idolatry, made a great change in their faith; and that much caution should be used not to trouble their minds with perplexing and doubtful questions, lest they be discouraged in following Christ. {LP 69.2} See also {AA 194.3,4.}

See James the brother of Christ AA 405
One of three leading apostles 6BC 1108.
Presided at General Church council at Jerusalem AA 194-5.

Who wrote that Epistle in A.D. 60. See EGW index under James!

Note It was this James that made Pauls work so much harder, Jude his brother testifying with Paul. Yet when we read James epistle he had excepted the truth his brother Jesus taught.

Gal. 2:12 For before that certain came from James, he (peter) did eat with the Gentiles: but when they were come, he withdrew and separated himself, fearing them which were of the circumcision. 13 And the other Jews dissembled likewise with him; insomuch that Barnabas also was carried away with their dissimulation. Jude 1:4 For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ. See Acts 15:1,13.

**Who and When was Job.**

Those prayers were heard. Could his eyes have been opened, he would have seen the messengers of God, pure, holy angels, bending lovingly over him, shedding their light around him, and preparing to bear his petition to the throne of the Highest. *The long years spent amid desert solitudes were not lost.* Not only was Moses gaining a *preparation* for the great work before him, but during this time, under the inspiration of the Holy Spirit, *he wrote the book of Genesis and also the book of Job, which would be read with the deepest interest by the people of God until the close of time.* {ST, February 19, 1880 par. 14}

Note: These books then were written before the book of Exodus in the desert. David in his Psalms quotes Job extensively:—Ps. 142:3-Job 23:10; Ps. 25:7-Job 13:26; Ps. 22:13-Job 16:10; Ps. 7:3-5-Job 31:10 etc.,

Gen. 46:13 And *the sons of Issachar;* Tola, and Phuvah, and *Job,* and Shimron. . . 26 All the souls that came with Jacob into Egypt, which came out of his loins,
besides Jacob's sons 'wives, all the souls were threescore and six.

Note: It is also that the circumstances and conditions of Jobs wealth and family also point to entering Egypt. Gen. 47:6,11; Ex. 1:7. The 7 years of famine does explain the Chaldean and Sabean raids, Gen. 41:54,57; 43:1; Job. 1:15,17.

Job. 1:1 There was a man in the land of Uz, whose name was Job; and that man was perfect and upright, and one that feared God, and eschewed evil. Jer. 25:20; Lam. 4:21; Gen. 10:22.—Son of Shem in the land of Ham Gen. 10:6,13; Ps. 105:23,27; 106:22; Jer. 25:20; Lam. 4:21.

Ez. 14:16 14 Though these three men, Noah, Daniel, and Job, were in it, they should deliver but their own souls by their righteousness, saith the Lord God. . . 
20 Though Noah, Daniel, and Job, were in it, as I live, saith the Lord God, they shall deliver neither son nor daughter; they shall but deliver their own souls by their righteousness. James 5:11.

Acts. 7:29 Then fled Moses at this saying, and was a stranger in the land of Madian, where he begat two sons. 30 And when forty years were expired, there appeared to him in the wilderness of mount Sina an angel of the Lord in a flame of fire in a bush.

Compare Due. chapter 32 with Job. chapters 38-41. Notice its the same author.

**Who were those supposed friends?**

Job. 2:11 Now when Job's three friends heard of all this evil that was come upon him, they came every one from his own place; Eliphaz the Temanite, and Bildad the Shuhite, and Zophar the Naamathite: for they had made an appointment together to come to mourn with him and to comfort him.

Note: Research of these individuals is limited to Jobs day loosely after Noah and before Moses. Therefore Bible texts are limited. The center column reference and Strong’s concordance are helpful on some while others are omitted. {GW92 25.2}

Job. 29:7 When I went out to the gate through the city, when I prepared my seat in the street!
8 The young men saw me, and hid themselves: and the aged arose, and stood up.
9 The princes refrained talking, and laid their hand on their mouth.
10 The nobles held their peace, and their tongue cleaved to the roof of their mouth.
1). **Eliphaz** the Temanite (Descendant of *Duke Teman* son of Esau)—Gen. 36:11,15,42; Josh 24:4.

2). **Bildad** the Shushite (Descendant of Shuah son of Keturah, Abraham’s second wife)—Gen. 25:2.

3). **Zophar** the Naamathite (Descendant of Naaman son of Benjamin)—Gen. 46:21; Num. 26:40.


Job 15:10 *With us* are both the grayheaded and very aged men, *much elder than thy father.*

Satan has usurped authority over this (Job 1:6;2:1) world. He haunts the steps of every son and daughter of Adam. But God always has had a refuge in the earth. Abel dwelt securely within its sacred precincts, (Heb. 11:4) and Job realized its sheltering power when Satan assailed him with his fiercest temptations. (Job. 1:10) {1914 SNH, CIS 262.4}

Note: Here may be seen the fiercest temptation—the resistance of those of ones own faith. See Gen 4:3,4; Num. 16:3; Jer. 5:5;44:17; John 7:48; etc.

