



Handouts for Week of March 11, 2024- “Substance”

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Treatment “My Time is in Your Hands”

Ps 31:15 My Times

Treatment: “**My times are in thy hand.**”

Hand: used 1200 times in the Bible

Means the hand of the Lord, outstretched hand of righteousness,
Power of God

Hand: 3027; **yad**, yawd; (the open one) indicating power, means, direction, The hand symbolized “power” or “strength”

Present tense: right now, this moment

This is called the prayer for victory!

David knew where his strength lay:

- conscious victory
- continuous victory

“All my life: the when’s, the how’s, the way’s, where’s, and wherefore’s are in God’s hands.”

My destiny and future are under His control. My moments and my days; this moment and the next and the next. My purpose, my job, my career, my future; it is all in God’s hand.

What does it mean to be “in God’s hand”?

Under His control

His protection

His care

His safety

His rule and reign

His command

His authority

What does this free me from?

The belief of another control or power

Belief that person, place or thing has any rule over me

Belief that matter conditions have control or authority over me

Belief that I’m not safe, protected, at peace

The fear that I won’t have a job, a place, a purpose, a mission, an income,

The fear that I am separated from good and on my own.

Hymn 46: Day by day the manna fell “Lord, my times are in Thy hand.”



James the Brother of Jesus

*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**? (See also Mark 6:3)*

After the resurrection: *1 Cor. 15:7*

*After that, he was seen of **James**; then of all the apostles.*

Gal. 1:18, 19

18 Then after three years I went up to Jerusalem to see Peter, and abode with him fifteen days.

*19 But other of the apostles saw I none, save **James the Lord's brother**.*

Scholars have struggled throughout the centuries to make sense of the blood relationship between James and Jesus. One of the most commonly held beliefs is that James was the stepbrother of Jesus, that Joseph already had children by a former marriage, and James was already a boy when Jesus was born. This narrative is supported by the Eastern Orthodox Church and the Roman Catholic Church because it affirms the dogma of the "perpetual virginity of Mary." If Mary always remained a virgin, then she could have had no other children.

Another theory is that James and Jesus were full brothers. If Mary and Joseph were average Jews, and if Jesus was not born from a virgin birth, Mary and Joseph would have had several children, and Jesus and James would have been their biological children, making James a full brother of Jesus.

Finally, if one believes in the virgin birth**, as most Protestants do, and if Mary and Joseph had more children after Jesus' birth, then the two would have been half-brothers.

"The relationship between James and Jesus has been much discussed. New Testament and early Christian writers refer to James as a 'brother' of Jesus, and

“James the Brother of Jesus” continued

the natural interpretation of the language of that period is the literal one, that James was a son of Joseph and Mary, younger than Jesus. Though this view was rejected by most of the ancient church, it is probably correct” (*IDB* 2.791).



However, there are writings from some early Christian writers that corroborate the teaching that “Mary was found with child of the Holy Ghost” (Matt. 1:18), and yet Mary continued to have children with Joseph after Jesus’ birth.

Eusebius, the bishop of Caesarea, records in *The Ecclesiastical History*: “... James, who was called the brother of the Lord, inasmuch as [he] too was styled the child of Joseph, ... – this same James, to whom the men of old had also given the surname of Just for his excellence of virtue, is narrated to have been the first elected to the throne of the bishopric of the Church in Jerusalem” (Eusebius 2:105).

Hegesippus belonged to the generation after the Apostles, and portions of his five books of early Church history survive only in passages cited by Eusebius. Eusebius quotes Hegesippus:

“The charge of the Church passed to James the brother of the Lord, together with the Apostles. He was called the ‘Just’ by all men from the Lord’s time to ours, since many are called James, but he was holy from his mother’s womb. He drank no wine or strong drink, nor did he eat flesh; no razor went upon his head; he did not anoint himself with oil, and he did not go to the baths. He alone was allowed to enter into the sanctuary, for he did not wear wool but linen, and he used to enter alone into the temple and be found kneeling and praying for forgiveness

“James the Brother of Jesus” continued

for the people, so that his knees grew hard like a camel’s because of his constant worship of God, kneeling and asking forgiveness for the people” (Eusebius 2.171).