Note: These four were Grandson’s or Great Grandson’s Of Abraham’s day. It is interesting to note that these were Elders, cousins, friends separated when Job moved to Egypt. For had these lived with Job all his life, most things they assumed and accuse him of, they’d had first hand knowledge it wasn’t so. Yet these friends did not have a right understanding of the Gospel or other Doctrines, God rebuking them twice “the Lord said to Eliphaz the Temanite, *My wrath is kindled against thee, and against thy two friends: for ye have not spoken of me the thing that is right,* as my servant Job hath” and “for *him will I accept: lest I deal with you after your folly, in that ye have not spoken of me the thing which is right,* like my servant Job. Job. 42:7,8. Look what Laban did to Jacob—Gen 28:5; Chapters 30, 31. Joseph’s Brothers did to him. Gen. Chapters 37, then no wonder of Jobs experience also from their descendants. *Micah 7:6; Matthew 10:35,36.*

Example: “Job 4:7 Remember, I pray thee, who ever perished, being innocent? or where were the righteous cut off?” Who ever perished being innocent? The promised Redeemer, Abel, Read the 11th chapter of Hebrews.
The Job Experience for All.

Job. 19:13 He hath put my brethren far from me, and mine acquaintance are verily estranged from me. 14 My kinsfolk have failed, and my familiar friends have forgotten me. 15 They that dwell in mine house, and my maids, count me for a stranger: I am an alien in their sight. 16 I called my servant, and he gave me no answer; I intreated him with my mouth. 17 My breath is strange to my wife, though I intreated for the children's sake of mine own body. 18 Yea, young children despised me; I arose, and they spake against me. 19 All my inward friends abhorred me: and they whom I loved are turned against me. 20 My bone cleaveth to my skin and to my flesh, and I am escaped with the skin of my teeth. 21 Have pity upon me, have pity upon me, O ye my friends; for the hand of God hath touched me. 22 Why do ye persecute me as God, and are not satisfied with my flesh?

Cain and Abel are a type of all worshipers from that time to the present. . . .

Gen. 4:8 And Cain talked with Abel his brother: and it came to pass, when they were in the field, that Cain rose up against Abel his brother, and slew him. 9 And the Lord said unto Cain, Where is Abel thy brother? And he said, I know not: Am I my brother's keeper? 10 And he said, What hast thou done? the voice of thy brother's blood crieth unto me from the ground.

Note: Abel reasoned with Cain to obey God.

Ps. 55:12 For it was not an enemy that reproached me; then I could have borne it: neither was it he that hated me that did magnify himself against me; then I would have hid myself from him: 13 But it was thou, a man mine equal, my guide, and mine acquaintance. 14 We took sweet counsel together, and walked unto the house of God in company. 15 Let death seize upon them, and let them go down quick into hell: for wickedness is in their dwellings, and among them. 16 As for me, I will call upon God; and the Lord shall save me.

Matt. 10:34 Think not that I am come to send peace on earth: I came not to send peace, but a sword. 35 For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter in law against her mother in
law. 36 And a man's foes shall be they of his own household.

**Job wasn’t required to offer a sin offering for himself. The type of offering showed importance of social position.**

Job. 42:8 Therefore take unto you now seven bullocks and seven rams, and go to my servant Job, and offer up for yourselves a burnt offering; and my servant Job shall pray for you: for him will I accept: lest I deal with you after your folly, in that ye have not spoken of me the thing which is right, like my servant Job.

Sin is the transgression of the law of God. The one who had "done somewhat against any of the commandments of the Lord" was guilty of sin; and in order to be free from sin, he must bring an offering, that by seeing the innocent victim die for his sins he might more fully comprehend how the innocent Lamb of God could offer his life for the sins of the world. If the sinner was a priest, filling that holy office where the influence of his wrong course would cause others to stumble, then he was to bring a bullock, an expensive animal, as a sin-offering; but if he was one of the common people, he could bring a kid or a lamb. **The value of the animal to be offered was determined by the position held by the transgressor.** {1914 SNH, CIS 123.2}

Note: Here is the another mention of what would be incorporated into the Sanctuary illustrating the gospel—7 bullocks and 7 rams, before their description in Exodus. These were expensive offerings showing the nobility of those required to offer them. Gen. 8:20;22:9,13;

Note: In the Psalms we see the same themes as in Job, Example: Ps. 18:20-Job 33:9. Ps. 49:5-Job 13:26. David shows us that step—turning to God in adversity—that Job was to learn.

**Who were they that came after?**

Question—Where did the antediluvians come from? in Noah’s day. **The sons of Adam.**

Gen. 6: 1 And it came to pass, when men began to multiply on the face of the earth, and daughters were born unto them, 2 That the sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose. 3 And the Lord said, My spirit shall not always strive with man, for that he also is flesh:yet his days shall be an hundred and twenty years.
Note: who are these Sons of God? Luke 3:38; John 1:12; Rom. 8:14,19; Phil. 2:15. The term “men” refers to those who apostatized after Cain. As the sons of God multiplied, so to men.

Question—Where did the heathen come from in Moses’s day? The sons of Noah. Gen. Chapter 10. 1Chron. 1, 2; Isa. 19:12. Num. 33:55; Ex 34:15,16; Due 31:16.

Note: Abraham, and Abimelech—knew God (Gen. 20:6, 11; 26:1) for he was son of Philistim, son of Mizraim, Son of Ham. As the Egyptians once knew God through Ham, son of Noah. Abraham, and Pharaoh had a reminder of who God is. Gen:12:17.