Even from the *The Gospel of Thomas*, a non-canonical Gospel that some scholars consider the fifth Gospel, we read, “The disciples said to Jesus, ‘We know that you are going to leave us. Who will be our leader?’ Jesus said to them, ‘No matter where you are, you are to go to James the Just, for whose sake heaven and earth came into being’” (Meyer 27).

“James the Just” did hold authority over the Jerusalem Church after the resurrection. This fact is related in Acts when the Jerusalem Conference is described.

Acts 15:12, 13

*12 Then all the multitude kept silence, and gave audience to Barnabas and Paul, declaring what miracles and wonders God had wrought among the Gentiles by them.
13 And after they had held their peace, James answered, saying, Men and brethren, hearken unto me.*

The other instance that confirms this is in Galatians, when James gives Paul permission to go unto the Gentiles and preach the gospel.

Gal. 2:9

*And when **James**, Cephas, and John, who seemed to be pillars, perceived the grace that was given unto me, they gave to me and Barnabas the right hands of fellowship; that we should go unto the heathen, and they unto the circumcision.*

Most of the disciples were martyred in some distant land, and their deaths are embedded in early church tradition, but James’ death is recorded in Josephus, in the *Antiquities of the Jews*. He tells us that James was killed in 62 C.E. by Ananus,

“James the Brother of Jesus” continued

the high priest in Jerusalem, who called the Sanhedrin together and brought before them a man named **James, the brother of Jesus** who was called the Christ, and certain others. He accused them of having transgressed the law and delivered them up to be stoned. Those of the inhabitants of the city who were considered the most fair-minded and who were in strict observance of the law (the Pharisees) were offended at this (Josephus 20.9.1).

Eusebius describes his death in this way:

“The crime which they committed was as follows. They brought him into the midst and demanded a denial of the faith in Christ before all the people, but when he, contrary to the expectation of all of them, with a loud voice and with more courage than they had expected, confessed before all the people that our Lord and Saviour Jesus Christ is the son of God, they could no longer endure his testimony, since he was by all men believed to be most righteous because of the height which he had reached in a life of philosophy and religion, and killed him . . .” (Eusebius 2.169)

“So they went up and threw down the Just, and they said to one another, ‘Let us stone James the Just,’ and they began to stone him since the fall had not killed him, but he turned and knelt saying, ‘I beseech thee, O Lord, God and Father, forgive them, for they know not what they do.’ And a certain man among them, one of the laundrymen, took the club with which he used to beat out the clothes, and hit the Just on the head, and so he suffered martyrdom. He became a true witness both to Jews and to Greeks that Jesus is the Christ, and at once Vespasian began to besiege them” (Eusebius 2.175).

“Thus it seems that James was indeed a remarkable man and famous among all for righteousness, so that the wise even of the Jews thought that this was the cause of the siege of Jerusalem immediately after his martyrdom, and that it happened for no other reason than the crime which they had committed against him” (Eusebius 2.177).

“James the Brother of Jesus” continued

Traditionally, James is considered the author of the epistle *James* in the New Testament. He writes to “the twelve tribes scattered abroad” (James 1:1) He writes of the “living faith,” a faith that must include works. Incidentally, not all later church fathers agreed with this teaching, including Martin Luther, who believed that “justification by faith” did not need works to prove it.

**** Mary Baker Eddy emphatically upholds the fact that the Scriptural texts of Jesus’ virgin birth are true. See the following references:
S&H 29:17, 24; *S&H* 313:1; *S&H* 332:23; *S&H* 534:12; *Ret.* 70:8; *Un.* 29:28; '01 8:26; *My.* 261:27; *My.* 303:26.**

Sources:

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Healing at Pool of Bethesda



Twin Pools of Bethesda

